



Creative Fertility

At birth, we do not distract ourselves with a machine that goes 'ping,' or with a gloved hand to examine our progress. Instead we ask our babies, how do you want to be born? Then listen and arrange ourselves to meet their needs and expectations. After birth comes the same question again. "How do you want to be in these arms?" How do I nurse you? I ask my baby. I'm here to serve my baby. This is the only post-partum they will ever have. They are the priority. There are many wisdom traditions that understand the importance of privacy, of having the baby, the mother and the father being, as a holy trinity. And to celebrate together by focusing on the needs of this baby as they continually honor each other for making this ordinary miracle possible.

M: What is the greatest challenge for women today?

J: The greatest challenge for women today is to be who we really are. Women have a lot of expectations given to them by our family of origin and by our culture. And yet we are continually evolving to be all of the wisdom of the past, and move beyond to who we can be. This new potential is something we're inventing now.

M: I think the role of women is changing dramatically. And yet, it is not.

J: His-torically it is changing dramatically. Her-storically it is the same. We all come from the same place. And yet, in this culture, we confuse ourselves.

The Earth needs women. We need to come out of our hi-tech offices or own little kitchens and share some of the feminine qualities we embody so all can regain balance. In this millennium we're able to extend beyond this safe circumference or sometimes unsafe boundary of our own self, and connect with others. It's through our children that we carry forth this wisdom.

Many of us have been confused, thinking we had to cultivate an external career. When I got real quiet and listened inside, the Earth told me what it wants. My career is to focus on my babies, my children, and make that the priority. Having done that I now have some credibility when I share with others how ecstatic it is to surrender to being a full woman. Which in my experience means expressing all aspects of my fertility.

M: I've never heard anyone speak about fertility the way you do. The subject doesn't seem to exist in our culture. Why?

J: It's not only the vested interest of corporate America, that multi billion dollar industry controlling women's fertility or the abortion industry. It's not only out there, it's something inside of us that is blocked. I experience some fear when I approach that awesome responsibility of knowing that my loving one man might result in a new life that will transform me, that will turn me inside out. That will show me literally the stuff I am made, beyond how huge my own ego is. And show me how powerful my desires are. That is scary. But there is a primal power that comes to women when we consciously conceive babies. We are unprepared for that. My calling is to work with young women so that they understand that this is such a celebration, to become fertile and to know ourselves.

This is the world's best kept secret, the ecstatic journey to self knowing. I am so grateful that I am a woman and I can co-create life, carry those fruits of my loving beneath my heart for nine months. It's allowed me to look at somebody who has real needs and serve them.

M: Can young women hear what you are saying?

J: Yes, they can. I love to go to conferences where we invite the young women with their mothers to attend. We have so much fun and as we're exploring our stories around fertility, the circle is like a living oracle. These young women have so much wisdom inside. To have the question placed to them: do you want to have babies? When do you imagine you'll have babies? What is your future family going to look like? Many have never been asked these questions. Instead, fertility is looked at as some offensive habit to breed that must be controlled. Parents are more concerned with preventing a pregnancy than allowing their daughters to experience the fullest ecstasy that's possible when we first get to know ourselves as women.

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Fertility is creative energy. Sometimes we're fertile, sometimes we're not. Sometimes we are creative and sometimes we're not. Sometimes we choose it to be in the form of a baby to show the world what our love looks like and other times it may come out in acts of kindness, service. It may be a creative project of love in the form of art. There are multiple ways that women can express their creative fertility. I approach young women with an invitation. Let's turn the angle of the mind to see that fertility is actually the way back home, to our authentic nature.

M: This is challenging when pregnancy is often framed as a problem.

J: I experience every problem that comes up around fertility as an opportunity to turn it around. There are many stories. Overpopulation is one of the biggest. We have too many people on this planet. Maybe it's not too many people but too many greedy people. Perhaps if we learned how to share our resources with one another, share our hearts rather than hide ourselves in our nuclear family with just one house, or if we are wealthy, two, three, four, ten houses. Perhaps the challenge is not overpopulation but rather the way we are living.

M: We are more mechanical, more mechanistic than ever before, less tied to our own biology and our ancestors. And that reflects in our values, our consciousness and how we view fertility and babies.

J: Of course.

M: Babies aren't even a problem now. We can dispense with them or not, abort them or not. Send them to daycare or not. We can deal with them just as others might deal with a house or a car. What you're talking about runs counter to this mentality.

J: Perhaps it's because my father is an electrical engineer and I grew up soldering units together and I loved machines. And yet, if it ain't broke, why fix it? Conceiving a baby without technocratic assistance is possible for most women on the planet. If given a choice, of course, let's do that. We do have natural conscious conceptions, which make a natural birth far more likely. If mothers hook into the birth machine, however, that's imprinted on that baby being born, feeling that it needs machines to survive. Then we get machines taking care of other machines and there's no end to it.

Voluntary simplicity helps break this cycle of false dependency. In my kitchen I don't have many machines. We do not have a dishwasher. I don't have beaters. We use our bodies for this and we sweep our home because that helps us all stay fit. Our babies are living barbells that build strong bodies. So I carry my babies with me all the time. It might appear that I'm a small woman, but I'm really strong. That comes from carrying my babies beneath my heart when they are womb-side, and then once they come Earth-side, I carry my babies and my body.

I've got to tell you a story about my mother. She and I were walking and my youngest child was barely six. It was a short walk and the little one wanted to be carried. I said, sure. She jumped on my back and my mother winced. "Don't carry her!" And she begins to tell me that carrying will prevent her from learning how to walk on her own. I'm playing with my mom, saying, "Oh, mom, this is preventative medicine, less likely to have osteoporosis when I'm older. More convenient than going to the gym. She says, "Ah, but people just don't do that anymore!" She's worried about what the neighbors might think.

And she stops herself mid-rant and she says, "Oh my gosh, forgive me, I'm feeling jealous. That's what's going on. She's feeling jealous because my grandmother had heart disease and didn't carry my mother at all.

When we live from our authentic nature I think we are not only doing the best we can for future generations, we're also healing our ancestors simultaneously. And for me having children is that ecstasy. It's an amplification of pleasure that dissolves this illusion of being a skin encapsulated ego. It brings the unity of consciousness and fertile sexuality.

The extension of that, of course, is the orgasm of birth. Then breast feeding a baby as well continues that deep pleasuring so that my needs and my baby's needs are simultaneously being fulfilled. Then down the road I realize I'm also healing my mother and my father who did not receive this. Because I'm nurturing their children, their grandchildren. And now I'm a grandmother myself. That's for me the living proof that enlightenment gets brighter and brighter in these babies' eyes. To have my own daughter who has brought me so much joy in my life, amplify that when she gave birth to give me a grandchild that now is, as most grandmothers will also say, is the light of my life.

M: You give voice to many things that are not spoken.

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- J: I give voice to things most people are unwilling to speak about because we get judged by others.
- M: Sex education rarely speaks about pleasure. It talks about mechanics. One of your great gifts is to allow people to hear that it is okay to talk about and experience pleasure.
- J: In my experience sex is love. Love is sex. Yet I have met quite a few, especially in my early college days, who missed this connection, who felt that sex was all about pleasure, but they forgot the love part. Every sexual experience creates something we can give back to the Earth.
- If my children feel any tension in the household, they will suggest that mom and dad retire to the bedroom and they take over the responsibilities at home. Because they know that bonding intimately is healing. It brings wholeness. It reminds them of the original ecstasy that drew them to the Earth in the first place.
- And we reaffirm their very essence by sexually pleasing one another in our marriage. I hope this provides for my children a good role model in their marriages for our grandchildren that are to come. It's a reaffirmation that the mother and father experience unity. When we bring our bodies together we feel that unity in every cell, and understand that yes, indeed, we are one.
- M: In the so called popular culture I don't see much of the unity you're talking about. I see alienation and loneliness. There are strong indicators that disembodied sexual experiences are on the rise.
- J: Personally I don't like to make love to anything with a serial number on it. It is quite popular. When I was in Switzerland and ended up in a Red Light District in Zurich I was so surprised to see how open they are about selling appliances that replace relationships with other human beings. I think that goes back to how we are conceived and the method of birth control a woman has been using previous to conception. And most importantly, how that baby was born.
- Birth is the first sexual experience of a baby's life. Being born in a technocratic environment with machines, the baby feels separated, removed from his or her source, from their mother. And that's exacerbated by bottles. Anytime we put a bottle or a pacifier, which is a misnomer, it does not bring peace to the planet. I prefer to use the term "dummy", because that's what it does. The "dummy" literally dumbs that baby down because they're not able to express what they are feeling.
- When you have a sexual relationship, love will bring out all of our feelings to be healed. When we do feel nurtured and loved, we are safe enough to be who we really are. For a lot of us, if that dummy's in our mouth, we have been dumbed down and repressed emotionally. Those feelings come up for healing in a sexual relationship. Hence, many of us go unconscious. We do not want to approach this material. We've used and abused the gift that we have been given, our sexuality, with one another, to avoid authentic and intimate relationships.
- M: We separate the baby from human contact, which means pleasure, and in its place we substitute things, bottles, cribs, plastic carriers and pacifiers. Removing pleasurable touch is sensory deprivation. Sensory deprivation means collapsed potential brain development. And this affects the social and sexual capacities when they unfold. Harlow's work in the late 50's demonstrated that monkeys separated from their mothers as babies were incapable of grooming one another, of touching one another. They had no sexual or social skills.
- J: This is one reason nursing my babies was so important. I focused on the relationship, and did not distract myself while breast feeding by doing other things. This is where a baby learns the give and take of sexuality, how the giving and receiving of pleasure is simultaneous, how pleasure co-arises. In nursing the baby's mouth, which is an erotic organ, is allowed to pleasure the mother. My heart melted and turned into milk. In that exchange, love and sex are one and the same. That's what breast feeding imprints upon the baby.
- M: Many of the world's religions deny sexuality.
- J: I have a lot of compassion for religions that say, find the God/Goddess ecstasy within. I find some of these philosophies attractive largely because of my own primal pain. I wasn't breast fed as a baby and my earlier sexual relationships were frightening. I was jealous.
- I felt very vulnerable. I was so sensitive. I could be wounded. The look in my lover's eyes sometimes cut me to the quick. I instead decided to meditate and do yoga as a way to find peace inside. But being a woman, I questioned, "why does it have to be an either/or?" How about having the courage to go deep into what I am - a fertile, sexual woman. And explore that to understand myself. And that's where I came to realize that sexuality is a way to experience spirituality. I see the false duality we've created, and I see how it can serve some people in their

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journey.

M: Much of what you are describing is at the core of James Prescott's life work and research.

J: I met Jim in the early 1980's. I have quite a scientific mind. I want to understand intellectually what my intuition is telling me to do. I found it's one thing to present an image of a mom who's happy and nursing a baby, and quite another to inform a mother that that's going to increase the intelligence of her child, as well as bring about a baby's tremendous good health and likelihood that when they have grandchildren they'll be able to visit that grandchild because there will not be a divorce down the road and the court has ordered custody to the other side of the family. And James Prescott was one of those people who helped me understand this connection.

M: Jim talks a great deal about our false body/mind split.

J: I'm so glad to hear you say that because I've had this dialogue with Jim for years. For me, by nurturing both, the body and the mind at the same time, throughout life, the child feels whole, holy. That's my work, to realize as soon as we've conceived a baby, that all these bodies are arising, physical, emotional, mental, spiritual, they are all one. They have always been one. But we suffer from this idea that there is a separation of body and mind, a separation of church and state, a separation of male and female; this is the basic illusion on the planet.

My babies have always been with me. From the time I was conceived I had my children with me in the form of eggs, as well as my grandchildren through those eggs destined to be daughters. I'm in a continuum of life on Earth planet. There's no ordering or sequencing in my embodied experience, and that's what I pass on to my children.

M: We cut the mind from the body so quickly.

J: It begins at birth when we rush to cut the cord, often as quickly as possible. When I was in college I couldn't find any childbirth films. So I watched primates giving birth and observed that they were not in a hurry to cut the cord. To sever the separation between the baby and their original tree of life, the placenta, which I call the museum of Eros. When we cut that cord at birth, we're putting an imprint for that child that there's something about them that is dispensable at best, or most likely disgusting and needs to be taken away, like some form of bio-medical waste hazard. Rather, we are the cord and the placenta. This is what made the baby possible. Through that honoring and keeping the child whole we can put an end to the next normative pediatric abuse of children, which is circumcision.

M: Yet another topic that is often taboo.

J: A lawyer once informed me that I could go to jail for sharing an idea. For example, the idea I call free birth, of having a baby, which is a sacred, sexual and private experience, in the sanctity of one's own home with only the mother and father, the original lovers, present at that birth. I could be hauled into court if there's a "negative outcome;" I might be sued for that, or worse.

It's too important not to share the possibility that parents can experience the ecstasy of not being distracted by the cult of experts looking at them, waiting for something to go wrong. Childbirth for me is a natural extension of sexuality. It's an expression of the love I feel for this partner magnified on a cellular level billions of times. Why do I fight myself with this potential to give birth with the original lover, the one I do trust the most? I've been investigating how we scare ourselves about the primal power of giving birth for 25 years.

At the birth, we do not distract ourselves with a machine that goes 'ping,' or with a gloved hand to examine my progress. Instead we ask the babies, how do you want to be born? Then I listen and arrange myself to meet their needs and expectations. After birth comes the same question again. "How do you want to be in these arms?" How do I nurse you? I ask my baby. I'm here to serve my baby. This is the only post-partum they will ever have. They are the priority. There are many wisdom traditions that understand the importance of privacy, of having the baby, the mother and the father being, as a holy trinity. And to celebrate together by focusing on the needs of this baby as they continually honor each other for making this ordinary miracle possible.

M: You raise a very important question. "Why do people have babies?"

J: Because there is just too much love for two people that they need to share it with another. This is why we have babies, to share an abundance of love. This is how we show the world what our love looks like, in the form of babies that are conceived, birthed, raised and loved.

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M: Many parents have babies to serve their own needs.

J: I, too, am needy, Michael. It's part of being a human. I need to drink water. I need to eat and need to keep warm in the winter. Having needs is part of being human.

M: Conscious or not, you're there to serve the baby, and that was the reason why you have babies, to serve that baby.

J: My children are my spiritual practice. As you can tell, I have a huge ego, a keen sense of my individuation, purpose and importance. Having a baby is like play for me, because I lose myself in the relationship. Suddenly here is a baby who's crying, communicating to me a real need. There is no doubt in my mind who comes first at that moment. There is no such thing as privacy once you have a baby. Especially a home birth, where there has been no separation and I have my baby with me on my body. There is no such thing as privacy even as they begin to crawl and start exploring the household. I would go to the bathroom to be by myself and here comes my toddler following me. They have no concept of separation because from a baby's point of view separation is an illusion. In reality it doesn't exist. That's why babies are my teachers. Look in a baby's eye, any baby, and what do you receive back? Pure love, acceptance, and no judgments.

M: Your greatest joy actually comes from meeting the baby's needs. And the reason that you have the baby is to nurture that baby.

J: Let me be clear on this point. The reason I had this baby was for me. This baby is my spiritual practice. This baby is what draws joy out of my heart, but I didn't at first. Like almost all new moms, it was a shock to realize how selfish I am, how I thought I needed to get eight hours of sleep. Well, that was one of the first illusions that went by the wayside.

Even before my baby was born I was up during the middle of the night going to the bathroom. I'm up and down during the night in preparation for attending and awakening with the baby, to sleep with my babies and breast-feeding my babies. So I began to ask, where did this idea come from that I need eight hours of solid sleep? And then it came to me. This is a cultural idea. Now I have the great benefit of remembering my dreams. I'm awakened so often I would go into R.E.M. sleep state many, many, many times each night and have many dreams, which is a key source of the Shamanic work that I do. And this is the gift that my babies gave to me. What I thought was a burden was actually a gift. And it was so simple. When my babies take naps, I slip asleep too. Because the most important thing for me was to stay in resonance with my children. And now I see that things are getting better and better for children because there are more mothers like myself who realize that having babies fulfills our destiny as women.

It's woven into the softest tissues of ourselves to be mothers and that is an ecstatic experience. It's not a job or an obligation. It's an invitation to experience tremendous joy and happiness. Yet in today's culture there is an illusion that you need a lot of help from experts who know more about your own body than you do. Which, again, brings us to the importance of fertility awareness, of helping young women and young men understand the cycles of creative energy that go through us and how to align our personal desires with that creative energy in ways that is best for all our relations. Because sexuality is a powerful creative force and it does matter how we use it. It does have important consequences.

M: I've never heard anybody talk about fertility awareness. Rather than cultivating awareness we are told to mask it by taking a pill.

J: Down the road we may blame the device or pill when it doesn't work. But it's not a matter of the thing not working. It's all about our consciousness, and that's what fertility awareness cultivates. This awareness is realizing that as a woman I am fertile for a short window of time in my monthly cycle. When I was a young woman it came to me, why am I taking a birth control pill every single day as if I could get pregnant every day? I was tricking my body and I didn't like to lie to myself. My intuition was that this would have a consequence. I noticed that any time I trick my body and I want to have my cake and eat it too, so to speak, there are consequences. I took more courage to get off of the pill. I wrote about this in "Hygia, a Women's Herbal" to help many sisters who have bought this multi-billion dollar lie, that we need to control our fertility with a pill.

People do like to control. I'm one of the biggest control freaks on the planet. But when it comes to fertility, oh my gosh, that's the Goddess's business, it's not my business. What I can do is align myself with what is best for me, my partner, the other children in this family, and beyond, our global family. In the timing of our conceptions and

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when we bring forth our children.

M: I've never heard in my whole life anybody talk about this.

J: When my partner, Frederick Baker, and I first published "Conscious Conception," it didn't sell very well. It took quite a few years and we're moving on - I suppose it's about the seventeenth anniversary of that book now. Now it's selling well. It was in a sense like a premature ejaculation - it came out a little too soon. But now I think the consciousness and the culture is catching up.

Perhaps it's despondency over the epidemic of abortions we've had because contraception has not been that effective, as well as the repressive attitude of our culture about teenage sexuality. Yet when you look at the statistics of abortion they're often not only just young unmarried teens, they're married women with children who are having abortions because they have enough children; they have relied on birth control and then it didn't work. So fertility awareness brings us right back to the source. I invite those sperm in. If I invite sperm inside my body and I don't want a baby, then I have intercourse at a time when I'm not fertile, which is most of my cycle. It's very simple. The trick is discovering when I am fertile.

M: How is it that a woman, being so de-sensitized, sensory deprived, bottle fed, develop this awareness?

J: We've been distracted by going to public schools, being put in a child chair all day long. You have to drug them to get them to sit there. And actually the first time I was asked publicly what I thought about ADD and the use of Ritalin, I blurted, "I think the big problem is boring teachers." And the second response is schools themselves. That's what the problem is. To take a collection of children all of the same age and put them in one space with only one authority to keep the peace. Yeah, well, I'm grateful it's not cattle rods they're using, but nevertheless this drugging is laying a template for the war on drugs. All of this conditioning diminishes what I call deep primal awareness of the feelings and processes, the cycles ebbing and flowing in our own bodies.

M: We have a growing population where the majority of young women or women in general, are clueless about what you're talking about.

J: Working with ceremony helps awaken this awareness by creating an altered state of consciousness. Ceremony can allow us to go for a moment beneath the cerebral cortex and tap into a young girl's potential as a fertile being. We have ceremonies for young women, hopefully before they step onto the wheel of fertility, though it's never too late to have a right of passage for a woman. Mothers come to these ceremonies with their daughters and they feel healed because they haven't had that ceremony themselves.

The young girls come to the center of the circle, and are surrounded by many, many, many women of all ages. In this circle, the ripening eggs and ovaries prepare to burst starting at the youngest, close to the east, wrapping all the way around the circle sequentially to the oldest. And the young girls come to the center with their mothers. The girls are asked to close their eyes and to stand still and whenever any woman in the circle felt prompted to a certain girl she would come up to her and she would whisper in the girl's ear some secret of womanhood. Because I was close to my daughter I could hear what the women were saying and it brought tears to my eyes. I just started weeping and weeping. I know what the feeling of awe is. It's when your knees buckle with so much gratitude. I fell to the ground and I was crying so hard I was washing my daughter's feet with my tears.

I honored her so much for being able to carry on this little genetic parcel called Jeannine into the future, into the unknown, and to do it with such grace and such support. We had a ceremony at our women's vision camp out in the wilderness. We call these "Wild Women Vision Camps," the experience of mothers, daughters, sometimes grandmothers; mothers, daughters come out to the wilderness with us.

We invite the children of both genders to come. As long as your mother is there you can bring a son of any age. The joy of that is when young boys get to see what it's like when women set up a community for a time. Just what the world would look like if women were in charge of everything for a few days and in a natural setting.

At one of these events there was a Mormon sister, a mother of seven children, and her youngest daughter, her fourth child, had yet to become fertile. She heard me speak in a Mormon Church. But she felt prompted to take this big risk, come out with the local crazy lady into the wilderness with her youngest daughter. She said she felt something had been missing in terms of her relationship with her other daughters and this was her last chance. She really wanted to take it. So they came out and we had a sweat lodge where it was very prayerful, lots of beautiful singing. During that lodge the young woman had her very first menstruation. One of my apprentices had

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snuck back into the lodge and found the place where the young woman had been seated with the blood still on it, and wrapped it up for her and gave it to her for her medicine bundle. And the mother, the tears just would not stop flowing. This mother was so grateful. She says, "This is what I've been missing. It was honoring the sacred blood of my daughter". Which is not a real strong part of Mormon theology, by the way. She thought all their spiritual needs were being fulfilled, but this is why I like the Mormon community so much. They're just honest. They say, "This is a patriarchy," unlike some other spiritual communities I have been where there is covert, patristic control; they just call it for what it is.

M: Let's go back to the fertility awareness and how is it in our numb state, sensory deprived state, that a woman can begin to become awakened to her fertility? And use it creatively?

J: Yoga has been my means. Yoga and meditation. The yoga, particularly in that I'm moving my body, bringing breath and mind together, as I experience fully how it is to be embodied. And I've been quite keen on playing with many classical yoga poses to bring out what's best for women during our fertility cycles and the various seasons of our sexuality. My first book was on this subject, "Prenatal Yoga and Natural Birth", which by the way is in a 25th Anniversary Edition. It's such a joy to me. To meet young women who are in their twenties who say their mother did prenatal yoga with them and they're doing prenatal yoga now with their babies. And they began doing yoga before they were even born. The yoga could be many of different styles, yet I find that if you adjust it to our menstrual cycles, then you're able to get a deep, deep healing because so many of us born in a hospital, given bottles, thrown in cribs in day care centers, were estranged from our own nature, from our own mothers. And from our own essence of embodying the feminine. Prenatal yoga brings us back to that. We needn't be pregnant to do those particular poses because they're very gentle and they build strength and flexibility of consciousness all at once.

M: It's all to wake us up.

J: Exactly. One of my favorite songs of the fifties, "And waking up is so very hard to do". Sleepwalking is quite popular, as you've noticed, on the planet. I observe how often during the day I move into my genetic habits and I'm not precisely aware, awake in this one moment. Well, that's what happened here. As soon as I do wake up again I want to remember that dream that I had in that other state of consciousness rather than keep judging myself for having fallen asleep.

M: If you were going to put this on the road and teach it to junior high school girls, what would you do?

J: First I would honor the girl for who she is in her life and that she's doing precisely what she's suppose to do at this point in time. And now that she's showing up in my presence, she's in for a whole new experience. I find what works best with young women is that I keep it real simple and down home. I listen to them. It's vital for me to understand how they tell themselves into existence. So I just ask questions. My teaching mode is to inquire. When I ask questions, they tend to project upon me as a mother, or a grandmother. As long as they like their mom and grandmother it's really easy. But when they don't, I say bring it on, sister, and we work on it. On a cellular level they know it if they were conceived and not wanted. They have a lot to clear before they're able to even hear the nuts and bolts. I must begin on a soul-to-soul level with numb women. Once we've cleared the road we're able to go into the incredible amount of information we've been collecting for half a century on fertility awareness.

M: What is male fertility awareness and how does it blend with what you're talking about?

J: This is a question I continually ask my partner. It is a question for the men's community to answer. I have carried male babies and raised sons. I'm inviting men to come up with your stories. What I celebrate is the gender-ocity I see emerging between men and women, willing to tell the truth to one another. And out of that dialogue will come what is men's fertility.

M: Women carry the babies. They have a somatic experience of this unity, and men are estranged from that. In yesterday's workshop you said a hundred times that the baby and the mom are one. It's much more difficult for men to feel that. What is "real" for the mother is abstract for the father. There were two fathers-to-be in the room and they want to know how to connect with that oneness because this is their baby too. They feel as deeply as the ladies do. Women are biologically closer to the awareness you are describing.

J: Every cell of that baby's body has the father's genetic. He resonates with his baby. How to get in touch with that resonance, is massage, touching. It's so important. The communication that comes from his heart through his hands to the mama's belly - he can literally get in touch with his baby, feel his baby. I've watched at birth when

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fathers do that and when the baby's fresh from the source and the father says that first word, the baby turns to look at the father. He knows that voice. He's listened to that voice before he was born, before he was even conceived. He has chosen that one man out of all the possible fathers in the world to come to.

- M: Intimacy is a channel of communication. It is through the woman that the man gains access to this other way of being and knowing. The woman carries the baby and discovers this somatically. Through the intimacy of the male-female relationship this awareness is awakened in men. It is not readily available in the male culture.
- J: How do you know?
- M: You're not going to find it in a football locker room.
- J: I've observed a lot of brothers being healed sitting with spiritual teachers who have opened up their consciousness and are nurturers. You experienced this expansion in your relationship with your son. It happens when you have a good teacher in your life. You remind me of one of the old paradigms, "A man spends nine months in the womb and the rest of his life trying to get back inside", because that's source.
- M: There's a great deal that men can learn from women.
- J: And there's a great deal that I learn from men. It's mutual. This superiority complex that women have, I'm wondering how that really serves the Earth?
- M: What do you mean by superiority?
- J: There's a lot of honoring of the feminine and talk about how important it is to bring this back to the planet. And for me this is like the pendulum swinging. I want to see both happen at once. We need to honor both genders in this healing dialogue. Otherwise we're just swingers. Narcissistic to parasitic, back and forth.
- M: Pregnancy and giving birth changes you. It opens you up to entirely new perceptions and experiences. Being intimate in a very deep way with her man can open up very similar sympathetic perceptions in him. I'm not saying it's superior or inferior. Those particular sensitivities that are awakened in the woman because of carrying this new human being are not part of the male experience. That's all I'm saying.
- J: Just this morning our 16 year old son, Quinn, woke up, came into bed and the conversation came to a question: "can you imagine what it feels like to grow a baby, and gain 20-40 pounds in nine months? And then within a year, if you're breast-feeding, all of that dissolve away?" Both of these guys, Quinn and his father, are pretty thin men, and I wanted to expand their understanding and perhaps compassion for women who go through this immense physiological psychological spiritual change. And they couldn't imagine. It just blew their minds.

The other side blows my mind. The immense amount of surrender and trust that men cultivate when they conceive a baby. I'm in control. It's in my body. I can eat whatever I want to and it's going to affect your child. What surrender and trust you, brothers, have to give us and allow us that literal ecstasy of gestating your child. It's quite in balance. I learned my surrender, how to be my truth through trusting nature, my inner nature, directly. In one sense it's pretty easy for me because I have it in my body. My ego thinks I'm in control but it's an illusion, which shows up very quickly. Yet for a man to trust someone outside of himself, that takes an immense amount of surrender.

*Thank you, Jeannine
Blessings on your journey*

Jeannine Parvati Baker

Woman of the Year for Contributions to Medicine, by WHO'S WHO of Cambridge, England. She is an international teacher of Natural Mothering and Midwifery, and has been speaking and writing on behalf of the Possible Family since 1970. She is the author of **Prenatal Yoga & Natural Birth, Conscious Conception: Elemental Journey Through The Labyrinth of Sexuality & Hygenia, a Woman's Herbal**. She speaks throughout the world in support of Women and Mothers, Midwifery, Education and Health, including her home state – Utah Midwives Association, and the Utah State Congress on Environmental Links to Cancer.