

IPA Newsletter

International Primal Association • Summer 1996

490 Park View Road • Reading, PA 19606 • (610) 779-8842

Primal Journeys: Present and Past Lives with Keynoter Roger Woolger

by Dan Miller

Are you ready for another look at what it means to be on the Primal path of healing?

Last year's successful summer conference, led by Louis Mezei, introduced an integration of primal with spiritual aspects of the healing process. The winter conference, held in Florida, "Shamanism, Healing and the Primal Path," organized by Jonathan and Nowa Schwartz, further demonstrated how important it is to include a broader scope of possibilities into the Primal method of treatment and healing. This conference brought new people to our organization in addition to those already doing Primal. There were many present who never before knew that we existed, or knew that we offered so much to participants.

Now, after an intense review of the membership's response to our new direction within the Board of Directors, we can acknowledge that the renaissance of the Primal therapy process continues unabated. As a group, we are leading the way out of Primal's traditional path (which had come to signify unchanging and stuck) onto new group that is consciously connected with the world around us. That new awareness is cultural as well as spiritual.

It is indeed a breathtaking shift that has sent shock-waves throughout the organization. However, a change in policy and direction as important as this would not be meaningful if it did not disturb some familiar associations. The Primal family is now 24 years old and, as we know from our own intensive personal therapy work, changing a family's outlook doesn't happen easily. Youthful energy seeks out, and needs, new and creative ideas to nourish its growth.

We are discovering that exploring our Primal roots doesn't end with going back to conception (as exciting as it has been) in this life. Our education and growth that happened so

effectively through Primal methods has taught us to be open to the real self, not to deny what it leads us into through our experience. It seems like a natural progression to go from the experience of conception to that of lives prior to conception.

There are now many person's who have had spontaneous past life experiences in primal work. Others have been led into past life regression during workshops at primal conferences by myself, and into paranormal states my Mickel and Mary Lynn Adzema doing Holotropic Breathwork.

Are you ready to integrate Past Lives into Primal Therapy? You will have the opportunity to do it with the best guide available when Roger Woolger, Jungian analyst and author of "Other Lives, Other Selves," speaks at the summer convention. He will also conduct a workshops that will provide the "experience it for yourself" regression that primallers often prefer.

The extraordinary value of past life therapy is in the additional and very focused abreaction and insight it offers into present-day problems. It then becomes a matter of integrating the new level of awareness into one's current life, just as one does in present life primal. Some of the exciting new presenters coming to the IPA are Linda Adler, an executive director of the Association for Past Life Research and Therapies (which combined past life regression and shamanistic work) and Olin McGill and Eva Shelby, who have brought in to focus the experience of cellular memory in their workshops.

As in past conferences, we will have an all-day Primal workshop led by Mary Thompson, an all-day Holotropic Breathwork with Mickel and Mary Lynn Adzema, sandplay and an Ark reunion hosted by Bill Smukler, the Pool Party (a tradition that threatens to become a political movement) with Barbara Valassis, as well as many other

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Spring 1996

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IPA NEWSLETTER

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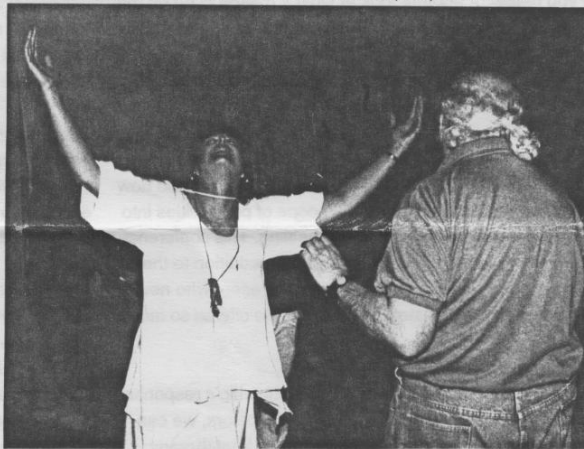
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Deadline for the Fall Issue is October 15.

Members' News and Notices

William Emerson's summer residential trainings for 1996 are "The Evaluation and Treatment of Infant and Adult Birth Trauma" (July 15-20) and "Prenatal and Birth Trauma: Practicum in Adult Treatment" (July 22-25) at the Ralston White Retreat Center in Mill Valley, CA (30 minutes north of San Francisco) on the east side of Mt. Tamalpais. Cost is \$1125 and \$925, respectively, and includes meals and lodging. Register early; these workshops fill fast! Contact Kelly Hennessy at (707) 763-7024.

Primal Integration Center of Michigan hosts the "Memorial Weekend Primal Intensive" May 24-27, 1996, at 23011 Middlebelt Drive in Farmington Hills, MI (just west of Detroit). The weekend, which begins Friday evening and ends late Monday afternoon, features the center's staff, including **Barbara Valassis** and **Jenny Barnes**, as well as guest therapists **Michael Hoyland-Young** and **John Hobbs** of Toronto and **Terry Larimore** of Houston. Cost is \$330 and includes room and board. Reservations required; contact Barbara at (810) 478-5559.



Yashi Belden and Louis Mezei in ecstatic dance.

IPA 1996 Calendar of Events

Spring Process Day & Board Meeting May 18-19, 1996 Appel Farm, NJ

IPA Annual Convention Aug. 27-Sept. 2, '96 Appel Farm, NJ

IPA's Statement of Essence

The International Primal Association is a community of feeling-oriented people, interacting within an atmosphere of love, acknowledgement, permission and support, who highly value primal process, abreaction, primals, and other deep-feeling work as modalities for promoting healing, loving, growing, wholeness, authenticity, and BEING.

Winter Conference in Florida: Smashing Success!

by Dan Miller

The title of the winter conference this year in South Miami Beach was "Shamanism, Healing and the Primal Path," and it was all of that and much more.

Many newcomers to IPA participated, as well as those already on our roster, increasing our membership and spreading appreciation for our work. Jonathan and Nowa Schwartz, who worked so hard organizing the conference, kept it flowing smoothly with their intensely committed energy. The registration area was a large, high-ceilinged room containing a wonderful display of drums, masks, primitive jewelry, tapes of spiritual music, books and journals, setting the tone for the conference.

It began with a pre-conference experiential workshop in Holotropic Breathwork led by Mickel and Mary Lynn Adzema which blew people into some breathtaking experiences (yes!). It was unfamiliar, primal, spiritual and integrative, informing people about themselves in ways they could never have imagined.

The conference officially opened Friday night with a talk by keynote speaker Alberto Villoldo, comparing Shamanism and western religions for their respective contributions to culture, self-sufficiency coupled with self-acceptance, and ecology and its abuse leading to pollution. In the view he presented, the advantages lay convincingly with Shamanism. Oscar Miro-Quesada, who grew up among Shamans in Peru, spoke more directly of the healing and spiritual aspects of Shamanism, and of their commitment to the

stewardship of the Earth. Both did separate all-day workshops the following day which inducted participants directly into the experience of Shamanistic practices.

In Oscar's workshop, which I attended, high ceremonial ritual with drumming, teaching intonation of prayers to Pachamama, or Mother Earth, as well as other deities, ceremonially using and embedding healing capabilities in traditional ritual objects as well as those contributed by participants were highlights of the day. On Saturday night, despite a light drizzle, a ritual fire took place on the beach during which participants released themselves from negative energies, throwing into the first sticks they'd decorated with specific feelings or symbols for people they wished to be healed. It was followed by Alex Rubin's Primal Theatre, an acting presentation of sadness, humor and insightful feelings by his talented acting, primal group. Later, in the wee hours, a trance-dance with spontaneous, blindfolded dancing was a high-energy end of the day.

On Sunday, sessions by Beldon and Yashi Johnson, Alex Rubin, Linda Adler and Dan Miller continued to empower participants to follow the path of Primal further into the depths of their feeling, healing and spiritual selves. It ended with an exciting, all conference drum journey into encountering the world of spirit.

This was a break-through conference that opened the way to other, vital, healing aspects of deep feeling on a truly primal level for IPA members and new friends.

Roses

.....Jonathan and Nowa Schwartz for their hard work and brilliant organization in organizing and presenting the great Winter conference in Miami. With lots of work and a very generous spirit, they brought together many people new to the IPA and deepened our understanding of the commonalities shared by primal work and shamanism.

...Dan Miller, Barbara Valassis, Teresa Smelser and Hal Geddes for their contributions to this newsletter.

"Roses" are the way we send greetings and recognize people for their help and support in the running of the IPA. Send your suggestions for a "Roses" listing to the editor.



Conference presenters Belden Johnson (l) and Oscar Miro-Quesada (r).

Journal Update

Here's an update of the future issues of Primal Renaissance: The Journal of Primal Psychology:
Vol. 2, No. 1 Birth and Violence expected April 1996
Vol. 2, No. 2 Love and Spiritual Yearning due Oct 1996
Vol. 3, No. 1 Primal Mythology expected April 1997
Vol. 3, No. 2 Child Development/ Devolution/ Evolution expected October 1997

Primal Renaissance is a provocative new interdisciplinary journal published by the International Primal Association. It features the best and most visionary thinking from diverse fields of inquiry centered around the primary perspective of natural consciousness and the feeling way of being.

Upcoming issues will feature fascinating and seminal expositions by authors such as David Chamberlain, on prenatal body language; Jeannine Parvati Baker, on action to end circumcision; David Wasdell, on the cellular origins of social insanity, and on the pre- and perinatal grounds of capitalism and the free-market economy; Mary Beth Grabowski, on magical midwifery; Jeane Rhodes, on children recalling birth memories; Frank Lake, on the psychological effects of the first trimester; Don Allan, on ibogaine therapy; Belden Johnson, on loving relationships; and Mickel Adzema, on the transpersonal perspective of child development.

We are also planning articles coming out of the timely and important 1995 APPPAH Congress on such as cellular consciousness, myths from the womb, optimal living, birth mythology, the challenge of the global crisis, the new physics and "primitive" philosophy, linking telecommunications and feeling therapies to create World Peace, the meaning and hope of pre- and perinatal images in the media, regression therapy, transpersonal creativity, past-lives therapy, spiritual yearning, and holotropic breathwork.



Hard working conference chairs
Jonathan and Nowa Schwartz.

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events and workshops. Of course, there will be the annual dance and costume party - this year it's "Come as You Were in a Past Life" - and cabaret night for people on the creative edge.

This is a wonderfully expensive, crucial time to be a member of the IPA. Conference co-chairs Louis Mezei and Dan Miller are working out a program that will integrate the familiar primal path with the exciting work of past life therapy. Don't shortchange your own growth by missing the convention this summer, August 27 to September 2 at Appel Farm, in Elmer, NJ.

IPA Membership Info

Annual Income	Individual	Joint
Full-time student (with proof)	\$20.00	----
\$25,000 or less	\$50.00	\$75.00
\$25,001 - \$50,000	\$60.00	\$90.00
\$50,001 - \$100,000	\$75.00	\$112.50
More than \$100,000	\$110.00	\$165.00
Lifetime** (payable over 5 yrs)	\$1000.00	\$1500.00

- All dues are payable in US funds only and cover the fiscal year, August through July.
- Children under 18 years of age may be included as members under all memberships.
- Guidelines for joint memberships
 - Two people living at the same address are eligible for joint membership.
 - Dues category is determined by combining the income of both members.
 - Joint memberships receive one mailing of the newsletter, journal, conference/convention programs, etc.

** Guidelines for Lifetime Memberships

Lifetime membership fees may be distributed over a five-year period (i.e., \$200 or \$300 per year). If a lifetime member decides, after partial payment, that s/he no longer desires to maintain her/his lifetime membership, the amount previously paid will be credited toward regular yearly dues (at the prevailing rates). Payments toward lifetime memberships are not refundable.

Introduction to Breathwork

by Hal Geddes, LICSW

Breathing techniques have been a part of certain meditation and yoga traditions for centuries and were a part of early primal therapy and primal integration work. Breathing techniques have become more visible as they have become more central in the various healing systems since the birth of Rebirthing in the middle seventies. A relatively recent proliferation of breathwork systems has taken place including, but not limited to, Vivation, Transformational Breathwork, Conscious Breathwork, Radiance Breathwork, and Holotropic Breathwork.

From my own experiences doing breathwork and facilitating breathwork groups and workshops, it seems apparent that the common denominator in all the forms is hyperventilation, which simply means fast and deep breathing. The continuous intake of more than the usual amount of air translates into an alteration of consciousness for most people. Some methods use gentle but circular breathing without pauses. Some use breathing that starts in the abdomen and works its way up to the chest. Some use deep, aggressive breathing with no concern about pauses. Every method, in some way, increased the air intake over an extended period of time.

Given these observations, I have concluded that what the "breather" needs is information about this simple concept: increasing the air intake for an extended period of time will probably lead to an alteration in the "breather's" state of consciousness with some resulting inner experience that is healing in nature. Increasing the air intake (hyperventilation) frequently also leads to one or more body reactions which have been called hyperventilation but are more accurately called hyperventilation syndrome. These reactions include lightheadedness, tingling in the extremities and lips, and tetany. Many breathwork professionals do not believe, contrary to usual medical belief, that the biochemical changes from hyperventilating are the cause of these body reactions. One belief is that the reactions are the result of a struggle between strong emotions trying to express themselves and the body's usual defenses trying to suppress them. They do see a relationship between the biochemical changes and an increased access to unconscious material.

As a loose rule of thumb, we can assume that the greater the biochemical changes the more likely that the person will access an altered state and the deeper the access will be. This rule allows the "breather" complete control over

his own experience in so far as access and depth are concerned. Once given some simple instructions about breathing technique, the "breather" may choose a style that fits his or her purpose.

It is my current belief that emotional/spiritual healing is most deeply and permanently reached by accessing a non-usual level of consciousness and allowing each human organism's unique, innate, already-there program to actualize and do the job of healing. Whether the healing needed is strongest at the current this-life level, the earlier this-life level or the past life level, the already in place inner program will search and find the appropriate healing needed at this time.

Many of the ever-growing number of "alternative" healing systems and styles in some way include accessing a non-usual level of consciousness or an altered state. Well-known examples are meditation, hypnotherapy, primal integration and breathwork.

The breathing continuum goes from:

- the "normal" style of any individual with some form of moderate breathing with pauses between inhale and exhale and between exhale and inhale to
- the aggressive "breather" who breathes very deeply and very fast with no pauses.

I believe that, in breathwork, the access to the altered state is primarily the result of biochemical changes. The nature of the individual's experience is unique to that person. It seems that more emphasis is placed upon this-life experiences including pre- and peri-natal experiences by the less dramatic methods while the more energized methods emphasize transpersonal and past-life experiences.

In addition to the breathing itself, a variety of secondary stimuli may be added to the experience such as a) immersion in water; b) body posture; c) degree of light/darkness in the room; d) number of people in the group; e) relaxation techniques; and f) music. While all of these stimuli are involved in all breathwork experiences, only some may be consciously attended to by the facilitator. The one most frequently attended to in a conscious way is music.

Immersion in water: Although submerging the "breather" partially to fully in water was the original modality in

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rebirthing and frequently has dramatic results, it is rarely used in breathwork these days. What I read is that the water doesn't matter, it's the breathing that counts. Personally, I think it became too inconvenient.

Breather posture: It seems probably that in the continuum from sitting up straight to lying prone, the closer one is to prone the deeper access is attained. Facilitators who ask their "breathers" to lie prone are consciously making use of that probability. Facilitators in the know who ask that their "breathers" sit up are, probably, for their own reasons, doing the same.

Light/darkness: The probable continuum is that the darker the room, the deeper the experience, but there are innumerable exceptions to this rule of thumb.

Group size: The number of people in the group, from one to hundreds, usually has significant effect on the breather's experience. This effect is unique to each person.

Relaxation techniques: Relaxation techniques are frequently used in breathwork just before the breathing begins. Since a good relaxation technique is a method of accessing an altered state of consciousness all by itself, combining the two increases the access possibilities.

Music: Music is that extra piece that most breathwork facilitators use as part of the experience. It is my belief that the music usually used does not induce the change in consciousness, but it may effect and modify the nature of the experience. Music described as sad, angry, joyful, terrifying, happy or wild may influence the breather in those directions. Also, it may not.

Given the reality that the breather is often little known (or even unknown) to the facilitator and given that breathwork may be a very powerful opening up experience, it behooves the novice breather to be at least minimally informed about the breathwork experience and to trust his or her own instincts to lead the way using the above information to do so.

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