

# IPA Newsletter

International Primal Association Summer 2000

2 Elizabeth Lane Peabody, MA 01960 (978) 535-4181

## Mind\*Body\*Spirit\*Emotion Make Healing Visions Feel Different!

Your International Primal Association Convention 2000 "Healing Visions" provides a forum for many mind-body healing modalities, psychological, physical, spiritual, and mental. And most importantly the Convention forum provides an opportunity for you to commune, grow, enliven your spirit, nourish mind, body and soul, and heal personally and in relationships.

This year we have several unique features--as well as the regular activities that you've come to expect and enjoy. We are privileged to have the founder of Psychodramatic Bodywork, Susan Aaron of Toronto, presenting on how bodywork and specific meridian points can enhance primal-type work. She features a new approach to personality styles based on blockages. A thorough-going demonstration of psychodramatic bodywork is also planned, in various stages which allow for individual, group, and smaller pairings for facilitation. Sociometry is another of Susan's tools, which enables each of us to find our place in relation to others.

In a similar vein, "true communication involves not only the appreciation and expression of our different realities, but also our ability to 'commune,' to share and perceive the same reality," observes Wayne Carr. Thus we have developed a subtheme and programs on effective communication skills. We anticipate these will enhance our primal community, its meetings and events, as well as improving our individual abilities to convey our needs and feelings, and meaningfully and gracefully connect with the world.

Some other new topics particularly appropriate to the Healing Visions Convention theme, include "Eclecticism and Creativity In Healing the Heart and Soul," by Diane Alther of the Primal Referral List. Her husband, Robert, also eagerly came on board with an experiential program he has developed on Self-Realization and what he calls "Circle 5" techniques delving into emotions and primal work.

Other new features have come from last year's Spring Conference, this year's Spring Retreat and The ARK: In Carlos Durana's "Seasonal in Our Life" workshop we'll have the opportunity to use Continuum and Oriental Qigong movements and emotional mat work. Jana Smith brings Developmental Transformations Playshop. And Sam Turton, Noah-for-a-day, musical, graphic, and healing artist, shares "Healing Integration and Primal Zen."

But no Primal Convention is complete without myriad contributions from the many talented and experienced members who make up the International Primal Association. You will soon get a brochure with many more details, so we're mentioning just a few. You can count on regulars like Alec Rubin, director of NYC's Theater Within, Mary Thompson bringing Jungian Sandboxes, Larry King on Primal and Transference, Sharon Kane's "Moving" workshops, Fred Zielke and Steve Austill with the PrimalBlues Jazz and 'Mat Tracks' intensity too.

Larry Schumer's Softball "therapy," Barbara Bryan recreating the "May's Landing Pool Party" and organizing The ARK Reunion and Arts of all kinds from Yvonne Parma, Johanne Hamel, and others enliven the atmosphere. The work of massage therapists coordinated by Jean Rashkind are also a delight, appreciated by many.

We are pleased to highlight a few more of the new features such as Mickey Judkovic's "Embodying the Self" and "Metaphorical Healing" with perspectives from Wilhelm Reich to David Grove. Bill Whitesell presents Re-Evaluation Co-Counseling techniques useful for peer groups. And Linda Marks offers "Gestalt Dream Work and the Empty Chair" which you can use by yourself for personal growth. Other New Identity Process Leaders will help the IPA by presenting their tools for Conflict Resolution, and we're trying a "Come as your favorite healer" party!

We look forward to seeing You there, because You make the International Primal Association Convention the important opportunity that it is to grow personally and expand the knowledge, appreciation, experience and effectiveness of what depth primal work can do!

Namaste! Wayne Carr and Denise Kline

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The Annual General Meeting will be held Monday AM. In order to run smoothly, prepare, and allow plenty of time for your favorite Men's, Women's and Other Groups, please send proposals, agenda items, etc. to Leonard Rosenbaum {contact info} as soon as possible.

Fax: (202) 304-3314

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Summer 2000

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**Deadline for the Fall Issue Is  
September 5, 2000**

## **Members News and Notices**

#### **REUNION FOR ALL ARKITES**

This summer we hope to see participants from the Noah's Ark Training Programs (1977 through 2000) at our gathering on Thursday afternoon (August 31st.) during the Convention week. Please call Barbara Bryan for more information. 248-478-5559.

**William Emerson offers a variety of training and experiential workshops: June 24-30 - Mill Valley, Aug 4-8 - Seattle, August 27-September 1 - Switzerland, September 1-4 - Germany, October 25-29 - Denver, November 17-21 - Seattle, December 1-5 - Petaluma.**

For more information call 707-763-7024. For complete information, contact Emerson Training Seminars at (707) 763-7024. His website is:  
<http://www.emersonbirthrx.com>

Terry Larimore has a newly-designed set of 8 informative brochures on her pioneering work with adults and infants, including an introduction to shock and trauma, information on sponsoring her workshops, details of trainings for therapists and parents, and survival skills for birthworkers. For a free copy of the whole set, contact her at [terry@terrylarimore.com](mailto:terry@terrylarimore.com) or call (415) 924-6432.

Michael Hoyland-Young recently remodeled the Carlaw Therapy Center, 245 Carlaw Avenue, Suite 312, in Toronto's South Riverdale area and has a group room and two beautiful individual therapy spaces available for rent on a part- or full-time, on-going or short-term basis. If you would like to see clients, run groups or offer workshops in Toronto, call Michael at (416) 462-9340.

St. Mary's University announces new Post-Grad Program in Prenatal & Perinatal Human Development. Applications are now accepted for the term starting July 19, 2000. For more information please contact SMU, Prenatal and Human Development.

Phone: 1-800-328-4827, code 4015, ext.0    Fax: 612-728-5121  
E-mail: [tc-admission@smum.edu](mailto:tc-admission@smum.edu)    Web: [www.smum.edu](http://www.smum.edu)

The American Society for the New Identity Process (ASNIP) will host its annual Workshop, Conference and Banquet entitled: "New Identity Process: A Journey into Joy" on September 15 and 16, 2000. Our keynote speaker is Dr. Rudy Bauer, co-founder of the Gestalt Therapy Institute of DC and The Washington Meditation Center. His experiential talk will be on "Ecstatic States" and will share with our community a way to deepen the experience of healing and joy that we experience in the NIP. The workshop and conference will be held at the Comfort Inn in Falls Church and the Banquet with dinner and dancing at the Crystal City Hilton in Arlington. For more information, please contact Christine Alam, Conference Chair, at [talam@erols.com](mailto:talam@erols.com) or 703/698-7915.

The International Primal Association, Inc. publishes the IPA Newsletter. Opinions expressed by the authors are their own and not necessarily those of the IPA. The Editor reserves the right to edit contributions (unless explicitly requested not to do so) and to make final judgment as to the publication of all materials received. Please submit contributions via e-mail if possible, otherwise typewritten or VERY legibly written to the editor. Send changes of address to the Keeper of the Database.

## INTERNATIONAL PRIMAL ASSOCIATION SPRING RETREAT

by Harriet Geller

### Report on the IPA Spring Retreat 2000

It feels miraculous that a simple idea, some discussions and phone calls and word-processing, lots of worrying and planning, and what seems to me like pure disembodied desire produced a conference as close to perfection as I could have imagined. The IPA Retreat in April was exceptional for me in many ways, starting with the venue in New York State's Catskill Mountains. On the way home, Jean Rashkind and I agreed how fortuitous it was that we had selected G.R.O.W. II Lodge over another place we had liked which was not quite available. G.R.O.W. II is operated by Ganas, an intentional community based in Staten Island, NY, which was very interested in our work as an adjunct to their own. Several members of the commune participated in our workshops and became an integral part of our experience. Not only that, but their graciousness and alacrity in accommodating our requests, as well as the comfort of the rooms and the quality and abundance of the food at mealtimes, created an atmosphere of love and prosperity that fed us throughout the retreat.

There were sixteen participants, including Mary Dell and Jana Smith who were new to the IPA, but not to primal, and fit right in. The three days were organized like a compressed Summer Convention: men's and women's circles and mat track (primal group) every morning, workshops and small group sharing (peer groups) in the afternoon, and community meeting followed by some of our favorite evening activities at night. We even had Marie Regis as our resident body worker.

We had decided to experiment with transposing the peer groups to the hour before dinner (rather than after community meeting) to leave more time for the evening program. I felt it was a successful variation and hope that it will be adopted for the Summer Convention. Another modification that I was thankful for was the softening of the ordeal of peer group formation by using a lottery. I don't necessarily recommend that innovation for the summer, but I would urge us to strictly limit the size of each group to six members.

Although the retreat structure was in place, it was only a bare skeleton to be fleshed out at the community meetings. On Thursday evening there was such a plethora of workshops offered that the one-hour free time we had planned was immediately converted to a second workshop slot. The process of deciding which activities to include and where was prolonged (and may have been painful to some), but resulted in a rich and diverse schedule that needed only minor adjustments on subsequent evenings. We capped the day with a sing-along accompanied by Sam Turton and Jean on the guitar.

Our first primal group on Friday was run Ark-style by Judy Lucrezia. Everyone put out the kinds of support they needed in the opening go 'round, and Judy juggled the requests to accommodate us all. In the afternoon, Linda Marks facilitated a Gestalt workshop while I offered my ideal-parent workshop, "Child Support." During the "free time," Sam led us in sitting and walking meditation.

After Friday's community meeting, it was already time for Cabaret – talk about compression! Sharon Kane did a great job of emceeing, soliciting acts and creating the line-up on the spot. One of the highlights was Leonard Rosenbaum's startlingly real portrayal of Charles Manson delivering his courtroom defense; he transformed himself from the mild-mannered IPA vice-president we all know into a monster made even more terrifying by the rationality of his arguments. Because the show had begun at a reasonable hour, we had time to complete our experience with a feedback and sharing session after the performances.

On Saturday, the morning primal group was facilitated by Linda and Marie (giving them each time for themselves) and featured an opening sound-and-movement structure from Shelly Beach. For the two-hour afternoon slot, Linda was again called into service, this time for her N.I.P. workshop, and Jean and I organized a non-verbal tribal walk in the woods (adapted from Alec Rubin's primal theater weekends) that made the most of the balmy spring weather. Jana filled the second slot delightfully with an introduction to Drama Therapy. A few exhausted people chose an unscheduled activity dubbed N.A.P. by Sam.

Saturday night's traditional dance party, was the least successful event of the conference despite balloons and a rockin' sound system. Whether this was caused by generalized weariness after two intensive days, or lack of the right kind of music, or being short of critical party mass, somehow the gala never took off. Next time I would prefer making our own music together for our last night's celebration. Of course, I'm getting old . . .

On our final day, Sunday, there was time only for the men's and women's groups and the mat track facilitated by Marshall Zidel, our last opportunity to get down. After lunch Jean, our organizer and the soul of the retreat, led us in a closing circle followed by a march en masse into the dining hall to show our gratitude to our hosts with enthusiastic applause.

It's hard to say what the best aspect of the retreat was for me. Was it the modest size of our community - making it possible for us to cohere into an intimate family with no one left out (at meals we all fit around two tables pushed together)? Or the opportunity to lead workshops that gave people something real without hours of agonized planning? How about being allowed to perform twice in Cabaret, once reading my poetry and once in an improvisation with Jana and Jean? Or connecting with new people like Mary, or Katie and Chuck from Ganas, or becoming closer to Bill Whitesell and Sam? None of these experiences would have been as meaningful as they were if not for the transformations that happened inside of me. For that I needed support from my buddies to go deeper and deeper in repeated primal sessions and acceptance of heartfelt and painful sharing from the ever-nurturing women's circle and from an awesome peer group.

What stands out as my peak experience of the retreat is the tribal walk, which included three of the commune workers and a half-dozen IPAers (Sam, Jean, Shelly, Sharon, Marie). In retrospect, we spent less time in physical contact than is normal for us primal types, but the depth of communion among ourselves and with the natural elements was extraordinary. Refraining from words, gave us permission to also give up trivial communication. We reserved our interaction only for the most important circumstances: crossing a stream, decorating our hair, sharing a unique discovery (a tree extensively carved out by woodpeckers produced an array of feelings from fear for the safety of the tree to awe at the beauty of the sculpture to an appreciation of the cycle of life), keeping in touch when separated, expressing our feelings, and, finally, chanting and drumming in our individual voices and rhythms to create a tribal song.

Leadership on the walk flowed easily among us (as it did during the whole conference), but one person was a remarkable inspiration. Twenty-year-old Chuck, who had been with the commune for only three weeks, metamorphosed into a creature halfway between ape and human. With complete delight and commitment, he threw himself into the role as well as into an icy stream to give us his back for a safe passage to the other side or his hand as we tottered across on a log. Chuck taught me how caring for one another naturally becomes the highest priority when modern civilization is stripped away. Our primitive ancestors are the analogs of the loving primal selves we long for.

Jerry Lucrezia, Barbara Kaye Cope, and Mickey Judkovics were also very welcome and appreciated contributors to an extra-special IPA event. See you at the double-retreat (otherwise known as the Summer Convention) in August!

A deep thanks to Jean and Harriet for our Spring retreat.

I think of being held by Sam as I lay curled in fetal pain ... healing.  
I think of being hugged by Harriet, completely.  
I think of falling into Mary's arms  
And into our great shared nest.

My heart is opened ...

Now I'm restless  
Am I less fit for the restrictions of my life  
Or still hungering for what just happened

I think of Marshall and Mickey bringing us together in men's sharing  
Comradeship, brotherhood, loving humanness

I think of Sharon's reaching out with such courage  
And Leonard's unleashing

I think of our reaching out to others  
And reaching to explore new avenues of our healing

I am so grateful

I love you all  
And what we are together











Bill Whitesell

## SYMPTOMS OF INNER PEACE



**BE ON THE LOOKOUT FOR SYMPTOMS OF INNER PEACE. THE HEARTS OF MANY HAVE ALREADY BEEN EXPOSED TO INNER PEACE AND IT IS POSSIBLE THAT PEOPLE EVERYWHERE COULD COME DOWN WITH IT IN EPIDEMIC PROPORTIONS. THIS COULD POSE A SERIOUS THREAT TO WHAT HAS, UP TO NOW, BEEN A FAIRLY STABLE CONDITION OF CONFLICT IN THE WORLD.**

### SOME SIGNS AND SYMPTOMS OF INNER PEACE

-  **A tendency to think and act spontaneously rather than on fears based on past experiences.**
-  **An unmistakable ability to enjoy each moment.**
-  **A loss of interest in interpreting actions of others.**
-  **A loss of interest in conflict.**
-  **A loss of the ability to worry (This is a very serious symptom).**
-  **Frequent, overwhelming episodes of appreciation.**
-  **Contented feelings of connectedness with others and nature.**
-  **Frequent attacks of smiling.**
-  **An increasing tendency to let things happen, rather than make them happen.**
-  **An increased susceptibility to the love extended by others as well as the uncontrollable urge to extend it.**



## **PRACTICE**

*(This is the second installment of John Rowan's paper "Deep Down, Deeper Down" on Primal Integration Therapy.)*

The practice is based on the theory of Stanislav Grof (1992), which says that our experience is organized into COEX systems. A COEX is a system of condensed experience whereby a certain pattern of physical sensations, emotional feelings, thoughtful ideas and spiritual impressions are held firmly together in the mind. This pattern comes from an experience we have had in the past. This experience, memorable and perhaps traumatic, sticks with us as a whole, not as a series of parts. When we come into a similar situation, it brings back the whole of that feeling in an exaggerated form, turning a whisper into a shout. This means that we are always meeting the same situation with the same reactions, the same defenses.

So in therapy we may start with a recent experience of distress, such as being upset and angry with an authority figure. As the client is encouraged to express feelings of anger, etc., they may find the feelings really taking over. There is usually the sense of giving oneself permission to go with it. During that process, there may be a flash or vision from the past. In this case, it could be a parent figure and perhaps a memory scene. Then, if the client feels safe, he/she may re-experience a traumatic event and release the feelings from the past. A connection is made between that scene and the present. This generally releases the energy of the current situation and the client is able to function better. The more we can release our pent-up emotions, the more we can open to love and our own power within.

Now it is obvious that a procedure like this takes time, and it is really best to go all the way with a particular COEX in one session, rather than trying to take up the tail of one session at the head of the next, which usually doesn't work. This means that the Primal Integration therapist tends to prefer long sessions, which also enable the client to take a break or breather if need be during the session. I personally conduct some one-hour sessions, but I also have some 1 1/2-hour and 2-hour sessions; some people working in this area have used up to 10-hour sessions.

The process is basically self-directed, so that each person will open up and progress at their own pace. This maintains safety and also provides support for those who are not ready or willing to go into the deeper parts of their psyche.

It is important to say, however, that all of this is Primal Integration, not Primal Trauma Integration. It is not the intention to live off traumas (bad and unforgettable experiences), and deal only with those. Whatever we do by way of therapy is part of an attempt to do justice to the whole of life, not just part of it. As Brown and Mowbray (1994) have well said, it is about "continually bringing a deeper way of living into being, and a deeper way of being into living!" (p. 20).

One important piece of research that was done in Primal Integration by Ninoska Marina (1982) found that it was particularly effective in dealing with such problems as relating to people, relating to oneself, having more energy and enjoying sex. The researcher found that people tended to discover "A sense of self different to what it had been in the pre-therapy period." This is a deep-seated change, and not everyone is ready for this. So, Primal Integration is a form of depth psychology, and needs to be taken in that light as something to tackle when we feel ready.

In this process, people open themselves up to deeper feelings, and thus become more vulnerable. So a high degree of trust has to be built up between client and therapist. But in reality, trust isn't a feeling, it's a decision. Nobody can ever prove, in any final or decisive way, that they are worthy of this trust, so the client just has to take the decision at some time, and it may as well be sooner as later.

If we believe, as Michael Broder (1976) suggests, that the primal process consists of five phases - Commitment, Abreaction (catharsis), Insight (involving the restructuring of thoughts and feelings), Counteraction (fresh behavior in the world), and Pro-action (making real changes) - then it must be the case that the later phases are just as important as the earlier ones. In other words, working through is just as significant as breaking through. The glamorous part, and the controversial part, of our work is the 'primal,' the cathartic breakthrough; but in reality, the process of integration is necessary and equally exciting in its quieter way. For example, it is a great thing for a man to get to the cathartic point of forgiving his mother; it is another thing for him to start treating women decently in daily life, as a result of this.

One of the things that happens in primal work is that the deeper people go in recession and regression, the more likely they are to have spiritual experiences too. Shirley Ward of the Amethyst Center in Ireland believes this is because the psychic centers open up. In other words, people get in touch with the higher conscious - what Assagioli (1975) called the superconscious. However, in this area there is one very common error we have to guard against. Grof points out that blissful womb states, which primal clients sometimes get into, are very similar to peak experiences and to the cosmic unity which mystics speak of as contact with the Divine. This has led some people - David Wasdell (1981) for example - into saying that all mystical experiences are nothing but reminiscences of the ideal or idealized womb. This is an example of reductionism - that is, of always trying to reduce what is complex to what is simpler. The whole point is that we repress not only dark or painful material in the lower unconscious, but also embarrassingly good material in the higher unconscious. John Firman and Ann Gila (1997) of the psychosynthesis school founded by Assagioli have recently written an important theoretical work on this subject.

### **WHICH CLIENTS BENEFIT MOST?**

The ideal client is someone who has been in other forms of therapy which have introduced them to the basic ideas of working on themselves and exploring things at an unconscious level. But really, Primal Integration is very effective with such basic problems as depression and anxiety. These are the most common presenting issues for therapists of all persuasions today. It is also suitable for more immediate matters such as panic disorders, grief, rage, sexual abuse, rape, incest and the like. It can deal much better than most other approaches with pre-verbal traumas, issues around birth and pre-birth experiences, abandonment, rejection and other problems that are much more serious and troubling. These are some of the hardest issues for clients to work with, express, feel and release.

Because of its concern with the whole person in the social context, it is also able to pay attention to such things as sexism and racism. Sometimes people's problems come from outside, not from inside. Any adequate therapy must be able to handle this fact. We have to be able to listen with the fourth ear of political awareness as well as with the third ear of emotional awareness (Rowan, in press).

In reality, every problem has two components: the one has to do with the real situation as it exists in the everyday world, the consensus reality in which we all live. The other has to do with our own private reactions and responses to the world, which may be based on old tapes from the past, still playing in the present. In therapy we can handle the second of these two, and deal with whatever may be unrealistic or detrimental about that. Then when we have done that, the real situation will still remain, but we shall have greater strength and ability to deal with it in the best way possible, because we shall not be fighting against ourselves.

Editor's note: You may write John Rowan to obtain a reference list at: 70 Kings Head Hill, North Chingford, London E4 7LY U.K.

The first installment of this paper was in the Spring Newsletter.

## Rescuing Hug

This is a picture from an article called "The Rescuing Hug". The article details the first week of life of a set of twins. Apparently, each were in their respective incubators, and one was not expected to live. A hospital nurse fought against the hospital rules and placed the babies in one incubator. When they were placed together, the healthier of the two threw an arm over her sister in an endearing embrace. The smaller baby's heart rate stabilized and her temperature rose to normal.

Let us not forget to embrace those whom we love.



### CONNECTEDNESS – Precious Photo

Every day is a good day for leaving heartprints... Embracing those we love may well heal at many, many levels. This is another symbol of our core connectedness in spirit.

Sent in by Lynn Turner

### Breaking Control versus Losing Control

By: Mickey Judkovics

One of the concepts in the New Identity Process is the idea of breaking control versus losing control. For me the way I do is well stated by John Rowan in the Latest IPA newsletter (My thanks to all who had anything to do with the newsletter). In the newsletter Rowan states: "It is creative letting go of conscious control of the body emotions which opens up the unconscious to awareness." For me it starts with conscious

awareness and using this awareness to notice tensions in my body. For example, I often notice that I am holding my shoulders up. When I drop my shoulders and check what is there, I find both fear, anger and the thought "I want to kill everyone." If it is safe and appropriate I then direct my consciousness into that area of my body and allow the expression of what is truly there. This "allowing-it-to be" or "letting go-of-control" I find is expressed beautifully in the following words:

["The world is many blooming flowers in a blooming universe," one Zen teacher used to say. Not only the sweet and the beautiful but also fear, anger, loneliness, hatred, and envy are among his blooming flowers. What all these phenomena want, is just to be allowed to bloom, to arise and pass away in their own time.

It is when we prevent that blossoming by ignoring or repressing it that fear hangs around, dragging us down, because we are expending so much energy holding it off. If we let it blossom, it has its life and departs. Then we have all the energy we would have used to escape or combat it. We also have the energy of the fear itself. There is great gain in energy when we let things happen.

The ground of fearlessness is fear. In order to become fearless, you have to stand in the middle of your fear. We shouldn't trust any fearlessness that doesn't have that as its basis. The beginning of that is to see your fear and admit to it, then have the immense courage-and humility- to allow it to be.]

From "Breath by Breath" by David Guy, pages 72-73

Be with what is truly in you, allow it to be and you will be free  
Much love, Mickey Judkovics

### OLD ENGLISH PRAYER

Take time to work -  
It is the price of success.  
Take time to think -  
It is the source of power.  
Take time to play -  
It is the secret of perpetual youth.  
Take time to read -  
It is the fountain of wisdom.  
Take time to be friendly -  
It is the road to happiness.  
Take time to dream -  
It is hitching your wagon to a star.  
Take time to love and to be loved -  
It is the privilege of the gods.  
Take time to look around -  
It is too short a day to be selfish.  
Take time to laugh -  
It is the music of the soul.

## MOST GRIEVOUS MISTAKES ARE PERSONAL, EMOTIONAL

By Sydney Harris

A friend asked me at lunch the other day about a certain doctor I know, who has had the finest training and is generally recognized as an expert in his field. I advised against going to see him, which surprised my friend.

"What's wrong?" he asked. "Isn't he capable? Isn't he honest? Doesn't he care about his patients?"

"None of those things," I said. "But he has one fault that overrides all his good points, in my opinion - he can't stand to be wrong."

VANITY IS OFTEN the greatest enemy of competence. No matter how good you may be at something - whether it is playing the piano, analyzing the electron, or palpating the patient - if you have an imperative need to be right all the time, you are betraying your professionalism.

My own doctor, when recommending surgery some years ago, urged me to get a second opinion, even though he was sure in his own mind that I needed the operation. Many doctors resent it when a patient indicates a desire to get a second opinion; they look upon it as an implicit reflection on their medical judgment. Genuine self-confidence does not feel threatened by being questioned in this way - in the first place, even the greatest practitioner can make a mistake and, secondly, the best kind of insurance against a malpractice suit is confirmation by another expert with no vested interest in the treatment.

If you can't stand to be wrong, you have no business giving crucial advice to people on any subject. If your ego forces you to justify and defend all your decisions, you are temperamentally disqualified from giving such advice, no matter how eminent you may be in your chosen field. The need to be right can be more corruptive than any other influence.

THE MOST GRIEVOUS and costly mistakes - whether in medicine, the law or business dealings - are not clinical or technical or fiscal, but personal and emotional. They spring not from ignorance or incompetence, which are intellectual defects, but from stubbornness, vanity, self-esteem and pride, which are moral and emotional defects.

I would rather consult a doctor who knew a little less, and knew how little he knew, than one who knew a great deal and thought he knew more. Ignorance per se is not nearly as dangerous as ignorance of ignorance; which is why the Delphic oracle told the wisest Greek that he alone recognized how little he knew, which placed him above the others.

Rightly, we ought to be grateful to learn we have been mistaken about something; this is the only way experience turns our bad judgment into good judgment. It is only the weak man (or woman) who feels he (or she) cannot afford to utter those three words of supreme strength; "I was wrong."

### EMOTIONS AND LIFE

Emotions are the juices of life, sometimes sweet and sometimes bitter.

Emotions are expressed as joy, bliss, love, longing, rage, agony, terror and fear.

Unexpressed emotions sink into the vastness of who we are.

Unexpressed these emotions resurface triggered by the worms of similarity.

Emerging like some mythic sea monster they frighten and control us.

And in this controlling, they deaden us to the joys of living and loving.

Once brought forth and faced in the fearful expression of unspeakable horror, rageful hatred and deepest longing, unexpressed emotions dissolve in the sea of ourselves, a sea of compassion and love.

Once unexpressed emotions are expressed and dissolved,

One is free to live and love joyfully.

And so it is.

Mickey Judkovic



Dear IPA Members:

A Primal Support Group has been formed on the Internet and we are inviting all of you to join our efforts. Joining is very easy. Just go to the URL: <http://www.onelist.com/group/Primal-Support-Group> It is even easier to unsubscribe and instructions to do so are at the bottom of every posting by members. So won't you give the Primal-Support-Group a trial? You'll enjoy it. We have a certified Primal Therapist as a member. He recently opened his own practice. Perhaps, instead, the IPA would like to establish its own list. If so, please let me know and I'll be happy to begin it for the IPA. I won't be able to serve as moderator as I have that position with the Primal-Support-Group.

Cheers and best wishes from  
John A. Speyrer  
Editor of the Primal Psychotherapy page  
<http://home.att.net/~jspeyrer/>

### Musings from ewail by Barbara Kay Cope

Did anyone else see this ad? (I saw it in May Smithsonian Magazine):

Saab vs the Primal Scream--In order to release your emotions, must control be relinquished as well? Not if you drive the Saab 9-5 Aero. The high output turbo generates a massive 258 ft.-lb. of torque. And yet, the car keeps its composure with a firm performance-tuned suspension and aerodynamics that help enhance stability on the road. Let your emotions run wild.

#### BOARD NOMINATED SLATE FOR 2000 - 2001

President: Yvonne Parma  
Secretary: Barbara Kay Cope

Vice-President: Larry Schumer  
Treasurer: Sharon Kane

Nominations accepted Friday evening at Town Meeting and election will be held at the general meeting Monday morning.

(Editor's note: I strongly endorse all of the candidates and especially Barbara Kay for her years of work and dedication to the IPA.)

#### REFERRAL LIST

This is an application to be on a list of members of the IPA who represent themselves as offering primal work. The listing will be published by the IPA and will include the following statement:  
"The IPA does not endorse the expertise or experience of these individuals. Each member has submitted the following brief description of their services."

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Street or Box No: \_\_\_\_\_

City or Town: \_\_\_\_\_

State, Country and Postal Code: \_\_\_\_\_

Telephone: (\_\_\_\_) \_\_\_\_\_ Fax: (\_\_\_\_) \_\_\_\_\_

Email: \_\_\_\_\_ Website: \_\_\_\_\_

Description of services and credentials: (Maximum three typed lines):

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

May we also include your listing on the IPA website? Yes No  
Make your check for \$30 (plus membership fee if due) to the IPA.  
Send check and this completed form to:

Barbara Bryan  
23011 Middlebelt Road  
Farmington Hills, MI 48336

Questions? Call Barbara at (248) 478-5559.

Clip here and mail!

### IPA Membership

| <u>Lifetime membership</u>                      | Single<br>\$1000 | Joint<br>\$1500 |
|---|------------------|-----------------|
| <u>Annual membership (dues based on income)</u> |                  |                 |
| \$100,000 or more                               | \$ 110           | \$ 165          |
| \$ 50,000-99,999                                | \$ 75            | \$ 112.50       |
| \$ 25,000-49,999                                | \$ 60            | \$ 90           |
| Less than \$25,000                              | \$ 50            |                 |

Low-income membership for \$30 per year is available to individuals who are either full-time students or who support themselves exclusively with public assistance.

*All dues cover the fiscal year from Aug -July. To qualify for joint membership, both members must live at the same address and pool resources. Joint members will receive one mailing per household.*

Send your complete name and contact info (including email!) and check made out to IPA c/o Barbara Bryan, 23011 Middlebelt, Farmington Hills, MI 48336



### Roses To:

- Jean Rashkind for organizing a marvelous Spring Retreat for IPA members. See Harriet's article about that great experience!
- Barbara Bryan for hosting the IPA Board Meeting in May.
- Judy Lucrezia for her work on our database.
- Jerry Lucrezia for his work as treasurer.
- Larry King for being our president this past year.
- Denise Kline and Wayne Carr for their work on the Summer Convention.

### Summer 2000

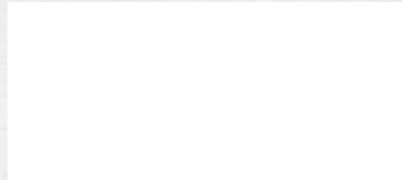
International Primal Association  
C/o Judy Lucrezia,  
2 Elizabeth Lane  
Peabody, MA 01960

Address Correction Requested

33<sup>USA</sup>



TO:



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