

PRIMAL

Supporting Growth and Healing Through Deep Feeling Process

SPRING NEWSLETTER • MARCH 2008

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By Bob Holmes,
Spring Retreat Coordinator

This year's Spring Retreat is going to be different from other years, and I am very excited to be a part of it. What's different? Well, we have changed our venue from a lodge-style facility to a private, 5000-square-foot, vacation-home setting. We have extended our retreat to four days, Wednesday through Sunday, and at the same time rolled back the cost of participation to pre-2003 levels. In addition, we have a heated indoor pool that can be enjoyed in any weather, not to mention a stocked, two-acre pond at the bottom of the yard. Fishing, anyone?

I am also excited by the organizational challenge that comes hand in glove with such a change in venue, and I am looking forward to our first evening of meeting together and fleshing out the schedule. During that first meeting we may even see some new faces, as word of this event has spread beyond the borders of our membership - IPA outreach in action!

Spring Retreat 2008

Eppley House,
Ancram, NY
May 14 - 18

Of course, what won't be different is the fun and camaraderie that is available to be gulped down in large portions. Speaking of large portions, we are once again having a local caterer supply our meals - in the style to which we have become accustomed - using organic produce where possible. As always, we will have men's and women's groups, small group sharing, facilitated primal "mat track," community meetings, cabaret, and a swinging dance party. And when solitude is desired there is room to roam - 56 acres of woods and paths to stroll along, as well as the pond to row out on, or a quiet tree to sit under and pen a poem or two.

Whatever the Spring Retreat can be for you, it can be in large measure. I can't think of a more perfect opportunity to share, and care, and even dare - to be yourself. Watch for the Spring Retreat flyer in the mail soon, if you have not already received it, or catch the internet version at www.primals.org, to reserve your space. I sincerely hope you will join us! (See registration info on page 5.)

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Next deadline: June 1, 2008

IPA Summer Convention 2008: Primal Paths Beyond Talk Therapy

Sevenoaks Pathwork Center, Madison, VA

August 4 – August 10



By Denise Kline

The International Primal Association's 2008 Convention is shaping up with a variety of new presentations. With Primal Paths, we envision the coming together of divergent modalities through people who join deeply and warmly to pursue this emotional work. Like the Impressionist salons of Europe, each artist creates a different picture with common themes and unique styles. Primal educators and practitioners of all sorts "blossom round the table like petals on a flower" (in the words of a Doug Cotler song).

Plan on the keynote address being on Tuesday, August 5, after lunch. Roger Tolle, International Trager trainer, bodyworker, "Mentastics" and movement therapist will present "Freeing Your Voice, Opening the Heart," which will include brief hands-on exercises and an introduction to the flowing world of Trager movement. During the afternoons, he will offer Trager sessions with their rippling energies and overall sense of well-being, as well as a workshop later in the week featuring

"Mentastics" experiences toward "Living Your Fullness."

We are also very pleased to have several international members giving workshops this year, many with attention to the nuances of practicing primal therapy: Clare Gill and Julia Mitchell of Ireland will discuss supervision issues for therapists; Mary Dell of Ontario will present her first Convention workshop on "Saying Goodbyes," the theme of her upcoming book; and Anne DeNada of Quebec returns with massage and other healing modalities.

New convention features that have been very well-received include a Bonding and Body Psychotherapy track, with therapists from the metropolitan Washington, DC and New York areas where these organizations have been based. Lee Aiken began working with Dr. Dan Casriel 30 years ago and is a certified New Identity Process therapist and health educator, emphasizing "health enhancing stress reduction through emotional release." Her topic will be "Nutrition for Health and Happiness." Also, by popular request, a peer group around food issues will be formed

and supported by the extraordinarily healthy and tasty food from the spiritually-based Sevenoaks kitchen.

The Human Awareness Institute represented by Ben Farris last year will be offering a longer program this year designed to develop greater intimacy. Nonviolent Communication will return via Robert Wentworth who will focus on the "living energy of needs." Pathworks leaders Julia Jenson and Bland Tyree, who are at home at Sevenoaks Pathworks Center, will introduce diverse emotional release methods in their workshop. Alex Macmillan, last year's keynoter, confirmed his intention to return with Bioenergetic massage and release techniques to relieve emotional and physical blocks. Kathy Scheg will offer core Energetics on Friday afternoon; Esta Powell will teach us about Sub-personalities; Dr. Alice Rose will present her new spiritual insights related to primal, and Dr. Joseph Sanders, former Ethics Officer of the American Psychological Association, will address measurable effects of the primal process on post-traumatic stress in veterans. In addition, we are looking forward to workshops on Psychodrama, Re-Evaluation Co-counseling, Jungian sandplay, Enneagrams and Holotropic Breathwork.

Our own president emeritus Barbara Bryan returns to the water this year for a May's Landing-style pool party in the appealing Sevenoaks pond. Tubing in the Rapidan River is also an option, as well as a possible "field trip" to Avalon Folk Music Festival, which is the naturist home of Walter Loeb, one of our favorite massage therapists. There are also nearby estates of Presidents Washington, Jefferson and Madison.

For more information on this year's convention location, see:

www.sevenoakspathwork.org.

All this as well as the ever-popular men's, women's and peer groups, mat tracks, Cabaret, and dancing with Gene Long, Contact Improv and all. Bill Whitesell will wrap up by facilitating a peer primaling finale on Sunday.

For those with concerns about the longer drive, you are invited to stop over either way without charge at Sandy Weymouth's beautiful newly-enlarged Woods Place in Rising Sun, MD near I-95 (call 410-287-3103), or at Denise Kline's humble home in Hagerstown, MD near I-81. Also you can stay over at Avalon in Paw Paw, WV for fees ranging from camping to Lodge rates. They have a pool, Jacuzzi, tennis, and hiking.

Car pools will form and pick-ups may be arranged from trains, buses, or planes, particularly in Wilmington, DE, the metropolitan DC-VA-MD area, and Charlottesville, VA airport. Leonard Rosenbaum, (202)393-2885, is temporarily acting as Transportation Coordinator but would greatly appreciate volunteers to assist (and possibly to coordinate in the future.)

Last, but by no means least, a really big thank you to Diane Kohl for stepping up to coordinate the volunteer kitchen staff. Please, everyone, remember to give Diane and her regular helpers a hand in cleaning up so that everyone can enjoy more of the IPA Convention. I am looking forward to seeing you all, as you make the International Primal Association the thriving source of deep emotional processing that we are.



Primal Groups

Barbara Bryan

Farmington Hills, Michigan
Thursdays from 7:00 - 9:30 pm
Some primal experience required
babryan@twmi.rr.com
248-478-5559

Bill Whitesell

McLean, Virginia
No charge to participate
wmwhitesell@yahoo.com
703-734-1405

Esko and Marja Rintala

Helsinki, Finland
Weekend groups Friday evening through Saturday.
esko.rintala@pp.inet.fi
358-9-611184

IPA Board of Directors Resignation

We regret that Dr. John Cogswell had to resign because of personal issues.

Welcome New Members!

Alan Baldwin
Burlington, VT, USA

Charles Bevitt
Los Angeles, CA, USA

Stephen Payne
Fareham, Hampshire, UK

This I Believe

By Dianea Kohl

It has been said that as you grow older you grow wiser. The irony of it is that I believe I knew the most when I was born. I've just forgotten. I am in my sixtieth year, yet feel I am thirty, so maybe I have retrieved half of the life I had lost to a strict "born again" religious upbringing that puts you in a black and white box of what you *should* believe and feel.

I have come to believe that we needed that "safe" box because of our insecurities about being loved. We are afraid that we are not loved, so we reach for love in a being called *god*. As we all know, religions have divided us around "who knows god best." We have lost love and respect for each other, even fought wars over whose religion holds the *truth*.

I have had the fortunate (or unfortunate, as some would perceive) experience in life to be married four times. It's like being reincarnated four times in this present life. Some of us humans have experienced regressions to past lives, and I know I am an old soul. My karma this lifetime brought me through my first marriage to a man who came out to his gayness in our sixth year together. Our two beautiful daughters fostered ongoing love despite the church's admonishment to not have them exposed to their father. I knew better in my heart!

My second marriage ushered me to a cliff where I hang-glided away from my religious box as I began to fly into a larger realm of love. A few years later, this husband died of cancer. My third marriage rocked my caretaking boat for a man who smoked and drank, making intimacy difficult on a feeling level. We went to marriage counseling, and he said I had to accept him as he was. I had to fly to higher love.

My fourth marriage felt like my soul mate and was the most painful. I regressed into being a stomping toddler and screaming baby. Yet, I functioned well in the world as a psychotherapist and as a single parent much of the time. My husband was too depressed to work for a couple of years until we flew into primal country. I shut down my private practice for a year so both of us could attend the Primal Center in California, 3,000 miles away from our home in Ithaca, NY. This was my salvation to—learning how to truly love. This is why we are on this planet...to EVOLve, by learning how to keep the LOVE that babies ARE born with, alive. Just look into their eyes! What do you see?

They stARE at you...with wide-eyed (I'd) openness. There is no fear. They smile with abandon. They grip your finger with trust. They feel all their feelings without reservation. They cry and giggle. Why is it that we are drawn to their joy?

Children are curious about the simplest things, like an ant crawling along the sidewalk. They make the wisest statements like this from my three-year-old granddaughter

while picking up pretty stones on the beach: "I'll put this rock back in the water so it will grow." Emily knew water is essential to growth as I have found out that tears ARE for all of us in order to LOVE, everyone.

My fourth marriage triggered repressed rage and anger that became the surfboard into an ocean of tears. I had fought with my mother while growing up about the rigid rules of our "born again" religion, as well as over defending my father whom I felt she unfairly criticized him. During one of those fights, my mother yelled, "He's not your father!" I was sixteen and so stunned that I could not remember what I did after hearing those words. For many years, I was left alone with my pain. In my thirties, I asked my mother why no one talked to me after running out of the house, crying, and she said, "I thought you'd just get over it."

I did not just get over it. My once very close relationship with my father, who had adopted me, by signing his name on my birth certificate, became less close, less trusting, as I would not let him hug me as I had before that secret was revealed. It still makes me sad that we could not work through those painful feelings together. My daddy-dad, as I now refer to him died suddenly of a heart attack when I was 31.

While I was in nursing school, he wrote detailed letters to me weekly, this one on April 7, 1969:

"Since you have been delving into psychiatry and have, as a result gained greater insight into your own makeup and the things that motivate you, I had hoped to have an opportunity to discuss your reaction, or rather, a particular part of it, to me, with you. It did however not materialize and so I am wondering about it in this letter. Please do not feel compelled to answer if you'd rather not. Your answer would in no wise change what or how I feel about you - my love for you and my concern. There is, however a reason for your rather strong reaction to physical contact with me and I was just curious, if you had come to grips with that, or discovered the reason for it. I must be quick to point out, that I do and always will respect your feelings on the matter and that I will never press for, or expect a change. Above all, I want you to feel entirely free in my presence and to know that I have no complaints. It is, on the one hand, a matter of curiosity and on the other, it might be a little easier for me if I knew the reason. There are still times, when I have had to make a real effort to keep my distance, since by nature I tend to be demonstrative, but it is an effort I gladly make if you prefer. [No, daddy, I don't prefer NOW! As my tears now state] Above all, I want you to always feel free and at ease. Well enough of that."

Well, no, not enough of that! At this very minute my tears ARE making me awARE once again of the fact that I am grieving that hurt: daddy-dad and I never discussed the pain of

"...your body's natural desire to cry is for the purpose of letting go of pain, whether it is physical or emotional."

our physical distance that demonstrated our emotional distance—our fear—to be truly vulnerable with each other. With everyone.

My father, as we all do, had his repressed pain, his fear of rejection of my love, so much so that he would “never press for or expect a change.” It is why I now believe that to *press* someone is a very loving action—to take the time to face our fears of being rejected so that we can fly into the sky of deeper love where there are no obstacles to our ability to love. As I have continued to grieve my past pain, connecting my tears to my childhood feelings that are triggered by present relationships, I have lost all my anger that I had carried around for much of my life. Yes, I still become annoyed, but can now immediately ask myself, “What is the hurt I am feeling that is defended and protected by anger?”

Then, I express the hurt either in my journal, and/or in a constructive way to the person that triggered it if it seems helpful to the relationship growing into more closeness of LOVE; It is what happens by feeling the tears of sadness that are triggered by reading daddy-dad’s letters as they express admiration and love for “what you ARE...that you ARE.”

When you think about it, your body’s natural desire to cry is for the purpose of letting go of pain, whether it is physical or emotional. Yet, endorphins, proteins with potent analgesic (pain-relieving) properties that occur naturally in the brain, are found only in emotional tears. So, if we hold tears inside because we have been taught not to cry, we cause our body to express other physical symptoms that result in illnesses. If we prevented other bodily functions such as sweating, urinating, etc., we would die. When we don’t allow ourselves to cry, our ability to love dies. We become angry, which distances us from loving one another.

What is amazing about this EVOLving spiritual belief of mine is that I FEEL my trust in the universe (which I call the DOU, Design of the Universe) growing, as I feel more trust in my tear-filled self every day. A few years ago, after beginning this tear-laden journey, I became awARE of more connections within the universe, even in our language, as can be seen in the capitalized words, where who you really ARE is part of the word awARE. Once we become more aware of our deeply buried

feelings, connect them to their source, we feel more compassionate for ourselves, which eventually rolls over into compassion for others instead of anger and hate. (Notice aWARE: When we are no longer at WAR within ourselves, we become who we ARE meant to be – LOVE - like babies are.)

The Buddhists have spoken and written of the “ONEness” we ARE meant to be, yet most of us are not connected to that ONEness, which is created by profound LOVE.

A few years ago, I was excited to see within the word EVOLution, the first four letters reflected backwards spells LOVE. Later, I discovered that the whole word reflected in the mirror spells a sentence, our purpose for being alive: NO-IT-U-LOVE! Are you smiling now, like I am?

As the thirteenth century poet Rumi has said, “When the shell of my heart breaks open, tears shall pour forth, and they shall be called the pearls of god.” Then, you will feel the divine love within your self.

And as one of my male clients said during a session in 2007, “I have to embrace pain and be *in love* with that.” Margery Williams wrote, “‘Real isn’t how you are made,’ said the Skin Horse. ‘It’s a thing that happens to you. When a child loves you for a long, long time, not just to play with, but really loves you, then you become Real.’ ‘Does it hurt?’ asked the rabbit. ‘Sometimes,’ said the Skin Horse for he was always truthful. ‘When you are Real you don’t mind being hurt.’”

Then, you will be able to see all the words within “HEARTS!” You need an EAR in order to HEAR your HERT (phonetically) which brings forth TEARS, that can connect HE to SHE, because they can SHARE who they truly ARE by letting go of HATE, we can EAT of mother EARTH’s rich bounty and be a STAR! When you STARE into each other eyes, you will want to open your HEARTs to LOVE! This I believe whole heartedly!

Washington Irving wrote, “There is sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are messengers of overwhelming grief...and unspeakable love.”

Now you know why my license plate reads: CRYBABE!

IPA Calendar

IPA Board Meeting

March 7 - 9 2008

Esta Powell’s home
Columbus, Ohio

Spring Retreat 2008

Wednesday, May 14 -
Sunday, May 18

Private estate in
Germantown, NY
www.greatrentals.com/rental-property/p168720i#property

To register contact:

Bill Whitesell, IPA Treasurer
703-734-1405
treasurer@primals.org
811 Whann Ave
McLean, VA 22101, USA

Early Bird Member Rates for
Dorm Rooms
(pay by April 14):
4 days: \$320,
3 days: \$250,
2 days: \$180,
1 day: \$90
Non-member: add \$10/day
After April 14: add \$10/day
Shared semi-private room:
add \$5/day/person
Single rooms - (contact Bill for
availability and price).

Summer Convention 2008

Monday, August 4-
Sunday, August 9

Sevenoaks Pathwork Center
Madison, VA USA
www.sevenoakspathwork.org/

Member News

Primal Intensives at the Primal Integration Center of Michigan

March 21 - 22, 2008 (\$160)

Led by Barbara Bryan and staff.

May 23 - 26, 2008 (\$390)

Led by Barbara Bryan,

Michael Hoyland-Young,

Bob Holmes and Staff.

Food, lodging, and possible pick-up at the airport are included in the fees.

Phone: 248-478-5559

Email: babryan@twmi.rr.com

Website: www.primalcenter.com

Primal Psychodrama Weekends in Columbus, OH Led by Esta Powell

May 31 - June 1, 2008

August 29 - 31, 2008

December 5 - 7, 2008

Cost \$175, breakfast and dorm style accommodations included. Group size limited to eight participants.

For more information visit:

www.primalmatters.com

or call 614-893-3527.

Food as Medicine Workshops with Sharon A. Kane

The workshop focuses on creating highly nutritious foods that repair intestinal damage associated with celiac, Candida IBS, leaky gut and food allergies. These foods also stimulate and rebuild the immune system.

The workshop is offered 3 times yearly as an 8 week course. It is also offered as a daylong class throughout the year. Next session starts March 18, 2008.

For complete information visit:

www.sanctuary-healing.com

or call 508-881-5678.

Two Views on Primal Therapy

Pre- and Perinatal Experience in Psychotherapy

By John Rowan

It seems clear that there is such a thing as pre and perinatal experience, and I would like to present some of the evidence for that. Some people still do not believe that babies can remember their own birth, but this is because they have not read the research by people like David Chamberlain (1998), a highly respected psychologist who has written very helpfully about these matters. Similarly some people still do not believe that the

foetus has personal experiences in the womb, but this is because they have not read the research by Alessandra Piontelli (2002), which uses camera evidence to show that twins react to one another in the womb in ways that feature later in the conscious interactions of the same individuals as infants and children. Some people still do not believe that the effects of the birth experience can affect later life, but this is because they have not read the research by Stanislav Grof (1980) or Frank Lake (1980), which shows with a wealth of detail how there are four different stages in the birth process, and how traumas at any of these stages produce observable effects in adult life.

What tends to happen is that some very early event causes panic. This panic gives rise to a form of defense. This defense works sufficiently well at the time, and the person gets by for the moment. When the next emergency arises, panic is again dealt with by the same defense which worked before. But this defense then becomes part of the character structure of the person, and they are stuck with it. It gets to be too good. It protects all too

effectively, cutting the person off from their real experience.

Because of the emphasis of much of this work on early trauma, people sometimes think they can put all of one's problems down to one trauma, happening just once in one's life. But of course traumas are seldom as dramatic as this. The com-

"...causes of mental distress are simply the common experiences of childhood – all the ways in which our child needs are unmet or frustrated."

monest causes of mental distress are simply the common experiences of childhood – all the ways in which our child needs are unmet or frustrated. There is not necessarily a single trauma, in the sense of a one-

off event; that is much too simplistic a view. Rather would we say with Michael Balint (1968) that the trauma may come from a situation of some duration, where the same painful lack of 'fit' between needs and supplies is continued. Historically, this approach is close to early Freud, the early work of Reich (who placed great importance on the body being directly involved in therapy) and Arthur Janov (1983).

As soon as one gets down into the early roots of mental distress, deep and strong feelings come up, because the emotions of early life are less inhibited, less qualified, and less differentiated than they later become; they are cruder and clearer. And so the whole question of the importance of catharsis in psychotherapy arises here. Catharsis means the expression of strong emotions. It makes sense to say that catharsis has two related but separate components: one is cognitive, (the thinking function) and relatively intellectual – the recall of forgotten material; the second is emotional and physical – the discharge of feelings in deep sobbing, strong laughter or angry yelling. But in the kind of work

we are interested in here, it seems better to be more specific, and to say that catharsis is the vigorous expression of feelings about experiences which had been previously unavailable to consciousness (Nichols & Zax 1977). This lays more emphasis upon the necessity for the emergence of unconscious material. Much of the thinking behind Object Relations theory in psychoanalysis (Gomez 1997) is compatible with this. The internal objects of Melanie Klein (Hinshelwood 1989) are very much the product of very early experience, and since the idea was proposed a vast amount of work has been pub-

lished about it.

Most of the trainings available today ignore pre and perinatal experience, and they should not. Anyone who believes in the unconscious and has not read the book on it by Stanislav Grof (1979) can have only a very limited notion of what riches are to be found there.

Extract from Chapter 9,
"Dangerous Omissions"TM in John
R o w a n (2 0 0 5) , *T h e
Future of Training in Psychotherapy and
Counselling*, London: Routledge

Psychotherapy and the Unconscious

By Larry King

Psychotherapy is the art and science of easing emotional problems. Many forms of psychotherapy are designed to help the client know and understand what is in their unconscious. Very few are designed to actually change what is in the unconscious. However, if the material in the unconscious is not changed, it retains its enormous power to occasionally override even the most powerful of conscious egos. When it does that, we call it "neurosis." In one way or another, it always results in emotional pain.

The unconscious is primarily a record of the past and a storehouse of past physical and emotional tensions. These tensions can be triggered by present events so that they are felt in the present. In fact, because their origin is from the unconscious and we are thus unaware of their actual source, these powerful tensions seem to originate in the present, and the person or situation triggering them appears to be their primary cause – when they may in fact be only a very minor part of the cause.

My understanding of the object of psychoanalysis is that it helps the client discover these unconscious origins of

present-day tensions (and their accompanying but misplaced ideations) and to analyze and use the knowledge consciously to change present and future behaviors.

On the other hand, the object of primal psychotherapy is to enhance one's life by first lowering the tension levels of the material stored in the unconscious. That makes these tensions less likely to be triggered and greatly lowers their ability to affect consciousness when they are triggered.

I believe that most therapists and laymen recognize the value of a cathartic experience used in connection with re-

cent trauma (such as crying to express the grief of losing a loved one). It vastly lowers tension levels. But long-forgotten past traumas still maintain very high, though unconscious, tension levels. It is this

tension that gives such incredible power to neurotic impulses. ("I know it's self-destructive, but I can't seem to stop myself.") By doing a connective catharsis of the past, the neurotic impulses greatly diminish – and some are gone forever.

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Salty

By Harriet Geller

I do not admit to having thirst.
I get by with the moisture in a slice
of bread
in the morning and some soup at
lunch.

If the soup is salty, a baffling
sensation arises

in the afternoon, an urging that
sprawls
from my bones to my skin. I eye
the water cooler as I would a lover,
although I know he's not my type.

Still, the attraction grows, and
suddenly
I can't keep my hands off of him.
I let his icy liquid flow through me,
filling the need I could not name

so gloriously, as if he knew me
better
than I could ever know myself.

Based on a True Story

By Harriet Geller

(Written at the 2007 IPA
Summer Convention)

If you find a contact lens in the
grass,
it's mine. I dropped it there to peer
more deeply underground. Forgive
me

when I don't recognize you with
only one
not-so-good eye. Trust that I am
reaching out –
grabbing actually – but if I miss

the mark and flail my arms,
if I'm left standing alone and blind,
I can probe beneath my feet.

*"...long-forgotten past traumas
still maintain very high, though
unconscious, tension levels.
It is this tension that gives
such incredible power to
neurotic impulses."*

An Argument for Past Life Therapy

By Bob Holmes

The question of the mind creating “past lives” as a delusional experience has been brought up a number of times in different forums, including this one, and I want to explain where I am at with this, considering that I have successfully primalled such “delusions” to a healing conclusion.

Be assured that I am not trying to convince anyone that they must share my views. But I think it is important to have some balance in any discussion around unusual healing processes, so a voice of experience is appropriate. As a primaller since 1975, an experiencer of past life therapy since 1988, and a facilitator of regression therapy since 1992, here are some of my thoughts.

Let’s start by taking a look at why we might have such a delusional experience. What would be the basis for having one? If only current life experiences are real, then why not just work through the real experience?

It seems to me that we would not work through the real experience if we were too afraid for some reason to face it. In all likelihood, it might be the same reason the experience was not worked through when it occurred in the first place. When the specter of the experience is raised, the old fear that protected us from fully experiencing the event immediately kicks in, “protecting” us once again. So we might postulate that a delusional experience – such as a delusional past life experience – might be created to symbolically represent the real, current life experience we are afraid to deal with.

This sounds reasonable, doesn’t it? In practice, we find this kind of symbolic experience occurring all the time. It’s as though the Wise Inner Self of the person will not let an unresolved issue rest, but brings it to the surface time and again to be dealt with. If we won’t allow ourselves to face the experience directly, then we will face it symbolically. We do this all the time, for example, with dreams.

However, facing an un-worked-through issue symbolically is a far different thing than clearing the issue. It is merely a signal, a flag that we wave to tell ourselves that here is something to be worked through.

Dreaming about a killer with a gun coming after me, and outwitting the killer in the dream, may prove to be an aid in my journey to self-empowerment. Yet it will do nothing to clear my unresolved childhood trauma from being strapped with a belt by my father, or allay my fears of people in authority.

To clear that, I will have to release the emotional and physical energetic blockages, I will have to make a cognitive connection between the killer and my father, and I will have to re-align my beliefs so they are no longer in conflict. In short, a symbolic event must be reduced to its causative counterpart and completely worked through - physically, emotionally, mentally and spiritually - before we can achieve complete resolution. Depending on the dynamics of the issue, this can amount to a great deal of personal work. Still, it can be done.

The corollary to this is that when we have resolved an issue, then we can say that the event or situation at issue was causative. For example, if the working through of the strapping event results in calm dreams and a loss of fear of authority figures, then we can say that the strapping event was causative. And we normally accept the cause as real, if it does not challenge our belief system too strenuously. Further, if the working through of the strapping event results in a partial relief of the current problems, then we can say that the strapping event was partially causative. In this case, a complete resolution of the issue will not be had until the other causative factors are found and worked through. In regression therapy, including past life regression therapy, we find such multiple causative events or situations to be commonplace.

Sometimes, issues that overlain more basic ones seem to be cleared up when the basic ones are resolved. They get resolved at the same time. The overlain issues no longer hold tension or emotional charge. And it would seem that the closer the overlying, secondary (and tertiary, etc.) issues resonate in feeling tone and meaning – the more congruent they are – to the basic underlying issue, the more apt this is to happen.

Now, if the real horror of an incident was too terrifying for a person to go through, and instead the unconscious mind produced a fictitious story to approach the issue in an indirect way, how might we expect the issue to resolve? Would we not simply be faced, sooner or later, with the causative event or situation? If this were not so, then we might reasonably expect to be able to create fictitious story after fictitious story, healing all our pain along the way. But this simply does not happen. We cannot primal, and heal, a fictitious story. If we could, we would only be leading ourselves deeper and deeper into denial, and that is a pathway away from healing, not toward it.



Breaking Free, oil on canvas, 16 x 20

By Karuna O'Donnell

I believe that the proof of the pudding is in the eating thereof, not in the theory of the recipe. Time and again in the field of regression therapy clients have gone back to the roots of their issues. Time and again they have worked through an unfinished issue to completion. Very often this work has involved emotional clearing, because unfinished business usually (if not always) holds some aspect of fear and pain in denial. We, as primallers, know the value of deep emotional release work. We know it heals, because we have experienced the healing of ourselves. And others who are afraid of their own feelings cannot talk us out of our experience.

The reality paradigm that sees only the current lifetime as "real" must, by default, find the cause of any problem to be residing within the boundaries of its history. To the extent that an issue is worked through to completion within this paradigm, to that extent we can say that the causes of the issue occurred in the current lifetime. Indeed, if we in our own process find that we are making satisfactory progress in clearing our blocks, if we find that the roots of these blocks lie in our current life history, and that the healing of our lives is occurring, then this paradigm is serving us well, and we need no other explanation.

But if in our process we find ourselves visiting and revisiting the same past events, and primalling them over and over without resolution of the current issues, then I would say that the currently held paradigm is no longer of service, but is rather a hindrance. If, or when, such a thing is found to be the case, then my suggestion is, that it is the perfect time for us to let go of our notions of what is "real" and just trust that there is some wise part of us that we are unconscious of, that knows what is real enough for us.

We can let that part of us guide us to the "real" source of the problem. Should that "real" source be grounded in what appears to be a "past life," we can remain skeptical, but at the same time simply suspend our judgment about whether it is real or not, and primal the feelings as they arise, in the same way we have always done. Then, if resolution of the issue occurs, perhaps we have a new reality paradigm to supersede the old one, because the new one now fits our current experience in a better way for us.

This is all I am really saying; one, let's not knock it until we've really explored it for ourselves; two, if we are stuck in our process, why not try it; and, three, if we experience healing and growth as a result, how can we deny it?

Helping Infants Suffering From Pain

CBS Evening News Report February 21, 2008

In Part Three of their special series, "Easing the Pain," CBS News contributor Sanjay Gupta reports that some doctors disagree over how to treat pain in infants – and sometimes, whether to treat it at all.

"Babies have an average of 10-to-15 painful procedures per day in this unit if they're under 30 weeks gestation, or if they're really sick like Josie was," said Dr. Whit Hall.

Besides fighting for her survival, doctors have been wrestling with another issue: With everything that's been done to her, how much pain is Josie feeling?

As recently as 15 years ago, it was thought that newborns were not developed enough to feel or remember pain. Amazingly, newborns often received little or no anesthesia for most medical procedures – even surgery.

"The folklore became babies don't feel pain, anesthesia is bad for them, let's not give anything," said Dr. K.J.S. Anand.

Gupta said: "What you're describing must have been torture for these babies."

Anand is a leading researcher on how to detect pain in these tiny patients who can't speak and spend most of their time sleeping.

Doctors monitor some of the physical signs of pain, like blood pressure and heart rate, and the obvious behavioral signs like crying and facial expressions. But how do you know the difference between a cry of pain or a cry for hunger?

"It's wrong to think that every time a baby experiences pain, they'll cry. They're not. Sometimes all you see is a bulging forehead," Brahnam said. Brahnam works with facial recognition technology to identify key spots in a baby's face that signal pain.

The hope is that one day a camera would constantly monitor the faces of newborns and alert doctors to even the subtle signs that something is wrong.

"It gives the infant a voice, it lets the infant cry out, 'I'm in pain,'" Brahnam said.

Detecting pain in newborns is one thing. Treating it is another. Unfortunately, the drugs to treat babies' pain are meant for adults. Like morphine and methadone. Even today there is reluctance by doctors and parents to use them.

"Yes, I think there are still medical physicians, nurses, who hold out that babies probably don't feel pain," Anand said.

Evidence that years later, children and adults remember the pain they suffered as babies. Studies show they're more pain sensitive and can have higher rates of ADD.



It Ain't the Sixties Anymore: Changes in the IPA

By Harriet Geller

Primal, as much as any of the initiatives born in the Age of Aquarius, is a child of the philosophical attitudes of that time. Like many of its sister movements, including feminism, racial equality, and conservation, to name just a few, it has since been simultaneously incorporated into the mainstream and sometimes reviled as anachronistic. Primal's basic and enduring truths have been subtly integrated into the psychological zeitgeist while its name and methodology are ridiculed.

As a consequence, the IPA has attracted fewer and fewer converts each year. Perhaps the primary culprit in this decline is one of the cornerstones of the Sixties' philosophy, egalitarianism, which dictated that Primal blur the boundary between client and therapist. In the IPA, unlike traditional associations, both clients and therapists were welcomed and expected to interact and do their growth work on an equal footing.

This meant that therapists would invite clients to attend IPA events as friends, with both having the freedom to participate fully while being responsible for themselves. It might happen that clients sought help from their therapists more often than from others, but the therapists were fully supported in refusing that help whenever they chose. Therapists were also supported in taking part in experiential workshops and all our other activities, no matter how revealing. For the clients, it was considered a part of their healing to see their therapists as they really were. They were expected to use any feelings that were triggered as part of their primal work.

Janov wrote in *The Primal Revolution* in 1973 that the nature of the primal process puts the client, not the therapist, in charge. A primal therapist is truly a facilitator, following the lead of his or her clients as they bare their feelings. In addition, the therapists could not be present and able to tune in to their clients unless they were working through their own triggering on a regular basis.

Re doctor-patient confidentiality, we all believed strongly in the need for discretion within the community, but the need for it between two individuals was sometimes given short shrift, partly because it seemed to violate egalitarian principles.

As long as we all believed in these democratic ideals as an important aspect of healing, there were no problems. But that conviction has slowly eroded over the years. Therapists are no longer as willing to expose themselves to the community in their primal work, and clients are no longer as willing to accept responsibility for their therapy. In addition, the psychological mainstream condemns dual relationships and insists on confidentiality restrictions. We have lost some of our members and have failed to recruit new members because of these changes.

It feels like there is no happy solution as we don't want to alter our basic structure. Despite the issues, we see the need for both professionals and lay people in an organization that promotes and teaches Primal. Yet, we may no longer be able to attract either group in numbers large enough to keep us vi-

able. Are we doomed, like some other New Age organizations that have simply faded away when they were unable to respond to changing times? That possibility seems remote to those of us who are passionate about Primal as the bedrock of our healing, but that may just be our wishful thinking. On the other hand, must we choose the path of the Society of Bonding Psychotherapy, which Skip Ellis told us now accepts only professionals as members?

Are you waiting for my brilliant solution? Me too! My one hope is that bringing this issue into the open will raise consciousness, as we old Hippies used to say, and begin a dialog from which solutions will emerge. What follows is my contribution to that dialog.

I lament the decrease in the therapist pool at events, and I miss the professional expertise that their presence affords. As a (mostly) lay person, I think that without a certain preponderance of experienced professionals, we run the risk of spinning our wheels. On the other hand, therapists who think that they have little work to do on themselves and are always volunteering to sit for someone else make me want to scream.

I was introduced to the IPA by my primal therapist in 1978. She and I attended IPA gatherings together for many years, and we were, and still are, friends. After ten years of therapy, I began to experience negative transference, and I chose to discontinue the therapy rather than lose her as a friend. In retrospect, this was hardly a productive decision, but it was what I could do at the time. Subsequently, I preferred therapists outside of the IPA community, and asked that they keep their personal lives to themselves. Again, that was what I could do. Now I am grateful that I am able to deal with my transference with my therapist, but I am sympathetic to this aspect of the client-therapist relationship in the IPA.

Another result of our anti-elitist outlook is that we have resisted being taken over by a guru – a commanding personality who would bring coherence and be a magnet for the multitudes, as in many other groups. To me this is one of the great strong points of the IPA and has fostered amazing organizational and personal growth as leadership shifts from one person to another. No matter how many members a charismatic leader might bring, I would not choose that solution.

As for confidentiality, I have deplored the relaxed attitude of some IPA therapists in the early years. I believe that this aspect of a therapeutic relationship should be sacrosanct. However, I also recognize the problems it causes in a small community when one side in a therapist-client conflict has free rein to express opinions and feelings while the other cannot respond. I believe that limiting a client's right to do this is the correct approach for the IPA as has been documented in the revised Code of Ethics. It may not address all of the facets of this dilemma, but it's a start.

I hope that this article is also the start of a gathering of opinions and feelings from the IPA Community. Send your contributions to the dialog to the newsletter editor, editor@primals.org, and we will print them in future issues.

Notice of Intent to Complete Requirements for Certification as a Primal Integration Educator

The chair of the Certification Committee, Barbara Bryan, is pleased to announce that two IPA members have applied for IPA Certification: Clare Gill and Julia Mitchell. They both have completed three levels of training in Primal facilitation and each has extensive experience in psychotherapy, as client and therapist.

As required by the Certification Guidelines, each applicant will be evaluated by a Review Panel consisting of three members of the IPA Certification Committee. Please feel free to contact members of the panels with any comments you may have about the applicants before June 30, 2008. All responses will be held in the strictest confidence.

Here is the contact information:

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Training/Intensive in Primal Integration

Led by Esta Powell and Bob Holmes • April 7 - 11, 2008 • Columbus, Ohio

Designed for Primal Integration facilitators, those who want to enhance their skills as a "buddy," therapists interested in trauma treatment, or anyone who wishes to expand their experience in feeling focused, repressive psychotherapies, the training includes:

- Demonstration/therapy sessions with Esta and Bob.
- Daily co-therapy sessions in safe, supervised dyads.
- Post-session discussion with supportive, constructive feedback.
- Structured discussion on important aspects of Primal Integration: safety and containment, working with first-line trauma; transference issues, etc.

Full-day groups from Monday, 9 am to Friday, 6 pm. Group size limited to 8 participants. Some experience in Primal or other experiential modalities is desirable. However, anyone interested is welcome to apply. The \$980 cost includes meals and dorm style accommodations; \$920 if paid in full by March 1, 2008.

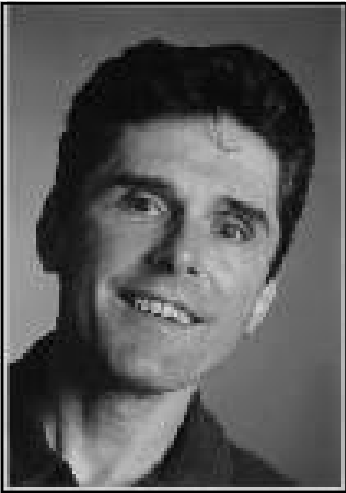
This is the first in a series of training modules that are currently being developed. More information will be available soon on www.primalmatters.com, or please contact

Esta: primalesta@yahoo.com (614-893-3527) or

Bob: link.2.holmes@sympatico.ca (1-877-258-9315).

2008 Summer Convention

August 4 - 10



Key Note Speaker ROGER TOLLE

Roger Tolle has been presenting and teaching the TRAGER® Approach throughout the world since 1987. For many years he had a busy private practice in New York City. When not on the road teaching, he now lives and maintains a part-time practice in

Charlottesville, VA. He has a B. A. in Theater/Movement, and brings to his teaching and his practice a fluidity, playfulness and elegance from 15 years of professional dancing, as well as an authenticity, clarity and simplicity from daily Mentastics movement meditations.



Sevenoaks Pathwork Center, Madison, VA

IPA ROSES to . . .

- All the IPA volunteers working to create the best Summer Convention ever:
 - ⇒ Mickey Judkovics for encouraging workshop presenters and organizing promotional activities
 - ⇒ Joe Dunn for reach-out to groups and newsletters
 - ⇒ Alice Rose .for making many calls to welcome workshop presentations
 - ⇒ Denise Kline, Convention Chair, who does it all!
- Larry Schumer for taking over the time-consuming task of maintaining the member database and responding to request for labels and other information kept there.
- Esta Powell for stepping in to keep the Enews flowing every month.
- This issue's many contributors— Bob Holmes, Denise Kline, John Rowan, Harriet Geller, Dianea Kohl.

IPA Membership Dues

	<u>Single</u>	<u>Joint</u>
Lifetime Membership (payable over five years)	\$1000	\$1500
Annual Membership (based on income)		
\$100,000 or more	\$110	\$165
\$50,000-99,999	\$75	\$112
\$25,000-49,999	\$60	\$90
Less than \$25,000	\$50	\$75

- Membership fees are tax deductible

- Membership for \$30 per year is available to overseas residents, full-time students, and individuals who support themselves exclusively with public assistance.
- All dues cover the fiscal year from January 1 to December 31.
- To qualify for joint membership, both members must live at the same address and pool resources. Joint members will receive one mailing per household.
- Please make out your check to the IPA in US funds. Canadian checks (in US Funds) are accepted with an additional \$5 service fee.
- International money orders are accepted with additional \$7 service fee.
- Pay by credit card (MC or VISA). Indicate credit card type, number, exp. date, and 3-digit code on back. Mail to the address below, or pay by calling (703) 734-1405.
- Mail your complete name and contact info (including email) to:

IPA, 811 Whann Ave., McLean, VA, USA 22101