

PRIMAL

Supporting Growth and Healing Through Deep Feeling Process

SPRING NEWSLETTER • MARCH 2011

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12th Annual IPA Spring Retreat
Four Days at Kirkridge in Stroudsburg, PA
May 11–15, 2011*By Jean Rashkind*

In the fall of 1999, as some folks around the world were squirreling away supplies and debugging computers in preparation for the end of civilization as we know it, a group of IPA board members turned their attention to the needs our community. While we had a very special gathering every summer, we felt that we needed to see and feel each other more often. Out of our discussions the idea of a mid-year retreat was born. Expanding on an earlier IPA tradition of a one-day conference, we launched the first three-day retreat in the winter of 2000.

The retreat was conceived as a minimally pre-planned prototype in order to encourage others to use the formula to sponsor retreats in their area. We're still hoping to germinate more retreat pods, in addition to the few that have sprouted up over the years. The gathering has gradually increased to four days and progressed to warmer months so that we can spend more time

outside in nature, which greatly enhances our experience. While most attendees live within a five or six hour drive, we've had primallers from all over the USA, Canada, and beyond.

What is the winning formula that has made this such a successful event? First and foremost, as we had hoped, is the opportunity for us to be together and do what we do best: to share our real selves, to dig deep into buried pain, and to be seen for who we are. Second, are the traditional IPA activities, which encourage us to take risks and celebrate our victories. Third, are the venues we've found to accommodate and nurture our particular process, all of which have been in beautiful natural settings. Fourth, are the volunteers each year who take various roles in planning and facilitating the retreat, as well as those who chip in on-site. And last, but certainly not least, is the courage in each of us that keeps us engaged in this arduous journey.

While we've struggled to come up with an ideal summer convention site, we've been very fortunate to have found Kirkridge, a Christian retreat center with a focus on diversity, contemplation and social justice. The interior spaces meet our needs well, and outside are acres and acres of hiking trails including the Appalachian Trail at our doorstep. Down the hill are a small pond with a rowboat and Columcille, a neo-Celtic megalith park. Last year we began using Kirk-

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Next deadline: May 15, 2011

Finding My Voice

By Jane Lewis

At my first IPA convention, I barely spoke. Primal community and primal groups were new to me, something I had read about but not experienced. So when I arrived at Apple Farm, I was completely overwhelmed. Paralyzed. Literally afraid to open my mouth.

I had come from a family who did not express and did not discuss feelings (good or bad), who appeared to be in control at all times. So arriving at this place where people talked, shared, laughed, cried, and—god forbid—yelled felt to me like landing on another planet. It felt scary and unfamiliar, and I had no idea how to connect. I didn't actually think I wanted to, except that as the days progressed, I realized that amid all these other feelings, I was envious. The IPA folks seemed to have so much freedom and comfort in themselves—something I definitely didn't have and didn't know I wanted until I witnessed it in the people there. It culminated with the Saturday night dance. Here was a group of people, some of them in their 80s, going wild on the dance floor, letting loose and having a great time, all without alcohol or drugs. I could hardly believe it. But I said to myself (silently, of course): *I want that.*

Ten years later, I look back and realize that first IPA convention was a watershed moment for me. It launched me on a journey in which I freed myself of many fears and restrictions, found my voice, and changed my life. It's a work-in-progress, of course, as life always presents new challenges! But I've come a long way since that first convention I attended, and I have recently felt moved to share my progress. Perhaps I want to make up for all the women's groups and other sharing circles in which I remained silent.

During my second convention, I attended a chanting workshop, and it was proposed that our workshop group perform one of the chants during the Cabaret at the end of the week. I was petrified just to stand up

on stage, even in a large group—hidden at the back. But I did it and survived thanks to the supportive nature of the IPA audience; still I couldn't imagine why anyone would voluntarily perform on stage on a regular basis!

Following that convention, I became determined to work on my singing voice and began singing with my partner Sam at home. That particular challenge unfolded in a way that would take up a whole other article, so I'll skip the details and just say that singing was a huge emotional trigger and enabled

me to tap into some deep personal work. By the time we returned to the convention (my third), Sam had arranged to give a concert of his original music and I was going to be his backup singer. Again, the supportive environment of the IPA was hugely significant for me in my first public performance.

The more comfortable I became singing in front of others, the more comfortable I became with myself. I started singing backup harmonies

with Sam in other public venues. I sang on his CD. I gradually ventured into singing lead...yet another step forward in the public eye, and another step forward in my personal growth. I began giving workshops on "finding your voice" based on my experience. Fast forward to today, where I am doing music full time and just released my first recording—a four-song EP of my original music. (I invite you to listen at www.janelewis.ca)

It is a true expression of my voice, and my *self*, which I may not have discovered without that kick start experience of my first IPA convention back in 2000.

I would like to say a big, loud THANK YOU to the IPA community—in direct or indirect ways, so many of you helped me, supported me, and inspired me. My personal journey has taken me in other directions since my involvement with the organization, but I have not forgotten the powerful impact you had on me. And I am so very grateful.



Conscious Codependence

By Barry Vissell

Codependent behavior can destroy relationships and produce much unhappiness. There are recovery groups all over the world dedicated to helping people with this often crippling personal and relationship dynamic. How do we heal codependence?

I need to begin with a good definition of this term. The twelve-step recovery movement originated the term and used it to describe how an individual, by either action or inaction, perpetuates a partner or spouse's addiction or harmful behavior. The codependent person has usually learned in childhood to make another person's needs more important than their own, and therefore often becomes a caretaker of others to the detriment of themselves. However, I use a broader definition of codependence as an *unconscious* need for or dependence upon another person. It is, in a way, a refusal to acknowledge the importance of our own emotional needs. To a degree, this definition applies to all of us. Interdependence, on the other hand, is the awareness of our need for one another. Embracing our interdependence brings more love and consciousness into all of our relationships.

There is a vast difference between feeling our need for another (an aspect of interdependence) and expecting or demanding another to fill that need (an aspect of codependence). Interdependence implies taking responsibility for our feelings, desires and actions. When we don't take responsibility for our feelings, a codependent interaction is the result. For example, the other day I felt annoyed with Joyce because I couldn't find my slippers and was convinced she had put them away. In my unconscious mind, I wanted and expected Joyce ("Mommy") to take care of my inner child. If, in that moment, I could have recognized that my need for love was far greater than my need for my slippers, it's possible I could've been vulnerable



with Joyce, and thus had a loving connection with her. When we touch this conscious awareness of our need for another, we touch the joy of interdependence—and we heal our codependence.

Another example of codependence is the mother who complains to her grown children that they don't telephone her enough. (I'm not pointing fingers here!) Her complaining is an unconscious cover-up for her need for their love and attention. The result is often not what she wants: her children feel guilty or angry, and end up calling her even less. If she can be more emotionally honest and simply share her need for love and connection with her family, her honesty will give her the best possible chance of receiving what she needs.

Our codependence can often be traced to our inner child's need for love, our fear of that need not being met, and our protective mechanism (my anger over my slippers and the mother's complaining) to keep this vulnerable child hidden from view—and therefore protected from possible hurt or rejection. The healing comes when we find the courage to make peace with the needs of our vulnerable inner child.

It is healthy to feel our physical, emotional, psychological and spiritual needs for others, because this represents a humble acceptance of where we stand as human beings. It is unhealthy, however, to project those needs onto someone else and expect or demand that they do something about them. This projection is manipulative and is the root of codependent behavior. It is looking outside of ourselves for the source of our happiness. We will never find it out there. The healthy position is to feel both our human need for love as well as the divine source of that love in ourselves and in others.

Joyce and I certainly have our share of codependence. When we eat at a restaurant and the waiter comes over to ask Joyce if she wants something to

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IPA Calendar

Board of Dir. Meeting

Fri., April 1 – Sun., April 3

Sandy Weymouth's
Woods Place

Spring Retreat 2011

Wednesday, May 11–
Sunday, May 15

Krkridge Retreat Center
Bangor, PA

2011 Summer Convention & Co-conference

Tuesday, August 4 –
Monday August 15

Viriden Retreat Center
Lewes, Delaware

Viriden website:
www.udel.edu/conf/lewes

Visit the IPA web site
primals.org/convention for
further information

Announcement

Mary Dell has withdrawn from
the Council of Elders.

Member News

Primal Integration Center of Michigan

Led by Barbara Bryan

Farmington Hills, Michigan

Phone; 248-478-5559

Email: babryan@mi.rr.com

Website: www.primalcenter.com

Primal Intensive Weekend Workshop

May 27–30, 2011

Fri., 7:30 pm to Mon., 5:00 pm

Led by Barbara Bryan and staff.

\$420 includes food, lodging, and pick-up at the airport.

Long-term Primal Intensives

A unique opportunity to be in a safe, supportive environment, away from everyday concerns and able to focus completely on your own emotional issues.

Includes airport pick-up, food and lodging, 24-hour supervision, and 3 hours of one-on-ones in the therapy room each day. Intensives can vary from 5 to 17 days.

Weekly Primal Group

Thursdays, 7:00 - 9:30 pm

Some primal experience is required.

My IPA Board Meeting

By Joe Dunn

I went to the October IPA Board Meeting as a non-board member at Sandy Weymouth's wonderful home. I had an incredible inner journey through a healing piece of my own, which was not my conscious purpose for being there, and with much of this process not taking place until the actual writing of this article.

I was at the meeting to make a presentation on what I considered to be appropriate possible investments for the IPA, since this is part of what I do professionally as a Financial Advisor. When I arrived I was incredibly nervous as I had spent a very long time preparing for the presentation so that it would be as beneficial as possible for the board members. I gradually lost some of my nervousness and was very happy to be with many friends that I have known for a number of years.

I gave my presentation and then participated in the board meeting. I was quite amazed at and appreciative of the respect "El Presidente" Larry Schumer and the board gave me for my thoughts, ideas, feelings and opinions on topics totally unrelated to my financial presentation. It was as if I were a board member and just didn't have the right to vote, which is okay with me because the board essentially works by consensus anyway. I truly felt heard, respected and appreciated with me just being me; I do not often get this from people around me in everyday life.

I would encourage other non-board members to attend future IPA meetings, especially when they are at

Sandy's. He has a big home and probably room for additional overnight visitors during meetings if you wished to stay there, but remember to ask beforehand. I presently have the next board meeting on my own personal calendar, assuming I am not travelling at that time.

As an additional note, the IPA used my services to place an investment for them that the treasurer Bill Whitesell recommended.

The deep inner healing piece for me is related to Dan Miller and my loss of him as a friend with his passing a few years back. The majority of the IPA's money was a bequest from Dan, a long-time IPA member. Dan was a very good friend for many years, and even though I used to fight with him at times, we certainly respected each other, shared much, encouraged each other, openly admitted our shortcomings, talked often about spirituality, and had a wonderful bond between us.

Many years back, Dan hired me professionally concerning financial matters and investment issues. I knew about his charitable inclinations and that the IPA would be one of the beneficiaries of his life's financial accomplishments.

I was in a state of shock when I heard of his passing. Dan lived his life as if he would literally never die; he had many plans that never got completed. In many ways, this is how I hope my life turns out. He reminds me of a runner who has a finish line tape ahead of him called death but doesn't see this tape and just keeps sprinting for a farther tape, his own personal goal.

As I write this article I have been at times weeping uncontrollably in deep pain and anguish. At other times, the tears have been a mix of sadness, loss and love of my dear friend as well as happiness and gratitude at seeing some of Dan's intentions possibly coming to fruition in future IPA projects. I guess in some unique way, my experience with Dan within the forum of the IPA gives my life's work and career a deeper underlying purpose and meaning. I have helped a person obtain what he wanted financially while he was still alive and



Hard at work: Board members Larry, Bill, Jean, and Barb, and presenter Joe Dunn

Continued on next page

Spring Retreat continued from page 1

ridge's food service and were so pleased with the quality we will definitely go with that again. The guest rooms, accommodating two or three people, are, as one would expect, Spartan, but perfectly comfortable with real beds. There are also a few single rooms available. A special highlight of Kirkridge is our "primal" room, a huge octagonal space with floor to ceiling windows overlooking the valley, and equipped with tons of mats and pillows.

The retreat follows a tried and true format of daily men's and women's groups, primal mat track, workshops and small group sharings. Everyone is invited to offer a workshop, and we schedule them according to interest. Friday night is Cabaret, where everyone is encouraged to get up and do something, or nothing! Saturday night we shake it all out at the dance party. Please bring your musical instruments, as spontaneous jams and

sing-alongs happen frequently.

This year Alex Tadeskung, a new IPA Elder, will be co-chairing the retreat with me. I'm super happy to have Alex on board. Alex arranged a winter retreat a number of years back at a beautiful little place in the Berkshires. I remember sitting outside in the hot tub surrounded by mounds of snow! And then there was the torturous 16-hour drive back to New York, through the "blizzard of the century."

I really hope you will come out this year and help make this the best Spring Retreat ever! Look for your flyer and registration form in the mail in March. If you have any questions, or want a few extra flyers to hand out, feel free to email me (jrashkind@gmail.com) or call me (480) 247-9779. Alex can be contacted at alex-tadeskung@hotmail.com.

Warm wishes until spring!

Conscious Codependence continued from page 3

drink, she will automatically turn towards me to see if I want something to drink. And I will turn toward Joyce if the waiter asks me if I want something. Yes, perhaps it can be seen as being polite, but there's an unconscious element to it as well, as if neither one of us can make a decision for ourselves.

Then there's the clothing we wear. One beautifully sunny day, we parked at the beach to walk our dogs. I decided it was warm enough to leave my sweatshirt in the car, and tried to convince Joyce that she didn't need to bring her sweatshirt either. She decided to bring it anyway. I actually got slightly annoyed because I had just locked the car. Now I felt I *had* to unlock the car to retrieve my own sweatshirt. Even though I didn't want it, Joyce was bringing hers and that meant, for me, that I *had* to bring mine too!

Is that codependent or what? Be-

fore long, we started laughing at the absurdity of this codependent interaction. We were able to laugh because we became conscious of our own codependence. And because of this awareness, it was no longer codependence. Through our laughing awareness, our codependence was transformed into interdependence.

We need to acknowledge and be honest with ourselves about our codependence, our unconscious ways of relating. Yet our eventual healing and fulfillment lies in accepting our interdependence, the awareness that we are not alone on this planet. We need each other very much. Our survival as a species depends on our interdependence. We can only survive through love and cooperation – and acceptance of our need for one another as well as our need to give to one another.

My IPA Board Meeting continued from previous page

also achieve what he wanted to occur upon his passing.

Clearly my healing process related to Dan's death goes on. Prior to the IPA board experience, I thought and felt in

some unique, bizarre way that I had already been complete with this healing. It is abundantly clear that I have not written the last chapter related to Dan in my heart.

Welcome New Members!

Paul Christophel,
Harrisonburg, VA
Marianne Littlejohn,
Observatory, South Africa

Thank you all for renewing your membership. Click on the Members-only Area at primals.org/ membership for the 2011 Membership Directory. For the password, email webmaster@primals.org.

Primal Groups

Bill Whitesell
McLean, Virginia

No charge to participate
wmwhitesell@gmail.com
703-734-1405

NY Primal Group

Primal group in Manhattan, every Tuesday, 8-11 pm. Peer-facilitated, non-profit, nominal charge for space.

The New York Core Center
115 E. 23rd St., 12th fl, Rm 6
(bet. Park and Lexington Aves.)

For more info, and to let them know you are coming, contact:

Art Brown
Art@ArtBrownArt.biz

Michael Gottlieb
212-477-9509

Sandy Weymouth
302-530-1535
sandyweymouth@me.com

Meditation/Primal Group

Every Friday, 6 pm
520 Emory Circle, Atlanta GA

For more info, contact:
Alice Rose, 678-886-8680

John Lennon: Primal Client

John Lennon, who was famously treated by Arthur Janov in 1970, inspiring his "primal album," John Lennon/Plastic Ono Band, was killed 30 years ago, Dec. 8, 1980, shortly after his 40th birthday. In honor of these anniversaries, we offer an excerpt from an interview with Robin Blackburn and Tariq Ali, published in the underground British magazine, *Red Mole*, in 1971. Thanks to John Speyrer for printing some of this on the *Primal Psychotherapy Page*.

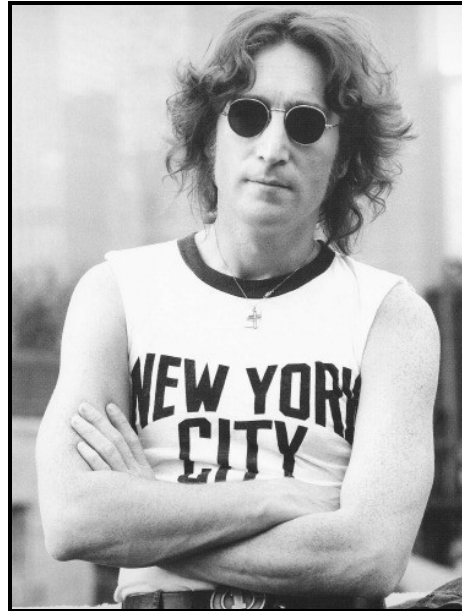
RB: His [Arthur Janov's] ideas seem to have something in common with Laing in that he doesn't want to reconcile people to their misery, to adjust them to the world, but rather to make them face up to its causes?

JL: Well, his thing is to feel the pain that's accumulated inside you ever since your childhood. I had to do it, to really kill off all the religious myths. In the therapy you really feel every painful moment of your life—it's excruciating—you are forced to realise that your pain, the kind that makes you wake up afraid with your heart pounding, is really yours and not the result of somebody up in the sky. It's the result of your parents and your environment.

As I realised this it all started to fall into place. This therapy forced me to have done with all the God shit. All of us growing up have to come to terms with too much pain. Although we repress it, it's still there. The worst pain is that of not being wanted, of realising your parents do not need you in the way you need them.



When I was a child I experienced moments of not wanting to see the ugliness, not wanting to see not being wanted. Janov doesn't just talk to you about this but makes you feel it. Once



you've allowed yourself to feel again, you do most of the work yourself.

When you wake up and your heart is going like the clappers or your back feels strained, or you develop some other hang-up, you should let your mind go to the pain and the pain itself will regurgitate the memory which originally caused you to suppress it in your body. In this way the pain goes to the right channel instead of being repressed again [with] a pill or a bath, saying, "Well, I'll get over it." Most people channel their pain into God or masturbation or some dream of making it.

The therapy is like a very slow acid trip which happens naturally in your body. It is hard to talk about, you know, because you feel "I am pain," and it sounds sort of arbitrary, but pain to me now has a different meaning because of having physically felt all these extraordinary repressions. It was like taking gloves off, and feeling your own skin for the first time.

It's a bit of a drag to say so, but I don't think you can understand this unless you've gone through it—though I try to put some of it over on the album. But for me at any rate it was all part of dissolving the God trip or father-figure trip—facing up to reality instead of always looking for some kind of heaven.

RB: Do you see the family in general as the source of these repressions?

JL: Mine is an extreme case, you know. My father and mother split and I never saw my father until I was 20, nor did I see much more of my mother. But Yoko had her parents there and it was the same... Yoko's family were middle-class Japanese but it's all the same repression—though I think middle-class people have the biggest trauma if they have nice imagey parents, all smiling and dolled up. They are the ones who have the biggest struggle to say, 'Goodbye mummy, goodbye daddy'.

TA: What relation to your music has all this got?

JL: Art is only a way of expressing pain. I mean the reason Yoko does such far out stuff is that it's a far out kind of pain she went through.

RB: A lot of Beatle songs used to be about childhood...

JL: Yeah, that would mostly be me...

RB: Though they were very good, there was always a missing element...

JL: That would be reality. That would be the missing element. Because I was never really wanted. The only reason I am a star is because of my repression. Nothing else would have driven me through all that if I was "normal." The only reason I went for that goal is that I wanted to say: "Now, mummy-daddy, will you love me?"

Sandplay Magic: When a Kitten Can Be Therapist

Excerpted (and edited) from *When the Impossible Happens* by Stanislaw Grof

We have witnessed an unusually high incidence of synchronicities in association with sandplay, an extraordinary therapeutic technique developed by our dear friend, the late Dora Kalff. Christina and I had frequent contact with Dora [and we both had a chance to experience sandplay under her guidance, using her extraordinary collection of sandplay paraphernalia.

As Dora told us, after the death of her husband, she was desperately looking for a new perspective and orientation in her life. It just so happened that she liked to visit with her children a small village, which also was the favorite vacation place for Jung and his relatives. Dora and Jung met there, and she shared with him that she was looking for a vocation for herself. And Jung responded by suggesting that she might enjoy experimenting with the therapeutic use of sandplay and gave her the basic instructions for how to do it.

The technique of sandplay is very simple. It uses a box of prescribed size (about two feet by two-and-a-half feet), partially filled with clean sand, and a large collection of objects displayed on shelves. These include human figures of different races and professions, animals, trees, and characteristic dwellings from various countries, natural objects, such as stones or shells, and mythological characters and symbols. The task of the

client is to shape the surface of the sand and create a scene with the use of any figures and objects they choose. The sandplay does not use a standard set of items; each therapist creates his or her own collection. Dora had an extraordinary assembly of objects and figures from all over the world.

Christina and I fell in love with the technique after we had experienced its power, and we incorporated it into our monthly workshops at Esalen. One room in the Big House, where our workshops were held, was regularly designated as a sandplay room. The sandplay toys came partially from our own personal collection, partially from the traveling kits of our guest faculty. Besides rare guest appearances of Dora herself and her son Martin, the resident sandplay therapist for the monthlongs was Jungian psychologist and Dora's senior student, Cecil Burney.

One of the most remarkable and hilarious synchronicities we have observed in connection with the sandplay happened during a month-long in which Mary, one of the participants, was "pushing the buttons" of all the participants. She was almost manic and talked incessantly, extolling her marriage, her intimate life, and the sexual prowess of her seventy-year-old husband. She had "the most incredible orgasms, fantastic breathwork experiences, the greatest mandalas," and so on.

It was all too obvious to everybody in the group that her inflated panegyrics were desperate attempts to cover up a

very different reality. When it was her time to do the sandplay, she created a complex ornate scene representing her idealized life and romanticized marriage. She was very excited by her creation and went to find Cecil, me, and others to show us her unparalleled creation. She practically dragged us to the Big House and up the stairs to the sandplay room.

When we arrived, she was in for a major shock. On her way out of the room, she had left the door open, and, during her absence, a kitten walked inside and used the sandbox as his kitty litter. He jumped up into the box, knocked over some of the key figures, and left a big turd in the part of the sandplay that represented her biggest distortion of reality. Seeing what happened, Mary was devastated and heartbroken. We left, and she stayed alone with her ruined sandplay scene. She had to take out the turd and the sand that was defiled and wash some of the figures. As she was doing it, she thought a lot about what had just happened. In the process, she removed some of the figures and replaced others. The result was a very different sandplay, much more realistic, and honest than the first one.

Several months later, during a dinner at the ITA conference in Phillip Island, Australia, we were talking about synchronicities. On this occasion, Cecil Burney related this sandplay story in front of anthropologist Michael Harner, who was known for his incisive humor and his ability to respond very quickly to social situations. Michael and Cecil often got involved in verbal fencing. "What it tells me Cecil," Michael charged without losing a second, "is that cat is a better therapist than you are."

*...an extraordinary
therapeutic technique
developed by...
Dora Kalff.*

Mother

By John Lennon

Mother...You had me,
but I never had you.
I wanted you,
You didn't want me.
So I just want to tell you,
good-bye. Good-bye.

Father...You left me.
I never left you.
I needed you,
You didn't need me.
So I just want to tell you,
good-bye. Good-bye.

Children...Don't do
what I have done.
I couldn't walk
and I tried to run.
So I just gotta tell you,
good-bye. Good-bye.

Momma, don't go...
Daddy, come home...



Primal Wisdom

Reliving Trauma

They say: "reliving a trauma is re-traumatizing." It should be pointed out to them that you are not re-living the trauma as such (in a primal)—you are living it for the first time. And it is the lack of original living that was the problem, as it led to the imprinting (rather than feeling) of the pain.

—Andrew Atkin on Arthur Janov's Blog

Babies Need to Cry

Some women think that nursing is an appropriate way to calm a baby, even though he may not be hungry... Babies need to cry in order to release the pain resulting from both emotional and physical trauma. Anything that stops the crying is a disservice to the baby, even though it appears to be loving and kind. The need to cry does not disappear when a baby is nursed. It is simply postponed. The tears will need to come out eventually.

—Aletha Solter Ph.D., Tears and Tantrums

Infant Brains

Scientists at Imperial College in London recently discovered that newborn babies already have a mass of fully formed brain networks.

Functional MRIs (scans) were used to examine the brains of 70 babies born between 29 and 43 weeks of gestation. "The scans showed that full-term babies have adult-equivalent resting state networks." These networks remain "on" all of the time, even during sleep. It was thought that one such resting network is involved in introspection and daydreaming. It had been previously surmised that this network was not complete at birth and actually only became functional during early childhood.

Its function is retrieving "autobiographical memories and envisioning the future... Our study shows that the babies' brains are more fully formed than we thought... most of the brain is probably engaged in activities of which we are completely unaware..."

—John Speyrer's Primal Psychotherapy Page

Primal and Imago Therapy

When it comes to dealing with upsets and difficulties in a romantic relationship, Primal Therapy is not the best method. My husband and I were both in Primal Therapy at Dr. Janov's Center when we began our relationship 13 years ago. Despite doing well at keeping up with our individual feelings, we got into serious difficulties with each other.

About a year into our relationship, we felt distant and were about to call it quits. Had we not gone for Imago couples counselling, we would have surely separated. The self-expression skills we learned in Imago Relationship Therapy not only saved our relationship, but gave us lifelong tools to help us repair problems as they come up and keep our caring connection to each other.

I suggest you read *Getting The Love You Want* and *Keeping The Love You Find*, both by Harville Hendrix, for excellent information about Imago.

—Ruth Nyman, MSW

IPA ROSES to . . .

- ◆ Denise Kline on the loss of her beloved dog, Benjy.
- ◆ Anna Puleo and Jean Rashkind for IPA photos in this issue.
- ◆ Newsletter contributors Andrew Atkin, Joe Dunn, Stanislav Grof, Jane Lewis, Ruth Nyman, Jean Rashkind, Aletha Solter, John Speyrer, Barry Vissel

IPA Membership Dues

	Single	Joint
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	\$50	\$75
\$15,000-24,000 or overseas resident	\$25	\$37
Less than \$15,000	\$15	\$22

- All dues cover the fiscal year from January 1 to December 31 and are tax deductible.
- To qualify for joint membership, both members must live at the same address and pool resources. Joint members will receive one mailing per household.
- You may pay by check or money order, payable to IPA in US funds. Please add \$20 if paying through non-US banks.
- You may pay by credit card: Mastercharge or VISA.

To contact the IPA Treasurer, please call (703) 734-1405 or email treasurer@primals.org.

Fill in the membership application form at primals.org/membership and email or snail mail to: IPA, 811 Whann Ave., McLean, VA, USA 22101