

# PRIMAL

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## Thursday, May 22 - Sunday, May 25

*Kirkridge Retreat Center, Bangor, Pennsylvania*

By Bob Holmes, 2003 Spring Retreat Chair

Greetings from the Great White North! As I sit and write this note, we're finally moving out of a long winter in this neck of the woods north of Toronto. With the snow melted, thoughts of warmer weather are on my mind. So I am happy to report that the organizing of the fourth annual IPA Spring Retreat is well under way.

This year we will be gathering at a lovely mountain retreat center, Kirkridge, which is located in eastern Pennsylvania, near Stroudsburg. Since our venue will be held later in the spring, it might actually be warm enough to swim in the tarn that is situated close to our three buildings! The accommodations are virtually all double rooms—with no dorms or bunk beds of any sort! In addition, a few singles will be made available, so there will also be lots of opportunity for privacy.

To allow for more choice and variety of food, we have engaged the services of a local

caterer, whose offerings promise to delight our palates and enhance our experience at Kirkridge. It is a family-run food business, now in its third generation of ownership, and all the food is made by their chefs. My mouth waters just thinking about it!

Last year's Spring Retreat was my first, and I really enjoyed it. The warm and intimate setting seemed to be enhanced by the budding of the land into new growth. There were new opportunities for me as well. Meeting people previously known only on email was one of them—what a treat! Facilitating a mat track was another, as I had worked with, and been in smaller groups but had never been in charge of such a large group. Travelling to, and experiencing, a part of the world that was new to me was a third. Dealing with a big piece of my own work on the mat was yet another.

Opportunity—that's what it's been for me in a great many ways. Maybe it could be your great opportunity, too. I am certainly looking forward to meeting you all in May.

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**Next deadline:** June 1, 2003

**Change of address?**

Contact [info@primals.org](mailto:info@primals.org)

# The Editor's Recipe for Peace

By Sam Turton

It has been about two and a half years since I became editor of the IPA Newsletter. During this time I have attempted to report IPA news, business, events—and thought-provoking articles on the continuing growth of primal thought and practice. By doing so, this small publication has become more than just a newsletter. I want to thank all the people who have contributed to make this happen.

I believe we in the IPA have a special opportunity at this time in history. For more than thirty years primal people have explored the depth of their own pain and have experienced profound truths about themselves and humanity as a whole. It is not these personal truths that are so valuable—it is the means of discovering them that is noteworthy. People don't need to buy bread—they need the recipe so they can bake bread themselves. Like other adventurers of the psyche, we can share the primal recipe born of our own experience.

The limitations of talk therapy and the dangers of medications are resulting in a backlash and a renewed interest in emotional healing. This new humanism will need the wisdom of our experience to respond in safe and effective ways.

The horrors of war and unchecked neurotic aggression is being rejected by millions of people around the world. Such a unified cross-cultural response is a new event in human history. The people know there is something wrong, but often fall into the "good and evil" trap of blame. This new world movement needs the wisdom of our experience to recognize and heal the real roots of violence and conflict.

In the grand social structure, the primal community is small. In the sphere of associations, the IPA is small. In the world of publishing, this newsletter is small. But within every small seed is the power to grow a whole forest. Primal knowledge is that seed.

Humanity is hungry for a different recipe for its pain. It's definitely time for us to share our bounty.

## Primal Winter Retreat



*Thank you Alex and Terry for finding this wonderful, joyful, healing place and doing all the other logistic things that go into making up a successful retreat.*



On February 14–17, 2003, a group of IPA members travelled to Angels' Rest Retreat in Leyden, Massachusetts for a primal winter retreat in the Berkshires. This new retreat

was created by Alex Tadeskung and Terri Mueller as an informal event for members of the primal community. Gatherings like this exemplify what the IPA and the primal community are all about.

After a very special weekend, the participants travelled back through one of the worst blizzards in history! Safely home, their comments on Ewall tell the story:

*The small group (10) at the retreat was just right. I was very happy to make a stronger connection with some people I have known for a while but mostly at a distance at our larger gatherings.*

*I really enjoyed the unhurried pace—it felt more like a retreat than what we usually do!*

*I can't remember the last time I had such a wonderful, meaningful, healing weekend, filled with such love, and with such loving people. I can't wait to see you all again at the May Retreat.*

# Abreaction and Primal

By Mickey Judkovics

*Words, Words, Words!*

*I'm so sick of words!*

*I get words all day through*

*First from him, now from you!*

*Is that all you blighters can do?*

*Don't talk of stars burning above*

*If you are in love—show me!*

— From “My Fair Lady” by Alan Lerner & Frederick Loewe

In his writings, Arthur Janov, the famous popularizer of the word “Primal,” used another word, “abreaction,” and gave it the opposite meaning to its original definition. Janov defines the term “abreaction” as a non-curative feeling expression that is disconnected from its traumatic origins. Over one hundred years prior to this, abreaction had been first defined as the curative expression of connected feelings.

In their book, “Studies in Hysteria,” Josef Breuer and Sigmund Freud state that by chance observation they began to speculate that specific precipitating events were the cause of “hysteria.” This initial speculation led to investigations over a number of years and finally to the following understanding about the expression of affect (feeling):

“For we found, to our great surprise at first, that *each individual hysterical symptom immediately and permanently disappeared when we had succeeded in bringing clearly to light the memory of the event by which it was provoked and in arousing its accompanying affect, and when the patient had described that event in the greatest possible detail and had put the affect into words.* Recollection without affect almost invariably produces no result. The psychical process which originally took place must be repeated as vividly as possible; it must be brought back to its *status nascenti* and then given verbal utterance. Where what we are dealing with are phenomena involving stimuli (spasms, neuralgias and hallucinations) these reappear once again

with the fullest intensity and then vanish for ever. Failures of function, such as paralyses and anaesthesias, vanish in the same way, though, of course, with out the temporary intensification being discernible.”

Freud and Breuer called this aspect of the healing process “abreaction.” In the 1994 IPA Newsletter article “A Primal is a Primal Abreaction” (featured on the IPA website), Hal Geddes, a primal therapist, defines the term as follows:

“A primal is a form of abreaction. A primal is an experience in which a person revisits and relives a prototypical traumatic event in an engulfing manner that includes the body, the heart, the mind, and perhaps the soul.”

This definition of abreaction stays true to the original meaning.

Geddes goes on further to state: “I believe that when a new entity is discovered by someone who gives it a name, then the definition of that entity is whatever the discoverer says it is.”

Disconnected feelings are disconnected feelings, but they are not, by their original definition, abreactions.

Words do matter. It is the intent of words to point the way for us to achieve a healing we so desperately yearn for. For a given word to work for us it cannot point to two different things. We in the IPA respectfully continue to use the word “abreaction” in the manner the originators of the term initially intended—as a way to accurately describe the emotional healing of deep traumatic wounds. In so doing we also continue to convey our deep thanks to Arthur Janov for his clear explanation and popularization of many critically important ideas about emotional healing processes.

*Words point the Way.*

*Words take us Away.*

*Words are not the Way.*

*Mickey Judkovics has been involved in Primal, Bonding Psychotherapy, NLP, Gestalt, General Semantics, and Body-oriented awareness as a student and as a teacher for over 20 years.*

## Start a Retreat

The IPA Spring Retreat was created as a prototype for small, self-supporting, regional gatherings throughout the world. The IPA Board of Directors encourages members to organize retreats on their own, or with the official assistance and sponsorship of the IPA. Official retreats require four to five months of preparation. If you are interested in organizing a retreat, please contact: [info@primals.org](mailto:info@primals.org)

## Join Ewail

An “online community” is a valuable resource for people, especially those who are far away or isolated in their daily lives. Ewail is an email discussion group for IPA members. It exists in order that we can support one another, connect, share, grow, feel, and heal in a safe and caring environment, no matter where we are in the world.

If you are not presently on Ewail and wish to join, visit the IPA website at:

[www.primals.org/ewail.html](http://www.primals.org/ewail.html)

or contact: Larry Schumer  
[help@primals.org](mailto:help@primals.org)

## IPA Brochures

The new IPA information brochure is an ideal introduction to the IPA for friends, family, therapists, clients, health professionals, and anyone interested in deep feeling approaches to growth and healing.

For FREE brochures contact:

Jane Lewis  
[info@primals.org](mailto:info@primals.org)

## IPA Needs You!

The Convention is not the only way to be involved in the IPA. To find out how you can boost primal and enjoy the IPA community all year, contact:

Sharon Kane  
508-881-5678  
[treasurer@primals.org](mailto:treasurer@primals.org)

## Member News

### Primal Integration Center of Michigan Intensives

Fee includes food, lodging, and airport pick-up. Friday 7:30 p.m.–Sat. 5:00 p.m. Led by Barbara Bryan and Sam Turton.

April 25–26, 2003 (\$150.00)

May 30–31, 2003 (\$150.00)

July 25–26, 2003 (\$150.00)

Reservations and info, contact  
**Barbara Bryan**  
248-478-5559  
babryan@twmi.rr.com

### Training in Primal Integration

Sponsored by the Primal Integration Center of Michigan. Intensive training to develop facilitation skills for primal-style or deep feeling work.

Leaders: Barbara Bryan, MA, CSW, Sam Turton, BA, B.Ed.

**Initial: July 13–19, 2003**  
**Guelph, Ontario, Canada**

For reservations and info, call  
248-478-5559 or visit  
[primalworks.com/events.html](http://primalworks.com/events.html)

### Sharon Kane

Sharon Kane's Energy Healing Practice in the Boston area includes Spirit Guided and Intuitive Energetic Healing to assist in Clearing, Balancing, Deep Relaxation, Inner Vision Work, Shamanic Journeying, and Cathartic Release Work.

For information contact Sharo:  
508-881-5678  
skmg@juno.com

### Therapy Group in Sweden

We have been holding a weekend therapy group in Stockholm since 1993. We meet twice yearly and are interested in recruiting new members. The group leader is Susan Cowan-Jenssen from the London Association of Primal Psychotherapists.

For more information contact  
[sue@lapp.org](mailto:sue@lapp.org)

# Shocking and Awful

by Sam Turton

I don't have cable TV. I don't enjoy commercial programming and news propaganda. While visiting in Toronto on Friday, March 21, however, I had the opportunity to watch some television.

What I saw on the screen was sickening. It was a fiery, hellish horror named "Shock and Awe." Over 1000 cruise missiles—weapons of mass destruction—were hurled into the city of Baghdad within twenty-four hours. It was even more frightening that this unspeakable violence was delivered in the name of peace and freedom.

I work with people whose lives have been ruined by pain and shock. Shock paralyzes the system. Shock does no good. To hear the word "shock" used as something that will create happiness is in itself shocking.

US President Bush stared out from the screen and said the terror he was inflicting was about liberation. A young pilot who fired his cruise missiles for the first time said it was "kinda neat." These people and all the others who commit violence do so because they cannot feel the pain of the person they are burning and killing.

*War is an illness of feeling.*

I was dumbfounded. My body could feel the horror of what I was watching. It could not sit still. Like a parent hearing the cry of a baby, I was organically moved to act. But how?

In the song *Revolution*, John Lennon sang "You better free your mind instead." John Lennon followed up on his belief by doing primal therapy. This has been my path as well.

Now, as a primal integration therapist, I assist people in releasing and resolving traumatic pains and returning to a life of balanced feeling and awareness. To me, it is a revolutionary act, because I believe that

when we can fully feel, our actions are balanced, effective, and genuinely compassionate. When we can fully feel, our efforts are not twisted by our own dysfunction into something counterproductive to ourselves and others.

When we can fully feel, we can sense the feelings of others and we cannot hurt them without feeling that hurt ourselves.

*Feeling brings peace.*

As I watched, the television images continued. The fireballs and mushroom

clouds seemed to create a giant question mark. Is personal growth and healing enough? Could I answer the cries of the children in Iraq by saying, "Don't worry, I'm doing therapy"?

The shock and abuse that these children are experiencing will traumatize them and make them more likely to abuse themselves and others. They may start wars and inflict more

pain, more repression, and more abuse from generation to generation. This global epidemic is growing faster than our ability to heal it by doing individual work.

We can't completely retreat in order to heal, because the world may come crashing in on us. We are connected to it and it is connected to us. We are one and the same.

The children burn. The children cry. If we act blindly, we may continue to spin the wheel. If we focus on individual healing, we may let the wheel continue to spin. What do we do? Or not do?

The next day I walked out into the street and joined a protest for peace. I saw babies, children, students, mothers, fathers, and elders. I saw every skin colour. I saw every faith. I saw every type of clothing. I saw smiles and tears and frowns and sorrow. I heard talking, shouting, laughing, hooting, and cheering. I walked purposefully in this tribe of thousands.

*Continued on page 8*

# My Bad Primal Therapy

by Harley Ristad

I want to share how in 1983 I received very bad primal therapy. My problem was failure to thrive due to chronic back pains. This was caused by a vicious cycle where fear of the pain caused a tension spasm which intensified the pain, and fear of the increased pain caused a stronger tension spasm which further intensified the pain, etc., etc. Because of my very successful therapy eight years before at the Denver Primal Center, I was confident that getting back to feeling buried pain would break the cycle.

My starting date was March 21, 1983. At the Thursday, March 17 orientation meeting for a group of sixteen new patients prior to our three-week intensive, I was the only person to respond to an invitation for special help. In Denver I had my deepest feelings with a woman therapist, so I asked for a woman therapist. Instead, I got a male therapist who called himself "J.P."

At my first session, I had just struggled through a painful 24-hour isolation. When J.P. said "get yourself comfortable," I immediately went down on the mat with deep sobbing. At that moment J.P. took me completely out of my feelings by saying that what I was doing was akin to masturbating.

I paid \$3,000 up front, and my three-week intensive was a complete waste. Instead of saying "get yourself comfortable," which would have been good for many repeats, J.P. would mumble other words of his great wisdom which I couldn't hear, and then he would refuse to repeat them or answer my questions. (Maybe he was trying to get me angry, which was futile because I am a relaxer and not a discharger—see *Primal Pulsations* by Alice Rose in IPA's *Primal Community*, Fall 1975). No matter where I was at in my feelings, J.P. never gave me one minute more than a fifty-five minute hour! My request for another therapist was denied. I was an emotional cripple because of chronic pain and therefore I meekly accepted this ridiculous, untenable situation!

At that time, I still had the 4' X 6' X 8' sound-proofed, fully padded "primal box" that I purchased from Peter Coldwell in Berlin, MA. When I tried to get another patient to "buddy" with me, they all refused because they said their therapist would disapprove.

As the weeks went by, my back pains grew less. In hindsight I believe this was because I was losing muscle mass at a rate of 1/2 lb. per week and when there was a tension spasm, my back muscles were becoming too weak to cause pain.

I believe the therapist has an extra burden to help a patient who is too sick to help himself. When I recall what happened to me I feel anger because my therapist abrogated this extra burden when he failed to see that I was wasting away.

Mr. K. was a fellow patient and very good friend that I made in 1975 while living in Denver. Unfortunately, the deeper he got into his feelings, the more "messed up" he became. Paradoxically it might seem that the "Natural" therapy he was getting was "Directive" therapy in its effect. (See my article "Natural vs Directive Primal Therapy" on [primals.org](http://primals.org) or do a [google.com](http://google.com) search on Harley Ristad.)

A plausible explanation for my bad therapy at this institute may have been due to their failures with patients like Mr. K. who were unable to integrate their buried pain because of low ego strength. For this reason, they may have been afraid to let me go "deep"—which is where I should have been allowed to go because my ego strength is, and always has been very high. Treating a patient as a statistic is very bad "Directive" therapy!

The key phrase is: "Try it, you may like it!" Ego strength can best be measured by one's ability to integrate "felt buried pain."

My year of natural primal therapy was the happiest year in my life. Even if I didn't have a session scheduled, every day I walked from my apartment to the Denver Center—and I felt like I was walking on a cloud! A key factor was my high ego strength, which allowed me to integrate my buried pain.

*"I paid \$3,000 up front, and my three-week intensive was a complete waste."*

## Member News

**Sam Turton**

[www.primalworks.com](http://www.primalworks.com)

Sam Turton's Primal Integration practice, primal history, theory, book reviews, events and training, articles, questions, and a new "Thought of the Week" article every Monday.

### PrimaLogue

PrimaLogue is a synthesis of Primal Integration therapy and Dialogue. An on-going learning circle has formed in Santa Rosa, CA, around this newly conceived and evolving process. For more information about the process and the group, contact

**Lucas Plumb**

707-546-1010

**Juliana Brown & Richard Mowbray - The Open Centre**  
Primal Integration for group, intensives, and individual work. Founded in 1977.

London, UK

020-8341-7226

[info@opencentre.com](mailto:info@opencentre.com)

[www.opencentre.com](http://www.opencentre.com)

## Certification

### Primal Integration Educator

The IPA now has a process for certifying facilitators who complete the Advanced Training in Primal Integration requirements.

This process has been developed over many years in order to safely recommend Primal Educators. The IPA is more concerned with the applicant's own primal experience and therapeutic expertise than with their academic credentials. We do, however, examine every aspect of education and training to make our decision about the applicant's qualifications. This certificate is a validation by the International Primal Association, an organization of your peers.

For more information, contact

**Barbara Bryan**

248-478-5559

[babryan@twmi.rr.com](mailto:babryan@twmi.rr.com)

# Are the Formation and Resolution of Traumatic Memories Detoxification Events?

By Jim Pullaro

Our physical survival and health depends upon the ongoing accomplishment of two things: a) our environment must be continuously integrated into every cell of our body and, b) any aspect of our environment that threatens this cellular integration must be removed. The process of integration is called nutrition and the process of defending against dis-integration is called detoxification. Sidney MacDonald Baker, M.D. defines detoxification as “the biochemistry of handling potentially harmful chemicals that appear within the system and which must be neutralized before they pass from the body.” He has estimated that approximately 80% of an individual’s daily energy expenditure is dedicated to detoxification. We see by that the process of detoxification plays a huge part in health maintenance.

On the cellular level, the process of detoxification involves synthesis, rather than the breaking down of dis-integrative molecules. In other words, other molecules are added to the dis-integrative molecule, thereby making it bigger and less toxic. The unwanted molecule is then capable of being safely transported through, and discharged from the body via the various organs of elimination. The detoxification process involves identification of a molecule as being disruptive and its encapsulation or separation from normal cellular processes.

The ongoing processes of successful cellular integration and detoxification take place below our normal awareness and it is experienced as health. When these processes are disturbed beyond a certain threshold we experience this cellular dis-integration as illness.

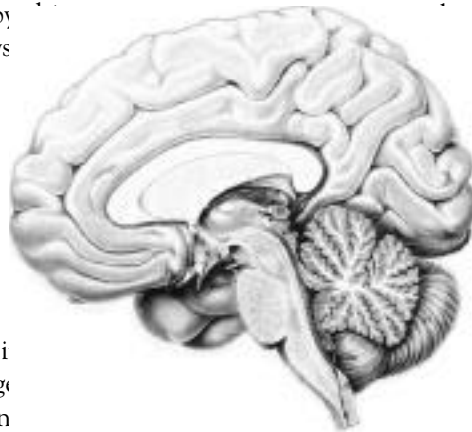
It is clear that the active maintenance of physical health involves consciousness. The physical body must be self-aware on the cellular level and it must be continually involved in achieving physical health. Janov refers to this as “first-line consciousness.”

Human beings have developed a consciousness of individual self. An aspect of this level of self-awareness involves being able to record memories of our experiences and being able to have these memories available to consciousness, so that we can learn from past experiences and react in an informed way in the present. The ability to remember gives us a sense of continuity as individuals. It contributes greatly to our sense of self. This is why the disintegration of this ability (as in Alzheimer’s disease) is so frightening. If we are to survive as an individual, this consciousness must be protected from dis-integrating events.

The evolution of human self-consciousness, therefore, required the simultaneous evolution of a protective mechanism, which guards against its dis-integration.

It is known that nature adapts existing structures to the introduction of novel survival challenges. An example of this would be the foot. The foot did not evolve for the purpose of movement on land. Rather, an existing structure, the fin, was used in a novel way, to permit land movement. The fin’s continual use in this way brought the foot into existence.

Did nature use an existing structure in a novel way, to protect our newly emerging consciousness of self from dis-integration? I believe that it did. That structure is the primitive amygdalic memory system.



This memory system is ancient. It is possessed by all primates. In human beings, it is the primary memory system during our existence in the womb and for the first five years of our lives. It is not until after this age, when the myelination of hippocampal structures of the brain is complete, that we begin to encode higher level, conceptual memories.

Amygdalic memory encodes our experiences in the womb and during the first five years of our lives in terms of pleasant and painful sensations and emotions. To recall such memories is to re-experience these sensations and emotions.

Doyle Henderson has theorized that this memory system is the substrate of our entire adult emotional life. Our experience of emotion derives from the automatic retrieval of the contents of this system. What this means is that if the sum total of our early experiences is pleasant, we are capable of experiencing a pleasant adult emotional life. If the sum total of our early experiences is painful or distressing, our adult emotional life will be experienced as distressing. The person whose amygdalic memory system is devoid of pleasant experiences will become a psychopath or sociopath. The person whose memory system is devoid of painful or distressing experiences will be capable of becoming a deeply sensitive and loving human being, one who is capable of the fullest ability for self-actualization and altruism. The majority of human beings form a continuum along this bell curve. Henderson believes that this memory system becomes deactivated upon the maturation of the hippocampal memory system, somewhere in the fifth or sixth year. Thereafter, all encoded memory is completely conceptual and logical in nature. Whenever a conceptual memory does elicit a feeling or emotion, it is because this memory has linked up with an amygdalic memory.

The work of Joseph LeDoux and Bessel van der Kolk, M.D. suggests that the amygdalic memory system may become activated after this period in the case of traumatic experiences. It is hypothesized that this memory system becomes activated by highly charged emotional experiences, which threaten to be disruptive of higher order human consciousness, and that the experience is prevented from being recorded in hippocampal memory by the presence of high levels of cortisol, which are a result of the highly stressful nature of the traumatic experience. Van der Kolk feels that this is the essence of dissociation. By shunting traumatic experience into amygdalic memory, our experience is still recorded, while higher order (third-line) consciousness is preserved.

I am suggesting that the activation of amygdalic memory, in the event of traumatic experience, is an example of nature's adaptation of existing structure to novel experience.

There is, however, a problem inherent in this adaptation. The use of amygdalic memory to record experience (after hippocampal memory is mature) represents an encapsulating event. That is, this process effectively prevents the integration of our memory of the traumatic experience into the whole psychic structure. The automatic shunting of a traumatic experience into amygdalic memory and its simultaneous blockage from hippocampal memory formation can, thus, be seen as the first step in a detoxification process: the identification of a dis-integrative event and its encapsulation.

Thirty years ago, Janov hypothesized that suppressed pain was continually rising to consciousness as a consequence of the body's natural healing processes. It is as though (he says) the body wants this pain to enter consciousness in order for there to be understanding and resolution (healing). He even speaks of suppressed pain as being a "foreign object," which resides within us, and is treated as such by the body's defense mechanisms.

Earlier we spoke of the detoxification process as being a synthesizing event. In order for toxic molecules to be neutralized and safely removed from the body, they have to be combined with other molecules, thereby making them less toxic.

We can think of encapsulated traumatic memories in the same way. The encapsulated memory is recognized as a "foreign object" or toxin and treated accordingly. The forces of detoxification automatically and cyclically initiate a process of synthesis. That is, the encapsulated memory is constantly being presented to consciousness in an attempt to link this memory up with the higher order functions of hippocampal memory. Once this synthesis occurs, the toxin is neutralized. We call this event "resolution." We can now define resolution as the termination of a detoxification process.

Those of us who engage in the primal process recognize that our traumatic memories are continually rising to consciousness for resolution. That's why we pay close attention to "what's coming up" for us during the day and during the night

(in dreams). It's as though our body is continually conversing with us, in its attempt to heal emotional wounds. It is constantly saying: "look at this" or "look here." It is an indictment of our repressive upbringing that we can so successfully ignore this conversation. Indeed, we go out of our way not to pay attention. Aletha Solter, Ph.D suggests that we are trained from the cradle up in ways to ignore this conversation. This cluster of learned techniques is reinforced by society and coalesces as an integral part of our core personality.

Elnora Van Winkle has hypothesized that the biological substrate of emotional, behavioral, and stress-related problems is an actual toxic condition within the neural network of the amygdalic memory system. A traumatic experience occurs and is encoded in amygdalic nerve circuits. The normal biological response to that experience is suppressed (initially, and over and over again). The nerve cells that comprise this circuit are enervated by this constant suppression. Unexpressed neurotransmitters are absorbed by and accumulate in the cell body. Sensing an accumulation of unexpressed neurotransmitters, the body cyclically initiates detoxification crises in its attempt to correct this condition. During a detoxification crisis, levels of toxic substances are marginally reduced, but not cleared, due

*"The encapsulated memory is recognized as a 'foreign object' or toxin and treated accordingly."*

to neural enervation. So the cycle continues. The repeated flooding and clogging of post-synaptic receptors by toxic levels of neurotransmitters causes alternating periods of over-activity and underactivity in the brain. This is the cause of the manic-depressive cycle. As Van Winkle says: "Childhood abuse in itself is enervating, but the primary cause of mental illness is the continual suppression of emotions."

In order for enervated amygdalic neural networks to be able to clear toxic levels of neurochemicals, they must be stimulated. In other words, we must begin using the atrophied nerve networks again. This occurs when emotions are directed toward the right thing/person. Van der Kolk's work suggests that traumatic memories, unlike the memories stored in the hippocampal system, can only be activated in the presence of a highly emotional state. (This is the reason, according to him, that conventional talk therapy is not very effective in treating emotional trauma.) If this happens, the chain of neurons that hold the repressed memory can, thus, be stimulated to fire.

Van Winkle's work places primal therapy into the realm of naturopathic practice. If emotional, behavioral, and stress-related problems are caused by neural toxification, then the practice of primal therapy becomes yet another natural method of supporting the detoxification processes of the body. When someone chooses to engage in this form of experiential therapy, he is supporting the processes whereby good mental health is actively achieved.

*Jim Pullaro is a Ph.D. candidate at Clayton College of Natural Health, and also a candidate for IPA certification as a Primal Integration Educator. Jim lives in Pittsfield, Massachusetts.*

## International Fees

Although IPA Membership is now available to overseas residents for only \$30 US per year, exchange rates for some currencies make it expensive to join. If your country's currency exchange makes membership prohibitive, please contact:

Sharon Kane  
508-881-5678  
treasurer@primals.org

## Distance Discount

Do you live in the USA, 1000 miles or more away from our Convention location in Elmer, New Jersey? If you do, you will now be eligible for the same 15% discount on your Convention 2003 fees as attendees from outside the Continental US!

## Audio & Video Recordings

Is there a Convention workshop you wish you had attended? Buy the tape! The IPA has an extensive list of audio and video tapes available at very reasonable prices and shipping rates. To order, visit our website:

[www.primals.org/recordings.html](http://www.primals.org/recordings.html)

## Intermediate Training Success

The first Intermediate Training in Primal Integration was held in Santa Rosa, California, February 16–22 at the home of Linda Ellinor and Ray Teurfs. Trainees were all graduates of the Initial Training programs presented in Michigan.

Leaders Barbara Bryan and Sam Turton confirm that the training exceeded their expectations and look forward to offering graduates an even more challenging advanced program.

This series of seven-day intensive residential programs was created in response to a distinct need identified by the IPA Board of Directors.

[primalworks.com/training2.html](http://primalworks.com/training2.html)

# Favorite Quotes

By Colin Strang

*Yes is a world  
& in this world of  
yes live  
(skillfully curled)  
all worlds*

e.e. cummings

An extract from "love is a place"  
in the collection of poems  
*No Thanks* © 1935 e.e. cummings

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*"The main fact of life for me is love  
or its absence. This is the  
generalization for which I can think  
of no exception. Whether life is  
worth living depends for me on  
whether there is love in life. Without  
a sense of it or even the memory of  
an hallucination of it, I think I  
would lose heart completely."*

R.D. Laing

From the dust cover of  
*The Facts of Life*  
©1976 R.D. Laing  
Pantheon Books, New York

*"Hope" is the thing with feathers  
That perches in the soul  
And sings the tune without the words  
And never stops—at all*

Emily Dickinson

Poem No. 254 (c1861)  
*The Complete Poems of Emily Dickinson*  
Edited by Thomas Johnson, Little Brown  
and Company, Boston

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*"Love reveals facts which, without  
it, remain undisclosed."*

R.D. Laing

From the English edition of  
*The Facts of Life* (p. 97)  
© 1976 R.D. Laing  
Allen Lane/Penguin Books, London

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*Colin Strang is a primal scholar and critical  
thinker in Melbourne, Australia. Seventeen  
years a member of the IPA, Colin has been  
primalling for 25 years.*

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*"Shocking and Awful" continued from page 4*

With one voice we roared "Peace!" "Now!" Millions around the world joined us that day, and our giant voice is getting louder.

I felt the power of people connected in a feeling. I cried.

I am home now. I will continue to hear the children of Iraq in my heart. I will continue to heal personally. I will continue to support the healing of others. I will continue to keep informed. I will continue to write politicians. I will continue to sign petitions. I will continue to email information. I will continue to conserve. I will continue to boycott products that support violence and

war. I will continue to march. I will continue to sing. I will continue to write.

Is it enough? I am only one person in six billion. One raindrop falling in the air. But trillions of raindrops falling together make a monsoon. If we all feel together, a monsoon of tears will put out the fires of war.

*This article initially appeared on Sam Turton's website <[www.primalworks.com](http://www.primalworks.com)> on March 24, 2003. In addition to being the IPA Newsletter editor, Sam is an artist, writer, musician, and psychotherapist practicing in Guelph, Ontario, Canada. He is presently recording a CD of feeling-related songs which that be released this summer.*



# Non-primalling Buddies

*The following is a message that appeared on IPA Ewail. It is reproduced with permission.*

Dear all,

I'd like to share a wonderful experience that I had during the last week, which made me see that all the people who love us and are open to their feelings can be our primalling buddies.

My best friend Igor from Yugoslavia came to visit me for a week here in Greece.

Our friendship, which began in our early teens, has always been incredibly special, and we have had our souls wide open for one another ever since. We never had anything sexual between us, but we know each other's secrets that no one else does, and despite the distance between the two countries, we never had a feeling of losing touch.

In the past six months of being involved in primal therapy, I've been telling him by phone a lot of things about the primal process and my own progress. He was—and still is—impressed, as well as convinced that this kind of therapy is just the right thing. But he never primalled himself. Despite his miserable childhood and almost constant pain, as well as his huge amount of energy and expressiveness through movement and voice, he never could cry, no matter how much he wanted to.

His visit this time was the most special of them all, because of two things.

One, soon after his arrival, I got so free with him that I had a huge primal (out in the park unfortunately, but that didn't matter) and a connection related to a certain very important issue of my life. Though he had never seen me in such a condition before, he was holding me while I was sobbing and shaking and I sensed no fear whatsoever in him, only deep, amazingly deep compassion for my pain. Having his arms around me made me feel safe, as if whatever I do or say, whatever sound comes out of me, it's okay, because he loves me unconditionally. The best part came afterwards, when I calmed down and started talking. I explained to him and to myself the things I've seen and the parts of my life that I had just connected. The way he listened and how he understood my pain and took part in it was indeed overwhelming. I really find it hard to put it into words, but I'm sure you understand.

Second, two days later, and after a life-time of swallowing his pain, he was finally able to release it with tears and moaning that lasted for hours! He cried about many things from his past and present, and it was so painful to watch him like that—to hold him, and at the same time to resist trying to make him feel better, or try to “fix” him. Letting him go through it, feel it and express it was just the right thing to do, and my heart knew that. He was breaking in pain and “soul-shaking” (as we now call the state of crying when inside chest, stomach and tummy all shake like an earthquake), and

after those hours, he felt like he was in another dimension. I've never seen him so calm before.

The reason why all this surprises me is that I believed that a real primalling buddy needed to be someone experienced, someone who has already “been there.” I thought that otherwise we would sense their fear from pain and from the unknown and consequently wouldn't be able to let all our feelings out. But now I see that it is enough for this person to love us and see and feel for the child inside of us. And then, the most amazing healing experiences can happen to both.

He went back to Yugoslavia today, which, naturally, breaks my heart. Thank you for listening.

Love, Maja

*Maja Zilih was born and raised in Yugoslavia. She moved to Athens, Greece, eight years ago during the war, when she was seventeen. Maja represents a strong new generation of primallers.*

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## Sexual Abuse?

*The following is a message that appeared on the Primal Support Group and IPA Ewail. It is reproduced with permission, and the names of individuals have been changed.*

Dear Roger and Tom,

Thank you both for very thought-provoking posts on sexual abuse. I understand and hear the dilemma that Roger expresses, as it is one I shared: “Was I sexually abused, or I am creating a ‘false memory’?”

I went through this for years in therapy too. I could remember later molestation by a great-uncle, but my symptoms suggested something much earlier, though it was hard to pinpoint them or come up with any tangible memories.

At one point, my previous therapist said to me, “Whether there was “overt sexual abuse” or not, the relationship you have just described with this elderly relative when you were a toddler tells me that it was certainly an unhealthy relationship for a little girl. So treat it as just that and feel the feelings—you don't need to label it.” That was very helpful to me.

With my present therapist, more specific memories started to emerge regarding my relationship with another male family member, also when I was very small. Once again, we didn't label it, but I just followed the feelings. This developed over time into the fact that I became afraid of my therapist because he had genitals, and I would panic about us being alone in the same room.

The most important issue was that I didn't want to see any evidence of “what he had” and would ask him to keep his

*Continued on page 11*

# The Inner Healer: Our Drive to Wholeness

By Pat Törngren

Most of the people alive on the planet today have been emotionally wounded in infancy and childhood. Many of us are trying to heal. What are our chances? Are we to be caught forever unsuccessfully fighting our bodies' defenses? Or is there an inner drive towards wholeness and healing, which operates in our minds and bodies if we can create the conditions to allow it to occur? Personally I believe there is. I like to call this my "inner healer." My understanding is that not only our physical bodies have an "inner healer," but our psyches do too.

When we injure our bodies, they start to heal themselves, without us having to tell them to do it. If we cut ourselves, special "soldier" cells rush to the scene of the accident to deal with any infection. The blood thickens and clots, so we don't bleed to death, a scab forms for protection, and underneath that, new healthy tissue grows. It seems that the psyche works in the same way, and some of the most recent brain research is confirming this.

I believe that our minds are also "set to heal" if we don't stop them. When we go through overwhelming pain, especially in childhood, the memories of the pain, and of the unmet need beneath it, are "repressed" or "gated" in the brain so that we won't be overwhelmed and literally die. This is especially critical with early traumas such as birth, separation of the newborn from the mother, surgery, sexual molestation, and neglect, anger or violence from our parents. In fact, it applies to all physical or emotional pain that is too severe to be integrated at the time.

Once the danger has passed, the mind tries to "bring it back up" to connect it to consciousness for healing. This happens in many ways, quite naturally, and if we would just allow it to happen to children, later therapy might not be needed at all. I am thinking of myself here. If, as a baby, my mother had just let me cry out my birth-pain, while being held in her loving arms, I might have been able to heal it there and then. William Emerson is doing a lot of work with newborn babies to help them process their births during the first weeks of life. But a specialist isn't necessary—the parents can do it. The problem was that when my "inner healer" tried to come out in the form of crying, even as a baby, I could feel that it made my mother irritable and impatient. So in order to gain my mother's love, even as a baby, I tried not to cry, even when I needed to.

Of course teaching the importance of this "therapeutic crying" to new parents is fraught with danger. It is often misunderstood that we are saying, "Leave your baby to cry it

out." That of course is not what I mean. When a baby cries, we should always go to it and pick it up immediately, as crying is the only way a baby has to tell us it needs something. It may be hungry, cold, in pain, or often just in need of more loving touch and holding—which in itself is a very important need. But sometimes, all the feeding, changing, comforting and rocking in the world won't stop the baby from crying, and then we need to consider the fact that it may be "primalling."

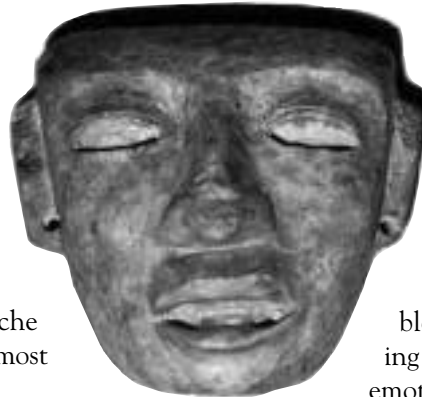
If that is the case, we shouldn't "shush" the baby up by jiggling it around, pushing something into its mouth (breast or pacifier) to shut it up, or do anything else to make it feel that we will love it less for crying. Instead we need to let it cry as long and deeply as it needs, supported in the loving arms of its parents, 'till it reaches resolution. Aletha Solter has a lot to say about this on her Aware Parenting Site, and I see that Vivian Janov endorses it as a form of "primal parenting."

When the child hits the so-called "terrible twos," it is really a time that the child is trying to work on its baby pain—and its present emotional frustrations—to release them and heal.

By this time the child has some language abilities, so it doesn't need to cry when it wants to ask us for something (unless we are not listening and don't respond). Spontaneous crying now becomes more specifically a way of dealing with feelings of old or present pain and frustration, and two-year-old tantrums are ways that these little ones do it. We need to lovingly facilitate that, and not punish them for crying, or threaten to hit them if they don't stop, as is so often done. If we understand that these outbursts are their "inner healers" at work, we can support and help them better.

I believe that all repressed pain is constantly trying to re-emerge in order to be healed. It comes up in many ways, including dreams, and children's play and fantasies. So long as we let it come up, the self-healing will happen. I can remember being left alone in a hotel room one night, at six years of age. I began to scream blue murder. I was reliving being separated from my mother straight after birth and left alone in a plastic container in the newborn nursery to die of

"abandonment and a broken heart." I was actually a six-year-old having a massive primal! But someone called my mother, and she came in, very angry and shut me up. I was made to feel I'd been selfish when she told me I had ruined her evening, as she would now have to stay with me. So not only did I not get help, but I was retraumatized. If only they had let me be. I was only six, but my "inner healer" was taking the first opportunity it got to self-primal something I really needed to deal with, and would have been able to resolve if I hadn't been stopped by adults who didn't understand the process.



*"I believe that all repressed pain is constantly trying to re-emerge in order to be healed."*

This process of trying to get back to my pain, and deal with it, seems to have gone on all my life, but the message I got from the adults around me was that if I cried I was bad, and when I showed any kind of feelings, especially sadness or anger, I was punished. Instead of facilitating my “inner healer,” they were actually making me stuff more and more of my pain down, until I was finally totally shut down and cut off from my feelings. If they had done the opposite, I think I would have “primalled” all my early pain naturally in childhood, and have been able to deal with later traumas as they arose, if my feelings about them had been accepted. This is what we need to teach to parents. It could be called “emotional hygiene.”

To return to the theme of the “inner healer,” in adulthood our “inner healers” are working all the time too. We often find ourselves in situations where old pain has been triggered, or where we are returning to old, unhealthy patterns or relationships. My therapist recently suggested to me that it’s not that we are just “stuck” or “sick,” but that our psyches take us back there specifically to expose, deal with, and heal that area. Again it is the “inner healer” pushing us in the right direction to find wholeness and resolve whatever has to be resolved.

Our dream lives illustrate this too. I have noticed that material I am working on often starts emerging in my dreams before I am conscious that I am working on it. Some dreams have been like long, progressive “serial stories” going deeper and deeper over time, to bring pain to the surface for healing. This happened in connection with sadistic torture I was put through as a toddler. It came up in night terrors for years, with more and more insights over time. Finally I had a dream in which I “connected” to the body memory. The bruises reappeared on my body and lasted for about a week, with no other primal activity apart from the “primal dream.” That would imply that our “inner healer” works even when we are asleep.

There has been a lot of talk lately about the fact that the brain becomes “hard wired” very early in life by our very first experiences, beginning in the womb, including birth, and through the baby and toddler years. It is proposed that by this time many pathways in the brain are “grooved” and become neural circuits that are set for life. This certainly sounds like bad news. However, recently I was listening to a taped lecture by France Janov in which she cites studies by recent researchers, including A. Schore, on the “plasticity” of the brain. She says they have found that if we totally relive the traumatic event from the past, with the full emotion felt when it occurred, new brain circuits will open up and begin to operate, after all these years. Once again the “inner healing” process is at work.

I have come to think about it this way: our bodies’ abilities to heal themselves when injured is vital to the survival not only of the individual, but of the species. It would make sense for our psyches to operate in the same way, for the same reason.

*Pat Törnigren is a veteran primaller from the Cape Town area of South Africa, an avid primal community builder, and the list owner and moderator of the online Primal Support Group.*

legs crossed so I didn’t have to “see it” by mistake. One day he forgot, and uncrossed his legs. I was able to yell, “Don’t move,” and went straight into deep crying and screaming, with the voice of a very small child.

Afterwards he said to me, “Whatever this is a memory of [I didn’t yet know], it sounds like you got an awful fright as a child—almost shock.” That was how it felt. I was afraid to see any “shape” there, especially any evidence of an erection (which as a two-year-old made no sense, as I had no idea what an erection was).

Then in the following days came the connection, that just before being grabbed and sadistically tortured (tickled so I nearly wet myself and couldn’t breathe) I would see the adult approaching with an erection showing through his khaki trousers. Since he was so much taller than I, it was very evident as I looked up at him. It became a life and death issue to always know if there was an “erection” approaching, as it signalled impending danger.

The reason why I am sharing this, is to emphasize that when we have symptoms of this nature, which make us unsure as to whether or not we were sexually abused, we don’t need to “try to figure it out and give it a name.” What helps most is to follow the feelings, and see where they are coming from.

After that, whether or not the incident can be labelled “sexual abuse” is not as important as getting in touch with the memory and resolving it. If it left us with scars or sexually disabled in adulthood, then it can definitely be called sexual abuse. For example, circumcision is an experience that most people wouldn’t “label” sexual abuse, yet for many people it leaves emotional (not just physical) scars and is therefore a form of sexual abuse all the same.

Many people give sexual abuse a very narrow definition, but as the subject becomes better understood, the definition is being extended to cover anything that leaves the person with a sexual disability. One such person comes to mind. He told me he didn’t think he had been abused as a child, but showed clear symptoms of sexual dysfunction. Then the story came out that as a small child in an orphanage, older boys had pinned him down, and pushed a broomstick into his anus. It had never occurred to him that that might be seen as sexual abuse. A lot of this kind of thing goes on in boarding schools and institutions, and is not acknowledged as sexual abuse.

I think what I am trying to say is that it isn’t necessary to “know for sure” that you have been abused, or to have had an experience that is labelled “sexual abuse” in some textbook. If you have any symptoms that suggest that your sexual integrity has been damaged, it is a good idea to explore the feelings, and see what the primals bring up. If they are helpful, then you will have worked through something important for your healing. It actually doesn’t matter what name you give it—healing and becoming whole is what counts.

Thanks again to all who shared!

Sincerely,

Persephone

# MUSIC of the HEART



## Annual IPA Convention

Tuesday, August 26 to Monday, September 1, 2003

Appel Farm, Elmer, New Jersey

Keynote Presenter **Michael DiMartino** <[www.global-alliance.com](http://www.global-alliance.com)>



Rashkind



DiMartino



Schumer

Last year's highly successful special event with Michael DiMartino has inspired Convention Co-chairs Larry Schumer and Jean Rashkind to present *Music of the Heart* as this year's theme. They are happy to announce that internationally renowned teacher and performer Michael DiMartino will be joining us as our keynote presenter.

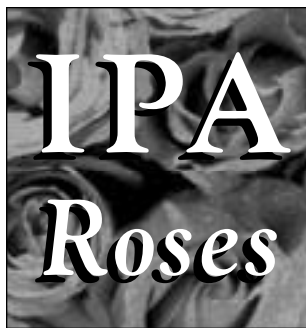
Music, the language of universal communication, is very much a medium of feelings. The rhythms, the tones, the melodies, and the words touch every part of us, evoking emotion, making connections, and allowing our deepest expressions to surface. Sound and movement have always been an important part of primal healing, both individually and for the community.

In addition to the music theme, this year's convention is shaping up to be another exciting mix of workshops and

seminars on a wide range of primal-related subjects from expressive art and drama to primal theory and practice.

In addition to workshops, there are the daily favorites: women's and men's groups, peer groups, mat track primal group, yoga, meditation, the Jungian Sandplay Room, and opportunities for professional body/mind work. Saturday night Cabaret is a great opportunity to share your expression with a supportive audience, and Sunday's dance party is the perfect place to express primal joy! If the program gets too busy, Larry Schumer extends a standing invitation to skip the workshops and hang out at the pool with him!

Details will appear on our website <[www.primals.org](http://www.primals.org)> and in the Convention brochure mailed in May. Mark the dates in your calendar and plan to join the IPA community this summer with feelings and music!



- to Bill Whitesell for hosting the Board in the comfort of your home. Service with a smile!
- to Convention Co-chairs Jean Rashkind and Larry Schumer for creating an event with rhythm!  
Thanks, Larry for designing the cool new convention logo in record time.
- to Spring Retreat chair Bob Holmes for carrying on the tradition of linking primal with great food!
- to Linda Ellinor, Ray Teurfs, Lucas Plumb, Alex Tadeskung, and Terri Mueller for taking the initiative and making special events happen in their regions.
- to all the newsletter contributors—Bob Holmes, Mickey Judkovics, Jim Pullaro, Harley Ristad, Colin Strang, Pat Törngren, Sam Turton, and Maja Zilih.

### IPA Membership Dues

	<u>Single</u>	<u>Joint</u>
<b>Lifetime Membership</b> (payable over five years)	\$1000	\$1500
<b>Annual Membership</b> (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. Send with your complete name and contact info (including email) to:

**IPA, 18 Cedar Hill Road, Ashland, MA 01721, USA**