

# The Focusing Connection

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## FEATURE ARTICLE

## EDITORIAL

### Softening at the Edge: Focusing into Sleep

by Susan Rudnick and Robin Kappy

Sleep is a hot topic. Many people are having trouble falling and staying asleep through the night. Researchers are probing the functions of sleep. Pharmaceutical companies are offering more and more medicinal recommendations for insomnia, often more problematic than helpful. Pills, while useful in the short term, may soon wear out their effectiveness, and encourage dependency. However, applying the principles of Focusing to finding pathways to better sleep is empowering and has no harmful side effects!

We had been Focusing partners and Focusing Oriented Therapists (FOTs) for several years, when the issue of sleeplessness emerged for Susan. She had an acute episode of insomnia after the sudden death of her sister. Robin had been coping with a more chronic problem with sleep related to stress. Together, we decided to bring everything we knew from Focusing, and Robin's training in clinical hypnosis, to bear on the issue of sleeplessness.

While asking colleagues of their personal and professional experiences, and reading about current non-medical recommendations, we discovered some useful body-work (Michael Krugman's "Sounder Sleep" techniques), and various prescriptive hypnotic tapes. We found nothing that worked in an individualized way with each person's "handle," something that would allow a particular set of issues and concerns to release or open into sleep. We decided to see what Focusing could offer when we had difficulties sleeping, to work together to help each other, our clients and ourselves. At least it would be better than lying there tossing and turning!

Focusing allowed us to come into the body. We found that to sleep more easily and deeply, it was helpful to be more "bodily-connected" and relaxed. Just the sense of moving our awareness downward, out of our heads, towards a bodily felt-sense was often, in and of itself, at least temporarily relaxing. In



fact, we became aware that being stuck in ruminating "mind-tapes" was often what was keeping us awake. We wanted to use Focusing to address the mind-tapes, and find ways to settle into our bodies.

We were learning a lot about sleep, and decided to develop a workshop to offer our discoveries to others. At this writing, we have given our workshop several times in New York City. Early in the first session of our three-session workshop, we ask people to share their situations and difficulties related to sleep. People report despair, a sense of failing, helplessness, and rage. As most participants are new to Focusing, we help participants to understand and bring a Focusing attitude, of curiosity and empathy, to the "whole issue of sleeplessness." We begin with teaching people to attend to their bodily-felt sense. This skill threads throughout all of the exercises we offer during the workshop.

With solo Focusing, we could use Focusing to move from a "thinking" process to a bodily-felt awareness, a very important step in addressing the mental alertness associated with sleeplessness. Questions such as "What is it that is keeping me from feeling a sense of well being so I can open to sleep?" or "What is it that my body needs right now to relax?" or "What is it that I am thinking about that is keeping me up?" assist in creating a better

(continued on page 2)

When I read the article on Focusing and sleep that leads this issue, I felt *so* happy. Susan Rudnick and Robin Kappy have created an exciting and very specific and helpful application of Focusing to one of the difficult experiences that we all face at some time in our lives: trouble with sleeping. I know it's helpful because I tried it, when recovering from jet lag on my return from Japan recently. Yes, it works!

Trouble with sleeping can be woven in with emotional distress of all kinds, and then produces a rebound effect, as the difficulty sleeping itself results in more distress. If Focusing can help with that – and it clearly can – then we can make a major contribution to people in all kinds of situations.

Another thing I enjoy about Susan and Robin's program is the way it incorporates other helpful methods, and does so in such a way that Focusing is still at the heart of the process. Gendlin has always encouraged us to combine Focusing with other methods; this is a great example of that.

Susan and Robin, I hope a book is coming soon!

I was so moved by Joan Klagsbrun's article, which reminds me of my own article "How I Met Focusing" which appeared in these pages a few years ago. For so many of us who have woven Focusing into our lives, the first encounter with it was a kind of revelation. No wonder it is such a privilege to keep helping others have that encounter!

Another thing I love about Joan's article is the way she writes of offering Focusing to her mother. So many people have spoken to me of wanting to offer Focusing to family members. This respectful inner listening is both a gift and a connection.

Thanks to so many of you who wrote in about my article in the last issue. There have been offers to translate it into at least three languages! I'm delighted that "How to Tell if You're Focusing" rang bells for so many of you. \*

# The Focusing Connection

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## Softening at the Edge from Page 1

relationship to the wakefulness. We found the Focusing step of “clearing a space” useful here too, particularly with the variant “Can I name this issue and leave it on a shelf until tomorrow?” to gain some distance. Here we were using traditional Focusing with an issue to help create space and release.

We then looked at our relationships to sleeplessness itself and discovered that, in addition to the initial problems keeping us up, there was the insidious, vicious cycle of anxiety and anger, thinking, and coming to assume, that we wouldn’t be able to fall asleep. When the pressure is on to “have” to fall asleep, the notion of facing the next day with no energy may become terrifying. In addition to whatever is “up,” keeping one from falling asleep, the fear of not falling asleep, or anger with being awake, may become issues themselves. Once difficulties begin, it is easy to lose confidence in the ability to release into sleep.

Fear and anger may fuel the inner critic, who can loom very large in the wee hours of the morning. The inner critic, in its valiant effort to spare us shame and pain of failure, may inadvertently keep us awake in looping thoughts, analysis and struggle. For example, while sleepless, Susan found a felt sense of something pressing on her like a heavy metal plate, with a voice screaming over and over, “you have to fall asleep, you have to fall asleep.” Another small voice inside countered, “I can’t, I can’t.” She encouraged herself to hold this “whole thing,” to simply be next to it, which brought a little more peace. Moving her awareness next to the screaming voice, in the way Ann Weiser Cornell and Barbara McGavin work with the critic, she heard the underlying anxiety that she wouldn’t be able to function the next day. Now able to be compassionate to that frightened inner critic, she was more restful and able to sleep.

In the moments of tossing and turning, and while working on this issue during the day, a traditional solo Focusing process brings some relief and relaxation. We ask ourselves, “Is it possible to be empathic to the ‘me,’ or the ‘part of me’ that can’t fall asleep right in any given moment.” as well as to the inner critic? When we awaken after having drifted off, can we be with all of that, and, rather than being critical of the awakening, appreciate that we have been asleep? Here again, we are working in a traditional Focusing way to bring self-empathy to critical, apprehensive moments or places within ourselves. However, in our workshops we found a need to go further to give people something more to take with them on their sleep journeys.

The paradox of trying to use Focusing when trying to fall asleep, is that although we are in our bodies opening to “the more,” we are also guiding with our left brain minds, sorting out, and asking questions. Sometimes just realizing and “naming,” as Susan did, that she was still carrying enormous guilt around her sister’s death, helped her to relax and release into sleep. But at other times, and for many other people, this kind of Focusing, while somewhat relaxing, isn’t enough to enable a move towards sleep. In fact, we found that for some people this is stimulating. It keeps them awake.

Though standard solo Focusing may sometimes be a right preliminary step, a getting-ready-for-sleep practice, additional moves may be required to bring body and mind together to soften towards sleep. In traditional Focusing, one may explicate a felt sense to find “the more” of something and possibly a small action step. When wanting to rest or sleep, we encourage a move from a felt sense to a “softening at the edge” of awareness. With experience, participants learn to relax into the “more” in diffused, hypnagogic states of consciousness that lead to sleep.

We brought in some of the non-medical suggestions currently recommended for insomnia, to combine with the Focusing attitude, expanding it to what we call “companioning” ourselves in drifting towards sleep. These tools: breath-work, bodywork, visualization and self-hypnosis, become basic ingredients of our “sleep kit” of possibilities that we introduce in a Focusing way for people to develop, work with, individualize and find for themselves. People may choose what they sense is “right” to assist them in a given moment of restlessness. We found powerful ways to assist people to move beyond and cut through ruminating or verbalizing activities. Before giving some examples of how these work, let us add something about the meaning of “companioning” and how it becomes crucial in the falling asleep process.

## Companioning into Sleep

The process of falling asleep happens on a continuum; in fact, we are always, whether awake or asleep, day or night, somewhere on this waking-sleeping wave. Even during the daylight hours, we have periods of greater and lesser alertness. At night, even while sleeping, we are moving from lighter to heavier to lighter sleep states. Sleep research has demonstrated that we have numerous moments of near waking during the night. Some people experience various periods of drowsiness, almost falling asleep, and then becoming aroused again through out the day

*(continued on next page)*

and night. Some of us fall asleep easily, for some it is a longer process and, during any given night, patterns vary widely.

Since many people are not aware of the continuum, they tend to become attached to the rigid goal of having to fall asleep. In our workshops, we encourage a shift from the goal of falling asleep, to the more flexible one of moving into greater restfulness. Letting go of the goal of falling asleep may, at first, not seem to make sense. Most of us would agree that willing oneself to fall asleep is almost impossible. Trying to achieve this goal may set one up for the an experience of failure. Engaging in a process of finding rest is something we can learn and practice, and it opens the door to the possibility of sleep. Simply realizing that we are always on the wave of the continuum often loosens the grip of being too attached to the goal of falling asleep. From there we can learn to rest and feel comforted wherever we are on the continuum.

“Companioning” is also key in letting go of goals. Companioning is a way of softening at the edge of conscious awareness, being with oneself in a kind and gentle way, perhaps including a visualization of a companion to keep us company during restless moments. Wherever one finds themselves on the awake/sleep continuum, companioning brings a shift in process, from being caught in a vicious cycle of thoughts, to caring about ones’ bodily-felt feelings and senses. Being companioned brings a sense of resting in someone’s arms. As people in our workshops offer themselves companioning, they are better able to rest within, and releasing begins to occur. Companioning supports moving from an effortful moment, towards a flowing into rest.

When Robin was experiencing chronic sleeplessness, she often found herself reviewing difficult moments and concerns, and was made more alert by looping, analytic thoughts. She began to experiment with releasing her thoughts to image herself being held and supported by loving and gentle people whom she admired, such as Gandhi, and was quickly lulled to sleep.

The tools we offer, such as companioning, may be practiced and used to enable relaxation throughout the day, bringing a body-sense of the waking-sleeping continuum, and helping to prepare for a more restful night. Different tools work at various moments of sleeplessness for each person, and we encourage people to sense into what feels right for now. One man in a workshop told us, “Just knowing I have all these possible tools gives me confidence.” Learning com-

panioning, he became more able to approach sleep, less anxious, feeling empowered and supported by the tools he had learned and could use in whatever ways worked for him.

Bodywork designed to relax the body, and bring the mind towards a relaxed and passive state of awareness, may help one prepare for sleep. In one exercise, that Michael Krugman calls “body-surfing,” we ask participants to gently rest their hands on their bellies or chests, as they bring attention to the gentle movements caused by their breath. Practiced over time, this helps to shift attention away from arousing thoughts to enjoying the

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rhythm of fingers moving together and apart as the belly rises and falls, and bring a ripple of relaxation into the body. Resting hands on one’s body is also a way of holding and cradling oneself, a bodily way of companioning.

Imagery, another pathway to sleep, is the language of the subconscious and dreams. When one is having difficulty sleeping due to stress or worry, imagining a fanciful and/or peaceful place and time, with bodily/sensory associations, is moving towards deeper, sleepier, dream images and states. Related to imagery, self-hypnosis also has the power to release the mind from alertness, while relaxing the body into less defensive, more deeply relaxed states.

Our workshops begin with an exercise we adapted from Joan Klagsbrun. You may try it here now too. Close your eyes and notice how you are right now, how you are feeling, notice your attitude towards yourself. Then imagine that a person or pet, whom you know loves and comforts you, enters the room and spends some time as your companion for a few minutes. Have that person as close or far as you prefer, maybe touching you, or gently

holding you, if that feels right. Take time to feel how this is for you now and then slowly open your eyes.

When people share their experience of this exercise, they realize they are feeling more relaxed, and more importantly, comforted. We suggest that this person or pet can be summoned during a difficult, sleepless time. This exercise has several purposes: it begins to help people to go inside in a Focusing way, it opens people to the possibility of working with imaging, or if that doesn’t feel right, getting a kinesthetic sense, and it becomes part of integrating the experience of companioning.

In a recent workshop one woman imaged her four-year-old daughter laughing, lying on top of her and hugging her. Another invited in an old friend with whom she used to have fun. For her, the feeling of having fun became a theme. Throughout the workshop she realized that instead of “angsting” when she couldn’t sleep, she could have some fun with imaging. This opened a door for her. Later, when we offered an exercise to teach clearing the space, she shared that she didn’t really do it, because she didn’t find it helpful to think about her troubles. It was more relaxing for her to just be with the positive, fun experience she had earlier. We congratulated her on finding her way to be with herself!

Our work is an ever-growing process. As we are empowering people to find that falling asleep may be a creative process, we learn and expand our understanding and concepts. We are continually surprised at what emerges. One participant, whose loneliness contributed to her sleeplessness, imaged herself companioned and linking arms with all of the other people in the world who too were having trouble sleeping. Another, in the “clearing the space exercise,” imaged her space as a lovely and restful boudoir with red plush pillows.

Each experience of success supports a greater receptivity to sleep, knowing the pathway is close by. The tools of Focusing, bodywork, imagery and self-hypnosis encourage experimentation with pathways to sleep. In each of our workshops we offer examples of each, allowing that any one of these may be best in a moment of restlessness. What is restful in one moment may not be in another. In the group process people share what works, and often come up with ideas for the other participants. If you would like to attend a workshop, or work with us individually, or contribute to our work by sharing your experiences, ideas and pathways to sleep, please write to us at [Focusingintosleep@verizon.net](mailto:Focusingintosleep@verizon.net). Good night. ☺

## Gifts from Focusing and My Mother

by Joan Klagsbrun

When I burst into tears at a party my friends threw for me on my 30th birthday, it confirmed what I had been vaguely feeling – my life was no longer working. I didn't look forward to a new decade, and I felt there was little to celebrate about the old one. The painful image I remember having was of a clay pot that had dried in the wrong shape. I was stuck in an unhappy marriage that I had rashly begun immediately after graduating college. And my work as a new psychotherapist didn't feel right either. I had been trained in a pathology-oriented model that no longer fit who I was. In addition, at that time my mother had just been diagnosed with a serious cancer, and her prognosis wasn't good. Out of desperation rather than inspiration, I decided to go alone for a month to Naropa Institute in Boulder Colorado to study meditation, poetry, and an intriguing system called Focusing that a philosopher named Gendlin would be teaching in a week-long course.

I had taken a look at his philosophy book called *Experiencing and the Creation of Meaning* and was fascinated by this rather innovative and iconoclastic professor from the University of Chicago. Now I sat in the front row as he led us through this process of inward attention in the body. The object was, as he explained it, to get a sense what we were *carrying*, that is, what emotional or physical events were being held inside us. I liked the idea of what seemed to be a private conversation with myself, an internal dialogue in which I wouldn't have to share my inner experience with anyone else. Just being able to find within myself a calm interior space where I could reflect on my problems and issues with a refreshing kind of intimacy, and at the same time maintain enough distance to keep me from getting overwhelmed, was a great revelation. I remember feeling a wonderful sense of relief to be cataloguing these issues. Gendlin guided us to check with our bodies for the problems that stood in the way of our "feeling OK." I was amazed at how many there were in my mind but only a few major ones were actually there as I consulted my body. Soon I began to feel a familiar sense of being weighed down by those big issues. But when Gendlin said



"please just greet each of these problems, but don't fall into them, keep a little distance and just stack them up next to you on an imaginary bench," I felt myself smiling. They would break the bench I thought – they are simply too heavy. But I found to my surprise I could do this – one by one, name them, feel how they weighed in my body (one was tight, another constricting my throat, a third, pressing down on my solar plexus.) When the main ones had been placed outside, I felt lighter, as if I had sent them away for a moment and had some respite from the weight of them. Then he had us choose one concern to work on and I chose my mother's illness.

"This issue has many parts," he said "but what does the whole of it feel like? See if there is a word or image that would capture how it all is for you." Tears started to stream down my cheeks. Sad, I thought, but then I listened more closely inside. Sad didn't quite capture it. The word "devastated" came to me. Yes, that was it. Strangely, in the midst of acknowledging this feeling of devastation, I noticed that my body seemed to relax and my breathing deepened. "Now see if you can keep this word or image company, and see if it has something to tell you."

Hmm. I waited, and to my surprise, the devastated feeling had a lot to say. It needed to stop being squashed inside, and to express its pain – I took that to mean that I needed to let myself cry, to talk to friends more about how lost I felt and... then it came to me – I needed to share how scared and devastated I felt, and to clearly communicate these feelings to my mother, instead of playing the role of the strong daughter. With that step came a great sigh. I knew that confiding in her would help me, and that she would actually be relieved to have me speak honestly to her. Perhaps we could find a way to be more real

instead of ignoring the elephant in the room, as we had been doing.

I felt incredulous that listening to my inner self could feel so good. Nothing was different – my mother still had cancer, and yet I knew something profound had shifted in me – something I wanted to bring more into my everyday life, and to share with my clients in therapy.

When I opened my eyes, Gene Gendlin was nodding and smiling his warm smile at me. He could tell I had had an important experience. I had several more chances to do Focusing and to hear about the philosophy from which it evolved. I slowly came to understand Gendlin's brilliance in naming this dimension of experience, a dimension that was neither thought nor feelings but felt meanings that resided in the body.

"If only you were on the east coast," I said to him at the end of that life-changing week, "I would really like to study with you. I can sense that this way of working fits who I am – it's kind of like gestalt therapy for introverts." He chuckled. I knew then that this approach would both profoundly change my relationship to myself, and probably the way I worked as a therapist. He shared that in fact he was leaving Chicago for a two year sabbatical in New York and he would be glad to supervise me whenever I could get there from Boston.

I took him up on the offer. Every other Friday I would drive down from Boston to see him and coincidentally, since my parents lived in New York, I would often visit my mother fresh from an hour spent working with Gene.

My mother and I had been close but didn't have an easy relationship. I had felt her at times to be judgmental and controlling, and I think she in turn experienced me as somewhat distant. Now that she was becoming more ill, however, I felt keenly motivated to become more intimate, as did she. Her illness had softened her, and it had made me more vulnerable. We needed to be close, to talk more frankly.

I told her about my experience with Focusing and how devastated I felt about the thought of losing her. She surprised me by accepting how I felt without any judgment. I stopped acting brave, and cried more in her presence. She offered me the mothering I needed. I was even able to tell her about my desire to leave my marriage and she surprised me by being understanding. "Well," she said, "I guess as a son-in-law he gets an A+, but as a husband he sounds like a C." One day, I got up the courage to ask if she would be

(continued on page 5)

willing to try some Focusing since it had been so helpful to me. "Why not," she laughed, kind of uncharacteristically, "what do I have to lose?"

It was a cold, brisk March day. We sat on the porch bundled under a blanket. I suggested that she close her eyes and take a few breaths, and bring her attention down into the center of her body and notice what wanted her awareness there. She waited a long time but I could tell by the pensive and engaged expression on her face that she was sorting a lot before she spoke. "Well," she said, "what I find is less fear about dying than I would have guessed. I actually feel a lot of gratitude for the 60 years I have had. I am remembering some highlights of my life. I think my favorite days were the days you and your sister were born." Her voice became more somber, "now I can feel a real hard knot in my stomach. Something in there feels like fists, knotted up. There was a long uncomfortable silence. "Maybe you can say more about the knotted up feeling," I ventured. My mother took a deep breath and continued, "something doesn't feel right about continuing these chemo treatments." she began. "They are making me sick, week after week and month after month, and since the doctors are giving me little hope of getting well, I'd like to stop." She paused, closed her eyes again, and said, "I have the image of a ship at sea, with no more fuel, adrift on a grey sea." She continued, "enough is enough." She opened her eyes and turned to me. "But what is knotted up there is that I feel I ought to go on for all of you. I feel you are counting on me to keep getting the chemo, and that I'll let you all down if I stop. The truth is that I would like to live whatever time I have without these punishing treatments." She seemed as if her words had surprised even her. "I didn't quite have the words for it before now." We sat together crying. "Are you okay with this?" she asked after a while.

"Mom, we want you to be around as long as you can, but it sounds as if you have had enough of these punishing treatments." I said. "If this is really your wish, I want to honor it. And I bet the rest of the family will too." We hugged and she seemed lighter and stronger when she replied. "Well dear, being the captain of my ship as I sail out does seem to be a lot more my style!"

My mother stopped the chemo the next week, with the full support of her family. I will always be grateful we had found a way to speak honestly and deeply to each other, at the end of her life. At one point, a couple of days later, she turned to me smiling and

said, "Just so you know, the knot is now gone." I was glad she had gotten to choose how she died as well as how she lived.

I have now been practicing and teaching Focusing for the last 30 years. It has become, for me, a surprisingly profound way to befriend myself. Focusing leads to acceptance of what is, a way to be connected to my own truth, neither overwhelmed by it or removed from it. Focusing is a way to release and "un-cramp" the bodymind. It has given me, and many of my clients and students, the ability to keep company with whatever is blocked, whatever impediments keep us from listening inside. Being with these parts in a gentle, respectful way helps us to hear their point of view and makes for more harmony and less judging inside.

When I am puzzled, blocked, indecisive, unsure of which pathway to take in my life, Focusing has provided me with a tool for clarifying vague and unresolved feelings. It has enabled me to find out what I really feel about a choice I need to make, and to dissolve blocks that prevent me from engaging in my life. By connecting me to what is present in a truthful and compassionate way, Focusing has allowed me to feel more whole, more related to myself. I have found that listening to my body knowing gives me a sense of empowerment that I had not experienced before.

Focusing also links me to a spiritual source. When I find what is most deeply true for me, and listen to it, in some way, I feel more connected to others and to a oneness of which we are all a part.

When I listen to someone else who is Focusing, I usually feel profoundly connected to that other person. The process feels like we are treading on sacred ground. In fact, one of the most noticeable effects of Focusing with another person is how much it elicits empathy between the Focuser and Listener.

The Focusing method also elicits and stimulates creativity. There is for me a sense of pleasure and delight in discovering and symbolizing the inner world. I am continually surprised by what unfolds, that could not have been predicted.

Lastly, Focusing opens my heart. When one works to find the heart of meaning, one finds the heart of love. In India, people greet each other with "Namaste," which means, "I salute the spirit within you." The practice of Focusing has served to reveal that spirit within myself and within my clients. Many of them have found a way to be healthier right in the midst of illness, or as in my mother's case, in the midst of dying. ☺

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## LETTERS

Dear Ann,

Your article in the last issue, "How to Tell If You're Focusing," is really good! This kind of clarity is very much needed. The felt sense and our relation to it is key; lose sight of this and there goes Focusing. It's this very relationship that feels so sacred to me as it's right in there that we give up control and allow ourselves to be gifted. I always cringe inside when I think of losing that relationship over the years as more and more people miss this point. Thanks for being so clear about a process that is dear to the hearts of so many of us.

—Marianne Thompson, Santa Rosa CA

Dear Ann,

The article by Ann Marie Wyrsh and her graphic diagram, "How Change Can Happen" in your last newsletter was great. I think her definition and how she presents it is brilliant. It illustrates an integrated overview with pragmatic steps for growth. Few understand how many different ways humans are actually addicted to something and the importance of defining the mechanism. Most just think of alcohol, drugs, and sex. The title is uplifting because it suggests that one can change and how to make that happen. It needs to be a poster on every counselor's wall in this nation because it's simple enough for clients to use as a road map to recovery.

—James Steele, Snowmass CO

### Connections from page 6

Gathering, bimonthly meetings welcome all Focusers in the area. Nina Joy Lawrence, 9ajoy@comcast.net or call Linda Prier, 541-683-3430, or e-mail Anna Willman, [awillman@mcsi.net](mailto:awillman@mcsi.net).

• **REP. OF IRELAND:** The Irish Focusing Association enables Focusers to meet, share and support one another. There are quarterly meetings, days of renewal, and a newsletter published twice annually. Phil Kelly 01-4513207.

• **UNITED KINGDOM:** For information about Focusing in the UK, and for workshop listings, please go to [www.focusing.org.uk](http://www.focusing.org.uk).

• **NEW YORK, NY:** Memberships, Focusing partnership service, worldwide support for Focusing. The Focusing Institute, 34 East Lane, Spring Valley, NY 10977. Phone/Fax: 914-362-5222. [www.focusing.org](http://www.focusing.org).

*Note: In the interests of space, Connections will no longer be publishing listings of individual Focusing teachers that do not include specific workshop dates. To find a Focusing teacher in your area, see [www.focusing.org](http://www.focusing.org) or [www.innerrrelationship.com](http://www.innerrrelationship.com).*

# The Focusing Connection

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- **CHAPEL HILL, NC:** Level One, **Dec 2-3.** Nine to twelve month follow up groups for Focusing Partnership. Also, individual sessions. Contact Cathy Pascal LCSW, Carolina Focusing Center CAPascal@aol.com or 919 932-9933.
- **TORONTO, ON:** Focusing Level 1: Turning Life Challenges into Stepping Stones for Change, with Bala Jaison, Ph.D., **Dec 2-3.** Focusing for Creative Living 416-482-6689, balaj@sympatico.ca
- **SANTIAGO, CHILE:** Workshops with Nada Lou: Thinking at the Edge Advanced, **Jan 3-4**, BioSpiritual Focusing, **Jan 6**, Thinking at the Edge Introductory, **Jan 8-9.** Contact Thelma Margulis, tmargulis@hotmail.com
- **BY TELEPHONE:** Level 1, **Jan 18-Feb 15.** Course meets by conference bridge line. All four levels available. awcornel@pacbell.net www.focusingresources.com
- **SAN DIEGO, CA:** Level 4, **Feb 2-4.** Lerissa Patrick, 619-491-0461 hachinohe@pacbell.net.
- **OAKLAND, CA:** Teaching Focusing to Groups, **Feb 17-19**, with Ann Weiser Cornell. 510-666-9948
- **SYDNEY, AUSTRALIA:** Workshops with Nada Lou: BioSpiritual Focusing, **Feb 17**, Focusing and Dreams, **Feb 24.** Contact Tereza Crvenkovic, Tereza@bigpond.com.
- **PERTH, AUSTRALIA:** Introductory Focusing, **Feb/Mar 2007** (Dates TBA), with Nada Lou. Contact Tereza Crvenkovic, Tereza@bigpond.com.
- **TASMANIA, AUSTRALIA:** BioSpiritual Focusing, **Feb/Mar 2007** (Dates TBA), with Nada Lou. Contact Tereza Crvenkovic, Tereza@bigpond.com.
- **LONDON NW5 UK:** Focusing Skills Certificate courses starting with Weekend 1: **Mar 10-11.** Contact Susan Jordan, susan@jordan9333.freeseve.co.uk, tel. 07949 140941, www.susanjordan.net
- **HAMBURG, GERMANY:** Radical Gentleness (includes Level 1) **Mar 15-17;** Level 2, Accompanying the Inner Relationship **Mar 18-19;** with Ann Weiser Cornell. www.bareattention.de
- **AUCKLAND, NEW ZEALAND:** Level 2, **Mar 24** with Nada Lou. Contact Aileen Martin, aileenmartin@xtra.co.nz
- **ISCHIA, ITALY:** Meeting at the Edge: Focusing in the Body-Centered Professions, **May 14-17.** \$425 US includes workshop, room and board. www.focusing.org
- **ROUJAN, FRANCE:** Treasure Maps to the Soul, an adventure in applying Focusing to difficult areas of life, **July 1-7**, with Ann Weiser Cornell and Barbara McGavin. 510-666-9948. awcornel@pacbell.net www.focusingresources.com
- **GARRISON, NY:** Focusing Summer School with six master teachers, **Aug 20-26.** Lucy Bowers, Ann Weiser Cornell, Nada Lou, Akira Ikemi, Kevin McEvenue, Atsmaout Perlstein. Contact Melinda at melinda@focusing.org or 845-362-5222.
- **WINNIPEG, MB:** Treasure Maps to the Soul, an adventure in applying Focusing to difficult areas of life, **Oct 5-11**, with Ann Weiser Cornell and Barbara McGavin. 510-666-9948. awcornel@pacbell.net www.focusingresources.com
- **NEW YORK, NY:** Monthly Changes Meeting. This meeting provides a space for focusers to partner, form discussion groups, work on projects, etc. Call Robert Brugger 212-543-1422
- **WASHINGTON, DC/CHEVY CHASE, MD:** Changes group meets every Tuesday evening at 7216 Delfield St., Chevy Chase, MD 20815-4046. Ongoing classes in Focusing/listening. For information phone Ian Yeomans, 301-652-0647.
- **OAK PARK, IL:** Chicago-area Changes group meets Tuesday evenings, year-round. Guests who don't know Focusing are welcome to attend two meetings. Bebe Simon, 708-524-1114.
- **CHICAGO AREA:** Changes group, third Sundays in Chicago, call Arleen Prairie 773-761-2202.
- **EVANSTON, IL:** Sunday nights from 7-9 pm. Marsha Smith (847) 491-1062.
- **CHICAGO, FAR WEST SUBURBS:** Meet 1st and 3rd Sunday of each month in Naperville. Contact Jack Hatfield at jackhat1@aol.com or 630-375-0881.
- **HUNTINGTON BEACH, CA:** On-going Focusing group, alternate Fridays, 11 AM. Diana Marder, (714) 843-1109, dianamarder@charter.net.
- **SAN FRANCISCO, CA:** Changes group, Third Monday evening every month. Call Shelley Diamond at 415-564-8255.
- **SACRAMENTO, CA:** Changes group meets every 3rd Thursday from 7-9 pm, contact Christina at 916-944-2003.
- **EUGENE, OR:** Changes group, 2nd and 4th Wednesdays. Linda Prier, 541-345-9672.
- **CORVALLIS, OR:** Focusing Group, 2 Sunday afternoons/month, anyone who knows Focusing is welcome. Nina Joy Lawrence, 541-745-5377 nina.lawrence@cmug.com.
- **RENTON, WA:** Changes meeting, every third Monday. Newcomers welcome. Marj Franke 425-255-1233 marjfranke@mac.com or Merry O'Brien (425) 271-6417 merryob@comcast.net.
- **MONTREAL, PQ:** Changes group once a month on Mondays. En français. Thérèse Fortier, 3400 Louis Pasteur #704, Trois Rivières, PQ G8Z 4G6. Marine de Fréminville, 4883 Jean Brilliant, Montréal PQ H3W 1T5 Canada. Tel: 514-341-9596. Fax: 514-341-9888.
- **TORONTO, ON:** Changes group every other Monday 6:30-8:00 pm. Bala Jaison 416-482-6689.
- **SIMCOE CO/MUSKOKA, ON:** Changes Group. One Sunday a month. Judy Archer, Orillia, ON. 705-325-2055 judyarcher@rogers.com
- **DEVON, UK:** the Devon Focusing Circle supports Focusers to contact each other for phone or face-to-face sessions. There are occasional gatherings to meet and share Focusing time. Fiona Parr 01837 840165 fionaparr@12freeukisp.co.uk
- **LEEDS/HUDDERSFIELD UK:** Regular Practice Group meetings, all focusers welcome. Please contact simon@reflect.flife.co.uk for more details.
- **OREGON/SW WASHINGTON:** Focusing

(continued on page 5)