

The Focusing Connection

Vol. XXVIII, No. 5

September 2011

Editorial

by Ann Weiser Cornell

In this issue, we bring you two very practical articles about applying Focusing principles to 'real life'. The first, starting on this page, is on how Focusing can assist Buddhist practice. There has been interest in this topic for a long time. We have a great list of back issue articles on Focusing and meditation. Recently there seems to be an extra surge of interest. Locana (Elizabeth English) is both a certified Focusing teacher and an ordained member of the Tiratna Buddhist Community, and she has agreed to do a series of articles for us — of which this is the first — under the title, "Explorations in Focusing and Buddhism." I find Locana's writing style transporting, whether she's writing about "Focusing and Fairytales" (as in our September 2010 issue) or about Focusing and Buddhist practice.

Not everyone has a Buddhist practice, but everyone has relationships. Bala Jaison wrote an article in 1987 for these pages on the topic, "Being Kind to the Place in You That Wants to Rush in and Fix It." In those days, we would often say to Focusers, "Don't rush in and fix it," meaning something like, *Just be, and allow your felt experience to just be*. But Bala, a longtime Focusing teacher and one of the creators of "the weeklong," had a different and refreshing spin on the subject: maybe we can be kind to that impulse to rush in and fix. One year later, having given birth to a child, she updated her article from a mother's point of view. Now, with Evany grown to a dynamic young woman of 23, Bala has a further update — and a fascinating one. We've decided to print the first two articles and the update — so you can see the whole sequence. For me, this is a valuable instance of the application of Focusing themes to close relationships in real life. Thank you, Bala, and Evany. ✨

Focusing & Buddhist Practice

Explorations in Focusing and Buddhism: How Focusing Can Help Buddhist Practice
by Elizabeth English (Locana)

Gendlin says, 'There's always more.' And I imagine for many Focusing Buddhists, his recent interview on Focusing and Buddhism (<http://www.tricycle.com/feature/focusing>) taps into a well-oiled curiosity. I've been a Buddhist for almost thirty years, and in that time, I've explored a range of Buddhist practices. I've attended retreats in wild and lovely places, practised meditations

And yet, we cannot separate what we are now from the threads which have informed and influenced us in the past. Our exploration of different practices, and how they relate to each other, is inevitable and ongoing. So it is with some caution, as well as excitement, that I add my own voice to the others which have gone before, and to share some ways in which, for me at least,



of different kinds, chanted mantras within strange and beautiful rituals, studied exotic Sanskrit texts, followed ethical precepts and found friendship within the Buddhist community or *sangha*. These experiences have certainly informed and enriched the person I've become. Even so, in my onward journey of becoming (it's a process that never stops, after all), Focusing has become an invaluable aide. Over this past half decade, Focusing over has opened up whole new seams of inspiration, and furnished fresh approaches to familiar practices.

But when two profound practices meet — such as Buddhism and Focusing — it's probably best to pause before leaping to compare how they differ or overlap. Any distinct system will hold its own particular insights and jewels. Often, it's good to experience those first on their own terms, and within their own frame of reference.

Focusing and Buddhism interact and intertwine.

Ways into direct experience

Buddhism and Focusing both tackle the issue of life and how we live it. And both begin by looking within at our own, direct experience. In Focusing, Gendlin's extraordinary contribution is to point out our implicit knowing, a 'preconceptual feeling' he calls the felt-sense. As Focusers, we know that the felt-sense encompasses the whole of an experience; the 'all-that' of a situation which is here, but which as yet has little form or no words. It's the first inkling of a response as it stirs into awareness; a creative opening, as when a new poem comes, complete and whole. As a seasoned meditator, learning about the felt-sense made immediate sense to me. It addressed a whole aspect of my experience, one which came to me

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The Focusing Connection

is published six times a year by Focusing Resources. It is written by and for people using Focusing in their lives. Letters and articles are invited on any subject of interest to fociers.

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Buddhist Practice from Page 1

often, but confusingly, because I had no words or concepts to describe it (a lovely example of what Gendlin calls 'an instance of itself'). In discovering the felt-sense, I find a new dimension opens up. I discover afresh the tremendous subtlety, accuracy, beauty, depth and infinite possibilities of my inner world. I gain a far fuller appreciation for our human potential; a new sense of what it might mean to become someone 'fully awake' — a 'buddha'.

So Focusing supports my Buddhist practice in two ways. On one hand, it brings a freshly felt understanding of where Buddhism is heading — of what it might mean to be *awakened*. On the other, it gives new impetus to the practices which lead there. The classic metaphor here is that of a journey, of inner growth as an active exploration. It is one embedded deep within Buddhism, as *dharma* (the Buddhist word for 'Buddhism') is often translated as Path. Yet *dharma* also means the Teaching or Truth. This implies a different kind of process; transformation which grows organically from the gradual unfolding of what is real and true, from within. For me, it is this second perspective which chimes most closely with Focusing.

These two ways of describing inner change are reflected in one of Buddhism's central approaches to realising our human potential: the practice of meditation. Some meditation is about actively generating buddha-like qualities. Other meditations seek to create conditions in which our inherent qualities can shine forth. This latter is about being where we are now more and more fully, and the alchemy that follows when we are. And it's here that Focusing practice has become such a vital support for me. The Focusing attitudes and approaches, which I learn and re-learn in every Focusing session I do, have become the bedrock for my meditation. For example, one of Focusing's great gifts is the way it allows us to accompany and welcome our experience, even when that experience feels difficult, confusing or contradictory. Even experienced meditators may be surprised at the subtle wisdom that Focusing brings to the inner world, particularly the way a Focuser can nurture a clear awareness of what is

unclear; the process of watching and waiting as a felt-sense gathers, grows and shifts.

In Buddhism, this sort of awareness is sometimes described as a deep recognition of the way in which our experience 'self-liberates'; that is, how our feelings, impulses, thoughts and sensations naturally arise, continue and pass. Experiencing felt-shifts within Focusing has helped me to understand this. Whether Focusing or meditating, I can watch with fascinated attention as some unknown energy or impulse emerges (often fuzzy and vague), then forms and shifts. For me, this happens mostly through images, metaphors and association, mixed with symbolised body-sense and feeling. So it's with relief I've discovered that body-sensation does not have to be the sole or primary means of grounding my experience, as some meditation practices advise. Again, in some types of meditation we are offered the choice to let our thoughts and feelings pass 'like clouds in a blue sky'. Focusing has taught me the value of watching and befriending the clouds as they gather, storm and swirl. So I rest with those clouds (not inside them, but with them, in a way I sense that *they* might like) until, through the power of empathy and presence, they are ready to dissolve into space. As both Focusers and meditators know, when the 'clouds' are strong emotions or old patterns, the way they shift and release is some sort of miracle.

Ways to Awareness and Presence

As a result of all this, I often feel more empathy. I find I can better embrace other people's experience as it forms and moves for them, even when that might be challenging. The more I hold my own experience within this kind, spacious awareness, the more natural it is to do that for them. In the gentle words of Kevin McEvenue: *the more space there is for me, the more there is for you*. I now know more deeply that, 'as within, so without'. Many Buddhist practices focus on ways to develop kindness and compassion for oneself and others. Through Focusing, a natural kindness has come into my life, unbidden. It has opened up new vistas for me onto the ideal, so beautifully expressed in Buddhism, of limitless compassion and understanding.

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Being Kind to the "Rush in and Fix it"...

Being Kind to the Place in You That Wants to Rush In and Fix It
by Bala Jaison

September, 1987 Focusing Connection

A lot has been said and written about the negative aspects of "rushing in to fix it," and generally speaking I am in agreement with most of the concepts behind the idea of not interfering with another person's inner process. Attempting to 'fix' (as in needing 'repair') someone else's process does not work effectively, and actually robs the other person from a certain kind of internal 'groping' and searching that leads to a particular kind of internal freedom – what we might call 'personal psychic space'.

I think however, that since the 'fix-it-syndrome' touches most of us some of the time – especially when we deeply care about a person in pain (either physically or psychologically), it is useful to notice: What the quality of energy is that wants to do all that 'fixing' in the first place?

On the negative side – especially relevant to one's own personal relationships (e.g. family, spouse, children, relatives, etc.) the energy is often colored by a self serving quality: I want to fix it so I don't have to deal with it anymore...I want to have it be over – finished – tired of dealing with this...

However, what I would like to address here, is something entirely different – another quality of fix-it energy that I have consistently noticed in certain types of people – namely those whose spirits, hearts, and empathies are vast, open, receptive and caring.

I have ongoingly perceived something in myself – or maybe more accurately my Self – which, upon inquiry and discussion seems to resonate for others, too, and it is this: While at one level (especially the trained professional one) I know that rushing-in-to-fix-it is inappropriate and ineffective, I notice at another level – a very intense and deep level – that there is a part of me that profoundly wants to fix everything everywhere! I want to live in a better world where peace and harmony abound; I want to put an end to human suffering and pain, and heal everyone who hurts; I want to bridge the cleavages and wounds that make people

crazy and violent; I want to embrace all of humanity, chanting, "Make love not war"... and I've discovered that those feelings 'touch' what feels like a very ancient soul-infused space/place, not only in me, but in others whom I know – who also embrace service and the 'helping professions' as a way of life.

So clearly, while I can't single-handedly actualize saving humanity, saving the planet, making everything right for everyone, I do need, with some caring and compassion, to make a little space for the 'part' of me that wishes that I could – and what that parts needs is very tender, gentle and caring acknowledgment. That part is very fragile, at times, and under certain kinds of stimuli, can cry easily, and is able to ache and agonize about the pain and suffering that we call the "human condition".

When I take the time to find a special place for all that, then (and only then) something gets freed up, and out of 'freed up' comes the deep urge to service and healing that is positive, effective, and non-interfering. From 'there', I really don't need to fix anything; I am free (or free from), and able to simply, quietly, and whole-heartedly keep another company – in what we know as 'companioning' in Focusing – in their space, in their rhythm, on their own time-line.

If, however, I don't acknowledge and honor what feels to me like a profound spiritual energy of the heart and soul, then I get stuck. I get stuck with: being wrong or bad, and thinking that I am suffering from an acute case of 'fix-it-mania'.

So, I end here with a sense of compassion and empathy for those who are motivated (at least, at times) by an inner calling to 'fix it' for someone else. The urge doesn't need to manifest on the outer planes – meaning in another person's space – but the purity of the motivating energy does need to be honored or held in a sacred place, inside. That energy often comes from a very profound inner place (rather than a



meddling one) and in all likelihood, needs nothing more than some tender, gentle acknowledgement: Yes, I wish I could fix the whole world and help everyone to feel (as we say in Focusing) All OK!

May, 1988 Focusing Connection

Last year I wrote an article for this newsletter called, "Being Kind to The Place In You That Wants To Rush In and Fix It". To my astonishment, I received a number of letters in response to that article, acknowledging a resonance with the subject.

That article was published in September of 1987. In October, I became a first time mother, and out of that experience, I have had some unexpected insights about 'rushing in to fix it'.

What I am about to share strikes me as most amusing and definitely ironic. I hope you, the reader, will also appreciate the fun and irony of this short reflection.

I have found that the early stages of parenting have provided me with an unequalled opportunity to do something that will be: First, VERY short-lived, and therefore a time to be treasured; second, probably never experienced again in exactly this way; third, the fulfillment of one of my greatest secret fantasies of all time, and that is: being able to rush in and fix it all the time – and it's always all okay!!

In this almost unreal segment in time, I am the fixer of all ills, the healer of all
(continued on page 5)

The down-to-earth reason for this is because Focusing is so good at helping us spot when we are embedded in a tangle of thoughts and feelings (I'm hurt/angry/upset/good/bad). Buddhism talks about feeling the pain of two arrows. Initially, there is the 'first arrow' – the fear, pain or hurt triggered by something which happens. Then there is the extra dart we introduce when we try to do that impossible thing of pushing away our experience, or of grasping after it. So the 'second arrow' refers to the added wrangles and tangles which happen inside us when we don't like feeling things like worry or pain. Focusing practice has helped me understand the two arrows in a very practical way. In Inner Relationship Focusing, we come into relationship with

I feel overwhelm, uncertainty, pain, or inspiration, uplift and wonder, I'm more able to welcome these simply as aspects of what is happening right now, watching them shift and change organically. So I feel safer around experience, my own and other people's.

This means that, at root, my understanding of my *self* is changing. I'm learning more about the flow and process of life – how utterly fluid experience is. I gradually find a space where I know that I am not really made up of any one fixed thing; I come into a new relationship with my ideas and deep-rooted sense of *self*. In fact, I find that there isn't really a *me* here, in the way I usually feel it. I begin to experience a quality of being which Ann Weiser Cornell and Barbara McGavin call Self-in-Presence.

or not-wanting, and the whole gamut of difficult emotions based on old ways of seeing ourselves and our lives. It's a radical way of *clearing the space* (Gendlin, *Focusing*, Chapter 7).

In another sense, freedom is more than this: it has a unique quality of its own. We may feel freedom as a rare and precious joy. This comes having from a different kind of response to the world. Many of our entrenched responses are reactive; that is, they are created and conditioned by our current attitudes, feelings, thoughts; our past experiences and future expectations; everything that makes up my current sense of *me*. As that sense of *self* changes, and as Self-in-Presence grows, we no longer merge with our reactive responses. Open to our felt-sensing, and alive to the ever-changing flow of things, we are free to

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the parts of us that are wanting or not-wanting our experience, and learn how to move forward by holding them both in presence. This is a precious insight for any Buddhist whose classic dharma teachings revolve around the human impulses of *craving* and *aversion*. In this way, my Focusing practice has brought me a new sense of freedom and hope; a welcome lightness around what is difficult or painful.

Buddhism has a lot to say about the way we merge and identify with our experience ('this is me!'). It talks about this as the creation of *self* or *selfhood*, as if we have a special faculty for creating ideas of who we are: the ego, or 'I-maker' (*ahamkara*). Focusing practice gives me a wonderful opportunity to see how I forge and coagulate around my experience from moment-to-moment, creating ongoing ideas of a *me* or *self*. In the course of a Focusing session, I begin to disentangle and unmerge from the *me*s and *somethings* that make up my usual sense of myself. Whether

Self-in-Presence means we can simply be present with whatever happens, whether that's something inside us, or in the world outside. Remarkably, this is even enjoyable – however difficult or painful the experience is. That's because once we are present *with* something, the qualities of understanding and kindness flow naturally towards it. However shakily or momentarily we are present, the more painful that thing is, the more compassion and empathy arise in response.

Ways to freedom

At root, both Focusing and Buddhism are practices based on presence and awareness (I see the terms as interchangeable). These open up new perspectives, where we experience ourselves and the world in a radically different way. Buddhism describes this radical difference in terms of freedom. In one sense, this freedom is freedom *from*. It's when we overcome habitual obstacles and limitations, and outgrow our inner aches and pains, our wanting

feel whatever comes into our lives in a fresh, creative way. As Buddhism puts it, we can move beyond conditions altogether, towards complete and radical freedom. The Buddha conjures up the image of the ocean. 'Just as the ocean has one taste, the taste of salt, so this *dharma* of mine has one taste: the taste of freedom.' (*Udana*, 5.5) For me, this is where the practice of Focusing and Buddhism meet. ✨

Dr. Elizabeth English is also known in the Focusing community by her Buddhist name, Locana. She is an ordained member of the Triratna Buddhist Community, and author of a book on Tantric Buddhism, 'Vajrayogini' (2002, Wisdom Publications). She is a certified trainer in Focusing, and Nonviolent Communication, and a teacher of Mindfulness. To discover more about her work, or sign up for her Communication Tips, visit: www.lifeatwork.co.uk.

wounds, the righter of all wrongs, and the service is constantly appreciated! If my daughter is sad and I sing — she thinks it's magical. If she is bored and I make stupid jokes or faces — she thinks I'm hilarious and laughs and giggles unabashedly. If she needs comfort or sustenance and I nurse her — she thinks it is bliss. If she hurts and I kiss it — she thinks it's a miracle. The more I fix it, the greater she thinks I am. I can do no wrong! I get to be perfect in her trusting eyes, all the time! — and have, as she perceives it, the gift of making anything and everything that may not be right in her world all okay!

Yes, I am receiving this fully! Yes, I am honoring every moment of this period, for I know that in some not-too-far-future-time, I shall have to pull back and reign in the momma-fix-it energy, as my little girl learns to explore more, finding her own way, her own rhythms, her own self — separate from me.

So why have I written this? Because I want to share the following: I believe that there are times in this life, when we receive something called 'Grace'. It is usually short-lived, but utterly meaningful. Where we get stuck is in 'attachment' — the insistence of wanting to hold-on, a refusal to 'let go' — instead of simply honoring the moment for what it is worth — then letting it pass into the next organic steps.

I have adored this period of time. There will always be a deep global place in my heart that wants to help and heal and make it "all better". For the moment, that 'part' is being utilized daily — and I know that "this too, shall pass".

I have a felt-sense of 'this whole thing'. The image is something out of the movie "Fantasia", like singing-dancing flowers in a magical meadow. Yes, this moment will pass, but registered in my body — in a full felt sense for all time — is the feeling of joyous wonder that will keep my own child-place alive, vibrant and trusting... and maybe serve me to remember, in one of those frustrating moments when I'm tempted to rush in and 'fix it' — but won't — because I will know deeply that it is no longer the right or appropriate thing to do.

Then I shall remember 'the now' — this period of time — and just maybe,

the 'sense of all that', will come forth to heal whatever in me is needing some fixing in that moment!

February, 2011

Well, dear reader, much has happened since the last entry over twenty-three years ago. Our daughter graduated from High School with Honors as Valedictorian, graduated from University with Honors, and is gainfully employed as a professional comedy writer. No, I didn't 'fix' any of that, but here is what did happen:

When my daughter was about 14, she asked me to take her to The Second Cup (our Canadian version of Starbucks), for what was then an apple cider (now it's cappuccino!) There she shared her many adventures and concerns at the time about friends, boys, school, social activities, and other miscellanies, and of course, I listened!

At the end of our time there, she expressed her delight in our grown up girl-time, then offered a suggestion: She said that she wanted to separate our relationship into different parts. I had no idea what was coming, but clearly listened with rapped awe. It was all about...our relationship, the different roles we had together, and her vision of what she wanted our connection to look like. Her clarity on the matter was a bit astounding, yet made total sense — and not something I would have thought of, so I share the following, with both amusement and hope that these varied 'parts' may tweak something useful for you, the reader, in your assorted interactions. (For brevity sake, I will simply list her images/definitions of the parts, in point form):

- Being a 'Friend': A friend was someone you went out with (as we had just done) to share stories, happenings, and the latest life updates. Therefore, as a 'friend', she felt it was inappropriate to ask her if: she'd cleaned up her room, done her homework, inquire about grades, ask about her classes or teachers — you get the point — no 'mom' questions!

- Being a 'Mom': This was a role that she deemed proper to be confined to 'home'. At home I was allowed to be a 'mom', doing the 'job' that a mom does, which included full permission to ask about any of the above!

- Being 'Mommy': This one (sometimes accompanied with tears) was/is the

compassionate role: listening, being empathic, hugging, holding, just being there. In this role she could let down her guard, be the 'child', and I would somehow miraculously 'fix' whatever was the issue at hand — just by 'being there'.

- Being a 'Therapist': This role was/is more complex, as she had her own interpretation/definition of what being a therapist meant — and the job that went with it. Being a therapist meant first, listening to the whole story with empathy and understanding — then (hang on Focusers!) — wanting my very best advice, suggestions, feedback, and even sharing what I might do in such a situation. This role of course includes a modicum of 'wisdom'. (!)

We have honored these definitions over the years, and curiously, these roles or parts have stayed relatively the same. I have found the process fascinating, especially in terms of knowing the boundary-limits of each part and being clear about what was/is expected of me. For her part, she has always been articulate about stating her current needs and what she is wanting, right now. I have often gotten phone calls starting with: "I need a therapist!" or "I need a mommy" — we still do "friends" at the Second Cup!

So in closing, and on a heart-felt note, I share this final thought: In the context of Focusing, we know exactly what it means to say that we don't "rush in to fix it" for the Focuser, and we all understand why. That said, and using a broader stroke of the brush, so to speak, it seems to me both important and sensitive to stay opened and attuned to what others want and need from us, because for each relationship we have there are different boundaries, different rules, and different rhythms. It feels right — and even safe — to know clearly what roles (meaning what 'parts' of us) will be helpful and meaningful for the person with whom we are dealing. When we have clarity about our interactional roles, we are less inclined to rush in to fix it.

Robert Frost said, "Good fences make good neighbors". Maybe Focusers say: "Good boundaries make good relationships!" 

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Connections

CONNECTIONS is a free bulletin board for announcements of Focusing workshops, classes, and events. Send us advance notice (in English, please) of your workshops and classes including specific dates. "Changes" groups are free of charge.

In-Person Classes & Retreats

- TORONTO, CANADA: Level 1, **Oct 15-16**, Bala Jaison, balaj@sympatico.ca or (416) 482-6689
- NEAR OKEHAMPTON, DEVON, UK: Level 2, **Oct 15-16**; Level 3, **Nov 12-13**, Fiona Parr. fiona@fionaparr-focusing.co.uk or 01837 840165
- SEATTLE, WA: Introduction to Focusing & Complex Trauma Training, **Oct 15-16**, Lieneke Hewlett & Amy Simpson. Contact Kevin Krycka for more information: krycka@seattleu.edu or 206-296-5398
- BERKELEY, CA: Level 3, **Oct 15-16**; Level 4, **Nov 5-6**, Ann Weiser Cornell. 510-225-0690 or www.focusingresources.com
- LONDON, UK: UK Focusing School 2011: Supporting Your Focusing Journey, **Oct 19-23**. www.focusingresources.co.uk
- STONY POINT, NY: Advanced Four Module Wholebody Focusing Certification Training Program, starts **Oct 27-30**, Kevin McEvenue, Karen Whalen and Glenn Fleisch. www.focusing.org
- NEW YORK, NY: Introductory Focusing Workshop Level Two, **Oct 30**, Charlotte Howorth. www.focusing.org
- BRISTOL, UK: Level 2, **Nov 5-6**; Level 3, **Dec 10-11**, Fiona Parr. fiona@fionaparr-focusing.co.uk or 01837 840165
- WYCKOFF, NJ: Level 4 starts **Nov 7**, Jocelyn Jacks Kahn. jocelynkahn@gmail.com or (201) 790-5604. www.healing-growth-and-wholeness.com

• STONY POINT, NY: 2nd World Conference on Focusing Oriented Psychotherapies: pre-conference starts Nov 9-10, conference starts Nov 10-13, with many presenters, including Gene Gendlin. www.focusing.org

- VASHON ISLAND, WA: Level 1, **Nov 11-12**, Jeffrey Morrison. jeffrey@morrisontherapy.com or 206-935-7850. www.morrisontherapy.com
- SOUTH BRENT, DEVON, UK: New Year Focusing Retreat, **Dec 30-Jan 2**, Gordon Adam. gordonadam@blueyonder.co.uk or 0117 9080494
- BERKELEY, CA: Level 3, **Feb 18-19**; Level 4, **Mar 24-25**, Ann Weiser Cornell. 510-225-0690 or www.focusingresources.com
- ABBOTSFORD, BC, CANADA: Treasure Maps to the Soul Retreat, **Feb 27-Mar 4**, Ann Weiser Cornell & Barbara McGavin. 510-225-0690 or www.focusingresources.com
- STONY POINT, NY: Level Two and How to Teach Level Two, **Apr 13-15**, Ann Weiser Cornell. The Focusing Institute. 845-362-5222 or www.focusing.org
- HAMBURG, GERMANY: Nearer to the Heart's Desire, **Apr 21-22**, Ann Weiser Cornell. Focusing Kompetenz Zentrum. ek@focusing-center.com or www.focusing-center.de/awc2012

- BERKELEY, CA: Level Five: Guiding New People, **May 18-20**, Ann Weiser Cornell. 510-225-0690 or www.focusingresources.com
- BIG SUR, CA: Getting Unblocked, **Jun 15-17**, Ann Weiser Cornell. 510-225-0690 or www.focusingresources.com

Phone & Skype Classes

(Skype is a free to use online software)

- Level 1 starts **Oct 22**, Lucy Bowers. 416-690-4862 or www.focusinginthelearningzone.com
- Level 2 starts **Oct 31**; Levels 1-4, including Level 2 for Healing Professionals, and Module 2 of Teaching Focusing all start in **November**, from Focusing Resources. 510-225-0690 or www.focusingresources.com
- Skype tele-class Level 1 starts **Nov 8**, Elmar Kruihoff. www.focusing-center.de
- Skype tele-class Level 3 starts **Nov 9**; Fiona Parr. fiona@fionaparr-focusing.co.uk or 01837 840165
- Skype tele-class Level 2 starts **Nov 10**, Elmar Kruihoff. www.focusing-center.de
- Calm Clear Decisions starts **Nov 14**, from Focusing Resources. 510-225-0690 or www.focusingresources.com
- Levels 1-4, including Level 1 and 3 for Healing Professionals, Module 1 of Teaching Focusing and Demonstrations of Facilitating Focusing all start in **January**, from Focusing Resources. 510-225-0690 or www.focusingresources.com
- Skype tele-class Level 4 starts **Jan 11**, Fiona Parr. fiona@fionaparr-focusing.co.uk or 01837 840165
- The Power of Wanting starts **Mar 6**, Lucinda Hayden, Focusing Resources. 510-225-0690 or www.focusingresources.com
- Levels 1-4, including Level 2 and 4 for Healing Professionals, Module 2 of Teaching Focusing and Demonstrations of Facilitating Focusing all start in **March**, from Focusing Resources. 510-225-0690 or www.focusingresources.com

Changes Groups & Associations

- VIRTUAL CHANGES GROUP: 2nd Sunday of each month at 7pm EST & 2nd meeting (day varies) at 11am EST. All dates & registration at <http://askmehouse.com/offerings/freebies/virtual-changes-group>
- ARLINGTON, MA: meets one Sunday afternoon a month. www.arlingtoncenter.org/events
- NEW YORK, NY: Union Square area. Marsha Lipshitz, 212-734-9004 or young5@juno.com
- NEW YORK, NY: Westside, 1st Sunday evening each month. Larry Hurst larry.hurst@focus-in-touch.com or 917-595 6884
- NEW YORK, NY: NY Metro Focusing themed community meetings. <http://www.nymetrofocusing.org>

- CHICAGO, IL: Meets the 3rd Thursday evening each month. Chel Ferraro, chelferraro@comcast.net
- OAK PARK, IL: Chicago-area group meets Tuesday eves. Bebe Simon, 708-524-1114 or <http://lgrossman.com/bebe>
- EVANSTON, IL: Sunday nights 7-9 pm. Marsha Smith, 847-491-1062
- BERKELEY, CA: 1st Friday evening of each month, 7-8:45pm. Francesca Castaldi, francesca@focusingpathways.net
- SANTA ROSA, CA: 4th Friday evening of each month, 6-8pm. Laura Dickinson M.A., laura@innerlifestream.com or 707-527-7352
- EUGENE, OR: 2nd & 4th Wednesdays. Linda Prier, 541-345-9672
- CORVALLIS, OR: 2 Sunday afternoons/month. Nina Joy Lawrence, 541-745-5377 or 9ajoy@comcast.net.
- PORTLAND, OR: 1st and 3rd Tuesday evenings, in Hollywood Dist. focusinginportland@yahoo.com.
- RENTON, WA: 3rd Monday. Gail Beck 425-226-9139 or Merry O'Brien 425-271-6417
- SEATTLE, WA: Meets 2nd Monday most months, 7:30-9pm. Jane Nelson, JaneWN@aol.com
- VANCOUVER, BC: Every third Thurs afternoon Katarina Halm, HappyBones@telus.net or 604-263-9123
- MONTREAL, PQ: English Group, 3rd Tuesday evening each month, 7-9:30pm. Kit Racette, 514-968-0927 or kit@amindfulmoment.com
- MONTREAL, PQ: Solange Saint-Pierre at 514-384-3233
- OTTAWA, ON: Last Thursday of every month. Shulamit Day Berlevtov shulamit@inbox.com or 613-868-9642
- SASKATOON, SK: Focusing Community Practice Group meets once a month. New members should have training and experience in Focusing. Contact Dr. Esther Stenberg at stenber.gpp.asr@shaw.ca or Sherry McDonald, RN, MAPPCC (C) at sherry.mcdonald@sasktel.net
- SIMCOE CO/MUSKOKA, ON: One Sunday a month. Judy Archer, Orillia, ON. 705-325-2055 judyarcher@rogers.com
- LEEDS/HUDDERSFIELD, UK: Regular meetings, all fusers welcome. Contact simon@reflect.fslife.co.uk for details
- REP. OF IRELAND: The Irish Focusing Assoc. Quarterly meetings. Phil Kelly 01-4513207
- UNITED KINGDOM: For information about Focusing in the UK, and for workshop listings, please go to www.focusing.org.uk
- WORLDWIDE: Memberships, Focusing partnership service, worldwide support for Focusing. The Focusing Institute, 34 East Lane, Spring Valley, NY 10977. Phone/Fax 845-362-5222, www.focusing.org

We only list workshops, Changes groups, and Focusing associations. To find a Focusing teacher in your area, see www.focusing.org/trsearch or www.focusingresources.com/irf/directory.htm