

LET'S TALK ABOUT REBIRTHING DAN BRULÉ & TAMARA PENN

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TP = Tamara Penn

DB = Dan Brulé

Introduction - Tamara Penn

Breath work has evolved over the past 25 years. It's brought together ancient breathing techniques for health and spiritual awareness, with contemporary growth and therapeutic practices. The result has been the evolution of powerful and incisive healing, and consciousness changing modalities. This has given birth to the field of breath work, which has promoted significant advances in medical, psychological and spiritual domains.

TP: I'm Tamara Penn.

DB: This is Dan Brulé.

TP: So the idea is that when we spoke, we decided that it would be really useful to have a product – something to give to people – like an audio brochure. There are lots of people who are auditory and prefer to listen to things.

DB: And people who are interested in rebirthing and are exploring it for the first time, and also for professional Rebirthers, so that they can have a good piece of information to give to their clients.

TP: Absolutely.

DB: Between the two of us, we have between 40 and 50 years of rebirthing experience!

TP: You started in 1976.

DB: Yes, and you started in the early '80s.

TP: That's right.

DB: And between the two of us, we've probably rebirthed 5,000 people...

TP: At least.

DB: That's a lot of people who have bared their souls to themselves in our presence.

TP: And that feels very gratifying.

DB: Yeah. And I'm really happy to do this because you and I have been talking about making a product available to rebirthers – professional rebirthers – so that they can give it to their clients, and also to people who are just exploring and discovering rebirthing. Maybe they read about it and they're looking to find out more about it.

TP: Like me, I'm far more auditory than I am visual. So hearing something about rebirthing is important to me. But, in spite of hearing or reading or even watching a rebirthing session, it's like having a strawberry – you can look at it, you can smell it, you can feel it – but until you've put that strawberry in your mouth and tasted a strawberry, you don't know what strawberries are like.

DB: Yes, and both of us have CDs and tapes of our own, and it's really wonderful that the male and the female energies can blend and mix in this program, so that people will hear things from you that they just couldn't get from me. And I may say something that you have already said, but in a way that some people could hear it for the first time.

So I like this idea... just like birth and conception itself: there's the male and the female – the mother and the father energy. So I'm really looking forward to this presentation because I think that we'll be able to give people a very full and rich introduction to rebirthing. Also, fill in a lot of the gaps that various professional rebirthers may just not have the time or they might have forgotten to inform their clients.

TP: What I love about this Dan, is that it's spontaneous. This is unrehearsed and unscripted, and really what is so beautiful about it is that we have enough self-esteem and confidence to be able to say we'll put life force into this and put it out there so that people can benefit.

DB: So why are we doing this CD?

TP: Good question.

DB: Your idea that what's needed now is a comprehensive and authentic presentation on rebirthing.

TP: Because being an authentic person and an authentic self is very important to me. I try and share with people about this so that they too can – as it were – take their power back and come from their own authentic selves. Rebirthing is not about having power over someone else.

It is merely facilitating people to discover themselves so that they can come from a place of authenticity; so that they can come from their own divine selves; so that when they learn to do the rebirthing process, and so they don't depend on me or you or anybody else. The time has come when people can do this for themselves – to be self-empowered. It's all about empowerment.

DB: Let's acknowledge the authentic source of rebirthing, who was Leonard Orr, and recognize that every modern breathwork technique, every modern breathing movement, every school of transformational breathing techniques, in the last 25 years has its roots in rebirthing or has been strongly influenced by Leonard Orr – That's not always acknowledged.

TP: Leonard Orr has, in spite of many difficulties over the years – been persistent in his putting it out to the world. He's put himself right on the line. He's been honest about where he's at, what he's doing. Sometimes the methods are not always conventional, but I have gained an enormous amount for myself, to share with others, from Leonard. And I really respect that.

DB: There are many institutions and commercial organizations that have been created around breath work and rebirthing. Leonard Orr has allowed or encouraged rebirthing to stay organic. It's a grassroots, organic movement that should stay that way. He hasn't for example, copyrighted the word "rebirthing." He hasn't patented the method because he wanted it to be free. He wanted it to be shared from one person to the next.

When I began teaching rebirthing, it was after only 10 sessions. I did a one-week training with him, I did 10 rebirthing sessions over a couple of months, and my presence was beginning to make a difference in the lives of the people around me. I was naturally drawn into teaching it because you naturally want to share something that which transforms you. It's a natural urge to want to share it and you don't really need an expert in this field. All you need is someone who has gotten through the process themselves, who understands it and feels comfortable, and who – through a motivation of service and love – wants to share it.

TP: Today, you're considered to be a Breath Master, Dan. A lot of people have respect for your work. You have developed your own methodology – drawing not just from Leonard –but from many other people as well.

DB: Yes, Leonard Orr was my... I could say my first formal rebirthing teacher. Life threw many breathing lessons at me – before and since then. Leonard Orr led me to many other breathing teachers and masters. I like to call what I do Breath Mastery. Rebirthing – my experience and my knowledge about rebirthing forms the core of that.

Rebirthing is one way of using the breath as a tool for health, for growth, for change. Although I teach many breathing exercises and many approaches to breathwork, rebirthing is still a very core technique. And I think I would be cheating people if I didn't give them the benefit of the rebirthing process.

TP: I agree. That's what I do too.

DB: Great. Well let's talk about rebirthing. How rebirthing go started.

TP: Okay.

DB: Leonard Orr told a story about he originally invented rebirthing. He went into a sauna and in the sauna was a sign that said "Don't stay here for more than 10-15 minutes." He was quite curious. He stayed in there for an hour, and then barely crawled out. For the next few days or weeks, he began to have strange feelings and urges. He needed to soak in his bathtub. He started to have – what later he realized were birth memories – unconscious memories of his birth. Memories from the womb began to come up into his consciousness.

TP: Leonard is really quite a pioneer in many fields. The rebirthing was based on his search for longevity.

DB: As the old Taoist breathing techniques were also for immortality – for longevity. Breath is a source of life. If you develop your relationship to the breath fully, you are developing a relationship to life.

TP: The idea of calling it "rebirthing" has put so many people off. My explanation for this is that you start to feel new in each moment. Each moment gives you the opportunity to be inspired, to express higher potentials, to create new ideas, thought; and a way to experience a new way of being.

DB: Rebirthing is a practical experience of the Zen teaching “beginner’s mind,” renewing our mind... of looking at each experience in your life from a fresh perspective and not projecting the baggage of your past onto each new experience of your life. With every breath [deep breath] you can let go of the past, and the next moment be completely new and fresh.

TP: According to the bible... there is a quote from the bible that says, "Breath restores me to my exact self." It's from the Song of Solomon in the Old Testament.

DB: In the book of Genesis, it talks about God taking the dust of the earth, forming the body of man and breathing into the nostrils of man the breath of life, and man became a living soul.

I remember as a child in kindergarten or first grade, getting so excited the first time I heard that – a child's imagination. Something just struck me about that and I began to think, "Wow, if God breathed into me in the beginning, is he still breathing into me, is the next breath I take, is it God coming into me? I got so excited. I couldn't understand why everybody was excited.

Something linked to the breath was awakened in me... The nun, at the time, made me turn the page and go onto the next topic. But something in me was awakened and it was years later, through my meeting with Leonard Orr, that the original little something was sparked again.

TP: What sparked my interest in breathing, was when I was pregnant with my first child. The breathing seemed to shift something for me, which was so exciting. I kind of put that on hold for many years until I started the rebirthing process.

DB: Birth was—and life is—an overwhelming and intense experience. Rebirthing allows us to get comfortable with intensity. Instead of withdrawing and contracting away from intensity, we actually begin to embrace it and welcome it.

TP: The idea of being overwhelmed is something that people can start to integrate so that they welcome the previously felt thought of being overwhelmed. People learn to integrate energy cycles during rebirthing.

DB: Rebirthing is about energy. It's about breathing energy and not just air.

TP: Well, we are energy! We are energy in matter – densified energy.

DB: Yes. And to experience yourself as energy is a powerful, enlightening experience.

DB: And so, why would anyone want to do rebirthing? It's a question that people ask. “Why rebirthing? I'm already happy. I'm healthy.”

TP: Or, they say: “I did it once. I don't need to do it again.” Why would you think to do rebirthing?

DB: I think most people... The people that I work with in rebirthing are either about to go through a change, are in the middle of a change, or are trying to recover from a change. Change seems to be a central or key issue for people who are attracted to rebirthing. It's a tool for managing change, for activating change – for creating positive change in your life – and it is a powerful and effective way of navigating change.

TP: The one thing that we know, that we can anticipate, if nothing else, is change. It's one of the only things that we can be certain utterly of.

DB: It's impossible to do a rebirthing session and not have something change inside of you on a deep level – on the level of health and relationships. And change on one level automatically ripples over onto all levels.

TP: People have said to me, "I had a normal birth." You and I both know, in spite of thinking that there could be a normal birth – and some births are more gentle and more life-supporting than others...

DB: A normal birth is actually experienced psychically as near-death experience for the child being born. We forget that. Most people don't realize that. Also, birth has become associated with a medical emergency – something that's unfortunate. The transition from the womb to the world – you die to the womb and you're born to the world. It is a sacred, spiritual experience, and it's also the closest you get to a living death experience.

- TP: Coming from a liquid environment into an atmospheric environment is very traumatic.
- DB: And from an environment where everything was filtered and you're insulated, and you're totally supported, out to where there are no boundaries... the cold cruel world. Many cliches apply to birth and we forget that.
- TP: It's a very multi-layered kind of experience.
- DB: Yes, birth is a massive transition... and it can have a massive impact on our psyche, on our development. It can have a subtle influence on everything we think and do, and it certainly can be multi-layered, multi-dimensional.
- TP: Let's talk about a classical rebirthing session. Each rebirthing session is so different from person to person, and within each individual. Every rebirthing session is different.
- DB: In the early days – before we had literature about rebirthing – what we did was we prepared a person before the session. For example, we looked at LeBoyer. LeBoyer had a book, *Birth Without Violence*. The images in that book... of a baby born through a typical hospital birth, and a baby born through the LeBoyer method were stunning. You could look at those pictures and get “plugged in” as we say. It was impossible to go through that book, looking at those photos of birth, and not get...
- TP: Triggered.
- DB: Right. In the old days of rebirthing – we talked a lot about getting plugged into your birth trauma. Now many, many books have been written on rebirthing. An ideal or a classic rebirthing session should involve some preparation; some reading of information; a pre-rebirthing seminar; some preparation for the mind.
- TP: Information.
- DB: Yes.
- TP: Like this recording, for example.
- DB: Yes.
- TP: What are the key things that one would like to set up in the “perfect” rebirth session? I know that trust is such a big issue – safety and trust.
- DB: We're already looking toward our intuition. If you're going to do a rebirthing session, and you want a rebirthing facilitator – rebirther, a guide, then it needs to be someone that you can feel safe with, that you can trust somehow.

TP: Lots of people have said to me, "Well, you show me the breathing techniques and I can do this for myself."

DB: Or someone reads the information. It's like reading how to ride a bicycle or how to swim. You can say, "Yes, I know how to ride a bicycle. I know how to swim." But you haven't jumped in the water and you... It's like teaching balance. You can't teach another person balance, but you can learn it. Balance can't be taught, but it can be learned.

And so rebirthing, in a way, is an art a creative healing art. You can't really teach rebirthing. In a way, it is a transmission of something. You can absorb it from someone; you can learn it with some guidance and some facilitation...

TP: Until you get a level of safety within yourself to be able to do it yourself. My objective always is help people do this for themselves. It's a life-long skill.

DB: A good rebirther should be constantly putting themselves out of business. Five, ten, twenty sessions – I don't think I've ever done more than 12 sessions with anyone. If they're still doing sessions with me after 12 sessions, I need to send them to someone else. They have other issues that they have to work with. If they haven't picked up the process within a few sessions – developed the basic skills of awareness, of relaxation, and of conscious breathing – then maybe they need someone else to help them get to what's happening inside of them.

TP: Very often, you'll find that rebirthers will preen their clients and then somebody will come along with a different angle or a different aspect of the rebirthing, and that is the very moment that they can make a breakthrough. It's very beneficial.

DB: Maybe we could talk about the relationship between rebirthing and therapy – psychotherapy, between rebirthing and bodywork.

TP: Between rebirthing and religion.

DB: Rebirthing and our spiritual practice.

TP: Yoga.

DB: Yes. For me, rebirthing is a spiritual process, but for me life is a spiritual process, so maybe that doesn't really say anything more than what seems obvious to me.

TP: I think a lot of long-time rebirthers – and even short-time rebirthers – really get that it is a way of life, a way of being.

DB: Yes. What we're talking about, I think in a traditional or classic rebirthing session, the idea or the theory behind rebirthing is that birth was a traumatic event. Like any traumatic event, we suffer from post-traumatic stress. Post-traumatic stress is built on this idea that when an experience or an event is so overwhelming that we can't process, we can't feel

everything involved, some of it is suppressed or repressed, or we go numb or we go unconscious, and we don't fully experience the event. Then it drives us from an unconscious level.

The birth pattern can set us up... our birth experience can set us up to repeat certain patterns. Our unconscious... we can unconsciously relive our birth script again and again. Until we consciously and fully experience it, and release those negative impressions, we're being driven unconsciously by this event that you've suppressed, that you've forgotten.

Who remembers their birth? Very few people remember their birth. Why is that? Because it's such an overwhelming, massive experience, that we can't store it in the way that we can store who we talked to yesterday or how we balance our checkbook.

TP: We didn't have words for it at the time. We didn't have the kind of intellectual thinking that we have now. I mean, the truth is we come into our existence as conscious beings and slowly, as we learn to talk and feed ourselves and walk, as we take on the programs of those around us, we lose the awareness of who we truly are.

My feeling is when people start to rebirth, they start to remember who they really are in essence. We talk about birth trauma. It's when you free up energy, it's like freeing up storage space on your computer. It functions far better and efficiently.

DB: Yes, if you are constantly avoiding or denying or suppressing something that takes up energy. It's like a light bulb or something running in your basement. When you look at your electric bill every month, and you go, "Where is this energy going." Then you find that "Ah, something has been draining my energy." When you free that up, you have all this extra energy to go towards health and creativity. But while it's tangled up, trying to keep you from remembering something or avoiding situations that might trigger the memory, you're kind of stuck in a limited experience.

TP: Let's talk about the basic prenatal matrices according to Stanislov Groff.

DB: Yes, Stan Groff was rebirthed by Leonard Orr. There are a lot of holotropic breath workers... we're describing holotropic breathwork – a very popular and powerful method – that is most closely linked to psychotherapy and the medical psychiatric model at this point.

TP: There are four stages of birth that Stan talks about: from conception to labor; from when labor starts but the cervix hasn't opened yet – from the opening of the cervix, and the passage through the birth canal; and then the completion; the emergence from the birth canal into the world.

DB: The idea is... and it's no longer arguable, that a fetus is a conscious being. The old idea about infants was that their brain wasn't developed enough to store memories and register things. We've learned that that's simply not true. What happens at these different stages –

from conception through to delivery— makes a deep and permanent impression. The baby draws conclusions about life, not in language, not in words, but on a cellular level, on a feeling level. The experience forms aspects of their personality and their character, and it influences their development throughout life.

TP: Do you want to go through these steps – step-by-step. Let's take, for example, from conception to labor.

DB: Yes. On this topic of what Groff calls each matrix of birth. The first one is from conception to where labor begins.

TP: The feeling of heavenly bliss.

DB: Paradise. And it could also be a toxic environment. Someone once told me that the idea of heaven is the unconscious memory of the womb. This idea of floating, of being totally supported and nurtured, of life and everything you need or want coming to you effortlessly, a period of constant growth and expansion. You can't tell the difference between where you leave off and where your mother begins. There is this feeling of oneness, of unity.

TP: Good.

DB: This first aspect, this first chapter of life, could also be considered a toxic environment. If the mother is being abused; if there are problems in the family; if the mother has an illness; if she's abusing substances.

TP: And if her body is toxic.

DB: Yes, the baby is going to be influenced, affected by this.

TP: You want to get out of there, to escape.

DB: It's really important to consider that the environment that we develop in will have an effect on our view of the world and our view of ourselves. And it's in this first phase of development that some of those early ideas are formed.

TP: What about the next phase? The labor... when the contractions start.

DB: It's interesting. When the contractions begin, when labor starts, the cervix hasn't opened yet. The baby's head has nowhere to go, but all of life seems to be trying to force something to happen and yet there's no opening. It's at these times that babies have their first idea of being trapped, stuck, held back... “no exit” terror.

TP: No exit – exactly. Also, they feel victimized.

DB: The first layer of victimhood is born there. You're a victim of your circumstances. There's nothing that you can do about what's happening. Nature has taken over the process and there's no possibility of movement on your own. Something else is controlling you and everything that happens. A very scary time.

TP: It can also be the first times of feelings of betrayal.

DB: Yes, what happened to this blissful, heavenly universe I was in, that supported me totally and nourished me completely? Now it seems that life, the world is turning against me, is closing in on me, crushing me.

TP: Helplessness, hopelessness.

DB: Where can I go? What can I do? How many times have people had those same feelings in life? Feelings of being stuck, powerless... "There's nothing I can do about this situation." You hear people actually saying that. When was the first time someone felt that? It could be during this birth process.

TP: That's why when people move from one house to another for example, they get really very uncomfortable – familiarity's gone; their safety disappears because all they have known is this house, and now they're going to a new environment.

DB: Every major change in life can trigger your birth pattern. Every time you go through a major transition in life, some of the aspects of your birth are going to get activated and replayed like a tape.

TP: What about the next phase, from the opening of the cervix to the passage through the birth canal? This is the first time that the people get the feeling that there is light at the end of the tunnel.

DB: And finally the baby can begin to take part in the process – the struggle begins. The struggle to get through the birth canal is difficult but rewarding. This is our first experience of cooperating with the world and nature, or having to fight it or work against it.

TP: Taking part in the process?

DB: Yes, taking part in the process. If the contraction comes, and the baby starts to get a sense that, "Hey, now I'm understanding what's trying to happen," and the baby can begin to work with the mother and cooperate in the process – rest between the contractions, just like the mother.

But sometimes that rhythm or synchronicity gets upset. The contraction happens in the mother and the baby was hoping it could take a little rest at that time. Then vice versa: the mother wants to rest or the contractions stop, but the baby's ready to go; and so it

feels like it's not getting support. So you have this struggle – the struggle of birth is the birth of struggle.

TP: Sometimes that's interference from the outside. The mother has not learned to move with her natural body rhythms and she hasn't learned really to connect, and that it is possible to connect and communicate with her unborn child. I was recently at the birth of twins, and that mother was so totally connected with her babies. They came out, they were full term, they came out two minutes apart, and the consciousness in that room was glorious. It's nice to see when that happens.

DB: Yeah, we forget how little things mean so much on a raw consciousness. When a baby comes out, it's like the consciousness is raw – the sensations, the nerves, everything is so raw. Everything is overwhelming and magnified and intensified in the consciousness of an infant. The first time you hear a sound, it's overwhelming.

TP: And the lights.

DB: Yes, so bright and shocking to eyes that have been in the dark from the beginning. And the rough textures of blankets, cold hard tables... You've been protected and insulated in the womb. The sounds have been filtered; the lights have been filtered; and now you come out into the world and your nervous system is exposed to shocking, intense extremes.

TP: New.

DB: In a strange foreign place.

TP: Never been here before that I can remember.

DB: I want to go back! I want to go back!

TP: Let's go to the completion of this actual process, around the emergence from the birth canal. This brings up issues of the first breath, cutting the cord and then the first breath.

DB: Being on our own for the first time. Up until your umbilical cord is cut, everything that you needed to survive was provided to you. Now, you need to begin to provide for your own needs.

TP: Very often the separation of the child from the mother implants a very deep impression on the newborn child. These feelings of separation and the desire to connect, that's very often reflected in relationships.

DB: Trust and fear of abandonment, fear of rejection. "This relationship isn't going to last." I always wondered, if you could interview an infant while they were being born, the typical journalist with a microphone. "Hi, how do you feel right now? What's happening?" If a baby could talk, imagine the chaos, the confusion, whew! "What's happening here?"

TP: Sensory overload.

DB: And that's why we suppress it. We can't file it. We can't integrate it. And so better to just put it somewhere where it's not affecting us—bury it deep in our subconscious.

TP: It can also come with a sense of relief, that enormous amount of push and struggle to get out and then – whoosh, in the world.

DB: That first feeling of success, of achievement...

TP: Triumph.

DB: Yes. There are many positive aspects to birth.

TP: Also, this is where the pleasure follows pain syndrome comes up.

DB: Right. In order for me to really feel good, I first have to go through some struggle. In order for me to have pleasure, I have to pay some dues first, in the form of pain.

TP: A lot of time, there's a lot of grief around the feeling of separation. The illusion is it's the separation from the lover; the separation from the parents. I think the illusion really is about the separation from the divine. We're never separated from that, but it's the illusion and that great grief and sadness around that, that comes into play at that moment of birth.

DB: And why rebirthing feels so much like “coming home” to everyone who practices it. So many people get up from a rebirthing session and say, "Wow, this is the first time I've felt at home in my body. I remembered something that I had forgotten..."

TP: Just a feeling. Something under the surface. One of those layers. If it's coming up, it's on its way out. That's the beautiful part of all of this. People say, "I want to avoid that" or "I don't want to feel this."

DB: I think one of the lessons in rebirthing is that whatever is happening needs to be happening.

TP: Absolutely.

DB: If you can relax and say, "Well, if life is giving me this right now, [sigh] what can I do? Life is giving me this right now." [sigh] You just relax and allow what is to be. Suddenly, some possibilities arise. Some choices are possible that wouldn't be possible if you were resisting what is.

TP: Often I'm asked, "Does it work if I'm scared?" or "How many sessions will I need?"

DB: Fear is... I like the *Course in Miracles*, because it makes the spiritual life very simple. There's only two things – fear and love. Actually fear is an illusion. But we're driven by fear. A lot of our fear is irrational, is primal. We catch ourselves being resistant. And we can say... someone says, "You want to go somewhere?" Our first urge is, "No." It's as if we're afraid of the unknown; we're afraid of change.

Because the memory of that – going from the familiar world of the womb out into the who-knows-what, put in us a fear of the unknown. It also made us resistant to change because we unconsciously fear that the next change is going to be painful and confusing, as chaotic as birth. And so we think, "maybe I shouldn't go in that direction."

TP: Fear has often been described as False Evidence Appearing Real.

DB: Perfect. Yes. It's interesting, that in the rebirthing session, you're laying down in a comfortable place, with a person who's loving, and yet fear comes into your experience. You realize rationally, "I have no reason to be afraid. I'm perfectly safe. All I'm doing is breathing." So people realize, "Yeah, there's something unconscious at work here... this fear doesn't make sense. It must be here all the time, so it must be okay to just [sigh] let myself feel it."

What you said earlier is perfect: whatever you feel is on its way out. Knowing that, allows people to move through... I tell people, if you have a headache right now, during the session, you might be feeling it for the last time. Maybe this is the last headache you'll ever have. Let yourself feel it, don't fight it. Ninety percent of the pain comes from resisting what is happening.

TP: Often people ask: "if it hurts, should I hold my breath?"

DB: When you hold your breath, whatever's happening is going to hurt more. Ask a woman in labor, who's learned the Lamaze method and how breathing... she will tell you that if you can keep your breath moving, it helps you to handle intense energy – not just pain, but also joy.

People close down and get choked up with overwhelming love, because it's too powerful. So it doesn't have to be painful: we also avoid and close down to pleasure. It's better to think in terms of intensity rather than pain, because you can be in intense pain and in the next moment, if you add relaxation, it turns into pleasure. That surprises people.

TP: It's like integrating these energy cycles. If you resist it, there's pain. Pain just comes from resistance.

DB: Yes. I love Leonard Orr's original definition of pain. He said, "Pain is the effort involved in holding on to a negative thought." On an energy level, as people... And I think that's what rebirthing does, it wakes you up on an energy level. You realized you're not just a physical body; you're not a mass of chemicals; but you're an energy being – a being of light. Rebirthing brings that up and you begin to experience yourself as energy.

DB: Let me ask you this, Tamara. I'm coming to rebirthing for the first time. I've heard this tape; I've read a couple of books; I have some information. What happens when I come to you? What is a typical rebirthing sessions like?

TP: You'd come in. We'd chat, so that we could just connect energetically. We'd talk a little bit about you're background and find out some of the issues that you'd be coming to deal with or work on. We'd do a little breath watching -- see how you're taking in the breath and how you relax into your exhale -- if you relax or whether you're holding it in or pushing it out.

DB: That's an interesting point. Because I find, over the years, I have become kind of a... not a palm reader, not a handwriting analyst, but I read breathing patterns. And the way a person breathes says everything about them -- more than their facial expression; more than their tone of voice; more than if I asked you, "How do you feel right now?" and you gave me words.

We've learned to hide or disguise all of those things. We may be angry, but we still smile. We may be afraid, but we look as if we're tough. But you can't hide the breathing. There are very few breathing masters in the world, who have learned to disguise what the breath is telling the world about them.

On the other hand, very few people realize how much they're giving away about themselves through their breath. In the beginning someone comes to you, and what you're saying is you're beginning to already notice -- how are they breathing; what does their breathing pattern saying about their emotional life, their feelings and their thoughts.

TP: Often there's an incongruity between what they tell me and what the breath says.

DB: Yes.

TP: When they start to feel comfortable and we've figured out a little bit about their birth trauma or their birth scenario, we've spoken about that -- family dynamics, what their issues are about life, about their bodies, about money, about the world in general.

DB: And then it's time to lay down and begin the process.

TP: Absolutely.

DB: It's interesting. We can make a distinction between a rebirthing session and the rebirthing process. The rebirthing process occurs over a series of sessions. Each session can be like peeling layers of an onion. You may get right to the heart of something in the beginning, but then you find you have to process out all of those various layers so that you live the changes that you experience during the session.

TP: Usually, each rebirthing session within itself is a completion. But it's the same as saying you're going to eat breakfast on Monday for the whole week.

DB: A very good point, because each rebirthing session should involve what Leonard Orr referred to as a complete energy cycle.

TP: At least one energy cycle.

DB: At least one, and people may also go through several cycles during a session. But this energy cycle is important, because what we're talking about is something gets activated. Normally, when a person is not breathing and relaxing, when something is activated, they withdraw, they contract, they distract themselves. They don't integrate; they don't resolve what it is that begins to come up.

The breathing and relaxation allows whatever gets activated to get integrated and resolved, so that [sigh] you're clear of something, and you no longer have to put energy into keeping it in, keeping down, or avoiding things that might trigger it and so on.

TP: Good point, Dan. It's about integration, not avoiding, not pushing away, not resisting. It's about integrating so that it doesn't pull you anymore. You've been there. You know that. You don't have to do it anymore.

DB: It happens very quickly and naturally. One thing about rebirthing is that it's so organic. It's a miracle, really, that all you have to do is breath and relax, and what needs to happen will happen.

TP: It's about trusting the process.

DB: For many people it is about trusting their higher self, in; discovering their inner healer.

TP: Often I've been asked, and I think this is the point to put it in, is often I've been asked, "Do I take my clothes off?"

DB: In the early days of rebirthing, it was done in a hot tub – you gave a person a snorkel and they basically hyperventilated until they were in a total knot, tangled up and twisted. You pulled them out of the hot tub, you massaged them, you talked to them, and you helped them gradually work through what they were thinking and feeling. It was often the case that people were naked in the hot tub—just like the day they were born.

TP: Water has very strong effect. It's like a womb experience and energy cycles come up very quickly – sometimes even more quickly than people are used to integrating.

DB: And that's why what's called "wet rebirthing" or doing rebirthing in a hot tub or warm water, is now an advanced practice. First you do several dry sessions – a series of dry sessions – so that you develop the skill, the breathing technique—which we'll talk about—it's a very specific technique. Also, getting comfortable with the energy and your

own feelings. Then you're ready to go into the water and work on a deeper level. So let's talk about the technique itself.

TP: Good.

DB: Rebirthing involves a very specific way of breathing. There are many people, doing various psychotherapeutic methods and processes that involve breathing, because breath is a powerful tool for health, for growth, for change. There are many breathing exercises, many breathing techniques, many breath awareness meditations. But rebirthing is very specific, easily identified and recognizable.

If someone is teaching rebirthing you can... no matter where you learn rebirthing, you can expect that the breathing technique itself is going to be specific and it will be identical, no matter which rebirther you go to.

If you go to a rebirther who's a body-worker, their style of rebirthing may be different than if you go to a rebirther who is a psychotherapist. Their style of rebirthing may be different, but the breathing technique itself should be and will be the same.

TP: A lot of the work that people do is different according to their own personal experience.

DB: Yes. One of the beauties of rebirthing is that everyone who learns it brings something unique to; they bring something of themselves into it. It's a living thing, it's not a static technique or method, but the breathing technique itself is very specific.

TP: I'd like to also just mention that when people lie down, they're fully clothed. Then you want to find a really comfortable place for your body to sit, so that whether you're on the floor or whether you're on a bed, or on a chair, that the physical body doesn't have to hold any extra energy. You allow whatever you're lying on or whatever you're sitting on to totally support your physical weight.

DB: Rebirthing can be thought of as the yoga of comfort and pleasure.

TP: I like that.

DB: That's the direction that you want to go into constantly. You're always... it's a safe bet that if you're asking, "Am I doing this right, am I doing it right?" If your intention is towards comfort and pleasure, letting your body do what it wants to do, letting the soft animal of your body love what it loves; going into the most comfortable position physically. These are all important in rebirthing.

TP: Relaxation is one of the keys.

DB: It is THE key.

TP: People often ask, "What may I experience?" I say, you may experience hot; you may experience that you're getting cold; you may experience great joy or you may experience sadness; you may feel twitching in your body; you may feel a tingling; you may feel your cells becoming alive. You can feel all of these things, and more.

DB: You get visions. There are many sensations and feelings, colors, sounds, electric feelings—feelings of electricity flowing through you. And early memories get triggered.

TP: And all of that is within the realm of normal in rebirthing.

DB: Yes, because we're talking about energy and energy can take many different forms, and these are all different forms that energy can take. A person comes to you, and they lay down, and you're going to guide them into a specific way of breathing. How would you describe that specific way of breathing?

TP: First of all, the key to all of this is awareness.

DB: Yes.

TP: People need to be aware of what they're feeling and also of what they're trying not to feel.

DB: Awareness is the first step in this, because rebirthing can be called conscious breathing. Being conscious means being aware. Normal you are breathing unconsciously, and now you're beginning to do that consciously. You're beginning to do it deliberately and consciously. You're becoming aware of how you're breathing, what muscles you use.

Are you pushing, are you pulling, are you forcing, are you holding? You begin to just use pure awareness to see well what is the breath doing inside of me? What a great place to start! It is what the Buddha did. Just observing the breath, noticing, paying attention inwardly.

In a way, we have been taught to go in the opposite direction. Since we were small, our attention was drawn out of us – “look at the experts; look at the blackboard; listen to me.” So we turned ourselves inside out. The process of rebirthing is the process of focusing inwardly.

TP: It's the inspiration. The moving within. In rebirthing, you draw the breath in and out thru your nose or in and out thru your mouth (not in one and out the other). It's useful to get an energy cycle going by merely using the nose or the mouth, but I suggest that people don't mix and match.

DB: No, breathing in through the nose and out through the mouth is a specific breathing technique, which has some very specific applications, but it's not rebirthing. Rebirthing is you breath in and out through your nose or in and out through your mouth. Frankly, I begin the early sessions – I have people focus on breathing in and out through their mouth.

TP: That illicit a lot of emotional response.

DB: Quickly.

TP: Yes. Then later on, when there is time for deeper – where they've handled a lot of the gross emotional stuff, then we go to the more refined work that can be elicited by nose breathing.

DB: Yes, and that beautiful state, once all that dense mass energy has moved and integrated, breathing through the nose puts you in touch with all the subtle energies.

TP: The dessert.

DB: Yes, the topping on the cake.

TP: Absolutely.

DB: Rebirthing is inspiration-oriented. In rebirthing, we are focusing on the inhale – pulling in life. The expiration – we let it take care of itself. The inhale is active and the exhale is passive.

TP: It's like pulling on the inhale and visualizing a circle, as it were – circular breathing. Pulling on the inhale and just relaxing into the exhale, which means that you can feel yourself taking in, and rather than doing the exhale, you just surrender and let the breath out.

DB: Yeah, well here are the elements of the technique – it's conscious breathing; it's connected breathing. (Connected meaning that there are no pauses or gaps between the inhale and the exhale; between the exhale and the inhale) It's circular breathing. It's rhythmic breathing.

Conscious, connected, circular and rhythmic... You breathe in a rhythm... life is rife with rhythms – the tides, the seasons, day and night, inhale and exhale. You find your own rhythm. And it naturally changes as things in you move and change. Rebirthing, in a way, is finding your intuition and trusting your own inner rhythms.

TP: And it's natural, because we are part of nature. People say, "do you need any special equipment for rebirthing?" Not really.

DB: A belly button. If you have a belly button, you qualify.

An important part of rebirthing is the aspect of connected circular breathing, with no pauses or gaps between the breaths. You wouldn't take in a breath and hold it and then let the breath go. You would simply let the inhale turn right around and become an exhale without the slightest pause. That's a very vital and crucial part of rebirthing.

TP: Often people really don't know how to do that. The reason, very simply, for doing this, is to remind people of their natural rhythm, because at birth, often with that first breath, the breathing mechanism gets inhibited.

Visualize this. You're born; you come out of the womb connected to the umbilical cord; you are strung up by your ankles; whacked on the bottom before your little lungs have a chance to open themselves up to receive the air – you come from the liquid environment into the atmospheric environment. You've been fed from the umbilical cord for nine months. And then basically, you are required to breathe immediately.

DB: Breathe or die.

TP: The urgency in the delivery room – is this baby going to breathe? At that point, you have your first experience of violence, which is the whack to the bottom, and the umbilical cord is cut.

DB: You've been nurtured and fed through the cord and suddenly it's cut without warning, before you've had a chance to begin to breathe on your own, before you're able to adjust to the new environment.

TP: That inhibits the breathing mechanism; so most people start off already with a layer of inhibition around taking in life. “Life is a struggle.” “It hurts to breathe.” People remember this and so we have to re-educate the whole memory structure of the breathing mechanism to know that it's totally safe to breathe and with each inhalation you can go a little further. After each rebirth session, there is a healing of the breathing mechanism.

DB: Yes. We understand this analogy of the mind as an iceberg... and how we only use the tip of the iceberg, and most of the power of the mind is submerged and we don't access it. The very same thing is true of the breath. We only tap a small portion of the breath potential that's there.

At birth, the only concern for the doctors and the birth personnel was, “is the baby going to breathe – yes or no?” So they force or slap or shake the baby into breathing as soon as possible. Maybe, if we have a chance to relax into the breathing process, not be having to breathe or die, but to be able to play with the breath a little bit, so it's not a survival issue but it's actually a pleasure issue. To be able to derive pleasure from breathing, gives a person so much more freedom, so much more safety – because you don't have to turn anywhere except to your own breathing to actually delivery yourself pleasure.

TP: Primal pleasure.

DB: Right under your nose—constantly. I look at Rebirthers... people who have completed the rebirthing process—I call them the “un-stunned” heroes of life. Because birth is a stunning, shocking event, from which most people never recover. They really never

recover from the trauma of birth. It takes years of life away from them and it takes the life from their years.

But when you shed that trauma of birth—clear away that psychic shock—and you recover from it, you're a different person. You're more whole; you're more integrated; you're able to be comfortable in places and at times that most people couldn't be comfortable. You have made a connection to your source, and you have a way of delivering to yourself pleasure and relaxation in the midst of any circumstance.

TP: Let's continue to talk about the rebirthing process. People start to breathe in a conscious and connected way....

DB: In a circular rhythmic way... The inhale is active and the exhale is passive. There are no pauses or gaps between the breaths. [Sigh] Every exhale is like a sigh of relief. The body does the exhaling for you. You do the inhale – you focus on pulling the energy in. Then you let the body do the exhale automatically, you let gravity, the elastic tendency of your muscles, and atmospheric pressure do the exhale for you.

So the exhale is a complete rest. It's totally passive; it involves no effort on your part; it takes care of itself. Then you come in for the next inhale. In a way, it's a dance between you and your body; between you and the breath of life. You do something and then let go and let life happen. You do something and then you let your body's reflex do the work. You go back and forth between these two ways of being: controlling and surrendering.

TP: That's why trusting your rebirther to support the space and feeling safe in their presence is a very important issue.

DB: Yes. A good rebirther is someone who has been through the process, and so they feel safe with whatever happens. Like someone who's going to do parachuting or skydiving. It's so much easier if you're about to jump out of a plane and the person on the side of you has jumped a thousand times and loves it, rather than someone who's done it once before, kind of knows what to do, but is also nervous about it. The sense of psychic safety that is created by the presence of someone who really and genuinely enjoys the process and has no fear: that makes such a difference.

TP: Many of us long-time rebirthers love it.

DB: Oh, it's the greatest addiction. Life energy is the greatest addiction.

TP: Let's talk about addictions because I think addictions are a big issue in rebirthing and people's lives in general.

DB: Rebirthing has healed so many people of substance dependence. So many addicts have used it to recover. Prevention, intervention, treatment and recovery – rebirthing can be used in any one of those phases in the addiction scheme.

TP: What about dependency, Dan?

DB: Dependency on drugs, for example. Let's suppose that your mother decided that she'd have a natural birth. That can give you an advantage. You learn to trust and depend on your own natural resources, rather than relying some artificial prop or some external substance.

TP: Lots of people, who've been addicted not only to drugs but to other things, have come into the rebirthing process and found that through the process they heal themselves. They do the rebirthing work and discover that they can drop their dependency on many levels.

DB: Relationship dependency, like "I can't do it by myself." Rebirthing is one of those things that you do for yourself. No one can breathe for you. If you have success in rebirthing, you can thank the rebirther for being a safe presence and for creating a space or facilitating and coaching, but you know deep inside that you did it. There's no question of, "Oh, you're my god, you're my guru. Thanks to you I'm alive." No you really get that it's thanks to me, that I came here. It's thanks to me that I made it. I did it."

TP: It helps to develop self-esteem. Enormous self-esteem is developed during the rebirthing session because you start giving yourself the gift of the presence. You can stay in the present moment and you know that you are autonomous.

DB: The deep and certain sense that "I am enough."

TP: I am enough. I do enough. I have enough. I am that.

DB: Yeah, I like that idea of self-esteem. For me it's the idea that I can be who and how I am meant to be. I don't need anyone's permission. I am my own authority. I am a unique miracle.

TP: Loving themselves.

DB: And they don't have to be constantly trying to control and manipulate the things around them. They find some internal mechanism that really is responsible for how they feel and what's happening.

TP: What a powerful experience...

On Forcing the Exhale

The symptoms themselves could be light-headedness, dizziness, muscle cramping or Tetany. Actually, these feelings and sensations are quite interesting and quite harmless, yet they frighten many people. The fear and resistance prolongs and intensifies them, and it causes them to worsen.

The urge, of course, or the tendency is to stop breathing or to hold the breath as a way of making the feelings go away. Actually, the fact is, the symptoms always pass if you go on breathing, if you continue to breathe and deliberately relax, in spite of the sensations. It helps to realize that these symptoms are not dangerous. They are actually being released and that is why they're being felt.

It certainly helps to hold these feelings and sensations within a positive context, like "I'm safe, regardless of how I feel" or "The energy of life is healing me." "I'm freeing myself of negativity," "Everything I feel is on its way out." "I trust my inner healer." "I find safety and comfort in the knowledge that the divine is in charge of my process." The idea is to lock onto any thought or belief that allows you to invite, even welcome, even celebrate everything that is happening inside of you.

Tetany

Tetany can be triggered in the process of learning to breathe, especially in the first few sessions. It's like riding a bike, learning to walk or to swim. We're bound to fall, bump our heads, scrap a knee, swallow some water. Tetany is often part of the learning process. People can overbreathe and trigger the syndrome, but we've learned that it's not strictly an issue of over-breathing. It's closely associated with fear and trust and relaxation, reaction to sensation and energy. Tetany can be eliminated or even reduced by shutting down the breathing, but it also clears and resolves itself, if one continues to breathe and relax and trust.

There's also an explanation in terms of Prana and apana – these are Sanskrit terms. With the air we breathe in, energy or Prana is carried to every cell. When this energy travels from the cells outward, it's called apana. Tetany in this context is simply the building up of apana in the system. More energy is coming in than going out. With practice, a balance is achieved, so that tetany does not occur. Certainly, what one says to themselves about the symptoms of Tetany or how one reacts to it, will influence or even determine whether the experience is interesting, pleasurable, painful, frightening, and so on...

Tetany may be the result of conflicting thoughts or mixed emotions. Consciously we may want to go for it. But unconsciously we are holding back, and so the system gets locked up—it is paralyzed by the conflict.

TP: Dan, let's talk for a few minutes about breathing and thought patterns, and their connection to relationships.

DB: If you could ask a child just as they were coming out of the womb, during those first few minutes of life, and get from them a sense of all the thoughts they have... If they could think in words—and that's part of the problem, we're not thinking in words at that time, so the memories are not accessible to our everyday thinking mind. But if they could, what kind of thoughts would they have?

They'd have thoughts like this:

Life is a struggle.

Life is painful.

The world is a dangerous place.

I can't trust life.

People hurt me.

I'm not strong enough.

People don't understand me.

TP: I don't want to be touched.

DB: Don't touch me, it hurts. Yes. And feelings of confusion, betrayal and abandonment. Where am I? Who am I? What's happening? All these great questions in life are right there happening at birth.

TP: All the different kinds of birth... Sondra Ray and Bob Mandel wrote a really good book called, *Birth and Relationships*. And a lot of this came out the rebirthing movement, where they found that when people got rebirthed they could figure out the dynamics of their own personal relationships and were able to form relationships first with themselves and then with their partners. Because how is it possible that people think that they can form relationships with partners when they haven't come home to themselves?

DB: If they're not complete: like two dominos leaning on each other. They seem to make a very nice house. But if one of them moves, the other one falls. It's so much better is the two are standing on their own and they come together. What a difference that kind of relationship can make.

TP: Let's talk about rebirthing and abundance.

DB: "I can't get enough help." "There's not enough time." The idea of the scarcity can be implanted at birth... Many infants just needed a couple of minutes maybe to recover. They come out of the womb, they're laying there and it's finally over. If they could just have a couple of minutes to just ahhh... But then something else happens before they have a chance to even integrate; and then something else happens before they have a chance to integrate. And so, the feeling of lack... not enough time...

Pretty soon, there's no complete experience. Every experience is partial, is incomplete, is lacking something. So when a person begins the rebirthing process, they find that what they're dealing with is a backlog of emotions, of feelings of lack, of incomplete experiences. It's not until all of those experiences are resolved and complete that the person finally can breathe fully and freely. Now they're in the present moment for the first time in their life.

TP: Now we could really say that rebirthing helps us to complete the past.

DB: Complete, yes, complete. Every difficulty, I find, has roots in some incomplete communication, incomplete feeling. We do this every day. If you're a bank teller and someone comes up to you and they're rude, you're a little upset. But the next customer who comes, you can't let that upset carry over to them. So a little piece of that is left inside, suppressed, unexpressed. At the end of the day, it's still lurking.

To breathe, even a little bit on a daily basis, allows you to keep up with the backlog so it doesn't accumulate. Most of the experiences in the first few sessions... and that's why it's so important to have a guide or a facilitator for the first five or ten sessions, is that so much accumulated stuff is being released. In that process it's so nice to have someone there to remind you to be in the present moment.

You're just remembering something; re-experiencing something, it's a memory. To have someone there, who's in the present moment, just to help you release all of this accumulated stuff and not get plugged into it. If you begin to cry with someone who's close to you, it's going to be difficult for that person to not get plugged in. But a rebirther can love you completely and not get tangled up in your stuff.

TP: Because they've done their own work.

DB: They've worked on themselves and they know it's safe to experience it; they can express it. And the rebirther knows to not react to it, or take or take it personally. And so the breather can just let it go without fear that it will bounce back onto them and cause this...

TP: Yuck stuff.

DB: Yuck – the ick factor.

TP: Leonard Orr developed a very simple breathing technique called "20 conscious connected breaths." It's only a 30-second exercise and I encourage people to do that every day, at least once or twice, just to integrate anything that may be happening at that moment. It kind of sloughs it off, so that you don't have to carry it with you.

DB: Yes, because once you've cleared away the suppressed material, you feel is so good, and you quickly notice when stuff starts to come back in, and you have real motivation to keep that clearness that you felt. Rebirthing brings you to the clearness and it also gives you a method – a technique – for staying in that clear, centered space.

For me now, the breath has been retrained so that if tension accumulates in my body, a breath comes out of nowhere and vents that tension for me. If my bliss gets dented; if I start to get depressed, the breath comes in by itself and opens and lifts me. For most people, the breath isn't working for them that way because there's too many inhibitions on the breathing mechanism.

TP: People haven't developed sensitivity to their own beingness, yet. Many people haven't developed that sensitivity of when something is feeling uncomfortable in their energy field.

DB: And that's the long-term benefits – the everyday, practical benefits – of rebirthing. If you can feel something on an energy level, before it develops into a physical problem, you can clear it away before it becomes a complicated mass of energy, an illness. You sense slight changes in your energy, you work with the breath to clear it, and it never becomes disease. You're staying ahead of the illnesses and diseases, because you're sensitive to the subtle changes in your energy.

TP: One of the things that most people feel, after they've started the rebirthing process, is that they don't get ill as often or as intensely as they might have before.

DB: Yes, the common cold, headaches disappear, stop happening. People look back and realize: “hey it's been a month and I haven't had a headache!” The benefits sneak up on you... the benefits of rebirthing accumulate over time.

TP: I know, it's wonderful.

DB: I look back now, I haven't had a cold since 1977 and it's now 2002. Nothing like a cold. I've had... I've gotten up in the morning, or as I lay down to sleep, I have felt like "I might be coming down with something." So I do my inner work. I won't get out of bed. I'll breathe instead, I'll relax until.... Aaahhh.. I'm free again... light again... clear again... okay...

TP: You're ready to be in the world.

DB: And that's catching things early, and you are letting your spirit do the work. I think one of the beautiful things about rebirthing is that in working with the breath, you're actually working with spirit. You're developing spiritual skills as you work with air and the breath. You can't muscle the breath around. If you try to muscle the breath, you're going to get all jammed up.

So rebirthing teaches you to pull the breath in, in a way that doesn't require a lot of effort. People say, "Rebirthing, that's just deep breathing." They say: “I did deep breathing and it made me tired." If deep breathing makes you tired, it's because you're using too many muscles, you're using too much force, and there is no net gain.

If you get tired when you breathe, it's because you're using more energy to breathe than you are getting from the breath. It's costing you more to get the energy. Rebirthing teaches people to get a lot of energy with a little bit of effort. All that extra energy is then free to go into healing and renewal. It doesn't go into the normal muscular activity that people engage in. That energy is free to get into the hidden cracks and crevices, and to heal and to cleanse.

TP: Often people would say, "Why do I need more than one session?"

DB: Why do you get up every day? Why, if you've been one day in the sun and you loved the sun, why do you want it again? If you made love to your mate once, why would you want to make love again? If you've had a delicious meal, why would you every want to have another delicious meal? If you have seen one sunrise, why would you want to see another? It's because it's pleasure.

It's a simple, genuine source of pleasure and power in your life, and you naturally want more of it. I think also that we grow... we all have our pace. We have a rate at which we grow and integrate and evolve. For some people it's slow, and for other people it's rapid.

It's like someone who goes swimming. Some people like to dive right in the ocean; other people like to wade in, to move in slowly. So rebirthing is a process... it's an organic process that unravels and opens itself at a natural pace for you. You can't peel a flower open; you have to let it open at it's own pace.

Birth was such a powerful event and all the life events up until now have had such an impression, that there are all these layers. It's like peeling the layers of an onion, when you get to that core in the middle. Every session you peel another layer. And so a series of sessions is a perfectly natural way to complete and master the process.

TP: It's called a pearly life.

DB: A beautiful process.

TP: We said early on that the whole idea, the whole purpose of a rebirther is to teach their students and their clients to do this process for themselves. That is my objective always, is to have each person coming from their own divine authority; to be able to take this process and be able to recognize when they have tension or they have any idea that is unprocessed, to be able to take it, move through it and come out of it saying [sigh] "Renewed." They have new inspiration for life and for being in relationships, and for being in the world altogether.

DB: We're teaching a skill. Rebirthing is, in a way, an emotional skill. It's an energy skill. Once you get this skill, then you can apply it to whatever you want. If you're an artist – you become more creative. If you're a banker – you get more focused in your work, and become a better banker. People learn the skill and then they go on to apply the skill in whatever unique way they're called to do it: recharge, relax, renew, release, re-focus, remember...

TP: That's the beauty of rebirthing. Each person's uniqueness is honored and respected. It's about honoring and it is about respecting.

DB: As people do rebirthing, they're going to notice changes in their lives; they're going to be able to apply rebirthing to many aspects of their lives. We can look forward to some long-term benefits.

TP: Long and short-term benefits. The immediate benefits of rebirthing are fuller and freer breathing, and this reduces stress, eliminates tension, energetic blocks, and increases aliveness.

DB: It releases toxins—physical, emotional, psychological, energetic...

TP: All through simply breathing consciously.

DB: Deep-seeded tensions in the body are released almost immediately. It's so powerful, and it can be very surprising to people. They've tried so many different things, and suddenly they discover that what seemed to be a long, complicated and difficult process, turns out to be quick, simple, and easy.

TP: Pleasurable.

DB: Yes, tremendously pleasurable—ecstatic in fact!

TP: Most people die because their lives are not pleasurable any more.

DB: And a great lesson in Rebirthing is that people are more afraid of intense pleasure than they are of pain. We seem to be better at handling pain than we are at handling extreme pleasure.

TP: Isn't it amazing?

DB: Yes, it's something: this fear of pleasure... we have this fear of pleasure and maybe it's because we think, unconsciously, that in order to have tremendous pleasure, we're going to have to go through terrible pain. Just like birth: to get out into the freedom, to that feeling of success, we had to go thru a painful ordeal. We don't dare dream of great pleasure because unconsciously it's wired up with the requirement of some...

TP: Struggle. Major struggle.

DB: And we unconsciously believe that pleasure will be followed by pain—pleasure of the womb, followed by pain of birth... We unconsciously think that pain and pleasure are linked somehow. So to avoid the pain, we avoid the pleasure!

TP: One of the other benefits, of course, is the increased physical comfort – full and free conscious living.

DB: Yeah, to be able to comfortable in any situation; to be able to be the source of your own comfort; to find and deliver comfort to yourself in the midst of any circumstances is a very, very powerful life skill.

TP: It's about unraveling unconscious negative and limiting psychological patterns.

DB: Every time we've experienced a trauma – emotional trauma – growing up in childhood, we've held our breath in some way. If someone hurts you, the breath gets jammed up. It freezes.

TP: It hurts.

DB: If you have an emotional shock, a psychological shock, the breath responds by jamming up, by holding. Holding the breath is a way to block feelings.

TP: And we hold on to that habit. More and more, it creates tension in the body. When there's more and more layers of tension, and the body can't hold it anymore, our spirit takes off, leaving the body behind. The part of us that is immortal, immutable, and totally magnificent, leaves the body. But it would be really pleasurable to stay in this physical body so that we don't have to come back into the birth process.

DB: Rebirthing cleans out all the emotional pollution, the psychological pollution, all the trauma and stress from our system, so the body becomes a very pleasurable place to be. Living forever actually starts to seem like a good idea rather than, "Oh God, who would want to live forever? If I'm in pain now, I wouldn't want to live for ever. Let me out of here." But if your life is a moment-to-moment pleasure, the idea of “forever” in this body starts to feel very appealing.

TP: Rebirthing is a real alchemical process. It takes that beautiful, clean, magnificent soul and it takes the personality thru a spiritual purification process... the soul and the personality are riding together in great pleasure to fulfil the soul's purpose. It helps each individual to achieve the mission they came into the world to fulfill. It allows them to present to the world their unique gifts. Most people are not really acknowledged for who they are—a unique, magnificent gift!

DB: Every infant that comes into the world is a Buddha, is a Jesus, is a Lo Tse, is a Moses, is a Confucious, is a Mohammed, is a Krishna, a Christ! Why aren't we all expressing that divinity? One of the theories is that the negativity and unconsciousness of world stifles and inhibits us. With the she shock and trauma of going from a sublime spiritual reality into this cold, cruel, dense world, we lose touch with parts of ourselves.

We get disconnected; we become fragmented. Working with the breath is that alchemical process. It's putting those things back together – integration – to find that wholeness that oneness, and that allows us to get back to our mission in life.

We came here for a purpose. We're not here accidentally. But we can forget our purpose. Sometime during the process of birth, and sometimes thru what we can call the "adulteration" process – becoming an adult. We are limited by the programming and conditioning that we get from society and family and culture. And then our own spirit does not guide us anymore. Instead, we are controlled by social rules and expectations...

TP: They have developed over eons of rubbish.... eons of people doing their "shoulds" and "should nots" on us. "You should do this and you must do that." Rebirthing takes us in the opposite direction. No one has ever been harmed in anyway by rebirthing.

DB: Breathing is perfectly safe. Not breathing could be quite hazardous to your health!

TP: Rebirthing is not the only way. There are many ways of evolving as a soul in a human body – as a spirit in human form. But rebirthing is the most effective way that I know of.

DB: It's pure; it's simple; and you very quickly become an expert in your own healing and growth process.

TP: Rebirthing is not religion or medicine, or psychoanalysis, or hypnosis.

DB: Yet, it can go very nicely with any and all of those things. It can really help and it can accelerate the results of any of those things. Many people... leading religious people, medical people, psychoanalysts, counselors, hypnotists, they integrate the principles of rebirthing into their work, once they personally experience the power of it.

TP: Rebirthing facilitates change, which is the essence of growth and development. During the rebirthing process, there are certain things – themes that can be expanded and developed. Not necessarily in the order that I'm going mention it, but there are things like: parental disapproval syndrome...

DB: Ah, the idea that getting our parents' approval is much more important than following our own heart.

TP: But that started at birth. When we knew what to do and yet other people took over, because we were pretty helpless as newborn babies. But there were many things that they didn't allow our innate intuition – our innate guidance – to develop and grow. For example, when a baby comes out of uetero, it is placed on the mother's belly and a natural way that the baby can find it's mother's breast is to allow the baby to move it's way automatically up to the breast to nurture. It knows this. It's instinctive. It doesn't have to have the cord cut immediately.

DB: Yeah, trusting that there's something in us that can guide us, and not taking that away from the child; not disconnecting the child from that inner source of wisdom. But that happens in the parental disapproval syndrome.

Everyone who was rebirthed in the early days learned about the parental disapproval syndrome, yet it's not spoken of as often anymore: maybe because it is taken for granted, or they've found other ways to describe it. But I think it's basically this: you depend on the adults around you for your survival, for your shelter, for your food, for love, for your support, for everything... Then you are given a choice: do I look into their eyes and give them what they want or do I look into my heart and give myself what I need. The choice, in a way, is going to be: "follow that parental authority and give up your own spirit"

The other side of that is that we can try to get approval and not always succeed. Yet, disapproval is a sure thing! That need for certainty, predictability is stronger than the need for approval.

TP: And you're looking at parents who have, very often, not resolved their own issues. They are projecting their fears, their unresolved issues onto the child. And the child can feel that not to take on the limitations of the parents is a form of betrayal. And so in a way, children can betray their own soul in order to maintain a sense of connection with the family, the tribe, the tradition... And again, the child's own spirit is denied.

DB: Yes, and it keeps getting passed on from generation to generation.

TP: Let's talk about creative thought, Dan.

DB: One of the original ideas of rebirthing – the key to rebirthing was that “thought is creative.” Rebirthing taught that everything you look at first had to be a thought in someone's mind before it could be a real thing in the world. Everything that happens to you is connected to how you think, what you believe.

TP: Because whatever you believe, you're right. If you have the thought that you're not good enough, you'll create situations around you to prove yourself to be right.

DB: Very soon, in rebirthing, people understand the creative power of their thinking. Because you can be holding a thought, and when you let that thought go, you're whole life changes. And when you look at what happened, you realize, all I did was change my thinking and everything else changed. So it's a real lesson in the power of your thoughts.

TP: Energy follows thought.

DB: An ancient Chinese proverb says: “where consciousness goes, energy flows.”

TP: Same thought.

DB: Yes. And that's why affirmations have been a part of rebirthing for many years. Because if you find yourself verbalizing something negative: “I'm not good enough. People don't understand me. I'm not smart enough. I'm not strong enough. I don't have enough time.” You need to reverse them or cancel them; otherwise they will become self-fulfilling prophecies.

There is a long list of negative thoughts that people can hold. When you catch one of them, you've got a stick of dynamite in your hand. You can simply create the opposite thought and reprogram your bio-computer.

TP: Because whatever you feeding into your subconscious... because your subconscious is subjective, it says, "Yes, Boss" to whatever you feed in. So all this negative thinking just creates all this negativity in your mind. When you start to do affirmations and turn your negative thinking around, and feed into your subconscious things that are affirmative and life-enhancing, then what happens is your whole life starts to change.

It's the same with creative visualization. If you can visualize something, you can make it happen. There's a lot of research now, with Heartmath people in California, where they've actually measured the effect... it's palpable. They can measure it. When people start to think about things and visualize things, you make changes in the world.

DB: Yeah, I think that's what rebirthing is doing. It's changing the world – one person at a time.

TP: And the only person that you can start with is yourself.

DB: When a person experiences something deep and profound, they have an effect on the people around them. That's one of the most obvious things about rebirthing and rebirthers in general—they're visible in the world as change agents. They're walking, talking examples of the power of personal transformation and the effect that it has on their environment. You walk into a room with people who are really connected to who they are, and it's a totally different atmosphere. Things are possible there that aren't possible anywhere else.

If you would like more information about Rebirthing, visit: www.breathmastery.com or www.tamarapenn.com

Thank you for listening.