

Radiance!
*Breathwork, Movement &
Body-Centered Psychotherapy*

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WARNING! Breathwork, movement therapy and body-oriented psychotherapy are complex subjects. This book is designed for educational purposes, not as a substitute for training or psychotherapy. None of the techniques mentioned in this book should be embarked upon without formal training. Those seeking training in the techniques should correspond with us at The Hendricks Institute, P.O. Box 994, Colorado Springs, CO 80901. A list of certified practitioners is also available from the above address. The terms Radiance Breathwork, Radiance Movement Therapy, Radiance Prenatal Process and The Hendricks Method of Body-Oriented Psychotherapy are registered by The Hendricks Institute and may not be used without permission.

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Love, Technique and Integrity: The Healing Tripod

Ours is a time of rapidly expanding possibilities for transformation. A few hundred years ago only scant options existed for the person who sought healing: prayer, potions, a visit to a sacred place, exorcism. All of these required that the person be demonstrably sick. Now thousands of techniques abound, and we do not even have to be "sick" in order to get better. With such a dizzying array to choose from, how is the student to decide what to study? How is the prospective client to know whether a given approach or practitioner will empty the ego, or simply the wallet?

A distinguishing feature of our method is that it rests on a tripod of three elements, each of which is crucial, but when combined together produces reliable results. The three elements of the tripod are love, technique and integrity. The techniques we use are extremely powerful and have been distilled through two decades of experience. Anyone who has witnessed one of our breathwork or movement therapy sessions will agree that they have been present at a deeply moving event. But technique, no matter how artfully applied, can never be truly useful unless it comes from a context of love. There are teachers, many in number, who have invented or transmitted many powerful techniques, but the context in which they are delivered is tainted with manipulation, power hunger, scarcity or greed. We feel very strongly that the only healing context can be love, both the tender and the tough. Tender love embraces all; tough love can set boundaries and limits. Both are equally important, and we as practitioners must be actively engaged in giving tough and tender love to ourselves so that we can love our clients effectively.

Integrity is the third element of the tripod. There are plenty of teachers nowadays who have powerful techniques and even a loving presence, but who have

little integrity. One of the most pathetic and disturbing images of our time is the TV evangelist who is caught cruising the back streets in a wig looking for someone to play out the pornographic fantasies he decries on Sunday. It would take pages to list all the therapists, teachers and gurus who have fallen due to sexual or financial violations. One definition of integrity, then, relates to sound moral principle: If we seek help, we have every right to expect that we will not be violated or misled by those whom we trust to heal us. But another definition of integrity is "a state of completion or wholeness." We have a right to demand of our healers that they walk their talk. This is an era when we have raised the requirements of our leaders. We no longer will settle, for example, for learning about meditation from a teacher. We want a teacher whose life *is* meditation. These are tough demands, but then these are tough times and require a kind of absoluteness that might not have been necessary a short while ago.

What is obvious now is that the stakes are high. We must heal ourselves while healing the planet. Our relationships, between individuals and between nations, must transcend conflict or be blown apart by enormous forces. This is the background against which we have developed our Method, over twenty years of work with some of the most courageous people we can imagine. By being with people as they healed their bodies and their relationships, then reached up into the outer regions of higher consciousness, we have come to have an unshakable confidence in the power of human beings to live in a state of positive energy.

If this is your goal, we congratulate you and welcome you to our book.

How Deep Transformation Works: Introducing Our Method

If you cannot find it in your own body, you will not find it elsewhere. -The Upanishads

The Healing Journey Is Into the Body, Not Out of It

*I*n our years as body-oriented psychotherapists, we have been privileged to be with thousands of courageous people as they have journeyed through deep and life-changing transformations. Although these changes have been infinitely and intricately different, they have had one element in common: They were accomplished by journeying into the body, not out of it. Each person tuned in to his or her bodily experience, amplified it through breath and movement, and flowed with the emerging waves of energy. The results have often been miraculous, and always wondrous to behold.

The Main Healing Agents Are Truth and Love

*O*ur window to these vistas is a form of body-oriented psychotherapy we have developed over the past two decades. The tools are exquisitely primal: breath, movement, touch, awareness. Beyond these techniques, the main healing agents are truth and love. Applied in an artful manner, these simple and profound techniques bring forth experiences from the depths, the heights, even the dawn of humankind. The method promotes rapid change, because the pillars of the process are truth and love, which are beyond time and therefore do not take time. We invite people to open up to the truth of what they are experiencing, and to tell the truth in fine

detail. We love them for what they are experiencing, and invite them to love themselves. Truth and love act as catalysts in hastening us all to our full evolution. In fact, they are such rapid catalysts that many people find that a little bit of truth and love begins to change everything in their lives. When the change begins, and the old world based on lies and pain starts to crumble, many people become scared and pull back from the truth. They attempt to close the door again, but it will not be easily shut. This is why we ask people if they are willing to go all the way. They all need to know that there will often be a period of things falling apart before a new life emerges that is coherent and based on truth and love.

Two Clinical Examples

Look with us at two specific examples. A woman, 33, described a “squirrely” place at the base of her sternum. As she described it, her face grimaced with distaste. We asked her to explore the feeling through movement. She tuned in to the squirrely feeling, and began to move with the feeling. A pattern to her movement emerged. She dashed furiously across the room, then collapsed. The collapse had a “give-up” quality to it. Kathlyn asked her to go further into the give-up place. She did, and described it as beige in color. Encouraged to go further, she began to writhe on the floor, sobbing and saying, “I can't get out.” The intensity of the moment subsided, and she realized her whole life pattern was tied to this cycle of rushing furiously, then collapsing. It became clear to her that the pattern came from the style of her own birth. Further exploration revealed that her birth was difficult, with much anesthesia used in the final stages. A drama of birth was revealed, within minutes, by focusing consciousness on a squirrely feeling in the chest.

Another example: Two successful professionals came in to work on their relationship. Their complaint was vague. Things had not been going well, and after several years together they felt stuck. They rarely got close, and when they did, a conflict often ensued. The current cycle of conflict began when he said he wanted to move to a higher level of intimacy.

We invited them to tune in to how they were feeling in their bodies right then. They felt drained, with low energy. We asked them to go further into those feelings, to put all their awareness into the feelings of low energy and being drained. She yawned-his jaw clenched slightly-their bodies swayed. We invited them to come closer to each other. She looked like she was about to fall asleep; he looked angry and scared.

“Don't fight it,” we said. “Let yourself yawn more.” She did, and looked as if she would pass out. We steered her to a couch and invited her to surrender to what she was feeling. “My jaws are so tense,” she said. We massaged her jaws as she opened

wide. A strong smell of anesthesia pervaded the room. She began to talk rapidly about being in the dentist's chair when she was 12. She was being gassed and wouldn't go under. The dentist was angry; she was terrified; and there was something sexually arousing about it. (The nitrous oxide was probably liberating some of her newly-awakening sexual feelings.) She was hallucinating about relatives being taken to the gas chamber. "Open wide, open wide," the dentist was shouting. And she sobbed.

The pattern had emerged. Her partner's demands for intimacy had triggered one of her life's most horrible memories. More demands for closeness (Open! Open wide!) and more sexual feelings meant violation and terror and sleepiness. All these things had been just below her awareness. No wonder she felt drained; all her energy had gone into fighting off these ancient wolves from her unconscious.

His pattern fit hers snugly. He was replaying a drama from his relationship with his mother. The more he wanted closeness, the further she would withdraw, until finally he would lash out in anger. So, of course, out of 2.5 billion women on earth, he got into a relationship with one who literally got numb and sleepy when he demanded closeness.

How does one move from two people complaining of a lack of closeness to having one of them lying on the couch in the grip of a decades-old trauma? And within five minutes? The technique is simple; prepare, however, to spend a lifetime mastering it. The therapist and the client must focus awareness on the body and its sensations, amplify these sensations through breath and movement, and continue following them as patterns emerge. The direction is always deeper and further, until an organic resolution is reached.

Part of the art is to let movement and breath turn into metaphor. His arms look "held back." Her breathing is "labored." Her upper body looks as if it is trying to "get away" from her lower body. His shoulders look "burdened." Not every metaphor will resonate. Eventually, if you are observant, humble and sufficiently lucky, a connection will happen. The person will shift to a deeper level of awareness and something authentic will emerge. In a first session with a middle-aged woman, we listened to her story of why she wanted to work on herself. But while the words poured out, her breathing was telling a deeper truth. Her belly was tight, forcing all her breath up into her chest. Her breathing was about twice the speed it should normally have been, and the shallow pumping of her chest had a labored quality to it. Her shoulders slumped; she looked burdened from above and girdled from below. Not surprisingly, she spoke of anxiety and depression, which had been her constant companions for several years. We pointed out the effortful quality of her breath and the rock-solid, held-in quality of her stomach. She had not been aware of either of these indisputable realities of her body, but when she noticed them her breathing deepened. Actually, she let down her guard for a moment and took one