



HOW TO GET INVOLVED

INDIVIDUAL
PSYCHOTHERAPY
and BIODYNAMIC
MASSAGE

If you are interested in **INDIVIDUAL PSYCHOTHERAPY** or **BIODYNAMIC MASSAGE**, please ask for our leaflet "**PSYCHOTHERAPY AT CHIRON - IS IT FOR YOU ?**" You will be invited for an interview with a senior therapist who will recommend a suitable therapist to you. Psychotherapists working in our two clinics in Ealing and in Kensal Rise (Kilburn) offer a wide range of experiences, languages and other backgrounds which you might be looking for.

INTRODUCTORY
WEEKEND
WORKSHOPS

To get a taste and an experience of our way of working, our **INTRODUCTORY WEEKEND WORKSHOPS** are an ideal opportunity. They happen quite regularly throughout the year - please ask for our 'Open Programme'.

PSYCHOTHERAPY
GROUPS

If you are interested in joining one of our year-long weekly **PSYCHOTHERAPY GROUPS** (which always start at the beginning of the academic year in the second half of September), you will need to come for an interview and fill in an application form. More details from the office.

TRAINING IN
HOLISTIC
BODY
PSYCHOTHERAPY

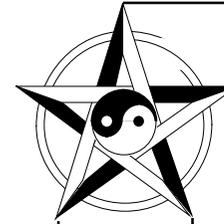
If you are interested in our training, please ask for our general leaflet "**PROFESSIONAL TRAINING IN CHIRON HOLISTIC PSYCHOTHERAPY**". We also bring out each year a leaflet "Dates & Fees for the Training Year" which gives you information about the term times, course structure and times and fees of the various modules. Most groups are scheduled for weekday evenings, with some training events happening on weekends. To apply, you need to fill in an application form and come to two interviews.

ADVANCED
TRAINING &
PROFESSIONAL
DEVELOPMENT

Experienced psychotherapists, counsellors and members of the helping professions can ask for a brochure about our **ADVANCED TRAINING & PROFESSIONAL DEVELOPMENT** programme which consists of a variety of seminars, weekend events and workshops.

CHIRON

Centre for Body Psychotherapy



ABOUT OUR WORK

26 Eaton Rise, Ealing
LONDON W5 2ER
Tel.: 020 8997 5219(&Fax)
email: chiron@chiron.org
Website: www.chiron.org

The Chiron Centre is a member of the
UK Council for Psychotherapy



This little booklet gives you a non-technical introduction to our work and our approach to psychotherapy and the body. On the last two pages you will find some information about the activities and the history of the Chiron Centre, as well as details about other leaflets and brochures which you might be interested in if you want to become involved in our work in some way.



"The body's life is the life of sensations and emotions. The body feels real hunger, real thirst, real joy in the sun or the snow, real pleasure in the smell of roses or the look of a lilac bush; real anger, real sorrow, real tenderness, real warmth, real passion, real hate, real grief. All the emotions belong to the body and are only recognised by the mind."

D.H. Lawrence "Sex, Literature and Censorship"

Chiron in Greek mythology was a centaur, half man, half horse, who was known as the 'wounded healer'. Although renowned for his skills and art as a healer and physician, which made him the patron of these vocations, he was unable to treat an incurable wound in his own knee which he had suffered through an arrow. In 1977 astronomers found a large asteroid which was given the name Chiron, and which in astrology is associated with healing. The Chiron (pronounced [shee-ron]) Centre was founded in 1983 with the aim of teaching and practising therapy in a way where therapists stay connected with their own wounds and vulnerability as the basis for understanding and meeting both the pain and the potential of those they work with.

The Chiron Centre for Holistic Psychotherapy was founded in 1983 with the aim of providing a body-oriented approach to psychotherapy. The image of Chiron, the centaur, symbolises the healing of the split between body and mind, between the instinctual and spiritual. A holistic approach sees the person as a 'whole', and cannot afford to neglect - in the way it addresses the psyche - certain aspects which are essential parts of this whole. The integration of the physical, emotional, mental, spiritual and social/relational aspects of our being is at the heart of Chiron work. Within the field of psychotherapy the Chiron approach brings together humanistic and analytic perspectives, and draws from the now more than 60 year old tradition of bodypsychotherapy which - in its origins - was strongly influenced by the work of Wilhelm Reich, a student and colleague of Freud.

Since 1983 the Centre has grown organically and has developed into a well-known and reputable institution, making a unique contribution to psychotherapeutic practice in this country. Currently Bernd Eiden and Jochen Lude, two of the founding directors, are supported by a group of about twelve trainers. Chiron is a full member of the UK Council for Psychotherapy (UKCP), and an active member of the HIPS (Humanistic and Integrative Section).

The main activity of the centre is the provision of a comprehensive and professional part-time **TRAINING FOR PSYCHOTHERAPISTS**, leading - after a minimum of three years - to the Certificate in Holistic Psychotherapy, and - after a further two years of supervised practice - to the Diploma which entitles the holder to registration with UKCP.

Parts of the **POST-CERTIFICATE TRAINING** programme are open to experienced therapists, counsellors and members of the helping professions who want to extend their previous training by participating in the more advanced studies on this level. Psychotherapists who have completed their training with Chiron practice in the two clinics run by the Centre, offering **INDIVIDUAL PSYCHOTHERAPY** as well as **BIODYNAMIC MASSAGE** to the public. Other activities open to anyone are the weekly **PSYCHOTHERAPY GROUPS** and the **WEEKEND WORKSHOPS** comprising the 'Open Programme'.

**THE
CHIRON
APPROACH
BODY-ORIENTED
HUMANISTIC
HOLISTIC
INTEGRATIVE**

**HISTORY
OF THE
CENTRE**

**ACTIVITIES
OF THE
CENTRE**



THE BODY –
GUIDE INTO
FREEDOM AND
INDEPENDENCE

THE BODY –
AWAKENER OF
BURIED
EMOTIONS

THE BODY –
HOUSE OF THE
HIGHER SELF

The danger of owning a place is that we may identify too much with it. This happens when we become over-attached to our body. It is one thing to own the feelings, which before we might have attributed to outer circumstances or other people's influences. But if we get caught up in our emotions, they will take over and will hamper us in a similar defensive way as the judge did before. Things will only appear to be different. People who do body therapy or any sort of deep emotional therapy get stuck sometimes at the stage where they discover that they have a right to feel what they feel and then don't go beyond that. The "stiff upper lip", for example, is a nuisance as long as it only serves to hold back our passion, but it also has its place and meaning in the specific and unique story of our life. Once we can separate it out from the strong inner drive, we can use its positive aspect to lead us into adulthood, where we can live our passion without doing damage to ourselves.

If, therefore - as a second step - we can learn to disengage from our body, then we will find out that there is an essence which lives in our physical organism that is different from it and has a life of its own. The process of separating ourselves from our feelings enables us to become a witness to ourselves. Balancing the faculties of owning a feeling and witnessing it is a very subtle and delicate task, but it creates the most unshakable foundation one can find in oneself.

We could reach our soul, the witness, the Higher Self, by gradually giving up the body and its ego involvement, as practitioners in schools of Eastern philosophies do. To us, though, it seems essential not to discount the body, but to regard it as a powerful tool for insight and expansion: first as an instrument that reflects the truth of inner development in the most accurate way, and then to help us to go further, because of its potential for emotion. So, the whole process of undergoing body psychotherapy appears to us to be a transformation of energy. At this point, a mysterious paradox becomes evident: when people ignored the body's messages they were over-concerned with themselves, whereas now they can step back from their exaggerated self-involvement and make space for the higher, spiritual parts to live consciously in the physical body.



ABOUT OUR WORK

It is not enough to assume that the body is the mortal shell, which carries us through life, and that all we have to do is look after it, keep it fit, feed it well, and do a few things here and there to make it look nicer. This leads to a kind of "caring" similar to that which many of us experienced in our families: happiness meant to be washed well, fed sufficiently and dressed in an appealing manner. What was missing then was a profound and detailed interest in the intricate world of our thoughts and feelings, and in the very specific and unique totality of our individual story, with all its particular chapters of being three, eight, twelve or sixteen. People did not seem to bother to do what was needed the most: that is to really enter with emotional curiosity into the unexplored labyrinth of our inner world.

In a similar way, and most probably as a consequence of this neglect, we've lost contact with our bodies. We have literally left them and started to live in our heads. This moving upward is a step with really terrifying consequences: it leaves us without the shelter, comfort and security of being in our own "house", so that we need to build a pseudo-security, which makes us behave in a rigid and superior way, or leaves us feeling inferior and frequently doubting the rightness of our thoughts and actions. In this sense, the long-term goal pursued in our therapy is to help people to come back into their bodies, which will then offer all the advantages of "being at home".

Maintaining a physical awareness of oneself, when with others, is quite difficult but also rewarding. Usually, even people who have done a lot of physical awareness exercises have trouble keeping their focus on both sides of the relationship: to give attention to the other person and at the same time to stay in conscious contact with one's own physical self seems to be an almost impossible task. That is why we consider the relationship between client and therapist, particularly as it is reflected in the body, a vital part of our work.

The body is a barometer of our ability to relate. Our desires as well as learned inhibitions are both registered as a feeling of pressure, for instance "to get it out", and at the same time, as a tight inhibiting feeling in the stomach.

THE BODY –
A PLACE TO BE
AT HOME

THE BODY –
GROUND FOR
CONFIDENCE

THE BODY –
INDICATOR OF
OPENNESS FOR
RELATING



Usually these conflicts are not recognised as two opposing forces, but are taken as “the way things are”, experienced as a feeling of heaviness, pressure, stress, and so on. They are mostly taken as normal, as long as they do not lead to physical or emotional disturbances. Yet every illness has its origin in the opposition of these two forces.

Experiencing them as separate qualities - for example as a seemingly insatiable or “dirty” hunger for forbidden paradises versus a “stiff upper lip” morality - allows the person to recognise their different sources, and then to keep from each what feels right and leads to adulthood. “Coming home” into our body is a long process and needs a lot of time and attention. “Owning” our body, as it has been called, is a procedure similar to the one we might undergo with the place we live in: we might gradually recognise that the style, atmosphere, space, furniture, comfort, etc. reflect quite precisely the state of our inner development. But the conflict between coming out and holding back does not happen only in dramatic situations, it happens pretty constantly throughout the whole day. There is a regulator in us - you could call him the judge or the manager - who organises and criticises most of our business. He always decides between warm (open) and cold (closed). And cold is every activity which is not directed by the heart. When we sit in the bus, there are several ways of being there; it is the same when we enter a shop or talk to somebody in the street. Most of the time, the judge organises coldness (judging from the demands of the situation) and then often judges us afterwards for having been too cold. All of this is a very subtle procedure which happens on several layers of consciousness, and of which the mind may or may not be aware.

But the body always is. The inner relationship between the judge and the one who reacts to him consumes an enormous amount of energy. Each time we enter a situation which the judge has considered to be such and such, a specific (familiar) pattern of free flowing or blocked energy reorganises itself in the body and goes for either more openness or more closedness. Most social friendliness, for instance, is - in physical terms - governed by a relatively closed system and is therefore relatively exhausting, instead of self-nurturing.

THE BODY –
REFLECTOR OF
SUPPRESSED
FEELINGS

THE BODY –
BAROMETER FOR
WARMTH AND
COLDNESS



The solution is not, though, to abolish the judge, but to learn how to use him. He is not necessarily the “bad guy” - he is part of a fine balance that was originally established for survival, and his protectiveness (closedness) is beneficial to the whole system as long as the other part in us cannot survive in the open without being damaged. There is also an essential difference between clearly saying “no” to someone (which on the physical level can imply warmth and openness) and withdrawing from the other person behind a “kind” mask (which - as a two-way road - most certainly creates heaviness or tightness in the body).

On the muscular level, the relationship between the judge and the judged can manifest itself in a whole range of possibilities between hypertonic (too hard, too stiff, too dry) and hypotonic (too soft, too resigned, too flabby). The judge can be a soldier, a teacher, a “good” uncle, a “loving” mother, a governess, a priest, and so on; and the other side can react by being submissive, evasive, stubborn, rebellious, cunning, vicious, etc. Both sides are represented in the muscle tone and at the end of the day we are left feeling exhausted and empty. Similar processes happen in the body tissue, the body fluids, and the organs.

When we become aware of this inner relationship between the judge and the judged on the mental, emotional and physical levels, it may start to change. The judged can gradually learn to express its need for warmth and affection and the judge can turn into a nurturer and provider.

It is evident that our inner relationship in its new form is and will be reflected in our outer ones. The more aware we can become of its daily-life patterns, the more effective the change can be, and the more satisfactory will be the contact with our surroundings. The problem is that the body is very conservative and extremely suspicious of novelty. It will continue to live a life of its own, unless we really start to make it “our home” and take charge of it.

Unfortunately, this is only half of the life process. Coming back into our body is an enormously fulfilling task, but it can, if taken as a final goal, also become a dangerous one.

THE BODY –
PROTECTIVE
EXPLOITER

THE BODY –
PROVIDER OF
NURTURE