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CLINICAL CATEGORY



Packages of the heart: the passage of the medium

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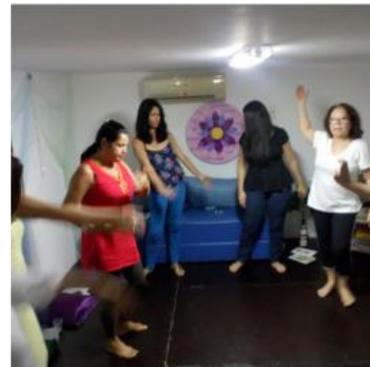
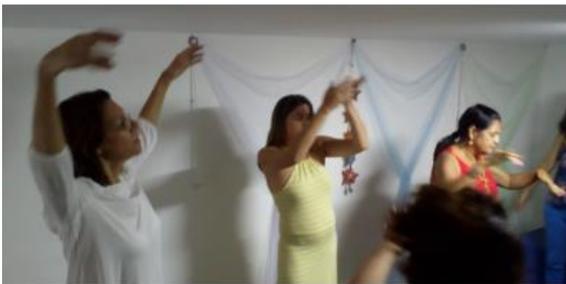
INTERNATIONAL INSTITUTE FOR BIOENERGETIC ANALYSIS

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CLINICAL WORK

Packages of the heart: the passage of the medium

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ABSTRACT

The arrival at 40 is an invitation to look deeply into everything that has been built and lived through the years. It is an odd moment rich in changes, transformations and resignifications. For many women it is a moment of reunion with their real essence, breaking of beliefs and paradigms. In this situation also comes a mixture of emotions and sensations that make up the female soul. The purpose of this article is to bring a differentiated look at the arrival at age 40 for women and how this movement, known as Metanoia or "Middle Passage", influence in various aspects of women's life as family, professional life, "being feminine", Relationships and way of seeing and positioning themselves in the world. Along with this singular look throughout this article it can also be seen how the Bioenergetic Analysis contributes to the strengthening and grounding of the woman in this package of her individual process of reunion with her soul and real essence.

Key word: female, transmutation, change, body connection and force.

Introduction

Life is a pulsating and vibrant energy that in each phase moves in the body and soul experiences of encounters between light and shadow. These experiences and experiences generate feelings, sensations and marks that are registered in the body. When it is possible to take a look at this history fully the vital energy flow of the body flows in a continuous churn. However, when these sensations, feelings and stories are ignored, or not cared for, they generate energetic freezes in the body that paralyze the flow of vital energy, creating blocks that can later become organic and emotional disorders.

As I approached the arrival at the age of 40, a whirlwind of feelings and feelings began to creep into me. Many reflections and questions about my movement, my being in the world and who I really am. I began to observe the friends and people close to me also entering this movement, popularly called the Age of the Wolf. I have seen how much it reaches the 40 years it mobilizes intensely and even a little frightening the women. It is a mixture of things that populate the mind, the heart and the body. For women the entrance to the 40 years is an invitation to a rite of passage for the full maturity. This invitation calls for an inner journey, reflection, a deep dive. In many times this invitation can be more critical and with charges for everything that has been lived through those years and see where you want to go from now on. It is at that moment that the questions about values, choices, attitudes and beliefs arise and whether they are still appropriate for this new journey that begins or is in the moment to seek what really makes sense to live the life well and connected. They are charges, fears, desires, needs that come along with the question, "Who am I?"; What have I done with my life to this day and what have I really experienced? What is my true mission in this life? What are my dreams and desires? What are my talents and my life purpose? What direction do I want for my life from now on? What cycles do I need to close and what do I need to open? What motivates me when I wake up daily?

According to Jung (1973, p.191) entry to 40 is a process of metanoia. A period of transition and resignification of life. Moment of reunion as his real "US" that has been moving away throughout life. There are many external factors that influence this withdrawal from the "I", such as family influences and society charging. In the book *The Middle Passage* author James Hollis (1995, p. 32), talks about the influence of parents on their choices and how the world is seen by children through parents' lenses, the author says: "We have received of parents how we were conditioned to see life and make choices. We are mirrors of our parents. " Within family influence we may also include transgenerational transmissions, which are covenants, inheritances, legacies, repetitive patterns that we carry in our existential backpack. Another factor that should also be considered are the demands and demands of a lifestyle imposed by the media and social groups. They are styles of being and dressing, types of car, places to attend, choices of friends. The search for the need to be accepted and feel part of this group causes many people to stifle their real desires and immerse themselves in the life that society imposes. And when you reach maturity you begin to reflect on whether or not this chosen lifestyle really makes sense.

A rain of questioning begins to invade the mind and in many moments bring consequences to the human body and psyche. Failure to account for the demands of these influencing factors can lead to feelings of frustration, insecurity, fear, failure, and impotence. At that moment there arises a deep sadness and a very strong internal pressure that can cause diseases like depression, Burnout syndrome and the use of medicines like Clonazepam. According to a scholar in medical practice, Dr. Flávia Menezes Goldmann (1974 - present), a physician working in the psychosomatic and geriatric areas of the Hospitals of Trier in Germany and Portuguese in Recife:

"Burnout Syndrome is the result of a life of great pressure. Excess of work and or thought on a theme. I call Fuse Syndrome burned. It can also be a sum of many accumulations of thought and continuous stress. Hence the body can not withstand the substances released in a situation of continuous stress and becomes sick because the mind has fallen ill."

According to Dr. Flávia in her consultations at the psychosomatic clinic, many patients who are middle-aged (38-48 years old) already come in continuous use of Clonazepam, because they claim not to deal with so much pressure. Dr Flavia Menezes Goldmann (1974 - present) states:

"Clonazepam is an anxiolytic drug that decreases anxiety and is not antidepressant and women who are in bubbling moments of transformation upon their arrival at age 40, access their fears, insecurities and fears of this new life that arrives. And since there is no culture at that time to resort to psychological counselling and much of the medical class does not recognize as an emotional symptom, it attempts to focus the patient on the organic side and prescribes benzodiazepine medications that enter the central nervous system and give a less intense sensation of the emotions they are experiencing. Thus, causing a dependency in approximately 14 days of consecutive use. It is a remedy that does not heal, it just calms down. Healing is directly involved in the psychotherapeutic process."

In looking at these influences, we can see that the whole crisis that comes in at the age of 40 is brought about by the pain of this separation (the mirror of parents and society). A clash between the acquired personality and the demands of the environment in which one lives. The author James Hollis (1995) calls this phase the "Passage of the Middle", because for him at that moment happens the rupture between the prolonged adolescence of the first phase in the maturity that is directed towards old age and finitude. The beauty of this transition is the invitation to a rite of passage that leads to a journey of increasing awareness and connection that we weave our life.

This work is an invitation to enter into this universe of the female Metanoia or "Middle Passage" and how the use in Bioenergetic Analysis can contribute in a powerful way in the union of the body, mind and soul as well as promote a rescue of the vital pulse, rooting and vibration for life.

Diagnostic and psychotherapeutic processes

We live in a frenzied time where the weather is very fast and the demand for daily activities are increasingly charging us and sucking. Having a minute of silence in the midst of so many activities may seem like a way to be "relaxed" or "lazy." But, in fact, stops to breathe and to know each other make a total difference in the life of the human being and allows moments of rescue.

When the woman reaches the age of 40, many questions arise in her mind. Fears, uncertainties, desires, dreams. It begins to sprout a desire for self-analysis and a differentiated look for life. Known as the age of Loba, the arrival at 40 brings a movement of resignification of life. From the breaking of patterns that no longer make sense to this movement of maturity. What is this pattern? What influences are these that exert so much force? What building needs to be renovated? Because the arrival at 40 brings so many internal and external changes?

In order to respond more deeply to these questions, it is necessary to understand the whole historical context that was the structural formation of this woman. Its root, its family base and the environment in which it grew. The psychic formation of the being is formed through a set of internal and external influences. Within this context the psychic structures are being constructed according to the unique experience of each one. In the first years of life the child is a mirror of the parents (or of those who perform this function). She sees the world through the eyes of her caretakers. In the book *The Middle Passage* (1995, p.32) author Jamie Hollis says: "Childhood is characterized mainly by the psychic dependence of the ego on the objective world of the parents." Within this vision the first influence we receive comes from the parents, we see the world as they see it, we structure ourselves according to how these parents position themselves in the world. As this child senses his body and realizes that he is different from his parents, he is separating from this dependency and having the opportunity to make his own constructions. However, it is worth emphasizing that this movement of separation happens when the environment in which the child lives allows this separation. But when this does not happen, the child reaches adolescence and in many cases into adulthood still living and seeing the world through the eyes of the parents.

Still within family influences, we can highlight the force that exists in transgenerational transmissions. Heritages, covenants, alliances, legacies, contracts and secrets that perpetuate from generation to generation even though the woman of today has not lived with these ancestors through repetitive patterns. These patterns continue to be repeated until within a family one has a searcher who is ready to close down the repetitive or "tangled" influences described by Bert Hellinger (2001 - pg. 13) who says, "Entanglement means that someone in the family and unconsciously revive the fate of a relative who lived before him." Trachtenberg, A. et al (2013), state that "parents make a transfer to the baby of their childish narcissism, thus making a projection and claiming that their unlive wishes can be fulfilled in their name." Still in the same work (2013 - pg.26) they suggest that "the group

influences the subject and for each conviviality we realize an unconscious alliance where it delimits the point of each one in its particularity". Piera Aulagnier, (in TRACHTENBERG, A, 2013, pg.29) says that:

"The projection of the spoken shadow made before the birth of the baby by his mother. In general, everyone recognizes that the subject is not influenced only by the medium that lives now, but by a generational and narcissistic context up to three generations."

Transgenerationality points out that some current attitudes of the subject with no apparent cause may be related to some fact or event that may have occurred in a past generation and that the same fact and or event may have been accessed at present, thus causing the symptoms claimed by the patient / subject . These influences can, in addition to changing a current dynamics, also bring to the fore myths and secrets that have been kept for generations, revelation causes movement not only external but energetic in the dynamics of women.

In addition to the factors of influence mentioned above, it is also necessary to understand the social and historical context of the woman who over the years has been undergoing great changes. How it has already been seen and how it is positioning itself today in this social context. In this historical journey we can see that the woman has gone through several phases, between moments of valorization and subjugation she has already been loved, idolized, stoned, enslaved, condemned, hidden and released. She was a goddess, a witch, a priestess, a life-generator (the one who had the function of procreating), "Emilias", "Amelia" and "Marias". In this time line we can see that when analyzing the singularity of each epoch the function of the feminine was according to the desire of the society in which it was lived. As the world underwent transformational and changing processes, the role of women was also being re-significated and occupying an important place in society, from being seen only as caretaker of the home (husband, children, home) to also have a position in the business market. And in this movement she can vote, choose her companions and companions, whether to have children or not, to succeed in the professional life and to be able to choose and fulfill their dreams. In the historical way the woman was queen - stoned and forgotten - reborn.

Looking at who I am is also looking at my story, my roots and my background. All this look is part of the construction of the feminine "DNA". They are inheritances, brands and beliefs built over generations and social demands. And in this context the woman is building her I AM.

According to Dr. Flavia Menezes Goldmann (1974-present), "The arrival at age 40 in women is a veritable bubble of emotions that arises when faced with deeper demands of the psyche." All this bubbling generates a certain level of anxiety, because at that moment there is a break with idealized expectations and frustrations.

In these crises of feelings and sensations comes Bioenergetic Analysis to promote a deep look at all these feelings that come along with the new age, offering this woman a deep rescue of the Spirituality of her body. This body that has the coded records of everything that lived and of everything denied. According to Alexander Lowen (1990 - p.42) "The Body is shaped by experience itself." As we internalize the denials and repressions this body is moving away from its Spirituality. We can also find many of these negations in the false beliefs that are passed on to women, one of which is very well described by Alexander Lowen (1990 - p.20). "Being a good girl means suppressing your feelings and always being strong and smart". This sentence makes the woman grow up feeling the burden on her shoulders because she can not express her feelings and is forced to always be strong and attached to everything. As you try to fulfil this sentence your body is becoming frozen and begins to live what life has to offer without surrender, without respect for its limits and without vitality, as if the soul were detached from this body. It is a body without spirituality or imprisoned spirituality. One of the objectives of Bioenergetic Analysis is to enable this body to re-encounter with its vitality through its analysis and body movements. As this body is rediscovering itself with its essence and being able to release its feelings, this spirituality also manifests itself in the body through fluidity of energy. The process of Metanoia is for women a moment of resignification, it is time to recover their rights to feel, to be, to act and to think freely, without fear, without insecurity and above all respecting their limits. No more focused on pleasing or satisfying the other's need, but being free to be content and self-nurturing. In the dance of Bioenergetic movements the woman can rescue her confidence in her body, her strength and vitality. Power through contact with your breath, find your source of life manifestation and also be able to say goodbye to unnecessary weights, to rescue boundaries, to feel your feelings without judgment or modesty and to release nanos and sins.

With this theoretical basis was created by me the Movement Group, Embalos do Coração, which is focused on mature women (from 40 years). The goal of the group is to work with these women on the fears, insecurities, transformations and transmutations that happen to women on arrival at the "Middle Passage" through Bioenergetic Analysis.

Bioenergy analysis and its heart packs

"To be full of life is to breathe deeply, to move freely and to feel with intensity."

Alexander Lowen (1984, p. 21)

Beginning this path of transmutation requires surrender and desire for a new connection of life. The route can be long and often full of obstacles along the way. Pain and fear are a constant when crossing through this desert. And in this walk Bioenergetic Analysis comes to contribute valiantly with its deep analysis of each stage of the process of the metanoia including the body and the feelings in that journey. As Hoffmann and Gudat (1997) tell us:

"Increasingly, we experience our connection to the environment through the head and less and less through spontaneous reactions of the body or feelings. Showing feelings is often difficult for us."

We are a body that laughs, cries, hardens, relaxes, loves, hides, and surrenders. And in the pulsating rhythm of the body various events arise within the woman in her process of Metanoia. The work of Bioenergetics helps to give real space for the spontaneity of the body, harmonious movements for life and healthy expression of feelings. Breathing is the starting point. A body that does not breathe hinders the spontaneous expression of feelings and their ability to experience life. Bioenergetic Analysis enables a conscious contact of our locks, and releases and surpasses them. Bringing to this woman in this new journey a state of harmony and tranquillity with herself, thus being able to reconnect and integrate into herself all that is necessary for this passage of the new life.

Life is a pulsating energy that circulates in movements. This energy circulates within the system and can be from the inside out as well as from the outside in. Feeding our body and our mind of feelings and sensations that are absorbed daily. According to Alexander Lowen (1984 pg. 21) our body carries all our memories, everything that has been lived, felt and imagined. This body also has its spirituality that acts in connection with its inner strength. The process of metanoia is an invitation to also rescue and feel that inner strength that is far greater than the rational human consciousness.

Clinical experience: movement group

- Juliana * - 40 years old
- Telma * - 55 years
- Cléo * - 48 years old
- Amanda * - 44 years old
- Karen * - 42 years old
- Fernanda * 58 years old

Complaint:

- Sadness
- Fear
- Insecurity
- Charges
- Tiredness
- Depression
- High level of anxiety
- Desire for change
- Desire to know yourself better

- Desire for the release of tangles

Body-in-motion work "Embalos do Coração" brings music and bio-energy movements as one of the main resources used in its activities. With meetings biweekly and lasting 2:30 each meeting.

In a contribution to this movement that unites the vital energy of the glass and the pulsation of the soul, we suggest the composer Renato Russo (1960-96) with the song "Almost without wanting" (album Two - 1986). The lyrics of this song is a perfect combination of the process of Metanoia in women, in each part of the music we can see an invitation to immerse in the body through the movements proposed by the exercises of Bioenergetic Analysis. Here are commented excerpts from the song:

"I've been distracted, impatient and indecisive, I'm still confused, but now it's different ..."

At the beginning of the process this is how the woman often finds herself. Scrambled with his worries and questionings thus causing an inner impatience and distraction with what he had so much attention to before. Undecided whether these concerns and questions are real or are part of an imaginary moment. In that first instant the body is not yet connected with its vibration and vitality. It is as if he (the body) was without his real base and without contact with his primary force of life which is the breath. Here the proposal is to inspire life and expire fear.

Suggestion of movements of Bioenergetics: Exercises to deepen breathing and grounding.

"How many chances I wasted when what I wanted most was to prove to everyone that I did not have to prove anything to anyone"

At that moment is when we look at the life of mirror that we have lived since our childhood. It is when we look at our journey and see how much of our construction was based on the desires and dreams of our parents, meet the desires and expectations of friends and companions, society. And we perceive the game of illusion that we live in the search for the approval of the other's permission (begins in childhood and lasts until the phase of Metanoia). When we realize that none of this is necessary to feel part of the world, the body seeks its place without needing the determination and indication of anyone. He (the body) awakens to go in search of his connection. To be able to say yes and no and express feelings and sensations through body movements.

Suggestion of Movements of Bioenergetics: to work the expressions, limits, yes and no with the pelvis, to bounce on the mattress.

"I made myself into a thousand pieces to get you together ..."

In this section we can see how many women are fragmented to deal with an external charge from which they feel the need to give an account and prove that they can do more and more. And so his pieces are spreading and the body disconnected, living apart (soul, emotion and reason), seeking in the other the responsibility of connecting again. Seek the vitality of the body through breathing, vibration and grounding.

Suggestion of Bioenergetic Movements: work with the pelvis, bounce on the mattress, grounding, breathing and connect to earth.

"... As a fallen angel I made it a point to forget that lying to oneself is always the worst lie ..."

In this clutter of encounters and disagreements, many women come to believe that living in the shadow of the other is living their life. And we embody the truth of the other as our truth. And the false truths are being built. It is a frozen, lifeless, paralyzed body that walks on the feet of others. Releasing weights and false beliefs. To be able to rescue its strength and its root.

Suggestion of Movements of Bioenergetics: Grounding, take off the mask, work the weights with the shoulders, legs and hands.

"... but I'm not such a child anymore, to the point of knowing everything, I do not worry anymore if I do not know why, sometimes what I see almost nobody sees ..."

This is when idealized constructions begin to fall and the process of Metanoia begins. It can be seen how over the years our inner child has led the way. Finding herself to be a great heroine, the "wonder woman", who must know that everything does. And here she realizes she's just a woman with her certainties and uncertainties. The body in this movement leaves the infantile delusion of the obligation to know everything and begins there the respect for its own limits and incarnates the adult age with all that it has to offer.

Suggestion of Movements of Bioenergetics: Grounding, stretching with the roller, bioenergetic plow, sky and earth.

"... they told me that you were crying and that's when I realized how much I love you ... It is the initial start to the path of self-care, self-responsibility, self-acceptance. When you realize your real feelings. That this body has life and begins to pulsate and all its feelings hatch like a volcano of eruption and comes the cry of the cure. The cry that initiates the process of transmutation. As Alexander Lowen (1997-p.46 / 47) says in his book Joy, "Crying is the acceptance of reality both present and past." And he continues: "Crying is the capacity to feel compassion ..."

Suggestion of Movements of Bioenergetics: Grounding, breathing exercises, reception and care.

When dancing with the music described above we can see that in each commented stanza there are exercises of Bioenergetic Analysis that fit this rhythm and can give women more space to their spontaneity of the body and free expression of feelings in this process of Metanoia. Continuing practice is essential if this process is to be real and bring this woman the answer to her main question: "Who am I?"

Some of the exercises can be found in the books of Alexander Lowen (1910-2008) and others, extracted from the book Bioenergetics - Releasing the vital energy (1997) of Richard Hoffmann and Ulrich Gudat. And in the measure of each encounter and according to the devolutiva of the group the movements can be readjusted and or added.

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