

Introduction to the Biodynamic Heart

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The Four Intentions

The first intention of this book is to save lives. Following the publication of my last book, *The Biodynamics of the Immune System*, I was interviewed many times, and always asked the same question. Why did I write this book? My answer was very simple and surprised some of the interviewers when I said, “to save lives.”

I know my book, *The Biodynamics of the Immune System*, very well from all those interviews, like a parent getting to know a newborn baby. It inspired this book, *The Biodynamic Heart*. However, I discovered the need to continue the journey of saving my life. While intending to save lives is altruistic, and certainly the intention is to see our world with more compassion, the other realization is that writing this book is also about saving my life. The reader will see starting with chapter one, how I narrowly escaped death and the work I have subsequently put in to save my own life by every means possible. I have received a lot of love and support especially from all the infants and children I worked with. It is by saving my own life that I can share my learning that can save other lives.

My second intention is to teach practitioners and all health care providers hands that Biodynamic Cardiovascular Therapy (BCVT) is a ministry of laying-on-of-hands. It is a ministry of using my hands to bless every client. The hands of manual therapists offer a blessing with every contact made with a client. The terminology used in biodynamic practice lends itself to mysticism and direct experience of the sacred regardless of religious affiliation. We can no longer avoid this reality as many clients cannot make the changes necessary to relieve their metabolic syndrome and thus biodynamic work becomes palliative care in which we make our offering and our blessing for its potential to assist the client in waking their instinct for self-transcendence. As palliative care we help the client bear their sorrow and joy. This is the work of compassion and the essence of this book. The felt sense of sorrow is warmth and coziness. It is the music of the heart. It exists on a continuum with joy, the felt sense of brightness and clarity. It is with contemplative practice that sorrow, and joy become a single continuum. They are inseparable as the different movements in a piano concerto. And we have our favorite tunes. They are inseparable because neither state is superior or inferior to the other. In its essence of infinite equality, the present moment of awareness, awakened by contemplative practice,

provides this insight of beauty that is always there, waiting to be recognized, and remembered as the pre-existing condition of life and death.

This is a book about multi faith spirituality rather than furthering concepts about God, male or female, who lives in the natural world or heaven, and whose depictions are based on the need of different cultures and the fashion of the times. The premise of this book is that everyone can experience their very subtle nature and essence of spirituality as clear light, color, and form without fear. These are the doorways that contemplative practice provide to experience essence and spirit. Such metaphors are still conceptual and deep practice that is contemplative allows the disappearance of concept, leaving the felt sense of sorrow and joy. Contemplative practice is about turning inward and learning to love one’s self by feeding oneself internally as the basis for being a compassionate, social human being. Thus, the second intention of this book is to view biodynamic practice as a spiritual practice.

My third intention is to help the reader form a contemplative relationship with their thoughts, emotions, concepts, and life views. To recognize, reframe, release and relax mental and emotional afflictions are the skills necessary for spiritual resilience. Contemplative practice invokes each individuals spiritual formation and leads to spiritual maturation. Gradually spiritual maturation fulfills itself as direct knowing of the sacred without an interpreter. This book provides a framework for a multifaith direct knowing of the sacred. Contemplative practice is the key to self-transcendence of self and other.

The purpose of contemplative practices is to be able to first recognize challenging, or disruptive internal states of mind associated with thoughts, emotions, concepts, and views. Such recognition comes through mindfulness and awareness practices. The second intention is upon recognition there is an immediate reframing or empathetic response to one’s own internal state. Finally, the third aspect is to simply relax into such freedom that contemplative practice gives by the enhancement of non-referential awareness and non-attachment to internal states. Overtime this type of contemplative practice develops spiritual resilience and allows thoughts, emotions, and concepts to reside in the heart, as they are transmuted into loving kindness and compassion. This is called heart mind. In this way contemplative practice is food for our heart.

The fourth intention is to feel the physical and spiritual nature of the human heart to be one thing. The heartbeat and the stillpoint and back of the heart are the home to our spiritual essence. The overall intention of this book is to help the reader find their heart. The heart is discussed in numerous ways from the physical to the spiritual. My last book, the *Biodynamics of the Immune System*, detailed the progressive degradation of the human immune system over the past several decades. This degradation of the immune system is mediated internally by the cardiovascular system and externally by processed food. It is estimated now that 93% of Americans have metabolically unhealthy hearts. To find one's heart is a long and winding road. This is because it involves so many factors on the spectrum of the physical to the spiritual. This book is a telling of a part of my own story on how I found my heart to save my life. There is a progressive degradation of the cardiovascular system in our culture. The United States is one of the worst countries in the world for maternal mortality and infant mortality. This is both a morally distressing situation, and it is also a civilization of issue that stresses the heart for everyone involved. Consequently, the metabolism of the cardiovascular system is explored in conjunction with its spiritual component that all spiritual traditions delegate to the human heart.

Overview

This book describes the categories of conceptual and spiritual knowing that support the professional practice of BCVT. BCVT is a contemplative manual therapeutic art form in which the priority is kindness and sublime gentleness radiating from the heart of the practitioner as light. BCVT is initiated by the application of Biodynamic Craniosacral Therapy to the cardiovascular system. I describe the necessity of integrating skills derived from Eastern and Western cosmologies and human embryology more in the sense of these skills being associated with a healing ritual in which for example the Holy Spirit can be invoked in any session. BCVT is an emergent knowing rather than an eclectic or mixed-bag therapeutic approach for the contemporary client. One of its foundations began with A. T. Still, D.O. when he said in the 1800s "The Rule of the Artery is Supreme." The core foundations of BCVT derive from all ancient animistic and shamanistic medical traditions. And as a ministry of laying-on-of-hands, BCVT is derived from all spiritual traditions involving hands on healing called "spiritist passe" (Carneiro et al 2016. 2017).

This book elaborates a comprehensive set of perceptual and palpation competencies for the contemporary practitioner and client for integrating mind-body-spirit. Spirit was removed from Western medicine during the Renaissance, and it is up to biodynamic practitioners and many others to allow the spirit to manifest its unerring potency in the therapeutic process. The palpation skills are derived from a variety of sources including osteopathy and its derivatives, traditional cultural methods as just mentioned, and especially spontaneous knowing from contemplative practice. This book clarifies the core principles and scope of clinical practice for the international community of biodynamic practitioners, and especially Biodynamic Cardiovascular Therapy Practitioners who are interested in the spiritual domain of meaning making around pain and suffering in the contemporary world that faces significant civilizational issues.

BCVT is a contemplative art form that explores a range of subtle motions, stillness, forms, and colors which are expressed within and around the body. They are visualized by the practitioner as a spiritual aptitude alongside the perception of stillness and PR (PR). The exploration of these biodynamic spiritual aptitudes are associated with optimizing metabolic function. This book explores the Indo-Tibetan system of wisdom colors from which the elements of space, wind, fire, water, and earth emerge in the evolution of universes big and small. BCVT further differentiates the use of yogic mudras, Classical Chinese Medicine meridians, and the Sino-Tibetan system of elements. BCVT creates bridges to ancient systems of healing that recognize the innate unity of mind-body-spirit in all sentient beings. Consequently, BCVT practitioners are expected to cultivate a personal contemplative practice that supports their spiritual maturation and leads to a direct experience of the sacred. There is a need for an inner practice(s) to develop emotional resilience and an outer practice(s) that connects us to the natural world as both sentient and medicinal. I introduce biodynamic healing practices that apply to both the client and the practitioner's spiritual formation without dogma. This traditional medical capacity predates all formal Eastern and Western medical practices. BCVT is animistic-shamanistic, mystical, and practical without romanticizing traditional ways of knowing and healing or politicizing its origins. No one has the right to claim dominion over such healing practices.

The emphasis in BCVT is for the practitioner to hold her/himself and the client as an interconnected whole extending to the horizon in order to harmonize the forces of Health in the

natural world with the inner forces of Health that organize the subtle body with the metabolism of structure and function. Health is discussed in detail. The inner and outer organization of Health is uniformly scaled across the universe as colors, their associated elements, and states of mental clarity. The practitioner synchronizes her/his attention with the immutable Health that is pre-existing inside and outside the human body as a single continuum ultimately free of a perceptual reference point. It can be called non-referential awareness or God and numerous other metaphors because of a multi-faith orientation in BCVT. The immutable Health in the context of a biodynamic session is the potency of PR, a deep wisdom expression of the wind and fire elements that drive all life expressions and the instincts discussed thoroughly in this book. All BCVT perceptual processes and life experiences are perceived from within a person's heart and soma as a sacred center extending to the edge of the universe. All origins are located in the heart inside the heart of every sentient being. It is within this universal context of manifestation arising from subtle perception of the heart-mind of love that change process constantly takes place. This includes death and dying since our body is constantly igniting its death at the cellular level. The inability to accept natural and constant change leads to disease.

BCVT palpation skills are discussed in the context of the term synchronization. Anne Wales, D.O. said in 1953, "The first step in the management of this (biodynamic) fluid action is to establish a contact without disturbing its activity. This may be compared to the problem of a rider who desires to mount a horse in motion (p. 35-36)." This means that the practitioner is constantly synchronizing with the activity of PR in him/herself and the client. BCVT is an essential inquiry into an embodied interconnected harmony with all things that are constantly changing. This will be referred to as the *cycle of attunement*. The cycle of attunement is the first step in synchronizing with the universe with care and mindfulness of where one's attention is located and how to automatically shift attention to the subtle and sublime nature of PR and the stillness. This requires skill at recognizing the three spiritual aptitudes of PR, stillness, and visualization of the sacred.

BCVT uses perceptual explorations to explore the Health based on a core set of spiritual principles set forth in the chapters of this book. The lineage holders of Osteopathy in the Cranial Field were Christian mystics. As mentioned, BCVT is a multi-faith approach for the contemporary client who is suffering. Furthermore, BCVT is an experientially based contemplative practice in which each

practitioner is empowered to apply these principles in accordance with her/his own spiritual formation and level of spiritual maturation. BCVT includes interoceptive awareness as a critical embodied practice for the development of body knowing, body as an intelligence that speaks to us and reveals its needs from the inside. As such, the principles contained herein are available for exploration and evolution in each practitioner to realize a reliable sovereignty over one's body and mind while acknowledging the human heart as the center of the universe. This is what is offered to the client as a blessing from the hands and heart of the practitioner.

References

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