

# Biodynamic Contemplative Science

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## Introduction

Biodynamic therapy in all of its forms is based on contemplative science. There are many forms of contemplative practice such as yoga and meditation, and I will outline those that I teach in the practice of Biodynamic Cardiovascular Therapy. But first a definition: contemplative practices require that we turn inward and move away from the center of culture. We meet our mind, our thoughts and emotions face-to-face. We develop the skill of looking directly at our fears and lack of awareness with various meditation practices. We gradually develop non-reactive clear seeing with contemplative practice. We can make a course correction from obsessive thoughts and emotions into greater resting in to open awareness. The biodynamic metaphor for such awareness and relaxation is the dynamic stillness.

We learn to use *contemplations* such as: “all healing is self-healing” or “we must learn 100% empathy for all sentient beings.” We allow such contemplations to replace our usual obsessional thinking and elaborate concepts that have no real existence. This is similar to Koan practice in Zen Buddhism. Koans are used to help students get beyond conditioned thinking and explore heightened states of awareness and understanding. When we turn inward, we also meet our sensory body, our physical aches and pains. We learn to make peace with our body and thus the body-mind connection.

We use such contemplations to ignite and kindle the instinct for self-transcendence and self-healing. This is the beauty of biodynamic practice. It is one continuous contemplation of the sacred by cultivating the three biodynamic spiritual aptitudes discussed below. Our work is sacred and requires ongoing spiritual formation and contemplative practices that allow spiritual maturation. One size does not fit All. Each of us has our own style of suffering and our own style of expressing joy.

I teach the following perceptual and palpation principles as a contemplative science:

1. Our hands are completely afferent. The potency of Primary Respiration is associated with the fire element in the major systems of Eastern medicine. As such, the potency will either lift or push our fingers and hands off of the client. The potency is associated with both the Qi and Primary Respiration. The osteopaths call this the Health and consequently their founder said: “find the Health, anyone can find disease.” It is our life force and our vitality.

2. Our hands will be in a shape to periodically sense the rhythmic pattern of embryonic suction fields. Basically, the hands extend and form a cup, so that the palm does not touch the skin during the expansion phase of Primary Respiration. During the gathering phase of Primary Respiration, the hands begin flexion and tend to flatten, and the palms may actually contact the skin.

3. The location of Heart Meridian 8 and Pericardium 8 in the palm of the hand must be known. This is a precise alignment regarding the palms of the hands, especially when both hands are stacked on top of each other close to the clients skin. It is through the palm of the hand and these two acupuncture points that Primary Respiration expresses itself as a beam of light in order to bless the client or anyone else for that matter. Skin to skin contact is not necessary to offer such a blessing at any time to anyone.

4. The most important movement of the vascular tree is embryonic torsion. Fluids and especially the blood move in a spiral pattern and consequently the fluid channels and vascular structures will torsion throughout the body. This is the rhythm of life, and the aorta is the primary fulcrum for growth and development in the embryo and throughout life. The aorta is continuous with the central channel of the subtle body in Ayurvedic and Tibetan Medicine.

5. When we synchronize with Primary Respiration heart-to-heart, no matter where our hands are located on the clients body, we can ignite the Health of Primary Respiration through the torsional movement at any level of the vascular tree – trunk (aorta), roots (pelvic floor), branches (extremities), leaves (capillaries) and top (the cranium).

6. Belly breathing is a critical factor in sensing and knowing the potency of Primary Respiration. Therapeutically when we sense the clients breathing, especially in the abdominal area, the inhalation cycle can be either tonifying or focused in the abdomen. In addition, during the inhalation cycle, the pelvic floor lifts superiorly and one can imagine inhaling and exhaling through the perineum to balance the respiratory and pelvic diaphragms and their related autonomic and vascular elements. This has a strong impact on the subtle body known as the Hara in the abdomen.

7. Regarding visualization, there are two styles. One is associated with the Indo-Tibetan and the other with the Sino-Tibetan systems of the five elements. The Indo-Tibetan system uses the five rainbow colors as a visualization-meditation practice to visualize the heart and the chambers of

the heart. Visualizations with colors involve seeing glowing, shimmering, and radiating. Then beams of light of light are visualized. Clouds of colored mist coming from the various organs rise superiorly are particular to the Sino-Tibetan system.

8. The intention with visualization is to be able to create an image of one's own heart, and it's compassionate center infused with wisdom. Images of a ball, a disk or a mandala are sometimes seen and even the anatomical heart. It starts with one's own physical heart and being able to see it as a multicolored form. Colors come alive and move with the wisdom wind of Primary Respiration. The starting point I teach for generating an image of one's compassionate heart is to remember the first ignition of compassion in life with family, friends, death, birth, illness, animals and nature. And some of us remember our conception and pregnancy which is perhaps the greatest act of compassion ever.

9. The idea is that anatomy is to physiology as the instincts are to metabolism. This means that the instincts for self-transcendence and self-healing are linked to the body's metabolism and can be positively affected by *seeing* visualizations, *synchronizing* with Primary Respiration and *recognizing* of the dynamic stillness. These are the three spiritual aptitudes and the basis of spiritual formation in biodynamic practice.