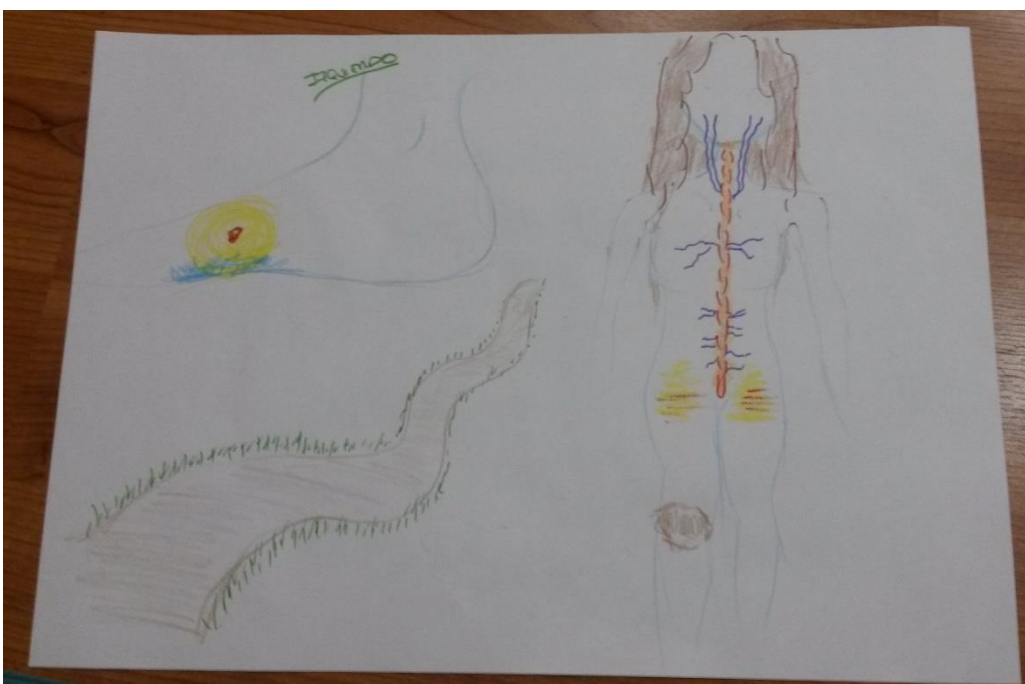




THE BODY AS PATH AND AS VEHICLE

Personal Evolution through Bio-Psychocorporal Development

by Dr. Shamsuddin Barber



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1. PSYCHOCORPORAL BIOLOGY: A NEW APPROACH FOR PERSONAL DEVELOPMENT

1.1. Introduction

The brain as an organ and the mind as its expression, influence physical and behaviour somatizations, which, on the other hand, we only half-believe on many occasions.

Generally, we tend to think that our aches or illnesses are merely the result of a malfunction of our organs or systems or our anatomy and bad luck.

However, nowadays, numerous studies have clearly demonstrated that our body is strongly influenced by our mind and psychology.

In the field of BIOPSYCHOCORPORAL Evolution, we understand that our way of thinking and feeling (our psychology), significantly influences the shape and functioning of our body.

Therefore, many affections have an emotional and psychological root or origin. This is why people are now seeking techniques to relax, to release tension in the body, to meditate, to get rid of burdens, etc., and endeavor to comprehend the emotional and psychological influences on their conditions.

Undoubtedly, science has contributed to the advancement and technological, medical, and cultural development of humanity. However, for centuries, we have underestimated the value of these psychological manifestations in our body. But nowadays, we are beginning to understand more clearly the importance of all possible dimensions of existence and the human condition in our health and well-being.

Furthermore, therapeutic approaches or disciplines referred to as "holistic" (some of them quite ancient), as well as many spiritual traditions or religions, have been offering for centuries a perspective on personal development and health that includes psychological, emotional, and spiritual aspects as influential factors in the well-being of our body and our overall health.

Therefore, the new approach to understanding personal and therapeutic work with individuals considers that, apart from the genetic memory, we have a "psychocorporal memory" and a "soul memory"; that is, a psychocorporal intelligence and a moral or spiritual intelligence. Our body holds memories in ways that we have not yet been able to scientifically decipher, but these become evident when we engage in specific workout or exercises and practices, or,

which, are revealed as linked to certain states caused by different affections.



1.2. And what are these memories?

The body has its reasons, the mind its neuroses, and the soul its wisdom

We know that DNA is the biological molecule that conveys genetic information from parents to children: we inherit eye color, nose type, propensity for obesity, height, skin color, race, etc., and even psychological traits. So, DNA constitutes our reservoir of genetic memory.

Our body is largely as it is because we inherit this genetic information, but, indeed, there are other factors that will determine how our body will be and how it will function. Let's say that genetics is the foundation upon which other factors will also influence in shaping and molding what we will become. In fact, today, we talk about Epigenetics, which is the study of those environmental or biographical, physical, and vital factors that, on a specific genetic basis, influence the expression of our genes. Moreover, spiritual approaches point that even our genetic heritage is also conditioned by "forces and factors" from a superior order, not understandable by the current science.

1.3. Factors shaping body memory and thus influencing body and psychocorporal biology

Can be classified into five groups:

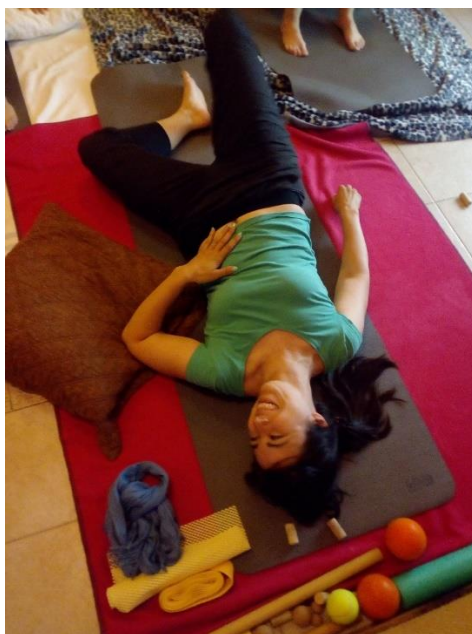
- a) Genetic factors: body and physiological characteristics, psychological character, innate aptitudes and abilities, medical and psychological tendencies, etc.
- b) Perinatal biographical factors: stages of conception, gestation, childbirth, and postpartum. The way we are conceived, the period of gestation in the mother's

womb, the type of childbirth, and how our birth and early stages of extrauterine life were, all can influence our psychological characteristics.

c) Postnatal biographical factors: childhood, adolescence, adulthood, and old age. Events that occurred in our conscious or unconscious childhood, as well as everything experienced throughout our life, influence the formation of our personality: traumas, burdens, stress, events, successes and failures, and so on.

d) Environmental factors: nutrition, environmental quality, health, well-being, physical environment, lifestyle, etc.

e) Transpersonal factors (beyond the individual). Metascientific and spiritual aspects: essence, destiny, life mission, intrusions, spiritual sensitivity, religiosity, and so on.



1.4. Adapting to Life

The body's memory is what it has to "conceal" or "carry," primarily from our biography but also from the memory of our soul; "what we are made of clay and what we are made of God", as the popular Spanish surgeon and communicator Mario Alonso Puig would say.

So, each of us has generated a body and psychocorporal system of adaptation and of biological, psychological, and spiritual survival; in reality, a psychological defense system against the physical, familial, social, and environmental surroundings in which we have developed.

Each person is the result of a set of factors that condition our body and psychocorporal biology, that is, our body shape and its functioning.

Our afflictions, pains, illnesses, health problems, personality, etc., in many cases, all this may have an origin, partially or entirely, in factors beyond genetics, anatomy, physiology, medicine, or randomness.

This adaptation to living, in most cases, involves:

- The anatomical and physiological closure and blockage of parts, areas, and zones of our body: muscle contractions, stiffness, immobility or reduced mobility, tightness, poor drainage, impaired blood circulation, temperature changes, and other somatic manifestations. Generally, these processes are associated with symptoms or signals referred to as "energy blockages" in holistic disciplines. All of these phenomena can result in postures, positions, morphological or anatomical misalignments, as well as pain or discomfort.

- The inhibition of necessary responses to prevent these blockages. The ignorance of all this prevents us from knowing what we can do to change our situation.

- The disconnection of psycho-neuro-sensory information circuits. The internal and external sensory disconnection from our body and the misinterpretation or incomplete reading of uncomfortable symptoms or pains by interpreting them based on our limited knowledge. This can lead to unease, anxiety, uncertainty, and fear, which, in turn, can feed the causes of ailments, like a vicious circle.

- The predisposition or tendency to more likely suffer from pathologies or accidents or their secondary effects. Based on certain anatomical, postural, functional, and emotional imbalances, some pathologies, conditions, or accidents may be more likely to occur or to be manifested more

severely or uncomfortably. Additionally, the consequences of these processes can also be more noticeable and lasting.

- Asymmetrical and sometimes dysfunctional or pathological posture and non-harmonious biomechanics. All this explained further above, undoubtedly influences or causes our body to be non-harmonious and asymmetrical, sometimes even dysfunctional, resulting in discomfort here and there.



1.5. Emotions, Muscles, and the "Psychobody"

In every human face reflects their history, their hatred and their love; their inner being is revealed in the light. However, not everyone can read it, nor can everyone understand it.
F.M. VON BONDENSTEDT
 (German poet and prose writer, 1818-1892)"

We use our muscles for emotional expression. Therefore, depending on our emotional state and psychology, we show one face or another, and people can notice our state only looking at us. Muscles shape our facial expression by contracting in different ways. This also happens in the rest of our body.



What we do automatically is contract (shorten) or inhibit muscle groups so that we don't display what we really would need. In doing so, we avoid bringing from our body memory, painful memories, traumas, things that make us feel ashamed, fearful, or stressed, and so on.

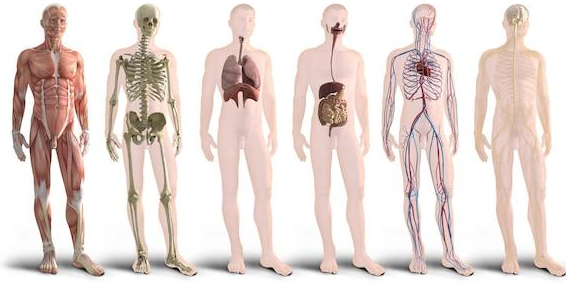
...Musculature: the system governed by nerves...

Therefore, all these muscle contractions are produced by emotional defensive mechanisms, whether in response to traumatic situations or information that is emotionally overwhelming at the moment. They can also occur after accidents, where, to protect ourselves from pain, we maintain a permanent posture and contraction in the involved muscle systems. This process follows the concept of the "chain of muscular systems" as postulated by F. Mézières.



Furthermore, as a consequence of all this, we often block our breathing to maintain this defensive structure. The muscle systems that we unconsciously contract to preserve our defenses, habits, and way of being can "harden" our torso, and our breathing may not be as fluid and natural as it could be. Many times, we may think we breathe properly because we perform specific exercises or practices that focus on breathing, but in reality, we may follow a pattern of which we are not aware.

As a result, "deep and structural tensions" arise, which are chronic, meaning they persist over time, possibly throughout our entire lives. These tensions develop and solidify as we grow and tend to worsen as we age if we haven't taken any measures to counteract them. In essence, all of this constitutes our "PSYCHOBODY".



1.6. Improving breathing to improve well-being

The thorax, chest, shoulders, back and diaphragm are made up and supported by muscles. We move our thorax more or less, or in one way or another (our lungs are inside) depending on how these muscles are. If they are permanently contracted by our stress or our psychism, our breathing will not be as natural as it could be, with all the consequences it may imply; It is like being “corsetted in our psychobody.”



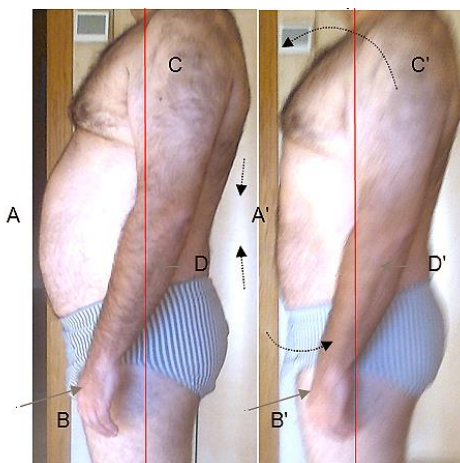
But we cannot realize all this by ourselves, we do not become aware until we do a work against that game of muscular contractions that condition our breathing. And all this happens in our body, in our physical being, with a defensive purpose, and why? How? Well, it is so in order to preserve at an unconscious level the form and functioning of the muscular chains involved, and thus, continue to avoid the emergence of stress, fatigue, trauma, pain or anything that is going to cause us emotional discomfort mainly.

Even, with the best of intentions, we think that if we play sports or practice certain disciplines of stretching, relaxation or psycho-corporal expression, we are changing something; But the truth is that on many occasions, we further strengthen our “psycho-corporal armor” and accentuate adverse effects.

...the lack of communication with many parts and systems of the body, makes us function like a rigid robot...both physically and attitudinally...

The fact that a person learns to communicate in a different way with the different parts of his or her body and understands the origin of his or her body and biopsychocorporal discomforts, brings to consciousness a lot of knowledge that does not come from the intellect, “it comes from somewhere else...” It comes from body memory, and from soul memory. It is when we release those memories, old entrenched pains and various discomforts, when we recover flexibility, fluidity and axis, and we feel different, capable of moving, being and feeling differently. Breathing differently makes us see life differently. Changing our breathing and our posture and our psychobody makes us face life in a different way.

...Re-know oneself, re-think oneself, re-do oneself, re-interpret oneself and re-name oneself after “confronting” those challenging aspects of our being that “hold us back”...



2.- THE METHOD IN PSYCHOCOPORAL BIOLOGY: THE EUTROPIC APPROACH

2.1. Eutropy

With the word EUTROPY we encompass a working method that is a good path to evolve, that is why we say as a motto: ... **the body as a path and as a vehicle...**

Eutropy is a Greek term that means “*true movement, good movement, good path...*”. Thus, by listening to the body, caring for it, communicating with it, taking care of it, etc., we reach a deeper, truer and real self-knowledge, because our body does not lie to us.

The body is the most sacred manifestation of our existence on earth. It is the house of the soul and that is why in all spiritual traditions (from the most archaic to the latest revelation), there have been, and still are, rules and recommendations to take care of yourself physically and energetically, or techniques for through the body, achieving certain spiritual or healing states.



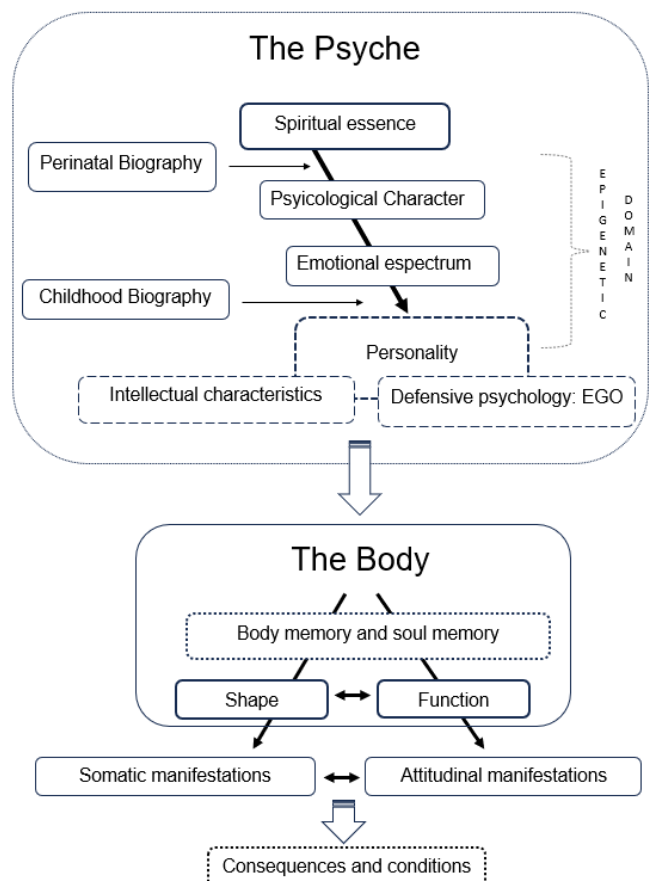
2.2. New cartography of the psyche

But to grasp the essence of the biopsychocorporal or eutropic method, it is convenient to talk about another important concept: the PSYCHE. We understand in this paradigm that the psyche is the set of psychological characteristics of an individual made up of the spiritual essence, the perinatal biography, the postnatal childhood biography, the psychological character, the emotional spectrum, the intellectual faculties and multiple intelligences, the psychological characteristics defensive and attitudinal and personality in a broad sense. It is not only about the brain and the mind, but about all the dimensions of the human being's existence that influence

our way of being, staying and who we are. It is therefore a *new cartography of the psyche*, of the human psyche (as defined by psychiatrist Stanislav Grof). A map with many paths and routes that converge towards the same destination: the person.



We use drawing or graphic expression after each session as an efficient tool to initiate the integration of emerging results.



2.3. Areas on which we can work

2.3.1. BIOPSYCHOCORPORAL DEVELOPMENT

- More than 100 body and psychobody exercises with three areas of development: *Workout-Onset*, *Breakthrough* and *BodyMindfulness*.

- Workout methodology with *eu-stretching of muscular chains and postures* based on mezierist, antigymnatic and diaphreistic systems.

- Identification of the *relationship between psyche and body*. Understanding one's own body and psychobody:

- Release of emotions, stress, traumas, hidden pains, old and new, to feel oneself different under stimuli, factors and problems that normally cause you a lot of discomfort. All of this can change one's relationship with the body and, therefore, the way one approaches life and the types of somatizations.
- Understanding of the form and structure of blockages and conditions materialized in the body. Understand it in order to improve bodily well-being or help in medical treatment processes.
- Being able to solve or help greatly to improve physical and Psychic-physical problems and conditions where other techniques and methods do not reach.
- Improve Psychic-physical posture, which is talked about so little in most body approaches.
- Understand the configuration of your defensive body "armor," how biased breathing, posture, psychological character, personality, your behavior, your defenses and many things about yourself are related, forming an "ego" that conditions your lifetime.



2.3.2. DISCOVERING AND UNDERSTANDING THE PSYCHOLOGICAL CHARACTER

On one hand, to comprehend how your body is and functions, we need to understand how your psychological character influences it and how it manifests

psychocorporally through it. Therefore, it is crucial to grasp how it affects your conditions and contributes to certain uncomfortable tendencies.

Moreover, on the other hand, delving into the understanding of your psychological character and the psychological and spiritual roots of personalities will provide you with an expanded awareness of yourself and the surrounding world. This will equip you with tools for understanding self-relation problems and interpersonal dynamics with others, offering insights into possible avenues for resolving or adapting to issues with parents, children, partners, friends, work environments, etc., ultimately reducing stress.

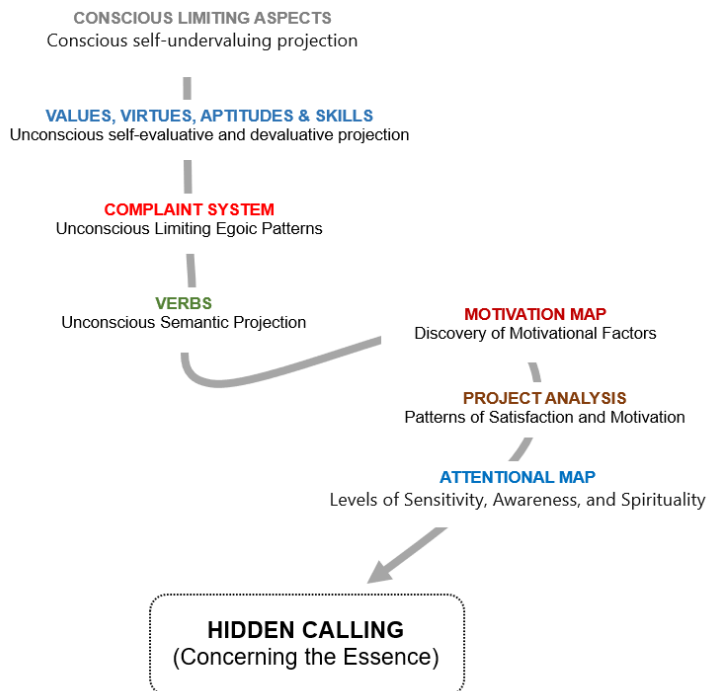
We work based on human characterology from various perspectives, such as *Sufi enneagram*, *personality analysis by C. Naranjo and J. Albert*, among others. This includes *theoretical and experiential* study with chronological Sufi psychology exercises to address different components that structure the psychological and existential ego: complaint, forgiveness, projected-reflected image, and reality and illusion.



2.3.3. REVELATION OF THE HIDDEN VOCATION

Self-prospection exercises based on coaching and NLP techniques correlated with the results of psychological and psychocorporal exercises. The purpose is to unveil and understand your motivations, gifts, talents, and emotional tendencies concerning your life situation and potentialities for possible personal and vital changes in any area. Often, these changes are parallel to psychocorporal evolution.





2.3.4. EXPANSION OF CONSCIOUSNESS

Expanded states of consciousness are primarily addressed through activated breathing, adopting a format close to the Holotropic Breathwork of psychiatrist Stanislav Grof. This is done under the guidance, entrustment, and request for protection from Sufi masters, Allah willing. The outcome of working with this consciousness-expanding methodology integrates with other areas, resulting in a more conscious, liberating, and structuring *body-mind-emotions-ego-soul* experience.



2.4. The framework

There are two modalities of participation: group sessions and individual sessions:

a) In a group. Group engagement is an undisputed tool today, providing a revealing context that is both supportive and reparative. The interaction among

participants and the exchange of experiences create a "family" of personal development that contributes significantly to knowledge. Participants act as mirrors for each other, offering help and support.

Short sessions or longer in-person workshops are conducted, applying various techniques and methods of working with the body.



Regular participation in a group facilitates and accelerates results. Additionally, it is always more practical from a technical and economic perspective.

b) In individual sessions. This option is recommended to complement the results of group engagement occasionally or frequently, depending on the needs or possibilities of each participant. Individual sessions can be:

b.1) *Online*: Useful for guiding processes, consultancy, and assistance in exercises that do not require bodily movement.

b.2) *In-person*: Useful for biopsychocorporal exercises to reinforce results from group work or address specific needs of each individual.



The recommended approach to begin is participation in a consistent group with some individual sessions. Subsequently, based on the needs of each participant, an individualized action plan can be designed.

The sessions and workshops involve physical exercises, psychocorporal breathing exercises, readings, group dynamics, and graphic and artistic expression.

We use drawing or graphic expression after each session as an efficient tool to initiate the integration of emerging results.

3. TEAM

- Dr. **SHAMSUDDIN BARBER**

Doctor in Biology from the University of Alicante. Trained in **Transpersonal Psychology and Holotropic Breathwork** by Grof Transpersonal Training (USA), certified facilitator of Holotropic Breathwork. Trained in **Diafreotherapy (Psychocorporal Integration Therapy)** by Malén Cirerol's school. Master's in Occupational Risk Prevention, specializing in **Ergonomics and Psychosociology** from FUNDESEM. Master's in **Sexual Education and Sexology** from the University of Alcalá de Henares and the Spanish Institute of Sexology (INCISEX). Trained in the SAT program of Integrative **Psychotherapy and Human Characterology** with Claudio Naranjo's team in Spain.

From the beginning of his professional career, he has always worked in various educational and training settings: university professor, middle-grade instructor, professional development, job insertion, etc., in both public and private entities.

In addition, he has organized and conducted numerous courses, seminars, and workshops with over 6000 hours of experience. He has participated in and led research projects, received various awards, and published 8 books, as well as various articles and websites.

In addition to his professional background in botanical study and the psyche-human-environment relationship, for the past 15 years, he has been immersed in the world of personal evolution and integrative-holistic therapy.

and as a counselor for evolutionary processes in psychocorporal biology in private practice, facilitating workshops and courses.

- Phys. **ABDUL SHUKUR**

Graduate in **Physiotherapy** from the University Ramón Llull of Catalonia. Diploma in **Geriatric Physiotherapy** from INSTEMA, Diploma in **Craniosacral Osteopathy** from the International University of Catalonia, and in **Structural and Visceral Osteopathy** from the Heilpraktiker Institute. Certified in **Pediatric Osteopathy** by OMPHIS INSTITUTE and Specialist in **Acupuncture** from the Heilpraktiker Institute. Specialist in **Lymphatic Drainage and Myofascial techniques** from QUIROTEMA. **Chi Kung** Monitor from the

Heilpraktiker Institute. He has also undergone training in human characterology in Dr. Claudio Naranjo's SAT and in bodywork in Holotropic Breathwork with the Grof Transpersonal Training team.

He has practiced in various specialties, focusing on craniosacral osteopathy, particularly in its application in childhood and during critical stages of human development. His educational journey has taken him from holistic therapies to specialized scientific medicine, bridging a comprehensive and integrative understanding of the body and its pathologies. Nowadays he cooperates with Dr. Shamsuddin Barber.

- PA. **LAMYAA NACIR**

Secretary and assistant to Dr. Shamsuddin Barber. Responsible for organizing workshops and courses and for translation at international events.