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LETTER FROM THE PRESIDENT

BRIDGES BETWEEN: WHERE CRANIOSACRAL THERAPY AND POLARITY THERAPY INTERSECT

Dear Reader,

Welcome to our 2014 Edition of the *Cranial Wave!* As you can see, our new staff of writers and Editor have put together a new, improved look and style for our professional journal. We hope you love it as much as we do!

In this edition you will find the many ways that our teachers and members have combined the lineage of two great osteopaths' work. Dr. William G. Sutherland, founder of Cranial Osteopathy, and Dr. Randolph Stone, founder of Polarity Therapy, have left us rich and very complimentary schools of thought on how to approach the human energy system.

The concept of creating a co-sponsored conference sharing the ideas of Polarity and Craniosacral Therapy originated with my predecessor, Dave Paxson, MBA, RCST®. When Dave first met craniosacral teachers many years ago, he noticed that they were also polarity teachers as well. This huge crossover sparked Dave's curiosity about the complementary nature of Craniosacral Therapy with Polarity Therapy. Dave was BCTA/NA president from 2011-2012. His hope in his 1-year term was to help build bridges between the BCST community and its brethren in the healing fields of energy medicine.

To that end, we agreed to host the first ever co-sponsored Breath of Life Conference. The conference was very well received and was a great offering to both our Polarity and Craniosacral members alike. Although we do not have plans to co-host another biennial conference, we thank Dave for his vision and heart to have the bridges built between our community and the other complimentary modalities that share a common heritage.

Warmly,

Mimi Iklé-Khalsa,
BCTA/NA President

photo: Rose Khalsa



At the 2014 Conference, BCTA/NA President Mimi Iklé-Khalsa and APTA Board of Directors' member Mary Jo Hoven

photo: Suzanne Getz

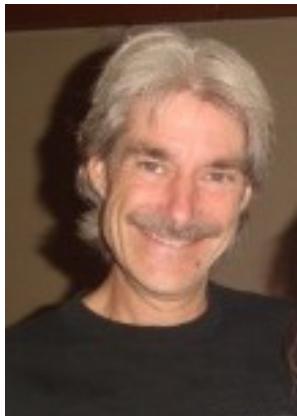


2014 Breath of Life Conference participants gathering together

ESSENCE AND FORM: EXPLORING CRANIOSACRAL BIODYNAMICS AND POLARITY THERAPY

Roger Gilchrist, MA, RPE, RCST®

*Roger Gilchrist, MA, RPE, RCST® teaches Polarity Therapy and Craniosacral Biodynamics internationally. He is a past vice president of the American Polarity Therapy Association, and author of the book, ***Craniosacral Therapy and the Energetic Body***. As the director of Wellness Institute, Roger recently posted new videos on Polarity Therapy on the YouTube channel for WellnessInstituteNet. Other articles, videos, and resources are available at www.wellnessinstitute.net*



As we practice therapeutic bodywork, we inevitably come up against the mysteries of life. All of our training, our experience in practice, our continuing education, can be—in a moment—challenged and humbled when we encounter such mystery.

Two different bodywork systems have endeavored to create a deeper relationship with this mystery and help us to understand the real essence in the healing process. Polarity Therapy has a precise understanding of the human energy system, and Craniosacral Biodynamics endeavors to hold a relationship to the core of that. Interestingly, both therapeutic practices, Polarity Therapy and Craniosacral Biodynamics, have their roots in osteopathic medicine; each in different ways.

Polarity Therapy was founded by Dr. Randolph Stone, DO. Dr. Stone was also a chiropractor and naturopath. Dr. Stone studied widely the cutting-edge trends in medicine during his time, as well as ancient medical systems from multicultural sources. Assembling all this knowledge, Dr. Stone came to believe that there is one common denominator to Health: energy is the basis of all healing dynamics. Dr. Stone was famous for his statement: “Energy is the real substance behind the appearance of matter and forms.”¹

With his cross-cultural awareness of ancient and modern medical practices, combined with insight about energy dynamics as the foundation of the healing process, Dr. Stone developed an overall, integrative

health system that he called Polarity Therapy. This naming of his work indicates the understanding of energetic charges as the basis of all interactions: chemical, physical, structural, and so on. The therapeutic practices of Polarity Therapy are aimed at balancing the human energy system, which leads to more balanced physiology, increased vitality, better self-regulation, and greater self-awareness. There are many ways Polarity Therapy endeavors to accomplish this.

Polarity Therapy is a comprehensive health care system. It describes five arenas of therapeutic work with clients: Polarity Therapy bodywork, energy exercises (sometimes called Polarity Yoga), energetic nutrition, self-awareness, and the healing power of Love. All fully trained Polarity Therapists have familiarity with these five arenas of health, though many choose to emphasize one aspect of them, for example, Polarity Therapy bodywork.

Polarity Therapy bodywork uses three styles of contact, or engagement with the client's system, in resonance with three principles that govern energy movement. A neutral, or balancing, contact is called sattvic. This involves light contacts on the surface of the

body, or even in the field around the body. Sattvic contacts do not manipulate the soft tissues of the body. A more active style of engagement is called rajasic. Rajasic contacts involve stimulation in some way, energetically or physically. Rajasic contacts can range from subtly vibrating a point, to a Trager-like rocking of a limb or section of the body. The function of a rajasic contact is to stimulate energy to move. A third level of engagement is called tamasic. Tamasic approaches are focused on dispersing deeply held inertial energies.

These deep, inertial energies can be found as fixation in the structure of the body, the emotional field, attitudes and beliefs. Tamasic approaches are used to confront the fixation, and challenge the system to mobilize its resources toward transformation. In terms of bodywork, tamasic contacts are deep and dispersing, often slow, with an orientation to accessing the more deeply held energies and helping them start to move again.

One aspect of Polarity Therapy bodywork is very structurally oriented. We should remember Dr. Stone's experience as a chi-

¹ Stone, R. (1986). *Polarity Therapy: The Complete Collected Works of Dr. Randolph Stone*. Sebastopol, CA: CRCS Publications.

ropractor and an osteopath. His books are filled with classical moves from these healing practices, especially the manual medicine of osteopathy. Around this, Dr. Stone describes the energy movements that are really the foundation of change in the patient.

On the other hand, Polarity Therapy can sometimes be practiced entirely sattvically, with an emphasis on balancing the energy dynamics in the field. While this aspect was challenging to discuss not that long ago, more and more evidence accumulates about the human energy system every day. The first scientific documentation of the human energy system occurred during 1991-1993, in a series of experiments known as the Copper Wall Experiments, performed at the Menninger Clinic.² Since that time, the particular details of the human energy system continue to be articulated in various ongoing studies. Information about living energy systems is used by industries ranging from mobile phone companies, to the U.S. Army, to healing arts practitioners. A rapidly growing sector of health diagnosis technology is focused around measuring energetic parameters.

In addition to Polarity Therapy bodywork, professional practitioners of Polarity Therapy might suggest specific exercises that can help a client with his issue. For example, a beautifully fluid movement called "scissor kicks" can gently open the hip joints and sacroiliac joints, leading to relief of sciatic pain.

A Polarity Therapist might make dietary recommendations, for example, helping the same client reduce pro-inflammatory foods which, in turn, can reduce pain sensitivity. Working with self-awareness is another feature in the practice of Polarity Therapy. Perhaps in the therapeutic process the client discovers a tendency to hold energy around the second chakra, and thereby realizes the energetic underpinnings of the sacroiliac distress.

Polarity Therapy provides a comprehensive description of the human energy system. This is an integrative model based on Dr. Stone's diverse studies. The Polarity Therapy model differs from the acupuncture meridian system because it is essentially describing a different level of the human energy system. Polarity Therapy focuses on the core of the human energy system—the midline and the chakras, the field dynamics (charges, or polarities) and the currents generated by them, the energy harmonics created by the Five Elements and distributed through the three poles of the energy field, organ resonances with the Five Elements, structural reflexes called lines of force, and ways that energy affects the

²Green, E. E., Parks, P. A., Guyer, P. M., Fahrion, S. L., & Coyne, L. (1991). Anomalous Electrostatic Phenomena in Exceptional Studies. *Subtle Energies*, (2)3, 69-94.

physiology of the body.

Craniosacral Biodynamics is a different, yet related, therapeutic practice with some philosophical similarities to Polarity Therapy. Both originated in osteopathic medicine, which has always professed to be both a philosophy and a science. Both endeavor to understand, or at least appreciate, the mysteries of life. While Polarity Therapy endeavors to describe this through its model for the human energy system; Craniosacral Biodynamics is oriented to holding a therapeutic relationship to those mysteries.

Another osteopath, William G. Sutherland, DO, spent a lifetime developing a specialty in osteopathic medicine called *cranial osteopathy*.³ He worked out the details of several core functions in the body, including 1) the biomechanics of the movement in the sutures of the skull; 2) the distribution of forces through the dural membrane, which he called a reciprocal tension membrane; 3) the dynamics of the fluctuation in the cerebro-spinal fluid; and 4) the energetic oscillation that drives that phenomenon. The first three of those aspects are the physiological components of what John Upledger, DO, later called the craniosacral system.

The emphasis for Dr. Sutherland was the energetic process driving all of the physiological expressions. He had such reverence for this process that he called it the Breath of Life.

Sutherland pointed to an energy movement that he called Primary Respiration as the dynamic which distributes energy through the living system, thereby animating one's being and propelling the healing process. Primary Respiration is essentially the field dynamic of the human energy system. One of Sutherland's successors, Rollin Becker, DO, discussed an energetic exchange between the physical organism and the field around it.⁴ Modern research has shown that this idea is consistent with observations in biophysics.⁵

Biodynamic Craniosacral Therapists practice in relationship to this essential energy movement called Primary Respiration. They use very subtle skills that assist the living system to balance and/or therapeutically transform its processes. Biodynamic Craniosacral Therapy (BCST) works with a spectrum of dynamics ranging from an orientation to the dural membrane, cranial bones and sutures; to fluid dynamics; spinal structure;

³Sutherland, W. G. (1990). *Teachings in the Science of Osteopathy*. Portland, OR: Rudra Press.

⁴Becker, R. (1997). *Life in Motion*. Portland, OR: Rudra Press.

⁵Ho, M. (1998). *The Rainbow and the Worm: The Physics of Organisms*. Singapore: World Scientific Publishing.

possible nerve impingement or facilitation; autonomic nervous system balancing; and, at more essential levels, the overall distribution of vital energy. This therapeutic range can yield benefits in the structure of the body, its physiologic balance, sensory-motor functioning, ability to reduce stress levels, capacity to self-regulate, and general motivation or drive in life.

Craniosacral Biodynamics describes “three fields of function,” or the arenas where it works. The three fields of function are tissues, fluids, and potency [energy dynamics]. I am convinced that if Dr. Sutherland had lived after the revolution of quantum physics entered public awareness, he simply would have used the term “energy” to describe the movement of the Breath of Life. Common examples of the three fields of function include: the work of most massage therapists is focused in the tissue field; one familiar example of work with the fluid field is lymphatic work; finally, the field of potency—or the energy dynamics in the living system—provides another level of therapeutic work.

Biodynamic Craniosacral Therapists are different from other craniosacral practitioners in how they practice. Other styles of CST involve a somewhat more manual approach, whether to the bones and membranes, the fluid dynamics, or other structural relationships. Albeit very subtle, some amount of manipulation is used with the client’s system. (Dr. Upledger attempted to define how subtle this is when he stated his well-known admonition for less than five grams of pressure.) In contrast, Biodynamic Craniosacral Therapists work with the energetic forces organizing human experience. Whether in the dural membrane tensions, the position of vertebrae, the contraction in and around a joint, or a strain in the connective tissues, there are forces that are organizing these experiences.

BCST practitioners use subtle skills, including states of balanced tension and other augmentation skills, in which the energetic forces are essentially set up to work with/transform their own process, leading to the corresponding changes at the more obvious physical levels. Although this is a very subtle practice, clients should be leaving with tangible physical benefits or other noticeable improvements.

Many BCST practitioners have additional experience with trauma resolution, and some are adept with neuroendocrine regulation. All of this takes place in relation to the great

mystery, the Breath of Life, and its field movement, Primary Respiration.

Biodynamic Craniosacral Therapy focuses on working with the “breath” in the human energy field. The field fluctuation of energy (Primary Respiration) is the substrate for the tissue movements, motility and mobility, and fluid dynamics. All of the rhythms in body physiology are harmonics of the basic field pulsation. The power of Craniosacral Biodynamics is its ability to work at this very essential level of the field fluctuation. Additional advantages of BCST are the ability to work with fluid dynamics and the particular features of tissue patterns. A possible deficit in this model is the absence of a pragmatic description of the human energy system. In other words, the ability to therapeutically engage the essential field fluctuation is a specific level of therapeutic process; a different level of engagement is relating to how the field dynamic ramifies to other particular functions and their harmonics in living process. This latter is better described by Polarity Therapy.

In India it is commonly said, “The one river of Prana divides into the five pranas.” In other words, the one fundamental life energy translates itself into the specific forms of life energy: the Five Elements, principles of energy movement, field currents, reciprocal tension dynamics, and the various movements of life.

I am describing here how each of these two therapeutic systems have a deep relationship to the mystery of life—the energetic dynamics that are the foundation for life itself. One system presents a descriptive model for how those movements take place, and the other orients to working with very essence of those movements and the core of our being. It should be apparent that each of these models has something to contribute to the other. In many ways, the therapeutic practices are very complementary to each other.

It is important to acknowledge that many therapists practice in one of these disciplines, not both. We have already mentioned that the complementary aspects of the two fields likely offer valuable understanding in an integrative approach to healing. In fact, each of the disciplines could be viewed as a specific therapeutic specialty in the larger, emerging field of Energy Medicine. I can envision a future where integrative therapists are fa-

**Dr. Stone used to advocate “effortless effort” in therapeutic work.
More effective results start to happen, and the work becomes more efficient.
Clients notice the difference.**

It is truly humbling to begin to appreciate the self-corrective functions in life, and the ways that nature reestablishes balance on its own.

miliar with the entire spectrum of health and healing, even while most choose to specialize in particular disciplines. The combined professional conference of these two fields is one step in this direction.

My experience with other bodyworkers when they encounter either one of these professions is that they often have an “Aha!” that immediately shows them a deeper understanding of the work they have already been doing. Then, when they go further and actually study the details and practices of the profession, they begin working at higher levels and working with less effort. Dr. Stone used to advocate “effortless effort” in therapeutic work. More effective results start to happen, and the work becomes more efficient. Clients notice the difference.

In my own practice, I have found that a combination of these two disciplines is amazingly effective. The healing power of being able to relate to life’s most essential dynamics, to work with the forces underlying the conditions, to understand the movement of energy throughout the body and how that is the real foundation of health, all lead to me to a very integrative awareness with my clients and their process. It is truly humbling to begin to appreciate the self-corrective functions in life, and the ways that nature reestablishes balance on its own. Being able to support this process therapeutically, when necessary, is profound; and knowing that this process takes place on its own is even more profound. The wisdom to know the difference is a sign of therapeutic maturity.

In this article, I have tried to give you some insight to the Polarity Therapy model as well as the practice of Craniosacral Biodynamics. Along the way, we may begin to appreciate how one or both of these professions can contribute to the rest of our bodywork practices, and the healing arts in general. One of them describes the essential “breath,” or movement of life energy, and the other describes the forms that it takes as it moves through the living body, and a range of skills to use in working with those processes. This relationship between essence and form is the dynamic at the heart of the mystery of life. In honor of this mystery, I will close with some phrases that are not my own, but drawn from the Heart Sutra:

*Form is not different from Emptiness
And Emptiness is not different from Form.
Form is Emptiness and Emptiness is Form.
The same is true for feelings, perceptions,
motivations, and Consciousness. ♦*

In Blackwater Woods

Look, the trees
are turning
their own bodies
into pillars

of light,
are giving off the rich
fragrance of cinnamon
and fulfillment,

the long tapers
of cattails
are bursting and floating away over
the blue shoulders

of the ponds,
and every pond,
no matter what its
name is, is

nameless now.
Every year
everything
I have ever learned

in my lifetime
leads back to this: the fires
and the black river of loss
whose other side

is salvation,
whose meaning
none of us will ever know.
To live in this world

you must be able
to do three things:
to love what is mortal;
to hold it

against your bones knowing
your own life depends on it;
and, when the time comes to let it go,
to let it go.

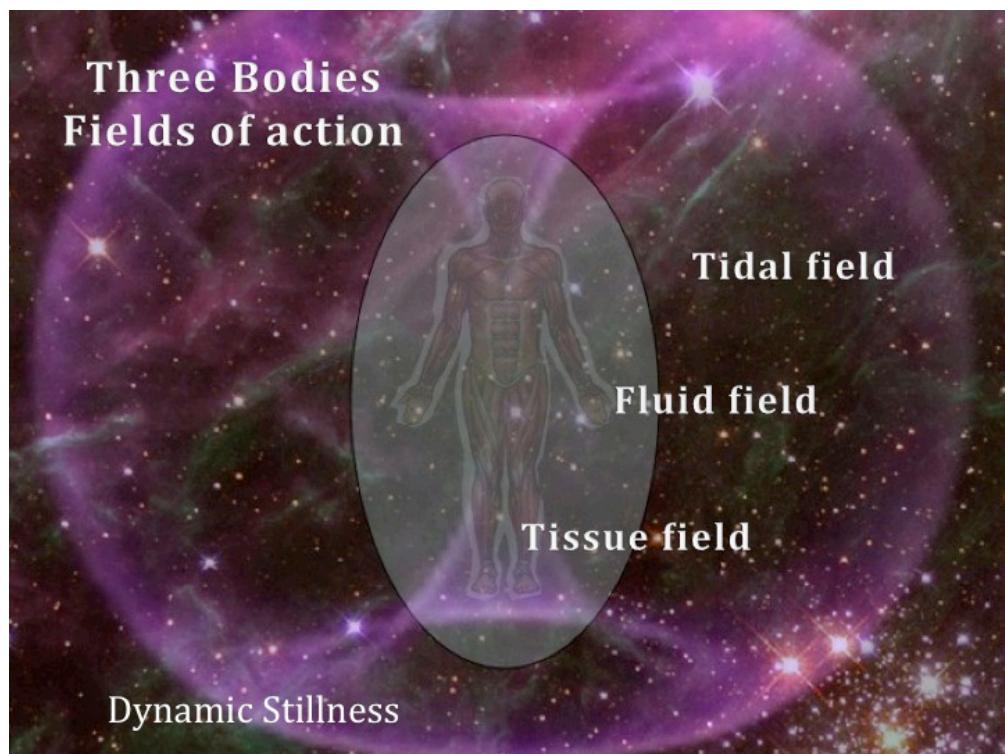
Mary Oliver

“A still and humble field of listening will invoke a relationship to the Breath of Life and its creative intentions. This Presence is only sensed when we empty ourselves of ourselves and allow a resonance to its constant call to arise. The Breath of Life fills the spaces between and in all things with a creative intention that orders and interconnects all life process.

In essence it is an expression of love. An awareness of its Presence can literally open our hearts. In a great surge of love, our resistance to interbeing is ended and a natural welling-up of compassion is directly experienced. The relational field we generate is thus a sacred space within which a relationship to this essence can be invoked in all respect and humility. The powerful thing about this is that it can occur in a clinical context; it is only our minds that separate things into high and low, worldly and spiritual, divine and mundane.”

~Franklyn Sills

image courtesy of: Cherianna Menzam



THE BIODYNAMIC CRANIOSACRAL – POLARITY THERAPY CONNECTION

John Chitty, BCST, RCST®, RPP

John Chitty is a polarity therapist, biodynamic craniosacral therapist and psychotherapist in Boulder, Colorado, USA. With Anna Chitty, he operates Colorado School of Energy Studies (www.energyschool.com) offering trainings in these modalities and related subjects, since 1992. He is author of the new book, *Dancing with Yin and Yang*, as well as co-author of "Energy Exercises" (1988). Since 2008, he has taught a four-day seminar, "Working with Babies," to explain and demonstrate his approach. The new book includes numerous sections with well-tested information relevant to providing gentle and effective support for babies and their families.



The recent 2014 conference in Mt. Madonna California was jointly sponsored by the BCTA and APTA, reflecting the historically close association of these two modalities. This article explores that association and proposes that even more interaction would be beneficial to both modalities.

Polarity Therapy and Biodynamic Craniosacral Therapy share a substantial common background. Many teachers of one are also trained in the other, beginning with Franklyn Sills, author of the leading texts in both systems. Sills' debut teaching in America was at a Polarity conference in 1989 and his books contain many Polarity Therapy references. Among BCTA's approved teachers, about half have a strong background in Polarity, and the sample presenting at the conference was an even higher percentage. The same degree of cross-pollination can be observed among the Polarity Therapy teachers.

The historical links go back to the earliest days. Both were developed by American osteopaths,¹ in approximately the same time period² and in the same geographical re-

¹Polarity Therapy was developed by Randolph Stone, DO, DC, ND (1890-1981). Craniosacral Therapy is indirectly derived from the research of William Sutherland, DO (1870-1954) and was greatly expanded by John Upledger, DO (1930-2013). Biodynamic Craniosacral Therapy was significantly advanced by Franklyn Sills, RCST (UK) after he attended osteopathic college in England in the early 1990s. After Sills, many other teachers and authors have contributed to the growing resources of the Biodynamic approach.

²Both Stone and Sutherland were especially productive in the late 1940s and early 1950s. Stone's books were published between 1948 and 1954. Craniosacral began to become popular in the early 1970s when John Upledger, DO, was at Michigan State, at the same time that Stone also reached a popular audience with his famous semi-

gion.³ The founders and early practitioners were aware of each other and attended each other's events to at least modest degrees. Highly complimentary statements have been directed back and forth between the two, even to the present day.⁴ Both also experienced ostracism in the great osteopathic turmoil of the 1960s, and both could be considered to be orphaned and made illegitimate by mainstream American osteopathy as it moved to make itself into a more allopathic model.

There are more congruencies. Both require skills of subtle perception and palpation, emphasizing micro-scale phenomena.⁵ Both are known for effectiveness, but also both have never yet been fully explained scientifically. Both propose that largely invisible forces create the hidden foundation for health. Both are interested in dualistic, cyclic patterns (expansion/contraction, flexion/extension) that form energy field effects. Both make references to spirituality, mystical forces and transpersonal dimensions. With all this in common, the two could be said to be cousins.

At the same time, significant differences also exist. Biodynamic Craniosacral almost exclusively uses a very light touch, while Polarity uses three touches (light, rocking and firm). Craniosacral is primarily non-verbal, and approaches all symptoms through a relatively few basic principles, especially interactions with "The Breath of Life" in its multiple expressions (slow, slower, slowest), known colloquially as the Tide. Craniosacral is relatively single-focused. In contrast, Polarity is multi-faceted. It can be entirely verbal, as well as having therapeutic applications relating to diet and exercise in addition to its familiar touch methods.

I am trained in and I teach both BCST and Polarity; it is my opinion that each system enriches the effectiveness of the other. I think that together they provide a more comprehensive foundation for holistic health care, than

nars in California in Berkeley CA and at Esalen Institute.

³Both Sutherland and Stone practiced medicine in the Midwest: Stone in Chicago, Sutherland in Missouri. Later, Upledger launched his version of the work in Michigan.

⁴Stone, Fulford, DeJarnette, Jealous and Sills all have published or unpublished comments directed from one to the other. For a sample of Stone's commentary about Cranial Osteopathy, see Polarity Therapy, Vol. II, pp. 223-4 (CRCS, Sebastopol, 1986).

⁵The "primary respiratory mechanism," the basis of Craniosacral Therapy, has been measured at about 1/50 of an inch (Liem, *Cranial Osteopathy*, p. 4). This is only about the thickness of a sheet of paper. Meanwhile, the energy pulses palpated by a Polarity Therapist may have no measurable physical movement at all.

either one can manifest by itself. Biodynamic Craniosacral covers material that Polarity needs, and vice versa.

Having the two separated imposes limitations on practitioner effectiveness. A Biodynamic Craniosacral graduate may encounter clients in severe emotional distress, and lack the therapeutic training to work directly on that level. Verbal skills may be very limited, because these may not be included in the core curriculum.⁶ Phenomena may be palpated for which there are no conventional anatomical explanations. Important relationships may go unrecognized, such as the physical manifestation of an emotional experience, or the involvement of nonphysical patterns such as chakras and meridians. The Biodynamic Craniosacral Therapist is generally taught to support the natural symmetry and range of motion of the midline structures and functions, which can become distorted or immobilized due to trauma. However, just waiting for the client's inner resources to mobilize for this purpose may take an uncomfortably long time and may seem inefficient. In Cranial Osteopathy there is an implied assumption that nervous system conditions can be addressed through their effects on tissue patterns, however there are times when mental/emotional processing is helpful, or even unavoidable

Meanwhile, the Polarity Therapist has a much more diverse repertoire of therapeutic possibilities, but may not know particular strategies to optimally deal with specific situations. First and foremost, there may be little awareness of the profound possibilities offered by perceptual interaction with the Tide. Highly effective strategies such as "still-points" and "Becker's Three-Stage Process" may be unknown. Specific approaches for particular conditions such as TMJ syndrome, joint injuries and whiplash may not be available, because they are not directly covered in Stone's writing.

In working with children and families, Biodynamic Craniosacral Therapy has much more information about how to support infants with touch therapy, whereas Polarity Therapy has much more about family systems; the two-chair method in particular has been demonstrated repeatedly to be effective with resolving infant problems.

This article proposes that each modality will benefit by paying more attention to the other. In the absence of a unified curriculum,

at least each could pull in some of the best practices of the other, to enrich effectiveness and expedite client improvement.

Biodynamic Craniosacral's Potential Contributions to Polarity Therapy:

1. Knowledge of the Tide. Sutherland's discovery of a minute polyrhythmic movement in the body is one of the great (unappreciated) awakenings in health care history. The whole body is cycling in tiny slow expansions and contractions, of unexplained origin. The Tide is not much mentioned in Stone's Polarity Therapy writings, probably because the timing of his writing preceded or coincided so closely with Sutherland's experimentation. There is no questions about the effectiveness of strategies based on interactions with the Tide; Polarity Therapists benefit enormously when this profound factor is ap-

preciated. There is no theoretical reason for Polarity to hesitate about including the Tide concept: the existence of expansion-contraction cycles in the body's three dimensions is a foundation of the Polarity method. As Craniosacral author Olaf Korpiun speculated, electromagnetic fluctuation effects may be faster subsets of the Tidal rhythms.⁷

2. Focus on anatomy. The Craniosacral curriculum is more closely aligned with modern medical osteopathy, and generally there is much more time spent exploring certain particular anatomical information, particularly the skeleton, fascia, nerve and fluid layers. By comparison, the Polarity Registered Practitioner curriculum's 100 hours of anatomy study attempts to survey the entire human anatomy, and therefore may cover a wider terrain, but more shallowly. Polarity students and practitioners would benefit greatly by expanding anatomical knowledge to study more deeply in strategic areas and thereby be able to work more effectively with some very common conditions.

3. Techniques for specific conditions. Craniosacral has methods for dealing with some very difficult but common conditions, via "Becker's Three Stage Process" and related approaches. Temporo-mandibular syndrome, joint injuries, whiplash and tinnitus are examples of conditions for which the instructions left by Stone are not very detailed (even though they still can be effective).

(continued on next page)

⁶ Naturally there are many variations among different schools; this statement is derived from what is stated in the literature, not what is found in classrooms.

⁷ Cranio-Sacral-SELF-Waves: A Scientific Approach to Craniosacral Therapy. By Olaf Korpiun, PhD. North Atlantic, 2011.

Polarity's Potential Contributions to Biodynamic Craniosacral:

Similarly, Craniosacral Therapy might benefit in specific areas for which Polarity is particularly well-resourced. The Craniosacral student would benefit enormously by expanding beyond the base education to pull in some of Polarity's featured concepts and techniques.

1. Three Touches. A Craniosacral Session is generally limited to a light touch and a very indirect style. Great care is taken to not negate the other end of the therapy spectrum, direct action, which is so prevalent in today's world and so valuable in certain situations.⁸ However, there can be a great benefit to meeting the clients where they are, instead of waiting for them to find the slow, still pacing of Craniosacral work. Deep tissue work on the feet⁹ or gentle rocking of the diaphragm can do wonders to synchronize the client with the forces of underlying health, and increase awareness of subtle patterns. Having a repertoire of all three touches can also alleviate the occasionally problematic situation in which new Craniosacral clients may feel anxious because the practitioner initially does not seem to be doing much, while access to the Tide is being gradually tuned in.¹⁰

2. Mental-Emotional Support. Aside from Franklyn Sills and some of John Upledger's Somato-Emotional Release, Craniosacral Therapy literature and curricula do not contain much verbal technique. Meanwhile, Polarity Counseling is spectacular in its depth and effectiveness. Many clients need mental-emotional support in addition to physical therapies. Peter Levine's Somatic Experiencing has been embraced by Polarity Therapists (for good reason: Levine studied with Stone in 1970¹¹) because it reflects core Polarity

⁸For a discussion of this problem, see "Direct vs. Indirect" on www.energyschool.com/resources.

⁹Stone's comment (Lecture July 1950, transcribed by Phil Young): "These people [cranial osteopaths] would get better results if they worked the foot as well as the head."

¹⁰*Ibid.*, Stone, "It's [waiting for the Tide to manifest] almost too tedious."

¹¹Peter Levine made the following comments in his seminar sponsored by the American Polarity Therapy Association after the APTA Conference, Toronto, June 1997: "...The two polarities, just like in Polarity Therapy, are expansion and contraction. The two results of polarization are expansion and contraction, so you have a wave undulation between the expansive quality of the energy movement and its contraction. That's the normal response of that universe: expansion-contraction, expansion-contraction. As you go into the trauma vortex you could call that the compression vortex or the constriction vortex. As you move out of that into the inner vortex, then the experience is one of expansion. Again, they have to be linked together, because from a physics point of view, singularities are notoriously unstable. If you have something that's just one polarity, either expansion or contraction, it will eventu-

principles. Similarly, Polarity Counseling offers understanding of archetypes, stages of life development, relationship dynamics and maps for linking emotions to physical body areas. These materials could enormously enrich the practice of Biodynamic Craniosacral Therapy.

3. Energy Anatomy. Craniosacral practitioners are likely to see body patterns as purely expressions of anatomy and physiology. The old-timers talked about torsion and compression as if they existed simply in mechanical terms. However, most Craniosacral practitioners also recognize that mechanistic explanations are usually oversimplifications. It is generally accepted that physical phenomena are often preceded (or at least accompanied) by mental and emotional experiences, but Craniosacral practitioners are not often taught how to work with this situation. Palpating a distortion in the neck, Craniosacral Therapists will attend to cervical vertebrae, hyoid bone and neck fascia, and be generally unaware of the presence and significance of the throat chakra, which may be a key piece of the puzzle. When the energetic level is recognized, the client feels more understood and the work goes deeper. In Polarity, the links between levels are envisioned as energetic filaments following certain pathways; recognition of this can dramatically further the session work.

4. Cosmology. Finally, Polarity's broad theoretical foundation would benefit Craniosacral Therapy greatly. Perhaps reflecting its medical roots and the complexity of osteopathy's history,¹² BCST often holds back on A.T. Still's spiritual and esoteric ideas.¹³ Other than Franklyn Sills, the Craniosacral literature does not propose a particular big-picture cosmology. Meanwhile Polarity, less tightly tied to mainstream ideas, is free to be much less inhibited. Stone's writings are saturated with spiritual and esoteric commentary and these can be very useful to help some clients re-orient to their deeper purpose and recog-

ally go into an unstable explosion or annihilation, either rigidity or fragmentation. You have to have this pulsing back and forth. This is the key that we come to over and over, really the fundamental essence phenomenologically of this approach. The movements between expansion and contraction is the normal process of self-regulation, the energetic basis of self-regulation. As I talk about this, I really see how deeply I was influenced by Stone [in 1966]. I had not thought about it for years, but being here I can really see how he got me to start thinking in these terms, how he helped me start to put these thoughts together, as did many others mentioned in the book [Waking the Tiger, 1998] acknowledgements. But he is one person I should put in, in the second edition."

¹²"The One Hundred Year Osteopathic Wars," by Alain Abehsera, DO. www.connective.org.

¹³*Interface: Mechanisms of Spirit in Osteopathy*, by Paul Lee, DO (Stillness Press, Portland, 2006) tells the story of how osteopathic founder A.T. Still's ideas were suppressed in attempts to accommodate the concerns of science and mainstream medicine.

nize their deep longings for insight into the full meaning of their conditions.

The day may come when a truly comprehensive curriculum is developed and offered, combining best practices from related fields such as Polarity Therapy, Biodynamic Craniosacral Therapy, Trauma resolution, and Pre-and Peri-Natal Therapy under one integrated Master's Degree program. Such a curriculum could also find space for some of the other rich areas implied by Polarity principles, such as Sound Healing, aromatherapy, homeopathy, shamanism and related topics. But in the meantime, this article is a call to open the gates between Polarity and Craniosacral.

Without too much strain on existing curricula, these few topics could be incorporated, and the work of practitioners in each group would be immensely strengthened. Success of the modality depends on effectiveness more than any other factor. These proven techniques could add to effectiveness while also reuniting family members who may have grown apart in the many years since Robert Fulford attended Stone's early 1960s seminars.

Stone's often-repeated, all-inclusive motto, "Whatever Works, Works!" would be reborn in the hybrid that could emerge from this cross-pollination. ♦

Invocation for Presence

Awaken to the mystery of being here and
enter the quiet immensity of your own presence.

Have joy and peace in the temple of your senses.

Receive encouragement when new frontiers beckon.

Respond to the call of your gift and the courage to follow its path.

Let the flame of anger free you of all falsity.

May warmth of heart keep your presence aflame.

May anxiety never linger about you.

May your outer dignity mirror an inner dignity of soul.

Take time to celebrate the quiet miracles that seek no attention.

Be consoled in the secret symmetry of your soul,

and may you experience each day as a sacred gift
woven around the heart of wonder.

John O'Donohue

BIODYNAMIC CRANIOSACRAL THERAPY AND POLARITY THERAPY: DISTINCTIONS IN CLINICAL PRACTICE

Scott Zamurut, RCST®

Scott Zamurut is a bodywork practitioner and teacher in energetic healing forms that emphasize the embodiment of life energy. Scott has been teaching Polarity Therapy since 1990, and Biodynamic Craniosacral Therapy since 1994. In recent years he has added Pre & Perinatal Education to his training offerings with forthcoming courses to broaden the availability of this essential work.

Scott has also been involved with professional associations, serving as a founding board member of the Biodynamic Craniosacral Therapy Association of North America, and as a Vice President with the American Polarity Therapy Association.



As a long-time practitioner of both Biodynamic Craniosacral Therapy (BCST) and Polarity Therapy, my intention is to first explore the key distinction in the clinical practice of these healing forms, and then to look at an avenue that has shown promise in bridging biodynamics and polarity.

These two profound healing arts are united in their common understanding that bio-energy (the energy of life, known as Qi and Prana in Eastern healing traditions) is the primary agency in health and disease, and differentiated by the specific expressions of bio-energy towards which each field is focused in theory and practice.

Biodynamics is first and foremost oriented towards the expression of bio-energy in its presentation as primary respiration, also known as the Tide (in all of its permutations). Polarity Therapy, by contrast, is oriented towards a sophisticated understanding of the human energy system, which can be said to include “the bio-field, the poles of the field, the organizing axis, specific qualities and types of energy, the traditional natural elements, pathways for energy movement, lines of flow, meridians, channels of energy and more.”¹ This multi-dimensional system

is acknowledged by biodynamic practitioners yet it is not incorporated into the general practice of BCST. At the same time, Primary Respiration is recognized within the field of Polarity Therapy, specifically in Dr. Stone’s written works, but the integration of primary respiration and the subtle energy system is not yet fully articulated, nor brought into the clinical setting.

Just as there are important differences in the bio-energetic orientation of each method of healing, there is a key distinction in the clinical practice of both methods. In Dr. Randolph Stone’s written works on Polarity Therapy, we find reference to the practice of “energy tracing.”² Dr. Stone’s usage of this term denotes the clinical practice of perceiving or tracing through the many patterns of energetic expression to discover and release specific blockages within the energy system. The practitioner not only senses where an energetic block has occurred within energy pathways, they must then ascertain what type of intervention is required to release the block and restore harmonious energy flow within the system of the client. Dr. Stone’s method relies upon the practitioner’s knowledge of energy anatomy and their ability to

perceive the movement of energy within this subtle anatomical system. The practitioner is continually making clinical decisions based on the interplay of their perception of energy and their understanding of energy anatomy. The clinical decision-making process is conscious and volitional on the part of the practitioner.

In contrast, when we look at the principles of BCST, we see a clearly defined clinical orientation commonly known as the Inherent Treatment Plan. The roots of the Inherent Treatment Plan may be found in a statement made by William G. Sutherland, D.O., who noted that one of the defining characteristics of the human energy system is, in his words, an Intelligence (spelled with a capital “I”) far more capable of directing the clinical healing process than our own human cognitive capacity. Dr. Sutherland recognized that when catalyzed, this Intelligence is the guiding force of a healing session. Dr. Sutherland further

¹Gilchrist, R. (2006). *Craniosacral Therapy and the Energetic Body*. Berkeley, CA: North Atlantic Books, p.161.

²Stone, R. (1987). *Polarity Therapy, Volume 2*. Sebastopol, CA: CRCS Publications, p. 2173.

recognized that it is not the role of the practitioner to make clinical decisions, and indeed, he clearly indicated that we do not apply any external force to the system. In Dr. Sutherland's view, the activity of healing is clearly recognized as the expression of the Intelligence of the client, rather than the stratagems of the practitioner.

Building upon Dr. Sutherland's profound recognition of the "Inner Physician," Roland Becker, D.O., articulated the phenomenology of the inner directed healing process. Dr. Becker spent over 20 years exploring the principles of Osteopathy in his clinical practice with a steadfast determination to not apply techniques, but to instead listen deeply to inner processes already occurring in his clients' systems. It was during this time that Dr. Becker recognized a repeated, general pattern of self-optimizing activity taking place in his clinical practice. Through careful observation, Dr. Becker recognized that this pattern of self-optimizing activity was the expression of the inner Intelligence, and he called this the "Inherent Treatment Plan." Like Dr. Sutherland before him, Dr. Becker recognized that the role of the practitioner was to serve the already present process.

It is here that we find the key clinical distinction between BCST and Polarity Therapy. In Biodynamic practice, the primary clinical orientation of the practitioner is to catalyze the inherent treatment plan through listening with presence. Franklyn Sills eloquently defined the inherent treatment plan as: "...the knowledge that the arising and sequencing of what has to happen in any healing process is a function of primary respiration, not of practitioner analysis, and it will unfold in its own way."³ Therefore, it is clear that Biodynamics is a healing method that is oriented towards an inner directed process. In contrast, Polarity Therapy proceeds via a practitioner directed healing process. Thus we see a clear distinction in the orientation of the practitioner in these two healing methods.

Now that we have seen the clinical distinction between these two healing forms, let's look at a possible bridge between them. Since BCST and Polarity are oriented to the bio-energy of the human system, it seems natural to find a way in which these systems can interface, for the benefit of our clients. As a long time practitioner of both methods, I have been exploring the interface of BCST and Polarity Therapy in my practice and teaching. The inquiry I have followed seeks to catalyze the inherent treatment plan in relationship to the subtle anatomy of the human system, and I have found excellent clinical success with this practice. In recent years, I have been teaching an advanced course on the Polarity Therapy Energy Anatomy to my Biodynamic students. They have reported similar clinical success, corroborating my own observations. I believe this type of approach promises a

fruitful pathway for integrating essential aspects of Biodynamic Craniosacral Therapy and Polarity Therapy.

In summary, it is clear that BCST and Polarity orient to differing aspects of the bio-energy system, and utilize differing clinical stratagems. Yet the beginning traces of a path of integration are appearing, and it is one that I will continue to explore and offer to my students. ♦

26 Quick Tips for Living an Inspired Life

- Ask for what you want.**
- Be who you say you are.**
- Care about others.**
- Dare to live your dreams.**
- Ease through the day.**
- Find the best fit.**
- Give to another.**
- Hug a friend.**
- Inspire someone to greatness.**
- Jump over a boundary.**
- Kick a habit.**
- Leap across a fear.**
- Mention something uplifting.**
- Never say never.**
- Open your mind and heart.**
- Pursue your innermost passions.**
- Quit complaining.**
- Restore your smile.**
- Set your sights high.**
- Trust yourself.**
- Use all the day.**
- Value everything.**
- Wait until it feels right.**
- Xpress yourself.**
- Yank weeds from your mental garden.**
- Zoom into the now.**

Carol James

³Sills, F. (2011). *Foundations in Craniosacral Biodynamics, Volume 1*. Berkeley, CA: North Atlantic Books, p. 370

EQUINE THERAPY

THROUGH THE INTEGRATION OF BIODYNAMICS AND POLARITY

Joyce Harader, RCST®

Joyce Harader has been a holistic bodyworker for over 22 years, with Biodynamic Craniosacral Therapy as the focus after completing her training in 2003. Her practice also extends to horses, and any other furry or feathered friends who find her. She has been teaching Craniosacral Biodynamics Foundation trainings since 2008, and also offers advanced trainings in Equine Biodynamics. She is also currently serving on the BCTA/NA Board of Directors as their Secretary.



“We seldom realize, for example that our most private thoughts and emotions are not actually our own. For we think in terms of languages and images which we did not invent, but which were given to us by our society.”

— Alan W. Watts (1915-73) Philosopher, writer and speaker

I have always had a love and passion for horses. Once a little girl is “bitten by the horse bug,” it usually sticks for life, as it has for me. As I expanded my bodywork practice to include a BCST foundation training in 2000, I became the proud (and clueless) guardian of a magnificent, *big*, 2-year-old, solid black horse named Merlin (the Wise Teacher). About that time, I also had a light bulb idea to apply the biodynamic skills I was learning to the horse. I was fortunate to have a horse trainer (and friend) who allowed me to practice on and learn from, for many years, the 50-plus horses she has at her facility. In 2009, I began my study of Polarity Therapy, adding the awareness of energy anatomy to my listening skills. This new awareness allows the inherent health of my clients’ systems (both horse and human) to communicate on a broader level. Combining the principles of BCST, specifically the Inherent Treatment Plan, with Polarity Therapy has consistently brought clinical success on many levels.

Horses have taught me a lot. For instance: they are quite energetically aware and sensitive; they require an exceptional level of grounding and presence to partner with them; and they are deeply emotional beings. I noticed that they can release inertial trauma and shift back to, or at least closer to, their natural fulcrums and midline orientation much

faster and more easily than humans usually can. I attribute this to horses being inherently prey animals (versus predators) and their constant state of living in present moment awareness. In my sessions with horses, I have seen and felt physical trauma, emotional wounding, sadness, grief, hopelessness, terror, and rage that took all my energy to stay present with as it was being released.

When I think about what amazing and gifted teachers horses are (for those who are willing to listen), it reminds me of a conversation I had a few years ago with my dear friend and colleague, Andrea Datz. Horses agreed long ago, to partner with humans for mutual survival. We protected them from predation and they made us more efficient travelers. Their contributions were huge. We respected them, partnered with them, and listened to their needs. We lived together and shared space in a way that their contributions were honored and they were cared for because they held intrinsic value to our survival and efficiency. In some cultures, they were more valued than women!

As time went on, the Industrial Revolution transformed our ability to move about in the world. The horse was no longer needed as before. Over time, our use of horses has shifted to competition and recreation. The intrinsic value of the horse became less important than quick results, disposability and economic gain. For example, in the early days of thoroughbred racing, horses weren’t run until they were five or six years old. Today, they run at under two years of age, mainly because no one wants to own a horse for five years, investing in food, training, housing, etc., to find out if they can run. Interestingly, most of the speed records in thoroughbred racing are still held by horses from the days when they were running five-year-olds.

Also, as more people have come to horses as a recreational activity, many people don’t have a lifetime of experience to draw on from being with horses, and so they need accessible ways to engage with horses and stay safe. That has created an entire industry based on teaching people how to dominate and control horses, and to do it quickly, without taking into consideration the personality of the horse. These methods disregard the horse’s intelligence and sensitivity. They have created an inertial pattern that is at the root of most of the issues I encounter in my practice.

As the dynamics shifted towards training methods that emphasize control and obedience, horses have had to shift how they communicate. The more strong-willed horses, in

their desperation to be heard, acted out towards humans and even escalated to violence. As the fight/flight response of the sympathetic nervous system took over, people (and horses) were often injured. The more emotionally sensitive horses shut down and withdrew deeply into their internal worlds, never to come out again, checking out of their bodies mentally and energetically. They were totally obedient, but their eyes had a dead, "nobody home" look to them, due to being in parasympathetic shock. These horses could be equally dangerous and unpredictable if they were triggered in a way that 'woke them up' temporarily into fight/flight reactions.

The connection between horse and human has been damaged. Much inertia fills the collective energy field around the horse and human connection, and continues to be energetically passed down generation to generation. Some call it "transpersonal shock" which is in the cultural field of society, rooted in shock, and underlying what is now considered to be right and normal. Many people believe that to safely work with horses, we have to dominate them and make them do what we want, usually at a cost to the horse's mental, emotional, and physical well-being. There are many "natural"

training methods that say they teach balanced partnering with a horse, but if you look carefully, they still consist of domination and obedience techniques.

image: Sills, E. (2002). *The Polarity Process*, p.38

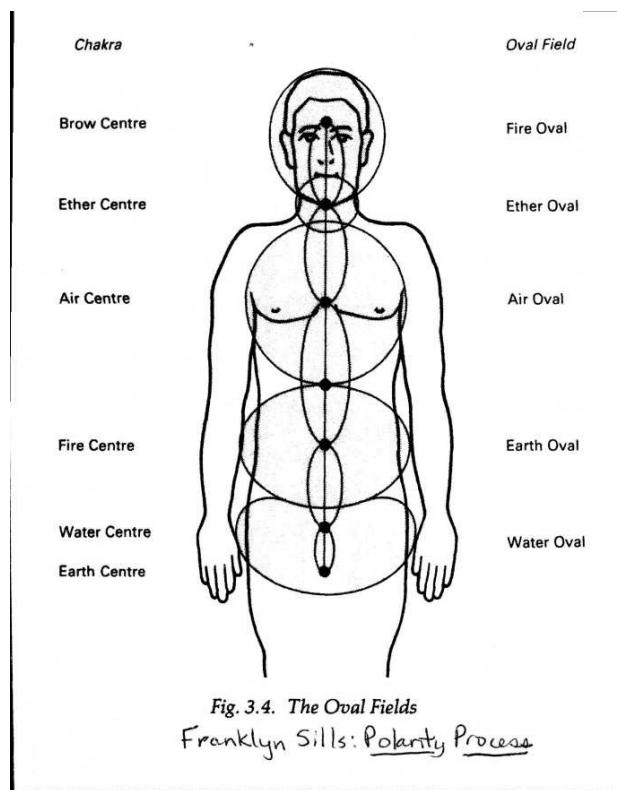
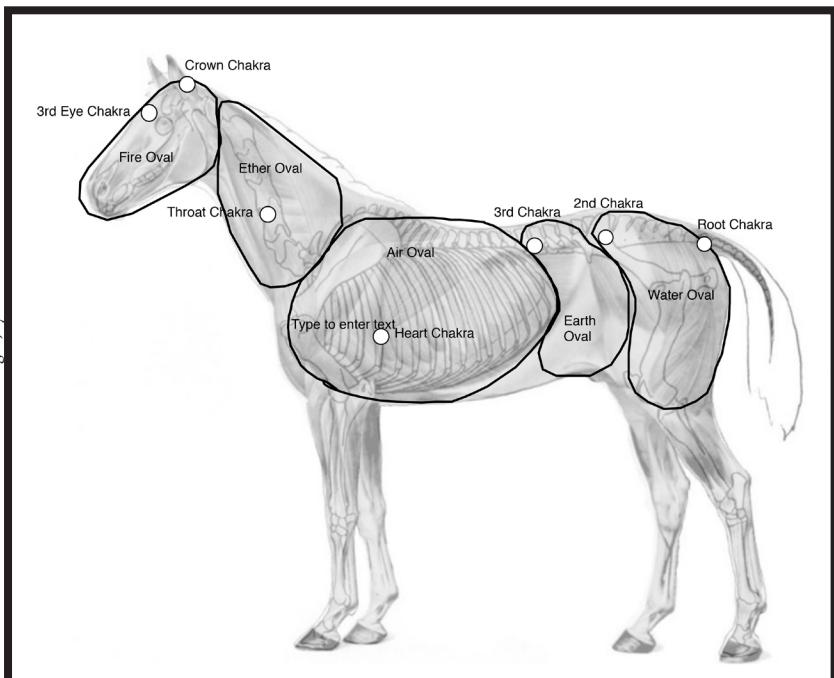


image: Joyce Harader



Oval fields and chakras in the horse.

Two polarity energy patterns frequently appear during sessions when I work with horses and they seem to be clearing transpersonal shock. The Inherent Treatment Plan will draw my attention to their oval fields and/or their chakras to clear inertia. Let me share a very basic understanding of the chakra/elemental system and oval fields. The chakra system is comprised of energetic centers that vibrate at different frequencies. Chakras organize the physiological, as well as the energetic body. A chakra will organize form and function in motion in its domain of activity. The oval fields are generated and maintained by the energy emanating from the chakras. They work in relationship to each other; they are not separate. The chakras, in large part, define the core of the system; the oval fields define the periphery. Sometimes I am guided to a horse's chakras, sometimes to the

oval fields, depending upon the priorities of the Inherent Treatment Plan. The ITP shows me where I need to witness the healing process already going on in that client's system.

I have consistently noticed that helping the throat chakra re-orient back to its natural fulcrum can be extremely powerful in helping a horse 'find' his/her voice again. Relating to the Oval fields, in whatever order the ITP presents, helps the horse release inertia at a deep and profound level.

One of my clients recently added guardianship of two

horses to their equine family herd. Lily is a smart, beautiful and powerful horse, about 17-years old. She was the easiest, friendliest and smart-

est foal of the three foals born that year. Her owner was a gruff man who did not appreciate her qualities. Her weaning consisted of abruptly shipping her off to a farm nearby to "grow up" until she was ready to be started under saddle. She then went through training methods that were dominance-based, that did not take into account her high level of sensitivity, intelligence or her unique personality. She then spent the next 14 years being passed around to people who abused her to varying degrees, and made her do a job she was not physically able to do.

Lily developed physical lameness issues and was in constant pain that was not addressed. She became stuck in a fight/flight pattern and became increasingly hard to work with and dangerous. She injured her riders by rearing, bucking, kicking, and/or biting. She was also consistently uncontrollable. Then she was punished. It seemed she had decided very early on, that ALL humans were bad and were not to be trusted. Her entire life, up to the beginning of 2013, was one of pain and suffering.

Then entered an 18-year-old and her mom, who took over her care, and started addressing the consistent trauma and pain. I also entered the picture, along with an equine chiropractor and an acupuncturist. As I have worked with her over the last two years, at least one oval field or a specific chakra would commonly present itself into my awareness during her sessions. Lily consistently released huge amounts of sadness and grief that would bring tears to my eyes in empathy. There has been a slow yet consistent softening and sweetness surfacing.

For the first time in Lily's life, she allowed the young woman to become "her person," which is an amazing and privileged bond that can develop between horse and human when appropriately cultivated and nurtured. They spent an entire summer riding together, having fun. They went to a local horse show. Lily and her person won, probably her one and only, first place blue ribbon. She is now willing and able to receive unconditional love for the first time in her life.

But the trauma that Lily sustained for years took its toll. A few months ago, an unidentified trigger surfaced within Lily, she snapped and lost control of herself and bucked off the young woman on two separate occasions. The first one fractured the young woman's nose, and the second one knocked her unconscious. The young woman sustained

two concussions. (She recently received a session from me to address that trauma). That young woman did not punish or blame Lily. She understood that the level of damage was greater than Lily could manage at times. Lily had been previously subjected to much repeated, overwhelming trauma starting at a very young age with no resources available to her. Her only options escalated to expressions of rage and intimidation. With the entrance of the young woman and her mom, Lily finally had consistent resources. Systematic internal resiliency has developed. She is capable of addressing the trauma in healthy and productive ways that was previously exuding out in every direction, uncontrollably. Lily is now retired from riding. There is palpable relief and gratitude on her part, as she continues to receive all the care and love she requires.

The young woman and her mom then searched for an appropriate horse. They soon found Hope, a lovely, smart, gentle and curious 10-year-old. She had a few hind end issues,

but nothing that was believed to be beyond healing with specific care. The usual alternative health care team was called in, with a specific nutrition regime added. She and her "new person" quickly bonded, and were jumping and competing in local horse shows, winning quite a collection of ribbons in two months. She has two behavioral issues. The first issue is that she was very head shy. While being ridden, the young woman could consistently feel tension building in Hope's jaw, and it would tend to lock down by the end of their ride, making it very difficult to unbridle her. To remove the bridle, the young woman had to deconstruct it to get it off her head, which is not normal procedure. Secondly, Hope did not like having her back right hind foot trimmed, and was quite physically opinionated about it.

Questions were asked, and the young woman learned that Hope had a farrier for 10 years that demanded obedience and was abusive. There was also a prominent scar on that right hind leg from an unknown early injury. It was surmised that the physical hind end issues and inflexibility where not taken into consideration, and she was seen as uncooperative and was harshly and consistently punished every six to eight weeks while being shod. We do not understand why that farrier was allowed to impose his human shock and unconsciousness on her for years.

My first session with Hope last month was very revealing and somewhat shocking for



Joyce's horse, Patriot, relaxing during a BCST treatment.

the new owner mom. Before starting every session, horse or human, I more fully bring my attention/awareness back to my heart and midline connection and then expand that awareness back out fully to my ground and source (I call it God) connections that are always present and available to us. As I respectfully and gently met her energy field, I was immediately called to her right side, as the doorway into the session. Hope was very wary of me being on her right side. There was palpable resistance and tension. I mirrored back to Hope, settling even more deeply into my midline connections.

I immediately noticed that she has a very well-resourced system and she did quickly soften as a potent mid-tide presented. Her system then showed me some pretty strong trauma patterns organized around an inertial fulcrum. The Inherent Treatment Plan then manifested as a state of balance around that inertia. Halfway through our session, as my hands were physically on the superior aspect of her C7 and the inferior aspect of her neck (around C5), I was called to hold in my awareness the natural fulcrum of the throat chakra. Huge amounts of agitation and rage suddenly arose, and Mom, who was standing near Hope's head holding the lead rope attached to her halter, quite suddenly had a snarling, ears pinned back, teeth bared, fire breathing dragon coming at her. A little disconcerting and totally not any behavior previously exhibited by this loving and sweet horse. I quickly centered myself even more, asked for the lead rope, and quietly suggested that Mom step back to give Hope a little room to express herself safely for all.

Both of us were witness to, and deeply felt, the 10 years of rage and terror (sympathetic nervous system activation) that exuded from every cell in Hope's being. She then softened a bit and sadness, grief, and confusion arose with the question "What did I do to deserve this?" I recognized this as her parasympathetic nervous system waking up and releasing inertia from underneath the sympathetic shock as inertial energies were resolved. During the rest of the session, Hope dropped deeper into levels of relaxation as the Inherent Treatment Plan continued. I was able to make contact with her temporomandibular joints

and mandible, feeling massive amounts of tension melting from her powerful jaw muscles and the bone tissue. After that, her entire vertebral column released a torqueing pattern and the vertebrae decompressed, and she energetically lengthened and reorganized back to her midline. Then the mid-tide returned, signaling our session was complete.

In the verbal debrief following this session,

I assured Mom that she and her daughter would not start seeing the fire breathing dragon in daily interactions with Hope, nor the uncontrollable and dangerous outbursts like Lily had exhibited. In my opinion, given the high level of resourcing she has always received, Hope has been able to contain and compartmentalize her trauma so that it does not fly out at her humans uncontrollably and dangerously. It was manifesting in poor motility in the right hind leg and serious tension in her temporomandibular joints and jaw, making it difficult to unbridle her. There was also a very subtle level of parasympathetic shock/shutdown in her system that cleared quickly.

Mom has also reported that Lily feels much happier and at peace in daily living interactions. She is now learning how to be compassionate, nurturing and loving in return.

Speaking with Mom a few days later, she reported that during her daughter's next interaction with Hope, she rode bareback around the indoor arena at a very relaxed and leisure pace. Hope spent much time moving her jaw and tongue around in some very unusual ways, frequently stretched her neck out, and did a lot of yawning, licking and chewing, which are all wonderful signs of release and integration. Hope was also much easier to unbridle. The young woman also reported that after her session with me, she is now accessing powerful intuitive abilities she did not know she had. She is able to energetically perceive and intuit where her horses are hurting, physically and emotionally, and is exploring and developing her own abilities as a healer to assist them in releasing trauma.

I am grateful to have been exposed to energy anatomy through Polarity Therapy. It has given me a broader level of communication skills through the Inherent Treatment Plan of my equine and human clients, and has allowed for an even deeper level of healing. Horses are amazing and forgiving creatures who, in spite of the transpersonal shock in their field, still choose to partner with us. Some of us humans are healing our own shock patterns and listening from our hearts and our "belly brain" intuition. We

are present enough to hear them and are assisting in consciously healing the generational wounds. As we assist them, they assist us in learning a deeper level of present awareness. ♦



An example of trauma being released during an equine BCST session with Joyce.

REFLECTIONS ON 2014 BREATH OF LIFE CONFERENCE

Rose Khalsa, CST, PTP & Suzanne Getz, RCST®, RPP, MT



Rose Khalsa has been teaching internationally for over 30 years. She offers trainings in polarity therapy, craniosacral visionary work, and shamanism, and integrates nature-based and holistic approaches to healing in her private practice. Rose is also a Kripalu Yoga Instructor and teaches classes and private sessions in yoga, meditation, and pranayam. Her healing work includes Polarity Therapy, Craniosacral Therapy, spiritual counseling, and shamanic healing. She is the director of The Polarity Center & Shamanic Studies.

Suzanne Getz is a licensed and certified therapist in Cross-Fiber Massage, Polarity Therapy, and Biodynamic Craniosacral Therapy. She has taught massage, energy healing, and relaxation techniques for many years in Washington DC, Virginia and New Mexico.



Waterfalls, lakes, and forests rise to greet us at Mount Madonna. Mount Madonna is a residential community on 355 acres of beautiful park land with a refreshing pond for swimming (if you dare to get your feet in the muck). Local deer and wild turkey wander around the grounds which offer views of the Monterey Bay. The Sankat Mochan Hanuman Temple, established in 1978 by students of Baba Hari Dass, sits on a hill overlooking the conference center. Statues of the Hindu god, Genesha, lord of good fortune and success, representing the first chakra, greeted us on our walks back and forth to the dining room.

I appreciated being surrounded by nature as it reminded me of the delicate balance and interdependence with nature, all living creatures, and the planet itself. The 2014 Breath of Life Conference brought us together from near and far to share and learn more about our healing modalities, Polarity Therapy and Biodynamic Craniosacral Therapy, to ask and explore how these systems are complimentary to each other. The conference was also about community, community to all living things. (Let us hope that the parched land received some healing too with our presence.) I left with a feeling of giving, receiving, acknowledging, and being in the matrix.

photo: Suzanne Getz

~ Thursday, Sept. 11, 2014 ~
Opening Prayer of Sacred Sound
with Vickie Dodd

Our evening began with a demonstration of using sacred sound by Vickie Dodd. As the sound organically flowed through her, it gave each of us permission to be free and creative with the use of sound for healing. The evening concluded with a video that Franklyn had made especially for this event. As always, Franklyn's talk was informative and entertaining - and the perfect way to kick off our BCST & Polarity weekend.

~ Friday, Sept. 12, 2014 ~
**Morning Movement and Meditation:
Waking up the Tree of Life
and the Breath of Life**
with Mimi Nelson-Oliver, MSW, LICSW,
RCST®, RPE, LMT

Mimi Nelson-Oliver led a meditation and movement class which began with a silent meditation into stillness and ended with a simple statement: "I am grateful for all of life." Mimi then proceeded to honor all the elders from both lineages such as Dr. Stone, Dr. Sutherland and others. Her teaching bril-



View at Mount Madonna,
location of 2014 Breath of Life Conference

liantly combined her Hebrew path with the tides, the breath of life, and polarity therapy. Mimi laid the foundation for the rest of the conference. She wove in meditation, as well as deep and meaningful quotes from her Hebrew spirit path coupled with relevant quotes from Dr. Stone. She shared that the Tree of Life is about bringing us back to God.

In an interview following her class, Mimi described how the five elements in the Kabbalah are the same as in polarity therapy. Five levels of soul in Kabbalah; three are in the physical body: *Neshamah* which could correspond to the breath of life or the long tide; *Ruach* which is linked to potency or the mid tide, and *Nefesh* is connected to the cranial rhythmic impulse. Mimi's class laid the foundation for the conference's weaving of polarity and Biodynamic Craniosacral Therapy (BCST).

A Comprehensive View of the Human Energy System
with Roger Gilchrist, MA,
RPE, RCST®

Roger Gilchrist presented a fabulous slideshow of the relationship between Polarity Therapy and BCST. These two healing systems are a dynamic duo, one opening the physical structures and meeting the energetic body; the other witnessing the breath of life, potency, and stillness, supporting it to express its inherent treatment plan in the craniosacral system. Roger's slides included pictures of Dr. Stone and Dr. Sutherland - it was easy to see that they were like brothers in way. They look alike. They were both visionaries in their respective fields of osteopathy and energy medicine. And they both have that twinkle in their eyes that shows a deep connection to spirit.

Biodynamic means life force. Roger shared that biodynamic gardening is a garden that is grown with an intention of bringing in the fullest amount of life force into the food. This is just like our own bodies.

We are the garden, and the fluid filled with the breath of life is where all the healing happens.

Dr. Stone wrote in his books about the human energy system. He taught that the matrix is undivided. I recall learning that the "central channel" is indestructible - it is where all life begins and ends. It is where our innate wisdom lives, and a place of deep awareness. Sutherland called it the midline and Dr. Stone, the *shushuma*.

Roger mentioned that the still point is when the body reaches equilibrium. This is when everything begins to breathe. It breathes in relationship to the matrix. In the tidal

photo: Rose Khalsa



Roger Gilchrist and Suzanne Getz
at 2014 Breath of Life Conference

potencies, the energy in the fields move the fluids and the tissues. Movement pulsates in and out. This is similar to polarity therapy: energy moves out, moves in, and is still. Dr. Stone described how those three aspects of energy move. From here, the gunas are formed and there is a beautiful step down even further into the body into the five elements and the chakras.

**Mystical Marketing:
Integrating Your Spiritual Values with Your Business Model**
with Mary Cheers, LMT, RMT

Is there anything more powerful than connecting to our own heart? Not in this work. When so, we can come forth as authentic, genuine, and create a safe place for our clients. Franklyn Sills is quoted as saying, "Presence is the miracle, when we return ourselves to ourselves." This quote laid the foundation for Mary's talk on "Mystical Marketing."

Mary shared that most bodyworkers are not skilled at promoting themselves. In her inspiring talk, she encouraged bodyworkers to be aware of "marketing" 100 percent of your time, meaning: you walk your talk and allow yourself to be "put out there." According to Mary, three main causes for lack of success are fear, confusion, and lack of confidence. The goals in marketing are to empower, identify skills, engage views and beliefs, and instill enthusiasm.

Mary led a meditation that flowed into a song. The words invoked a feeling of self-worth and self-love. She wove in the five elements as a support for understanding our own process as professionals in the health field.

Mary connected each element as a way of opening ourselves up to "mystical marketing". **Earth:** Be grounded and real. Ask folks what they do for a living and it can be an "opening" for your work.

Water: Be calm and support the nervous system in letting go. Have a "comfortable" presence when working. Your passion and enthusiasm help to clarify your work and why they should be seeing you as a client.

Fire: Our best marketing tool is education.

What can we do to bring clarity and insight to our clients' life and process? How can we inspire our clients?

Air: We come back to the essential - our compassionate touch. We also bring in clear communication between practitioner and client.

Ether: Openness, stillness, and space for all possibilities.

In essence, to be successful in marketing, you must comfortable with yourself, know yourself, and believe in the work. We ended with an open discussion that included these thoughts:

- Bodyworkers can easily burn out often because they work too hard and the sessions are too long.
- Many bodyworkers do not receive sessions themselves.
- Continuing education can be a doorway to inspiration and support.
- Bodyworkers should use self-care and exercise.
- Supervision is essential for support and growth.
- A good bodyworker is a life-long learner. Have a website and a blog that will connect who you are and what you do globally.

Becoming Conscious To Move Freely and Fluidly as the Light Beings We Are!

with Elizabeth Hammond,
M.Ed., RCST®, RPP, CPE

Elizabeth Hammond founded WellSpring Integration Systems, and inspiration for its creation came as a vision during a meditation. She realized the activation areas coincide with kidney meridian points. Elizabeth's vibratory applications applied to this watery channel have brought a powerful self-awareness to her clients. "Just as polarity therapy's rajas vibrational touch, tuning forks and toning energetically penetrate into our fields for healing, WSIS consciousness techniques shake the cellular blanket. . . Whether you insert needles, tap, vibrate, massage or hold conscious space, signals that travel to various brain centers are activated and allow the possibility of change in the wave patterns."

Elizabeth offered a session to demonstrate the WSIS that she uses with her clients. Client awareness was the most important factor in this session. Rajas rocking at the feet, pausing and asking the client the question, "What do you notice?," brings the client into his body and hopefully out of his head.



Elizabeth Hammond's demo

photo: Rose Khalsa

If you ask him, "What do you feel?" he will go to his head. "The main rigor of WSIS is skill of sensing, noticing, and listening to the body." Elizabeth uses simple vibrational forces that utilize a variety of intensity depending on the sensitivity of the client. During the session, Elizabeth was also using sounding as a vibration. Elizabeth feels that rocking the body helps her to track the light in the client's body.

After her rocking application, she pats the inside of the ankles of her client, and then asks what the client notices. She will repeat this pattern several times while holding the biodynamic space. Following that, she moved up to the knees and applied a knee vibration, a diagonal hip to shoulder hold, hip to neck, sounding very loud and then almost like a whistling sound and after each hold she would ask the client what she noticed. "Getting quiet with the body awareness is being in present time." Being in present time brings awareness to the pain or discomfort in the body. Our bodies want to be heard and felt and encouraged to bring forth our own inherent healing plan. Later, during the open trading sessions, this work was explored by participants.

Holding Space with Gary Strauss, MS, RPP, PWE

Gary Straus started by sharing his deep love for Dr. Stone who was the greatest mentor in his life. Gary took us all outside so we could feel the energy of the earth and the sky. His words flowed like water as we moved our bodies and welcomed in the elements and the spirits around us all. We had started the day with the tree of life and we ended with connecting to the trees and the sky and the sacred.

"Holding Space Method" is an exercise in mind/body orientation and connection in order to tap into potency. Each step has a consciousness and a direction. Contemplate each step to a felt-sense of openness and neutrality. Gary spoke of this process as five steps: activation, chaos, circulation, integration, and peace.

In his handouts for this workshop, Gary wrote about holding

space: "Holding Space" is simply a state of being that enhances our natural abilities to help ourselves and those around us by activating our innate energetic intelligence. It is a way of appealing to that which is within and around us, that is a part of us. It can activate our energetic nature to do what it needs to do for us. Holding space can restore and empower our inherent healing abilities to work for us in a natural and organic way. Holding Space Method is based on shamanic/tradi-

tional people's principles that every part of matter, while seeming purely physical, is also energetic in nature. That energetic nature is essential to our ability to maintain our well-being. We need to digest life as if it were a meal; our energy is vital to the process. The better we digest life, the better we feel and the healthier and happier we are. Our ability to do this is based on our energetic relations to self, environment, family, friends, work, heaven, earth, spirit, and self. "Holding Space" suggests that there is a way for us to appeal to our energy that will activate, enlist, and encourage it to do what it natural needs to.

Gary shared that holding space reflects all energy work. Gary sat next to his demonstration client as she shared her pain in her body and with each step of the Holding Space Method, things shifted in awareness and intensity.

~ Saturday September 13th, 2014 ~
Morning Movement and Meditation:
Polarenergetics Exercises
 with James Arena RPP, CPE,
 BA in Communications

James Arena's wonderful yoga class included his direct and simple instructions for the polarity yoga with Dr. Stone's teachings woven throughout.

With humor and presence, James taught cranial and polarity concepts throughout class. He later shared with me that though he felt cranial work and polarity went very well together, his one true love was Polarity Therapy. He has been practicing and teaching Polarity Therapy since 1979 and recently completed his 20,000th polarity session. With such dedication to his work, it is no surprise that he taught such an enlivening class.

Polarity Bodywork
to Open the Cranial System
 with Sharon Porter, RCST®, RPE, SEP, STRP

Sharon Porter was graced with a very dynamic introduction as the "Queen of the West Coast." In her presentation, Sharon shared that Dr. Stone was interested in getting the structural body into an energetic state to help reset itself back to its original blueprint of health. She spoke about "toe and ankle rocks" which were a great way to get that process started and could be used as an opening to a cranial session. She demon-

photo: Rose Khalsa



Sharon Porter and Cindy Roulardson
 at 2014 Breath of Life Conference

strated opening each joint in the toes and following with "fingers in toes," gently working your fingers so they are in between each toe. With a gentle grip, begin rocking with a push/pull movement to loosen the toes and gradually deepen the rocking until the whole body is moving in waves. Then you move on to ankle circles and inferior/superior rocking direction to open all the transverse diaphragms. After rocking to the tolerance of your client, one must pause and rest to allow tracking of the pulsations, tides, energy. After resting, there was another significant rocking of the thigh and hip joint. Holding just below the knee of the bent leg, moving the leg in circles with a push/pull movement. This move further opened the diaphragms, decreasing pain in the hips and sacrum.

After this opening, the cranial system has certainly been reminded of its fluid state and this would be an ex-

cellent time to begin a cranial session. Sharon reminded us that the feet are the negative pole of the body and reflects what is chronic in a body. Toe popping releases blocks that free up energy to flow up the body to the cranium. Rocking can be used to move from dense to fluid and creates a direct experience of energy in a client's body. Holding hip and shoulder is important for cranial work to join the "arcing" patterns. After a session, a hot water and vinegar shallow bath is recommended. Sharon also talked about Trauma Releasing Exercises to help people with trauma and grief. "Because TRE opens neural pathways for discharge and then allows that to discharge in natural waves, there is a palpable change in the cranial system. It becomes softer and more fluid. The clients describe being more fluid, with pleasurable sensations of energy in their body." Sharon is also writing a book on psychic surgery.

Dancing with Yin and Yang
 with John Chitty, RPP, BCST, RCST®

As I sat in the room with John Chitty, I was brought back to many years ago when I sat with him on the Board for APTA. Those were the days of many of the grassroots folks, or the original students of Dr. Stone, still working to build community within the organization. Those days have such sweet memories for me of a deep love for the spirit of Dr. Stone and how we taught the work with so much enthusiasm worldwide. I realize how far we have come.

John is an elder for the work of energy medicine, along with his wife, Anna. But John stands alone in his own wisdom. This

comes from years of dedication to the work and his continued openness to learning and teaching. John started his talk with a quote from Dr. Stone: "The outward and inward currents must move in all fields if there is to be health and happiness."

Yes, this quote is the foundation of Polarity Therapy and for John's work and new book, *Dancing with Yin and Yang*. Energy moves out, and energy moves in. And from these two pulsations, all life finds a balance in the third place - the place of stillness, the Shushumna, or central channel.

John in his brilliance was able to teach how he has integrated the work of all his mentors, specifically Dr. Stone, Dr. Sutherland, Ray Castellino, and Peter Levine into a way of supporting people who need help.

In 1970, Dr. Stone and Peter Levine met and started to cross-pollinate their work. How exciting! We now see how far the work has come and helped so many people.

Here are some tidbits John shared that were explained in greater depth in his class:

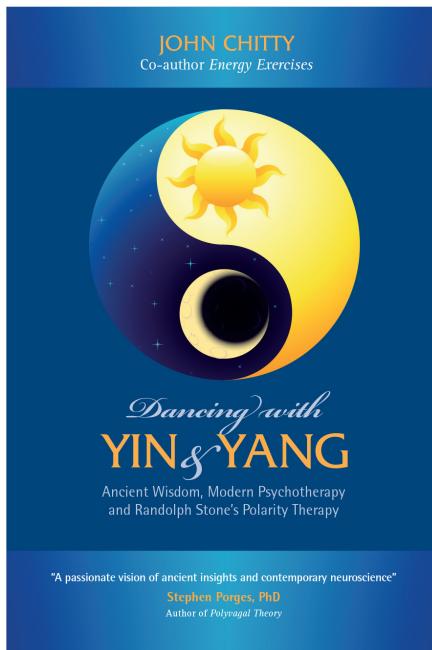
- Health is movement.
- Disease is a "fixation" and we need to find a way to get past this in all our fields.
- Our emotions and mind all have an opposite and it is here that all energy moves (this is the polarity principle).
- Mind and emotions precedes the physical body.
- Body and mind are one.

The very basics of expansion and contraction are the energy pulsations of the universe. John shared how these polarity principles are in psychology, neuroscience, and physiology. These principles are also simply called yin and yang. John ended by saying, "Polarity counseling is not a replacement for regular psychotherapy, just an addition; not a magic wand, just a complementary perspective."

Movement That Supports the Midline and the Bioelectric Field

with Mary Louise Muller, M.Ed., RPP, RCST®

Mary Louise Muller is the co-author of "Energy Exercises" and she uses sound, breath, rocking, leverage, continuum, brain gym, and more. Her discussion of "Movement that Supports the Midline and the Bioelectric Field" is polarity yoga at its best - effective and fun to do. In the exercise classes, we did many exuberant HA breaths



causing disturbances to the other guests staying at Mt. Madonna. We were asked to tone it down and they closed all the windows, but we continued on more quietly as we know how helpful the HA breaths can be for releasing tension and opening the diaphragm.

Mary Louise talked about the Three Body Chi Gung which is based on the craniosacral biodynamic work of Franklyn Sills. This is a very interesting concept to bring into our own lives and many of us do this visioning during the time we work with our clients as we begin a session. Standing in a relaxed pose, sensing the physical, enfolding it into the fluid and cradling it all into the tidal. Wait and sense the deepening.

There was a dialogue about the three major midlines of biodynamic craniosacral work and their related fields - fluid, quantum, and primal. Go deeply into each of these midlines and sense the suspensory interconnected nature of it all, suggested Mary Louise. I love the words "cradle" and "suspension" as they suggest the womb, floating, warmth, total relaxation. What a differ-

ent world we would have if everyone had this inner vision.

The exercises to open the craniosacral system are the Pyramid Transverse Diaphragms; Pierre HA breaths standing with arm openings; Rocking Perineal balancing the Parasympathetic NS; Wide Squat opening the pelvis and SI joints; Seated and Lying on Stomach Scissors pumps the CS fluid and mimics the CS motion. Combining sound with movement opens our attention, shifts and generates movements that create self-healing and balance. Our voice comes from a core structure powered by the breath. The larynx sits on top of the windpipe and creates the vibration. The resonators are the throat, nose, and mouth. The sound current has been shown to create change and our own vibrations easily stimulate and bring awareness to the midline. Mary Louise further says that we will sense how our body shifts from within and generates movements that create self-healing and balance.

Continuum Fluid Movement with Breath

with Cherionna Menzam-Sills, PhD, OTR/L

RCST®

Cherionna Menzam-Sills had been scheduled to speak with Mary Louise Muller but had to cancel due to family matters. Like Franklyn, Cherionna generously sent us a video which was played at lunchtime following Mary Louise's talk. Continuum fluid movement with breath was the topic of the video. It offered

great tools to work with in our personal healing journey.

Polarity Wellness Tarot
with Miriam Jacobs, IPE, CMT, BFA, RPP,
RPE

Miriam Jacobs is a Polarity Practitioner and Tarot reader, who has designed her own tarot deck - Polarity Wellness Tarot - that she uses before bodywork sessions with her clients to help get them out of their heads and to receive more insights. She is incredibly creative, talented, smart and humorous. What a great product she has brought to us to extend our knowledge and services to clients. Jungian therapists sometimes use tarot in their sessions with clients to help them go deeper into their own wisdom. Miriam reminded us that Tarot is really not on the fringe; it has roots in ancient energy systems. "Tarot is an ancient system of divination using a deck of cards. As the tarot continues to evolve, it has become a tool to help us make choices, gain clarity, and support spiritual growth. . . Polarity Wellness Tarot is a somatic version of the Tarot. The deck offers practices to move, change and balance stuck energy presented by the lessons of the cards chosen." The cards can also direct us where to contact the body and what type of touch to use.

When she began her RPP studies, she was a closet tarot reader but began to notice similarities between Dr. Stone's charts and the tarot charts/decks. She also noticed that Polarity communications skills helped her with her card readings. This led her to create her own deck, Polarity Wellness Tarot (with a user guide), and then to a publishing contract for *Tarot and the Chakras: Opening New Dimensions to Healers*.

Each card has an element, type of touch, astrological sign, and chakra. Each card gives specific practices to move energy and change.

There are Major and Minor Arcanas (secrets). The Major Arcanas take the meaning of the card into account to create mindful meditations. Minor Arcanas give yoga exercises directly inspired by Polarity Therapy

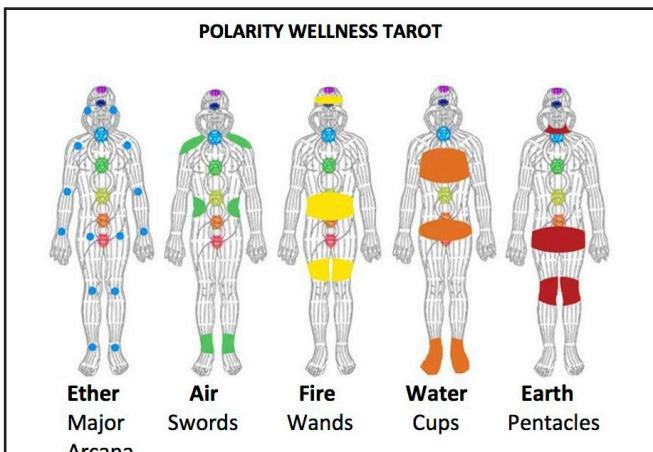


image: Miriam Jacobs

that focus on specific anatomy related to each card. The Court cards are art rituals based on art forms designated by Polarity theory. We have Air/swords-dance. Fire/wands-visual art. Water/cups-cooking. Earth/pentacles-sculpture and aromatherapy. How much fun is this? Tarot, says Miriam, is similar to playing cards (52 cards). In each of the 4 suits, there are 4 court cards instead of 3 (that's 56 cards), plus an additional 22 cards. The suits always relate to the 4 elements: Spades/Air/Swords, Clubs/Fire/Wands, Hearts/Water/Cups, Diamonds/Earth/Pentacles. Miriam passed out decks of her Tarot cards and had people get into small groups. She explained the methods of beginning work with the Tarot.

Everyone seemed to figure it out and had a good experience trying. Get in touch with Miriam to buy the book and a deck of cards or to receive a phone reading and try something new and magical.

~ Sunday, September 14, 2014 ~
The Original Blueprint and the Embryology of Erich Blechschmidt
with Christopher Muller, RCST®, RPP, RPE

Christopher Muller arrived at the podium wearing a tuxedo, carrying a bag of magic goodies, and accompanied by his lovely assistant, Mary Louise Muller dressed in a long red gown and carrying a magic wand. They were prepared to magically demonstrate the physical manifestation of metabolic fields. Christopher said we should return to the mystery beyond chemistry and the biomechanical. Let us focus on the creative achievement of the individual being!

In his presentation, "The Original Blueprint and the Embryology of Erich Blechschmidt," Christopher focused on the metabolic fields and their role in forming the human body. These fields consist of living cells that differentiate according to where they are positioned in the body. "Location, location, location," said Christopher. Cells are linked through movement of nutrients or waste materials. As they absorb nutrients they become attracted to other cells in a mutually beneficial relationship. Likewise, they are repelled by the expulsion of metabolic waste products. Christopher says there is a constant ebb and flow of movement in the tissue or organ that supports its form and structure. The metabolic fields consist of several kinds of movement within a cell that produce crowding, suction, densification, consolidation, retention, dilation, and firm gliding. These movements create heat, dryness, pressure, stretching, and compression that cause the cells to die or transform into another substance.

As an example, in the detraction fields, a biomechanical gliding movement is produced with water loss and consolidation which turns out to be an ossification form where bone arises. This movement creates friction, the

friction creates heat which expels fluids and creates the denser structure of the bones. As Christopher describes, "On a sub-microscopic level, the process of development occurs through metabolic movements. These movements take on chemical, physical and spatial or morphological characteristics. This leads to the notion of organs and cellular ensembles as being locally modified force fields. Blechschmidt alludes to this concept of the animating forces or energy fields in the developing embryo and how this is beyond just the chemical or biomechanical process."

Christopher ended by reminding us that we are perfect in every moment. This was a perfectly wonderful and expressive presentation with Christopher and Mary Louise

demonstrating the force fields of the magnetic energies using tools that they could squeeze or stretch to the point of dramatic change and POOF! Out came the magic wand and transformation of one substance into another. I think this presentation was enjoyed by all as humor and fun raise our vibrations, leave us smiling and filled with good will.

The Rainbow Bridge: Dr. Randolph Stone with Kathleen Morrow RCST®, RPP, LMT

"The diaphragm is the main respiratory muscle doing the most important work in life. Every cell needs the life energy contained in the breath . . . truly the breath is the firmament which divides the energy above and below, it is the bridge where mind and life cross into the emotional vital field." ~Dr. Stone

Kathleen Morrow shared that she studied polarity therapy to heal her mother. It inspired her to make this her life-long path to heal herself. She was in Franklyn Sills's first BCST training and has also studied manual lymphatic drainage to get into the system to help others.

Dr. Stone became fascinated with World War II veterans and in talking with them, he discovered their diaphragms were all locked up from the trauma. He saw this place in the body as a rainbow bridge - the diaphragm has a similar rainbow-shape and he saw it as the center of the body, having all the colors of the chakras, just like a rainbow. When released, this place opened up the entire system. The diaphragm is a power-

photo: Rose Khalsa



The Magician and his lovely assistant.

ful place to explore the concept of "as above, so below." Dr. Stone has said that if the diaphragm is blocked, we stay in a state of fear. How can one properly breathe if this place is blocked?

Kathleen told a story of a young boy playing baseball who was about to have a seizure. She went up to him and held his diaphragm and shoulders (a polarity contact) and his energy moved, preventing the seizure. All were amazed!

Kathleen called the state of the diaphragm contracting as "lock down." When the diaphragm is locked down, it also strongly affects the psoas. Both muscles are highly charged with emotional trauma when locked down. We need to address these parts of the body with compassion and a willingness to explore where the opening is in order for the fascia to release.

Here are some tidbits Kathleen shared:

- Buzzing in ears can be caused by the diaphragm being locked.
- It is important to lubricate the fascia and get the CSF into the tissues.
- There are many emotions that can cause "lock down" and thus distort our breathing. When this happens, our breath does not know where to go.
- Laughing is one of the greatest ways to open the diaphragm!
- The heart rests right on top of the diaphragm. The connective tissue of the heart fuses with the lungs, neck and shoulders, up to the brain where it becomes the dural sack.
- When the psoas becomes contracted it can affect the nerves in the legs. You can sometimes see this with folks who waddle when they walk or who cannot walk at all.

Polarity yoga offers an excellent way of working with "lock down." There are many exercises, but one that is for sure an opener is the Side-to-Side Ha to release the diaphragm. Also, "Polarity Exercises" by John Chitty and Mary Louise Muller includes a great psoas stretch.

Kathleen ended her presentation with a demo of how to release the diaphragm and psoas. This deep (tamasic) work required eye contact and ongoing verbal dialogue with the client so that the releasing can be paced properly.

Closing Ceremony

The closing ceremony was led by Mimi Iklé-Khalsa. A table was set beautifully with a

cloth printed with a positive message, a bowl of flowers, and a wreath. We gathered around the table into a wide circle to include everyone and we held hands. Mimi spoke to the intention of closing the conference by taking time and space to honor what happened. In a beehive fashion, we walked around the circle connecting to others with words, gazes, touching.

We gathered back into our circle while Mimi gave thanks to the volunteers who were a vital part of the conference. The whole conference was blessed with their gracious help. Cheering, clapping, and singing gratitude for presenters and board members, who so tirelessly devoted their time and expertise to the running of our organization, brought us to a deep place in our hearts. Equally important was the gratitude for practitioners of Polarity Therapy and Biodynamic Craniosacral Therapy coming together to share our modalities and connect with old and new friends. The energetic wave of motion streaming to the center with voicing and then beautiful sounding invigorated everyone onto their journey home. ♦

In Times To Come

Our world is going through such intense change and transformation.

The amount of suffering on the planet is hard to comprehend.

More and more people are coming
to the simple but profound realization
that they need to find safe, effective ways to cope that are healthy and supportive.

The work that Dr. Stone and Dr. Sutherland have shared with the world is no more than a miracle for
what is needed in our times.

I have to add Peter Levine and the others who have brought forth teachings on healing trauma.

I consider these men my mentors and teachers.

I will be sitting with their work
the rest of my life.

I feel deeply that we as practitioners need to continue to work on ourselves on all levels
so we can meet the challenge of what is here now
and what will be coming our way in the future.

In the Native teachings
they speak of living our life in a way that ensures the balance of Mother Earth
for seven generations.

As a community,
we need to stay strong, practice, receive, and keep growing so we can evolve
and remember we are the circle of life.

In times to come, we will have the tools to not only be resilient in ourselves,
but also to support others into health and happiness.

May all beings feel safe.
May all beings be happy.
May all beings have peace.

Rose Khalsa

NATURAL FULCRUMS: PRINCIPLES OF BIODYNAMIC CRANIOSACRAL THERAPY

Scott Zamurut, RCST®

Scott Zamurut is a bodywork practitioner and teacher in energetic healing forms that emphasize the embodiment of life energy. Scott has been teaching Polarity Therapy since 1990, and Biodynamic Craniosacral Therapy since 1994. In recent years he has added Pre & Perinatal Education to his training offerings with forthcoming courses to broaden the availability of this essential work.

Scott has also been involved with professional associations, serving as a founding board member of the Biodynamic Craniosacral Therapy Association of North America, and as a Vice President with the American Polarity Therapy Association.



“Principles without intuitions are empty. Intuitions without principles are blind.”

- Immanuel Kant

The intention of this article is to articulate the core principles of Biodynamic Craniosacral Therapy in the spirit of clarity and simplicity. Just as the midline is the organizing center of an individual, the core principles of this healing art serve as the midline for the integrity of both teaching and practice. My recognition of these principles has emerged over a period of more than twenty years of teaching and practice, with important contributions from clients, students, and colleagues in this field, and those who practice other healing disciplines.

1- Holism: The human system functions as a unified whole.

“We are whole from the moment we are conceived and, in this wholeness, we discover that our human system is unified and it is never fragmented. Fragmentation is an illusion, which the mind generates due to its tendency to focus on the results and affects of experience, rather than on the inherent forces that organize our mind-body process within the present moment.”

- Franklyn Sills, *Craniosacral Biodynamics, Volume One*, 1st Edition, (2001, p. 8.)

Holism is best understood as a meta-principle — all the principles and applications of biodynamic craniosacral therapy must be understood in congruence with this

primary principle. Holism is the recognition of the fundamental truth of how biological life operates: every being is complete in every moment; individual beings are in reality inseparable from the larger environment they inhabit. Life is seamless and without fragmentation. Holism is the reason that when we touch part of the system, we are touching the whole of the system.

In our relationship with a living whole, especially as a biodynamic practitioner, it is imperative to recognize that our conceptual biases and unresolved shock generate a fragmented view of the whole. We can become fixated around this fragmented perspective, rather than immersed in the direct experience of the whole, and thus lose sight of the whole. The loss of a holistic perspective can manifest as a fixation on a conceptually isolated phenomena as having priority in the healing process (the Long Tide and Dynamic Stillness are often singled out in this manner). The loss of holism may also manifest as a fixation on a conceptually defined historical period within the unbroken stream of life as having primacy in the healing process (the embryological period has garnered this distinction of late). We can also recognize fixations within reductionistic models of physiological function that have gained currency in the therapeutic field (models of shock and trauma which give primacy to neurology over a holistic perspective).

While each of these realms offers valuable understandings into the human condition, and may serve as doorways into the healing process, the loss of a holistic perspective leads to a narrowing of the healing potential of the Biodynamic Craniosacral Therapy practitioner.

2- Bioenergy: The vital force which creates, sustains and transforms an organism throughout its entire life span, also known as biodynamic energy.

“Biologic systems have had a ‘Spark’ and ‘bioenergy’ system built into their mechanisms for eons. This is not an esoteric or religious fantasy; it is a simple, bioenergetic, physiological fact.”

- Dr. Rollin Becker, *Life In Motion*, (1997, p. 96).

Bioenergy is the force that sustains the health and wellness of the system. The activity of bioenergy continually reorienting the system to its inherent pattern of health is what we refer to as potency. Simply stated, energy organizes motion, form and function.

Biodynamic craniosacral therapy is

an energy-based healing art. The term “biodynamic” was first used in the cranial field by Dr. Rollin Becker to describe the organic activity of the bioenergy system which he had observed in action for many years. In fact, he defined “biodynamic energy” as “the energy of health and wellness.” Dr. Becker did not “create” biodynamics; he observed it. Biodynamics is a phenomenological description of the organic processes of life at the level of bioenergetic activity.

By observing this life activity, we are able to witness both the manner in which the bioenergy interacts with the insults of illness, stress, trauma, etc., as well as the organic, self-directed process by which those energies of insult are resolved, either on their own or via the catalyzing presence of a biodynamic practitioner. The activity of bioenergy maintaining the primacy of the inherent pattern of health is the essence of biodynamics.

3- The Inherent Treatment Plan: The organic, self-directed process by which the bioenergy system restores its pattern of health through the resolution of inertial forces within the individual biosphere, and the resultant reorganization of the whole system in alignment with the matrix.

“Inherent Treatment Plan: A term coined by (Rollin) Becker, DO, to orient practitioners to the knowledge that the arising and sequencing of what has to happen in any given healing process is a function of primary respiration, not of practitioner analysis, and will unfold in its own way.”

- Franklyn Sills, Foundations in Craniosacral Biodynamics, Volume One, (2011, p. 370).

The inherent treatment plan is an organic activity of bioenergy, and can be catalyzed by, and is the primary therapeutic orientation of, the Biodynamic Craniosacral Therapy practitioner.

In a holistic system, the clinical assessment, therapeutic relationship, and healing interactions are inseparable from the integrated holism of the bioenergy and its potency. The biodynamic practitioner’s primary intention is to orient on the inherent treatment plan, recognizing that the potency of the bioenergy is the operating force in the therapeutic relationship. Therefore, “working” with the bioenergy means that a practitioner supports the unfoldment of the natural processes through their relaxed and attentive presence. This orientation honors the organic wisdom of the bioenergy system.

During this process, a practitioner may work with a client through a verbal interaction in a way that helps them observe their internal state without becoming identified with the arising memories, feeling states, etc. It is imperative, however, that the biodynamic practitioner keep their primary focus on the inherent treatment plan, rather than shifting modalities to work from a purely verbal/cognitive orientation. The role of verbal pro-

cessing is to support the client’s personality in integrating the changes potentiated by their own bioenergy.

4- Inertial energies held within the biosphere of a living being are not their own bioenergy; they are the energy of shock.

“It takes force from without to create trauma within body physiology, and some of this force is left as part of every traumatic experience. The body absorbs some of these added force factors, which I will call biokinetic energy, and this force becomes part of the physiology within the traumatic area and, in part, throughout the total body... After a trauma is released through treatment or in a case where a trauma leaves no residual, the biokinetic energies totally dissipate back to the external environment, and only the bioenergy of wellness remains.”

- Rollin Becker, DO, Life In Motion, (1997, pp. 204-205)

The presence of energies other than an individual’s inherent bioenergy distort the healthy motion, form, and function of life at every level of being: physiological, cognitive, psycho-emotional, spiritual, etc. These inertial energies in a system are the energy of shock. They are the unresolved and unintegrated energy of experiences that have overwhelmed the capacity of the system to encounter, process, and discharge such forces.

The experience and expression of shock is a holistic phenomenon. Shock energy is found in the deep suffering we hold and in its surface expression. If our understanding of shock is limited, e.g. to the currently fashionable neurological explanation, we can miss the opportunity for resolving its other dimensions. It is because of this holistic nature of shock that the biodynamic practitioner’s greatest healing potential resides in trusting and honoring the organic wisdom of the client’s bioenergy. The bioenergy’s self-directed resolution of inertial energies is the foundation for the resolution of shock in every aspect of its expression.

5- Healing Always Occurs In The Present Moment.

Regardless of when, over the course of a client’s life experience, an inertial fulcrum became stored in their system, the activity of the bioenergy resolving that inertia happens in the present moment. While a client may experience the memories, feeling states, thought processes, etc., of a past event during the unfoldment of the inherent treatment plan, the practitioner recognizes that these specific aspects of past experience are energies organized around an unresolved inertial fulcrum that, while originating in the past, has remained active in the client’s system.

The client’s greatest cognitive resource in healing the inertia of past experiences is often the understanding that the trauma itself is not happening now. While the emerging feeling *(continued on page 30)*

WHAT IS INHERENT HEALTH?

Robyn Michele Jones, MA, RCST®

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physical, and passionate about working with the body as a web of wholeness. Robyn Michele studied with Maura and Franklyn Sills at the Karuna Institute, receiving her Masters in Core Process Psychotherapy. "What is Inherent Health?" is an adaptation of the first section of her thesis for her BCST students.



11

Thirty spokes converge upon a single hub;
It is on the hole in the center that the use of the
cart hinges.

We make a vessel from a lump of clay;
It is the empty space within the vessel that
makes it useful.

We make doors and windows for a room;
But it is the empty spaces that make the room
livable.

Thus, while the tangible has advantages,
It is the intangible that makes it useful.
(Lao Tzu, 2003, p.23)

Inherent Health is the ground and energy field that we live in, that we are. It is that which lives and breathes us. One might call it love or life or intelligence. It is intangible in the energy web around and through us. It is tangible in the incredibly wise workings of our psyche and body, always aiming for balance and health the best that it can. It is not a thing or a substance; it is a movement, a constant process.

Personal example: I am feeling anxious. Rather than ignoring it or attempting to function on top of it, as I often do, I take the time to "be" with the anxiety. I give it space while at the same time attending to it lovingly. As if I am relating to a small child, I inquire gently. What is needing to be known? I allow the anxiety to be there without becoming it. My breath slows, my body relaxes, an ease creeps in. I feel a nudge at the edge of my awareness. I suddenly remember a couple of "to do" things I had forgotten

to include in my plans for the day. My body relaxes even more. The anxiety, rather than being a nuisance, has been a sign to pay attention.

I had felt the push of "something" trying to get my attention. Resting in a spacious field of attention, the "something" that felt to be a problem eventually led me to an answer; it was the answer. To me, these are the workings of Inherent Health. Health in this context is broader than whether one is physically/emotionally/mentally/spiritually well or ill. Inherent Health is the energy web that encompasses and includes all the particulars of one's life. It is essentially whole and is always moving us toward wholeness and healing. What helps us access Inherent Health is embodied present-time awareness: settling into our body and paying attention to what is happening in the moment. Our attitude is all inclusive. The felt-sense that arises is one of wholeness, connection, and fluidity.

As we work with this awareness in our bodywork practice, two things become evident. First, we have to work "wholistically" with the intersection of the body, mind, emotions, and spirit. And secondly, we recognize that something larger than ourselves is at work in the healing of ourselves and our clients. When we work within the knowing that our problems are held in a much larger ground of wholeness, the healing process will be fluid, less entrenched, and come to resolution much more easily.

This larger energy field and the flows within it are spacious and continually expressing health. The same quality of energetic movements are present in all of us. The macrocosm and microcosm reflect each other and are inextricably related. Interestingly, energetic blocks or problems seem to be made of this same energy as well. Think of life's experiences as energetic movements in the web. These movements come to us and move through us to completion or they remain incomplete and get stuck in some way. Energies that get stuck in us are still seeking to complete their movement in an inherently healthy way.

A prominent physicist, Mae Wan Ho, points out that, "there is no discontinuity between the so-called 'hard' sciences such as physics and chemistry and the 'soft' sciences such as psychology and philosophy" (Ho, 1993, p.170). Furthermore, as Franklyn Sills (2007) underlines, "The quantum field seems to hold the memory both of the ideal form of the organism and of the event and conditions it encounters. This field is responsive to the environment and does the 'intelligent thing'" (pp. 18-19).

The quantum field is theorized to be at the subatomic level, at the very foundation of our universe. Descriptions of this field

are very similar to the experience of Inherent Health. David Bohm, a student of Einstein's and world renowned physicist, "suggested that wholeness was in some ways the more primary reality" (Talbot, 1991, p.41). He called this "quantum potential." Michael Talbot, author of *The Holographic Universe*, describes this further: "More and more the picture of reality Bohm was developing was not one in which subatomic particles were separate from one another and moving through the void of space, but one in which all things were part of an unbroken web and embedded in a space that was as real and rich with process as the matter that moved through it" (1991, pp. 42-43).

Amit Goswami, Ph.D. (2004), in *The Quantum Doctor*, states that "a new hypothesis is being considered within the medical profession – that our body already has, in many cases of illness, the requisite wisdom and mechanism for cure; we just have to discover it and manifest it" (p. 225). This echoes the teachings in Myofascial Release and Biodynamical Craniosacral Therapy: that the cure is inherent in the disorder; Inherent Health is always present. Franklyn Sills' (2004) experience is that "Healing is found within the conditions present and our role is to deeply appreciate and encourage this potential" (p. 246).

Relating to our resistances and defended structures is one thing. Relating to our Health is a whole other affair. It is not about working anything through, or discharging anything, or clearing anything. It is not about personality dynamics. It is about the immediacy of our most fundamental essence. It is about the intelligence which originates order out of chaos, which allows change, which is infinitely present and which is the basic imperative of life itself. (Sills, 1999, p.1)

Joanna Macy, eco-philosopher and spiritual activist, reminds us that the experience of Inherent Health and connection through wholeness is universal to human beings. As Macy (2007) explains, "Basic to most spiritual traditions, as well as to the systems view of the world, is the recognition that we are not separate, isolated entities, but integral and organic parts of the vast web of life" (p. 127). "We begin to see the world as ourselves. Hunger for this union springs from a deep knowing, which mystics of all traditions give voice to" (Macy, 2007, p. 27).

To the extent that we are able to connect with our belonging between Earth and Heaven through our vertical alignment, or the midline which we have formed around, is the extent to which we will be able to open to a wide field in relationship, which will include personal, archetypal, ancestral, collective material which is 'trying' to get heard through the portal of the therapeutic meeting (Sills, 2007, p. 2).

The vertical axis is an energy flow centered in the core of our being. It is formed

by our connection with Earth, our bodies, and our connection with Source. "In all traditional healing and spiritual traditions, an understanding and relationship to Source is the key to wisdom and happiness." (F. Sills, 2007, p. 30). Depending on one's experience, Source can be known as God, Tao, The Breath of Life, Creative Intelligence, etc. "Source: represents an alignment to a deeper field of interconnection and openness at the heart of the human condition. The concept and experience of Source takes us into the realm of archetypal energies and creative forces" (F. Sills, 2007, p.10). Franklyn Sills (2007) goes on to say that, "I am proposing that life is basically spiritual in nature, and the greatest wounding we encounter is the obscuration of Source and the subsequent disconnection, or dislocation, of being" (p. 10).

Centered in our vertical axis is our Being, our Core state. "The Core State is the direct felt-experience of being and Source" (F. Sills, 2007, p. 32).

Being is directly connected to Source; it is a locus of Source in our core. It is our who-I-amness or the answer to the question, "who am I?"

From Being, we form a "self," a "me," as we meet the world. In quantum physics terms, the self is the collapse into form from infinite quantum potential. Our self structure or personality is what mediates Being's interface with the world and its conditions. As practitioners, we hold this awareness of the Source-Being-self connection knowing that these territories "are holographically enfolded and naturally co-arise" (F. Sills, 2007, p.10). Our intention in being with a client is to relate to them, Being to Being. This supports the alignment with Inherent Health/Source/Wholeness as ground for the session. "This is an important orientation in clinical work; the understanding that the openness of the Core State is the ground of all healing process" (F. Sills, 2007, p. 32). Luckily, this alignment is not to be generated by our "self" but is something we can rest in, something that is inherent and to be allowed into our awareness.

In the awareness of Inherent Health we are in a state of non-polarization. Here the universal and the personal, the absolute and the relative, "are actually two complementary aspects of reality" (Kornfield, 2008, p. 80). Focusing on the big picture alone is not enough. Form with all its beauty and challenges must be honored. Similarly, "As Jung implied, when universal and conditional forces come into dynamic balance, the transcendent faculty naturally arises and the client can transcend the conditions present so that something new may emerge" (F. Sills, 2007, p. 32).

Thich Nhat Hanh uses the analogy of ocean water and a wave. The wave rises and

falls, comes to be then disappears, yet it is always part of the water. "Liberation is the ability to go from the world of signs to the world of true nature. We need the relative world of the wave, but we also need to touch the water, the ground of our being, to have real peace and joy...Relative and absolute truths inter-embrace. Both truths, relative and absolute, have a value" (Hanh, 1999, p. 125). Not only do they have value, they are inherent in each other. "It means that what we seek does not lie outside of ourselves" (Hanh, 1999, p. 141).

In lecture, Franklyn Sills often says, "if something is true it is true at all levels" (Sills, 2006). Interestingly, Dr. Jill Taylor, Harvard University neuroanatomist, in speaking of the two hemispheres of the cerebral cortex of our brain, shows that both of these truths are inherent within us. The right brain processes in parallel. It thinks in pictures, only knows the present moment, and perceives everything as connected in a bigger picture. It contains our ability to "just be." Our left brain processes linearly; it thinks in language, sees our life as a story in time, and perceives everything as separate details. It contains our ability to "do." These two hemispheres coordinate giving us our perception of reality, though often we can feel polarized between these even within ourselves.

As Dr. Taylor recovered from a severe stroke, she discovered that "a balanced-brain" approach was the most healthy. "As much as I obviously adore the attitude, openness, and enthusiasm with which my right mind embraces life, my left mind is equally amazing... My left mind is responsible for taking all of that energy, all of that information about the present moment, and all of those magnificent possibilities perceived by my right mind, and shaping them into something manageable" (Taylor, 2006, p. 141). As Jack Kornfield so wisely says, "We need to remember our zip code as well as our Buddha nature" (Kornfield, 2008, p. 79). The absolute and the relative, the water and the wave, are interdependent and inherent in each other.

My thoughts turn to something I read once, something the Zen Buddhists believe. They say that an oak tree is brought into creation by two forces at the same time. Obviously, there is the acorn from which it all begins, the seed which holds all the promise and potential, which grows into the tree. Everybody can see that. But only a few can recognize that there is another force operating here as well – the future tree itself, which wants so badly to exist that it pulls the acorn into being, drawing the seedling forth with longing out of the void, guiding the evolution from nothingness to maturity. In this respect, say the Zens, it is the oak tree that creates the very acorn from which it is born. (Gilbert, 2006, p. 329)

What is Inherent Health? It is our true nature. It is the true nature of all reality. It is the substance we are made of and the energy field we are woven in. It is the process of life

itself. The urge to heal, seek, and question is the same as the healing, the discovery, and the answer. ♦

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(Natural Fulcrums, continued from page 27)

states may manifest with a distracting intensity, the practitioner best serves their client's healing by remaining attentive to the potency of the client's bioenergy in the present moment.

These five principles provide the foundation upon which the practice of biodynamic craniosacral therapy rests. A paradox of biodynamic theory and teaching is that we use language and concepts, with their inherent limitations, to point towards the unmistakable activity of the whole. The truth lies beyond language, yet language can point to the whole, in the way that the old Zen wisdom tale reminds us to not mistake the finger pointing at the moon for the moon itself. This article is not intended to be a final statement of the principles of biodynamics, rather, it is my hope that it may stand as a beginning point for a larger, more holistic, conversation.

Offered in Service. ♦

I believe in all that has never yet been spoken.
I want to free what waits within me
so that what no one has dared to wish for
may for once spring clear
without my contriving.

If this is arrogant, God, forgive me,
but this is what I need to say.
May what I do flow from me like a river,
no forcing and no holding back,
the way it is with children.

Then in these swelling and ebbing currents,
these deepening tides moving out, returning,
I will sing you as no one ever has,
streaming through widening channels
into the open sea.

Rainer Maria Rilke

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