

BIODYNAMIC CRANIAL TOUCH



Differences Between Dynamic Stillness and other Schools

Please read this detailed piece carefully. There are important differences for you to consider when deciding between studying our evolutionary training and medical biodynamic craniosacral therapy.

To understand what I am referring to, please read Dr Sutherland's definitions and practice boundaries of the three fundamental types of cranial work established by founding cranial osteopaths read Stillness Chapter 3, or click this link:

http://media.wix.com/ugd/b2c0d3_c14500d9b420494fabe7e9a71518bdf7.pdf

Origins

The Biodynamic Cranial Touch Mentor Course is intimately connected to Dr. Sutherland's original transmission; beginning in 1973 for twenty years Charles Ridley studied with Dr Sutherland's student Dr M.B. DeJarnette. Our Dynamic Stillness School expands Dr Sutherland's impulse by supporting the evolutionary development of the practitioner by directly connecting to Pure Breath of Love.

What will I learn at Dynamic Stillness?

As a BCT practitioner you will learn to abide inside your inner body space that encompasses the Wisdom of the Whole with free attention that naturally unites with and serves Pure Breath of Love.

Being a non-medical training, you will not learn to offer efferent sessions that are outer directed and focused on objectification of the client that separates them into parts that you treat. You will not learn to diagnose, name processes, treat, or make subtle suggestions to the client's delicate subtle body biodynamic field.

Pure Breath of Love - Evolution of Biodynamic Practice

The inner practices we teach at our school have significantly evolved biodynamic cranial practice by revealing a previously undiscovered fifth enfoldment called Pure Breath of Love (Read Stillness, **Chapter 9**).

Pure Breath of Love is realized when Dynamic Stillness implodes in your inner body space and emanates as the Sacred Pulse of the Whole. This whole body pulse is composed of an alchemical tonal mix of all the tides that are sealed inside Dynamic Stillness.

Pure Breath of Love evolves biodynamic cranial practice beyond the tidal 'maps' that Dr. Sutherland orally transmitted to his closest inner circle of students, which Dr Rollin Becker characterized, and that later Dr James Jealous published.

Our training supports a practitioner's direct contact with Pure Breath of Love, which includes Breath of Life's ascending currents - fluid tide and long tide - that are united with the descending current, Pure Breath of Love inside imploded Dynamic Stillness in your inner body.

Practitioners thereby enjoy an embodied realization of the full spectrum of consciousness that practicing Biodynamic Cranial Touch engenders. Namely, a realization of the harmony within the Whole by which one's spectral consciousness evolves amid an utter bodily enfleshment of The Love that creates all that is.

Besides our Biodynamic Cranial Touch training, there are two other biodynamic cranial schools:

- 1) Biodynamics of Osteopathy (Sutherland, Becker, Jealous, Duval, etc.).
- 2) Biodynamic Craniosacral Therapy (Sills, Shea, etc.).

Osteopathy in the Cranial Field

Even though we honor Dr. Sutherland's original transmission, we do not teach an osteopathic physician approach. Biodynamic Cranial work that is offered as a medical treatment is only legal if one is a licensed physician. Therefore, we do not diagnose or treat symptoms.

Our non-medical, inner-body oriented approach is based on non-doing. A Biodynamic Cranial Touch practitioner orients inwardly in Stillness with free attention that rests in the self-existing radiance of heart's SA Node and is reposed in the Eros of the pelvic inner breathing portal. This seat, or disposition, provides a 'grounded' inner body felt-sense by which a BCT practitioner waits in a neutral disposition of 'don't know.' This disposition of Innocence frees attention that spontaneously unites with Pure Breath of Love. Practicing with freed attention leaves Pure Breath of Love in total charge to transmute a client's inertial motion patterns into healthy, fractal, coherent motion, which as the inherent treatment and evolutionary plan are already restoring balance, harmony, and Wholeness.

Biodynamic Craniosacral Therapy

What we teach in our evolutionary Biodynamic Cranial Touch Mentor Course radically differs from the medical oriented craniosacral biodynamics or biodynamic craniosacral therapy. As the name implies, its founder created his brand of biodynamics from his training in Dr. John Upledger's Craniosacral

Therapy, Dr. Randolph Stone's Polarity Therapy, along with a study of Dr. Becker's writings.

Given that biodynamic craniosacral therapy's (BCST) definitions, curriculum, and ways of practice are medical oriented, they are at odds with Dr. Sutherland's original biodynamic instructions of non-doing. The BCST Association certifies schools that offer a standardized curriculum that mix the 3 types of cranial - biomechanical, functional, biodynamic – and the approach is a medical, symptom relief method. Practitioners use 'BCST' after their name to signify graduating from such a school.

The comparison that follows is based on the curriculum published on the website of a BCST Association certified school. This is a PDF of a BCST certified school's curriculum downloaded from the website click:

<http://dynamicstillness.com/NewWebsite/wp-content/uploads/2016/03/CSB.pdf>

Dynamic Stillness Does Not Mix the Three Cranial Types

It is because of the mixing of the three cranial types and the medical orientation that our biodynamics training differs from BCST. Our training does not mix biomechanical and functional methods with biodynamics. We only teach biodynamics for the evolution of consciousness based on non-doing.

No Objectification or Efference - what's the problem with that?

We refrain from objectification, efference, and 'doing to' a client. In a Biodynamic Cranial Touch session this means we do not objectify the client by separating ourselves from them, and break them into parts to treat cranial bones, the TMJ, the spine, organs, fascia, lesions, midlines, and tides, nor do we dialogue about making contacts and cranial activities during a session. We do not name tides, lesions, zones, processes, or refer in any way to the biome-

chanical cranial wave motions of flexion, extension, torsion, side bending, lateroflexion, and compression. This is because these contrived linear cranial wave motions do not exist in the fractal biodynamic field of motion.

When a practitioner objectifies a client it projects separation, which strengthens the client's ego defenses that further separates them from contact with the Breath of Life and Pure Breath of Love.

No Efferent Methods

We do not employ efference – which is leaving ourselves to enter a client's field to focus on them to 'do to' an objectified client. For example, we do not apply efferent methods such as intend cranial bone techniques to relieve cranial wave lesion patterns, suggest stillpoints, imagine zones, create fulcra, shift ourselves into a specific tide at will. Nor do we manage space in collusion with the ego to insure it is comfortable because this creates a subtle form of recoil that prevents a client from being made Whole by Pure Breath of Love.

While all tidal expressions inform us, are fully noted, and are included in our awareness as aspects of a spectral Whole, they are not where the fulcrum of our presence abides, or attends.

We at Dynamic Stillness experience that the ascending current, which are the tidal expressions of fluid tide and long tide, are the sole function of the client's 'wisdom of the body' that expresses as the Breath of Life, and therefore we 'trust the tide' to manage the client's process. Whole making is not the business of a practitioner's conceptual ideas about managing a client.

No Tracking Inside the Client

Tracking is another aspect of efference that we avoid: we do not track inside the client's body looking for biomechanical cranial wave motions or lesion patterns in cranial bones, TMJ, membranes, connective tissue, organs, nervous system, spine, or the sphenobasilar joint; nor do we listen inside a client's inner body for tides, zones, midlines, fulcra.

Ethics of Caring

It is our ethical obligation when offering biodynamics for the evolution of consciousness to not invade a client's sacred inner body space - no matter whether it is to visualize their anatomy, look for midlines, tides, or do intuitive readings about a client's past, to perceive birth trauma, or pre-birth issues. Rather, we abide inwardly in Stillness in ourselves.

We rely exclusively on sensing from within our own inner body space as an exquisite perceptual capacity that arises as a natural, inherent expression of the laws of entrainment while resting in Stillness with free attention. Abiding inwardly automatically invokes the laws of entrainment that provide everything we need 'to know' to be fully present in now, and remain in tonal match with a client during any process - be it pleasant or challenging. Abiding within your own body and sensing amid 'don't know' does not separate the Whole into parts.

What's the Problem with Objectification - give me more details?

Objectification separates the Whole into parts. For example, when objectifying there are two: 'a practitioner' and 'a client' ... and then the client is further separated into an array of parts a practitioner has to keep up with in a session: "cranial bones" 'biomechanical cranial wave motions,' 'anatomy,' 'zones,'

'midlines,' 'tides,' 'space,' 'fulcra,' 'trauma,' 'fascia' 'spine' 'negotiated space,' 'lesion patterns.' Then there's the separation of the session into a sequence of more than a dozen steps required for offering a proper biodynamic craniosacral therapy session, ... and so it goes.

Since ego's job is to keep the Wholeness of life separated into parts to feel safe, a practitioner who objectifies and applies efferent methods colludes with the client's ego, which reinforces its separating sense, by which ego is strengthened to interfere with the Breath of Life's Whole making process that is underway. Ego out of fear thwarts Wholeness - both the inherent treatment plan and the inherent evolutionary plan.

Efferent methods first require objectification of a client, ... a 'someone' to apply efferent treatments methods to, which are practitioner applied within the client's omniscient biodynamic fractal field. The practitioner is occupied with having to keep up with the dozen step sequence, an array of parts, and the use of subtle intentions, suggestions, naming, space and contact negotiation, dialogue, and colluding with the client's ego to make sure it is comfortable – all of which are then overlaid onto the sensitive fractal biodynamic field. The practitioner's 'busyness' with all these efferent activities collapse the client's biodynamic fractal field, repels the Breath of Life, and creates more inertial patterns in the client's liquid crystal ground substance, ... all of which adversely affects a client's body, health, and psyche relative to the evolution of their consciousness.

When applying efferent objectifying methods, a practitioner injects a stronger sense of separation into a client's system that trigger emotions. Here are what clients have reported: fear of being fragmented, fear of being constrained or limited, re-traumatized, feeling stuck in their trauma patterns, feeling done to, ... Amid all that efference, a client may dissociate into the empty void that is commonly mistaken for a stillpoint. During an efferent session, cli-

ent have reported that they feel vigilant, fragile, defensive, a sense of imbalance, instability, ungrounded, along with guilt and shame due to feeling 'done to' and for not speaking up - all of which engenders hypersensitivity, self-protectiveness, anxiety, and fundamental distrust.

Tragically, practitioners who operate from a medical model pose as experts and wield 'power over' their clients, so will seldom hear constructive feedback because the client is afraid to say anything to them.

I hope it is clear why at our school you will not learn to objectify, use efferece, or to 'do to' a client. Instead, you will learn to not get in the way, or help. Also you learn to leave the wisdom of the client's body as primary respiration free because you trust it is already actively restoring health in the client every moment. Therefore, you rest in 'don't know,' letting the client's wisdom of the body be in total charge of the session.

How do we support the client?

We support a client who is ready for evolution and Wholeness by offering compassionate self-inquiry, skills for fierce hearted compassionate navigation, and we encourage a willingness to be with uncomfortable aspects of the 'life that we are given' all of which is being illuminated as self-knowledge while Love suffuses the client bringing the 'parts' to the Whole.

The client receives inner practices to develop unwavering inner-body presence to sense, be with, and feel emotions, discomfort, intensity, intimacy, and paradox - as well as to permit the release of somatically held shock from past traumas, which is being orchestrated by the Pure Breath of Love.

We experience that when a client orients inwardly to sense their midline, which encompasses personal, Gaia, and Source midline, abides in their heart, reposes in their pelvic inner body space into the inherent "ground" of support

that is there - that this disposition grants them the capacity to be with the sensations of shock while it releases from the nervous system, ground substance, and tissues. It does not retraumatize a client when Pure Breath of Love releases shock. Rather, any fragmented aspects are wholly reintegrated throughout all dimensions of the client's being to further evolve their consciousness.

Biodynamic Cranial Practice for the Evolution of Consciousness

To offer touch for the evolution of consciousness as a service to clients is the purpose of our training. Thus we support a practitioner's inner development - the evolution of consciousness - through a comprehensive series of open-ended inner practices to maintain inner body-felt sense of the heart field as an organ of perception. These practices include whole-body breathing, resting inside and orienting both to and from the midline, abiding in the self-existing radiance of the SA Node of the heart and reposing in the Eros of the inner breathing portal of pelvis, connecting to Gaia Heart, Primary Respiration, and the Sacred Pulse of Pure Breath of Love.

We also emphasize a disposition of 'don't know.' Innocence permits continuous synchronization with Pure Breath of Love, which evolves consciousness of the client and practitioner alike. Through the disposition of embodied inner sensing - as heart perception - a Biodynamic Cranial Touch practitioner can effortlessly and unwaveringly remain present and in tonal match with the full spectrum of enfoldments of consciousness - ascending and descending - that arise during a session. These qualitative tonal inner states of sensation are enfoldments of consciousness that require continuous, spontaneous tonal micro-modulations of heart perception and hand entrainment to maintain a fluid, yet stable inner-body centered presence.