

LETTERS

CRANIOSACRAL MANIPULATION QUESTION*Dear Dr. Dossey:*

First, my congratulations on the launch of *EXPLORE*. Looks great! Good to know, too, that I'll again have a regular dose of your wisdom through your outstanding editorials. I write in response to John M. McPartland and Evelyn Skinner, The biodynamic model of osteopathy in the cranial field, in *EXPLORE* Volume 1, No. 1.

I continue to wonder at the insistence of osteopaths on a biodynamic model to explain the following: (1) craniosacral rhythms, (2) practitioner awareness of the states of the entire body from holding their hands near the body (particularly the head) without touching it, and (3) interventions to influence the craniosacral rhythms through the practitioners' mental intent.

I question in particular the theory of treatment through flexion of cranial bones across the sutures when this is applied to the frontal bone in adults (which fuses in childhood) and to the occipital bone (which has no sutures).

I briefly studied craniosacral osteopathy in England. The sensations in my hands closely resembled the sensations I experienced during biofield interventions such as

therapeutic touch and Reiki. I believe that much of what is described as a craniosacral rhythm is a bioenergy phenomenon.

Coming in the opposite direction, I believe that the cranial field specialists have a lot to teach the acknowledged bioenergy practitioners. The sensations of pulsations in the biofield and the awarenesses of diagnostic information from fascial tensions throughout the body appear to me to be unexplored and unacknowledged contributions to an understanding of the biofield.

I believe that it would be fruitful to have dialogues between craniosacral therapists open to a biofield interpretation of their work and bioenergy healers. The sensing of a regular, rhythmic pulsation in the craniosacral rhythm and the stopping of the craniosacral beat through mental intent as an intervention—highly developed in craniosacral therapy—deserve further explorations that would be facilitated by such dialogues.

Daniel J. Benor, MD

*Editor, International J of Healing and Caring
Coordinator, Council for Healing*

IN RESPONSE

Osteopaths and bioenergy workers have dialoged from the beginning. The founder

of osteopathy, A. T. Still, called himself a "magnetic healer" in the 1870s. We refer Dr. Benor back to our article's model of the biofield. Our model has been shaped by Ayurvedic and Chinese concepts, Van der Post's visionary anthropology, Albert Szent-Györgyi's syntropy, Bohm's implicate order, Sheldrake's morphogenetic fields, and Hameroff's Orch-OR consciousness and the works of Alfred Pischinger, Wilhelm Reich, Robert Becker, Doris Kreiger, Donald Ingber, Beverly Rubik, and James Oschman, to name a few. The osteopathic *fluid body* resonates with the biofield. It consists of conventional electromagnetic fields as well as intelligent, subtle energies involving nonlocal forces not yet identified by conventional science. Understand that osteopaths are an eclectic bunch; biofield research informs some models of osteopathy but not all. Dr. Benor refers to the biomechanical model, which focuses on cranial sutures. Some osteopaths utilize intent; others assiduously avoid it. Some osteopaths are hands-off; others are hands-on. It is a big old crazy world, but please do not confuse cranial osteopathy with CranioSacral therapy: the Upledger Institute has brought suit for less. ←*

**John M. McPartland, DO, MSc
Evelyn Skinner, DO, BA**

Dear Upledger Institute Friends,
I notice this brief reference to your organization and wanted to pass it on to you. Just FYI.
I'm a CST practitioner in Berkeley.
Anasuya Balliner