



Your Inherent Health

This month we talk to Bhadrena about Craniosacral Biodynamics. This work, which she has been developing and sharing since 1985, starts with the understanding that we are always connected to the forces of health. It is through reconnecting with these inherent life forces that healing happens.



What Is Craniosacral Biodynamics?

Craniosacral Biodynamics is a comprehensive therapeutic approach that addresses the person as a whole and considers the being in its totality. The method uses hands-on touch to build interconnectedness between the body and all the different aspects of the being. The word *biodynamic* originally means “wholeness.”

The trained practitioner knows how to connect with the natural biological life force, which allows all the cells of the body to breathe with aliveness in slow rhythms. It is this same life force that organizes and maintains the structure and function of the body.

Could you say more about this life force?

Each cell of the body has a similar tide-like motion: an expansion out and away from the center, a return towards the center, and a settling down. This involuntary, slow, subtle movement – called the “breath of life” or “primary respiration” – is the expression of our wholeness.

This slow, constant motion in our cells, tissues and fluids is present from the moment of conception until death. This manifestation of our vitality is also called *potency*.

Already in the embryo, life is expressing itself through an expansion and a contraction that supports cell division and organization, allowing nourishment and metabolic changes in these early stages. In Craniosacral Biodynamics we are in contact with forces that were at work when the embryo was formed, and are still active in maintaining our functions today.

These forces are an expression of our inherent health, and are present even with the difficulties and problems one might experience later on. With the approach used in Craniosacral Biodynamics, we have the possibility to directly access the health inherent in the body and support its function.

By connecting to primary respiration we are in contact with the essential being-ness, the expression of the being before its conditionings come into play. We can connect to forces beyond the realm of genes and trauma. This is incredibly healing and supportive of our general well-being.

Craniosacral Biodynamics does not primarily work with structural realignment or muscle relaxation, but mainly supports wholeness, unity and the functions of the different physiological systems, especially the neuro-endocrine-immune system.

How do you work with people’s ailments?

It is important to be able to hear the story and the issues people are bringing. These are an expression of their life history and the way their body makes sense of and interacts with their life experience. The therapist then accesses the person’s inherent health, rather than focusing on the symptoms or the suffering.



Health is always present, even when its expression might be dampened or stagnant. The body always works towards maintaining inner balance. By cooperating with the forces of health, we can observe how balance is restored and maintained from within, and not as a response to interventions from the outside.

How do you work with trauma?

Our work is very respectful. Before and during the session the practitioner establishes negotiation processes to honor boundaries. This makes it especially safe for people to explore the effects of previous traumatic events, where boundaries were breached.

INTERVIEW



The body knows its own silence – that is its own well-being, its own overflowing health, its own joy. The mind also knows its silence, when all thoughts disappear and the sky is without any clouds, just a pure space. But the silence I am talking about is far deeper. I am talking about the silence of your being.

Osho

The trauma resolution work that we present in Craniosacral Biodynamics has the intention of supporting self-regulation, integration, witnessing, and the capacity to hold and be with the experience that caused trauma. It is essential that a traumatic experience can be integrated.

The resolution is affected by establishing a different relationship – both physiologically and psychologically – with the trauma. We are establishing an alternative and more resourceful way to respond to the event. We are not mainly focusing on the content of the event; we work with the response of the nervous system to it, while supporting the inherent physiological capacity for regulation.

Through contacting primary respiration and health we reconnect to the deeper, slower forces in the body that allow the individual to maintain orientation, regulation, integration, grounding and stability.

Slowing down is very supportive to the process of self-regulation.

How does this slowing down happen?

The person's system is supported in accessing the very slow and constant involuntary movements within the body (primary respiration). In this way, all the physical, emotional and mental processes slow down. As the practitioner listens to primary respiration and is oriented to that same slow, steady, expansion-contraction motion within him or herself, the usual faster movements of the automatic nervous system, which are linked to emotions or thoughts, also start to slow down.

The practitioner, by not engaging in superficial movements, helps the person to access higher levels of consciousness.

Many people love this aspect of Craniosacral work. They move into a space where they feel expansive, peaceful and connected. A crisp awareness and an expanded consciousness are present. People often report that they feel in contact with existence or they feel unified and whole, maybe with an image of floating in the universe, or having a profound experience of their very being.

Craniosacral Biodynamics facilitates a direct access to deep meditative states. The ability to do this takes a long training in the skills of perception and differentiation.

How can people learn Craniosacral Biodynamics?

To become a practitioner takes at least two to three years of studies and practice. Trainings are offered worldwide.



The International Institute for Craniosacral Balancing®, will be offering a new training in Craniosacral Biodynamics through the OSHO Multiversity starting in December 2006. It will consist of three modules over three winters, which will give people 100 days of professional training.

It begins as a training in perception. Students learn to perceive and differentiate the movements of the ANS, the metabolic processes and the nervous system, and to sense the different rhythms and tides of fluids and potency. They get to know the different states of consciousness related to different expressions of primary respiration.

In the process of receptive listening, we receive the information from the system of the person and learn how to interact with it. The art of perception is so refined that a practitioner can sense the physiological processes in the body and within the fluids. The practitioner can sense the potencies at work and can respond and cooperate with the body and the being for a clearer expression of health.

Students learn how to access health and primary respiration within themselves, so that the client's system can use that orientation as a reference. The practitioner becomes a beacon of orientation.

A big part of the first module is about establishing a safe therapeutic relationship. They learn how to listen, how to support, how to deepen resources, how to stabilize an organism and work with integration processes.

What is your particular delight in this work?

I love to see the transformation when people come and start to explore a problem, inquire into it, and then reach a place where they are at peace with themselves. They make a turn away from, "I have a symptom. I have a problem. Can you fix it?" and enter a place where there is a deep realization and an embodied experience that on the level of the being there is wholeness. This signifies contacting essence, a prenatal state of connection to the source. There is being and there is wholeness.

It is a great skill to be able to cope in a hectic world – to have the capacity to be with pain and suffering in a new way – with a little bit of distance, with a different relationship to it. The practitioner can support people in reaching this point of wholeness.

How do you see your work developing?

In many ways our work is in constant development and has been so since we started in 1985. Right now

my favorite subjects are prenatal and birth dynamics.

Craniosacral Biodynamics includes an embryonal model. We are currently developing courses in embryology, prenatal and birth work that are integrative and holistic – in line with the biodynamic concept.

It is especially relevant for these times, where embryology seems to become a new creation myth. People want to explore where they are coming from, what life is, what death is. Philosophical, existential and transpersonal questions can be explored within the biodynamic model of Craniosacral Balancing®.

Gandha