

process of creating sacred space. More to the point, Shea¹¹ put forth a five-stage process interfaced with the Breath of Life. In essence, the doctor (healer or therapist) "Holds the space,"¹² and the healing process is evoked.

An abridged version of the five-step sequence is as follows:

1. Separation
 - Client enters the sacred space
 - Therapist shifts from cognitive to instinctual perception
 - Therapist protects container
 - Rites of entry
 - Therapist listens to story of origin of client's suffering
2. Invocation
 - Therapist sacrifices ego
 - Prayer-attention-presence-right distance
 - Therapist and client enter threshold of a neutral.
3. Identification
 - Therapist contacts stillness and silence
 - Symbolic regression to origin and conception
 - Extrasensory experience in treatment room--stillpoint
4. Transformation
 - Rebirth into right relationship
 - Client reorients to the midline
 - Therapist protects container
 - Inertial fulcrum reorganizes
 - Stillness permeates tissue
5. Reentry
 - Client is reintegrated into life process
 - Therapist relinquishes power of ritual
 - Perception shifts to stillness and silence as healing force
 - Rites of exit

In part or whole, this process should generate more of a context around what we are doing when treating patients. The Breath of Life and its effects have the power to be quite transforming on all levels of a person's existence. Practitioners need to appreciate this fact and act accordingly.

Conclusion

"Our normal waking consciousness is but one type of consciousness, while all about it, parted by the filmiest of screens, there lie other consciousnesses. We may spend our entire life without knowing of their existence, but apply the requisite stimulus and there they are in their fullness. Whatever their meaning, they prohibit our premature closing of our account of reality." William James

Again, Cranial Osteopathy has reminded me of several things. One, at the heart of human existence, life is a mystery. Our forgetting this fact causes no end to our dilemmas, confusion and turmoil.¹³ How many friends and patients do you know who are really at peace with themselves? It is as if most of us have forgotten something essential. No amount of antidepressants, shopping or Starbucks coffee can correct this deficiency.

Secondly, ego and our personal story line only go so far in helping us navigate life. When cranial sessions are the most powerful, there is an eclipse of ego and a transcendence of dualism. A lot of teachings from various holy books become suddenly obvious. The ego is a brilliant sun. When it sets, you get to see the galaxies, Milky Way and aurora borealis for

starters.

The sixty-four-dollar question is how to access that place more often. Perhaps Dr. Sutherland's final legacy will be to have handed us another tool to do just that and explore our larger SELF. ▲

Bibliography

- ¹ Shea, MJ, PhD. *Cranial Waves*. 1996
- ² Damasio, A. *The Feeling of What Happens*. 1999. P/30, Harcourt Brace & Company.
- ³ Physicists of the 21st Century are also yelling and getting gobs of money thrown at them too. If you think PRANA is weird, check out quantum mechanics and string theory. Harcourt Brace & Company.
- ⁴ The "feeling, knowing, seeing, thinking" fingertips.
- ⁵ Becker, R., DO. *Life in Motion*. 1997. p. 166.
- ⁶ Myss, C., PhD. *Anatomy of the Spirit*. p.35.
- ⁷ Jung, Elaine, Sanders, Moore.
- ⁸ Moore, R. *Ritual Process, Initiation and Contemporary Religion*. p. 148.
- ⁹ Op. Cit. p. 155.
- ¹⁰ van Gennep. *The Rites of Passage*. 1960.
- ¹¹ Shea, MJ, PhD. *The Five Stages of Healing*. Based on Sander, D, MD Navajo Symbols of Healing.
- ¹² Other metaphors used are: containment, space time pod (by Minnecoff), well-sealed vessel, magic circle).
- ¹³ Batchelor, S. *Buddhism Without Beliefs*. Bloomsbury Publishing. 1997. p. 94.

A Remarkable Case

R. Paul Lee, DO, FAAO

Patient's Name:	Martelle
Age:	76 years
Sex:	Female
Chief Complaint:	Low back pain-right ischium and trochanter and in lumbar spine, some spasms.
Previous Treatments:	Surgery-L3,4 discectomy, 2 years earlier; acupuncture
Diagnosis:	Rotation of right innominate anteriorly and a torsion of the sacrum, facing right on a right oblique axis. The lumbar and thoracic spine sidebending to the left. A left torsion in the cranium with an internal rotation of the left temporal bone.
Treatment:	Osteopathy in the Cranial Field applied one time with good, immediate relief of symptom. No further treatment until she returned for another problem 18 months later. At that time, she reported no symptoms in the low back.
Remarkable Aspect:	Elderly woman with four years of disabling low back pain unrelieved by surgery and acupuncture had total relief without recurrence after 18 months follow-up with a single treatment of OMT ▲