



Greetings Members of the Cuyamungue Institute!

We have several new articles, stories, and announcements as part of our new online newsletter. Preview these features below, and follow the links to our website for the complete stories or for more information.

LETTER FROM THE PRESIDENT

by Belinda Gore

Dear Members of Cuyamungue,

As we approach the Summer Solstice, the Cuyamungue Board of Directors will be gathering at the Institute for our annual summer meeting. We are welcoming three new board members: Nancy Sharp from Espanola, NM, Chris Shirer from Columbus, OH, and Pam DeCaro from Kansas City, MO. Each brings talents that support the changes that are unfolding in our work. Nancy is an experienced grant writer and served as president for a non-profit retreat center in Ohio. Chris owns a web development firm and is working with me to expand our presence on the Internet. Pam's background as a master teacher is an asset in developing our teacher training and certification program. I am delighted that they are joining us.

When Kathy Brown, our former administrative assistant, moved to Washington, DC, we asked Judy Morse to rejoin the Cuyamungue community as our financial administrative assistant. Judy lived at the Institute for many years and was our original administrative assistant. Her experience and skills in organization will be a great asset.

We also want to welcome Holly Sanchez, who now lives in the old adobe house. While technically our renter, she and Frances have established a powerful daily presence on the land. Read more about Holly in the article about her later in the newsletter.

Our workshop offerings this summer reflect the diversity of our international network of teachers. Ki Salmen participated in last summer's International Gathering and is returning from Germany to teach two workshops. We experienced a fascinating sample of her creative weaving of ecstatic trance and fairytales last year. Read more about this exploration of spirit and psyche in Ki's

article in this newsletter. Jill Schumacher and Meredith McCord return for the annual Masked Trance Dance, integrating Egyptian indigenous spiritual traditions with the Masked Dance. They are gifted teachers and healers, and guide workshops toward profound experiences for all participants. Bat-Sheva Koren teaches Dance Movement Therapy in Israel and Toronto, and will bring her work to the new dance space at the Institute. She came to Ohio last fall to share her wonderful integration of Authentic Movement and Ecstatic Trance. She is a deeply intuitive and creative teacher, and offers new approaches to working with ritual postures.

This spring we have invested in maintenance, upgrading the adobe house so that rental income can provide us with a sustainable source of revenue, and in managing drainage so that we do not lose soil to erosion and to keep the five buildings from flooding. We will be building tent platforms and permanent beds in the bunkhouse (newly renamed Zia Lodge), and are exploring several yurts as more comfortable accommodations throughout the seasons. Our land is truly magical and we want to make it accessible to those who can appreciate the spiritual presence that resides there. When you visit, we welcome your feedback and suggestions.

There are many projects that we will be discussing at the Board meeting. I am eager to share news of them with you in the next newsletter.

Until then, many blessings,

Belinda

THE CHILTAN SPIRITS:

A research report from the Annapolis, MD (USA) research group of Cuyamungue: The Felicitas D. Goodman Institute (2000-2007)

by John J. Pilch, Ph.D., Georgetown University, Washington, DC and Cuyamunague: The Felicitas D. Goodman Institute, Santa Fe, NM

When in 1965 she began her studies in anthropology, Dr. Goodman was already an expert linguist. Her research on glossolalia (speaking in tongues) led quite naturally into investigating its experiential context: alternate states of consciousness (= ASC) but in particular, the religious (or ecstatic) trance, a specialized state of consciousness. Religious trance occurs in a religious context, that is, when one makes contact with an alternate, sacred reality. With the aid of her students at Denison University in Granville, Ohio, she devised a ritual for inducing this state that relied chiefly on sensory overstimulation. In general the ritual involves four basic steps. First, a purification rite establishes communication with the spirit world (alternate, sacred reality). Second, a period

of relaxation focusing on breathing, clearing one's mind of distractions, etc. Third, in a 15 minute period of rhythmic sensory overstimulation (by rattling or drumming 210 beats a minute), participants can experience a trance state (ASC) either completely or intermittently. Key to determining the nature and results of the trance experience is the assumption of a specific bodily "posture" held for this period of time. Fourth and finally, at the end of this period, participants send the spirits back to alternate reality with gratitude. Participants then record and interpret their experiences, and after a snack to break the preparatory fast, they share their reflections. Dr. Goodman's research and ritual continued now by members of her Institute is not New Age Shamanism. It is rather an attempt to continue Shamanism in various contemporary contexts.

The Chiltan Spirits Posture

In the male version of this posture, the subject stands with feet parallel about six inches apart, toes pointed straight ahead. The face is trained straight ahead with eyes closed. Knees are slightly bent. The left hand is placed down along the waist with palm against the waist just to the right of the navel. The right hand is placed over the chest making a 30 degree angle from the lower left arm. In the female version, the subject sits in a cross-legged position, with the right leg crossed in front of the left leg. Subjects can select either posture regardless of their own gender.

Contemporary women shamans in Uzbekistan (central Asia) sit in the cross-legged version of this posture to enter trance. They call the spirits of forty-one female knights who assist in the shamanic task of healing. The female knights are known as the Chiltan Spirits and like to lick blood. For this reason, the shamans smear tambourines with the blood of sacrificed animals as an offering to these spirits for their help. This same posture has been identified elsewhere as well (Central America, North America, Central Asia, Alaska, West Africa) and spans a time period between 2000 B.C. to 700 A.D. Contemporary Western practitioners do not sacrifice animals or use blood.

Research prior to 2000

Earlier research by Dr. Goodman and her associates in the Institute at Columbus, OH and Santa Fe, NM discovered that trances occurring in this posture were characterized by the experience of multiple energies expressing the forty one female knights. Some have seen a circle of women swirling around a fire in a cave. The energy in his posture can effect powerful healing especially at a distance. Dr. Goodman documented one such experience in collaboration with a mutual friend, a pediatric nurse, in her book *Jewels on the Path*.

Healing techniques experienced in this trance include the slicing of a sick person down the middle for easier "hands on" therapy by the maidens, the use of sound and rhythm for the benefit of the sick person, and the use of fire for purification. The female spirits are sensed as "women in gauze," "women with diaphanous

wings,” “women in white swirling in gentle but powerful energy circles,” and the like.

Research between 2000 and 2007

This present report from the Annapolis, Maryland (USA) Research Group of Cuyamungue: The Felicitas D. Goodman (1914-2005) Institute summarizes seven years of research on the Chiltan Spirits ritual posture for achieving ecstatic trance (May 2000 – May 2007). The group meets for two hours once a week every week during the year. During this session, the ritual and a selected posture are experienced, discussed, and recorded. The ritual is preceded by the arrival and informal discussion among participants. It is followed by recording the experience, partaking of a snack to alleviate the preparatory fast, then sharing, discussing, and recording each member’s experiences.

During this seven year period (2000-2007), the Annapolis group researched the Chiltan Spirits posture nineteen times: 2000 - once; 2001 - twice; 2002 - three times; 2003 - three times; 2004 - four times; 2005 - three times; 2006 - three times. The group decides which posture to research during its informal discussion. Since Chiltan spirits is essentially a healing posture, group concerns about the health of its members or their relatives and friends (or world events, taking healing to mean restoration of meaning to life) usually determine the choice of this posture. Chiltan Spirits is but one of seventeen healing postures identified by the Institute, hence the relatively few times it is used in a given year. The number of researchers varies from week to week between three and ten, but a core group of four researchers has remained constant throughout this seven year period. The researchers who contributed to this report include: Joan Scott, Judy Lazarus, Melissa Moss, Pat McHold, Jan Fleming, Sue Williams, and Tony Teano.

Physiological experiences

Even with eyes closed, subjects see a gray color. The spirits appear in white gauzy material or something similar. Colors also indicate neurophysiological stages of trance: to see white is a sign of trance; orange indicates the trance is lessening; naturalistic colors indicate a further lessening. To see actual figures, clear and distinct, signals the end of the trance. The subject has returned to consensual reality. Indeed, consensus of the researchers is that this posture produces trances that have less visual content but are more kinesthetic.

Subjects (males and females) also feel an overwhelming surge or intermittent surges of swirling energy from the bottom to top of the body. At other times it is felt through different parts of the body. Since the energy is predominantly associated with women on horseback, it would seem to reflect the grounded earthiness of female energy. Yet the energy is always healing. Some subjects who arrived at the session with a physical issue (congestion; headache; etc.) felt improved at the end of the trance. Indeed, this posture does stimulate multiple

energies. Related to the experience of energies is an experience of heat (being hot), quite likely related to actual physiological changes in the body.

Trance content

Subjects experience intense female presence of the warrior maidens who are the source of energy in this trance. The experience is variously interpreted by subjects. Sometimes it is healing energy, but sometimes it is rage or fury of the maidens at a condition or situation presented for their healing intervention.

Sometimes sounds and rhythms characterize the trance experience. This is likely because sound and rhythm are capable of effecting healing. Musicians have heard operatic arias, ecclesiastical and other chants, or seen the maidens dancing in a balletic style. A Slavic American subject has heard traditional Slavic music. Other subjects repeat mantras. For instance, "heal me, O Lord, and I will be healed" (*sana me Domine, et sanabitur anima mea*); or a Taizé chant melody (France): "Grant to me O Lord, a heart renewed; Recreate in me your own spirit Lord."

Ethnic influence

One of Dr. Goodman's guiding principles was to propose a posture to a research group but not inform them about the trance experience that it might produce. The Annapolis research group still honors and observes this principle when the occasion arises. A bilingual Slavic American member of the group was instructed in how to hold the posture (but not told about the 41 warrior maidens or its use by shamanesses in Uzbekistan). When the ritual began, he entered trance. The male subject was disappointed not to have visual content. Gradually the subject began to sense an intense female presence but chided himself thinking that this might be some sort of projection. Some time later, the sound track of the trance changed into his ethnic language. His entire being switched into that mode: thinking, hearing, all with grammatical correctness. Again, he chided himself for allowing his mind to wander back to the land of his heritage which he has visited regularly in recent years.

In sharing his notes with the group afterward, he admitted embarrassment and disappointment over the content of his trance. His experienced associates laughed and told him about the association of this posture with 41 warrior maidens who assist in the healing process. His sensing of intense female presence was quite congruent with this posture. Furthermore, since contemporary shamanesses in Uzbekistan, a state of the former Soviet Union located in central Asia, sit cross-legged in this posture, it is also not surprising that a bilingual Slavic American subject would switch into the Slavic mode: thought, language, music, and all.

Individual Belief Systems (Ideology)

Members of the Annapolis research group represent a broad spectrum of religious belief systems both by birth and by choice. Some have remained in one

tradition while others have integrated other traditions as well. These traditions help to shape both the experience and its interpretation. Dr. Goodman thought that the trance experience is generally vacuous. The individual subject supplies the sound track and the interpretation. Indeed, only the individual can interpret and reinterpret the trance experience.

The bilingual Slavic American subject is also a Catholic Christian, and his trances routinely have a distinct Christian dimension. His experience in the trance induced by the Chiltan spirits posture and his interpretation of it is distinctively Christian, hence theistic. The final comment of his interpretation of the first experience of the posture was: "It must be of God." Other researchers offer similar interpretations in accord with their respective belief systems.

Group experience

Dr. Goodman encouraged group research, though personal experience of religious ecstatic trance is certainly possible and indeed quite traditional. There are, however, advantages to the group experience. One consistent element in group trance experiences is a congruence of imagery. We record our experiences immediately after the ritual. Then when each individual reports her or his experiences, others point out overlaps with their experience. Such congruence seems to confirm that all the researchers have arrived at the same place in alternate, sacred reality. Nevertheless, each member perceives it differently!

Sharing experiences helps each member fill in gaps. Even recording the experience as we do immediately after the ritual, very often the sharing of one individual will remind another of something she or he forgot when transcribing his or her own experience. Moreover, though there is congruence of imagery, there also occur supplements to another's experience. In one session, a researcher imagined self to be God involved in an activity. A second researcher reported seeing this first researcher in the trance and saw this person as God. The two trances complemented and affirmed each other.

Interpreting the experience

Interpretation of a trance experience is a process that takes place over time. Each subject in the research group writes a personal recollection of the experience immediately after the ritual ends. The recollection is often incomplete. The subsequent sharing of another's report reminds one of something forgotten about the experience. On the way home, a subject reflects on the session. Upon arrival, the subject begins to transcribe and flesh out the sketchy notes. Returning to it later, the subject may alter it perhaps in line with a preceding or subsequent dream or other ASC experience. Reinterpretation of a trance experience seems to be a legitimate way of discerning its significance.

There is a precedent for such reinterpretation in the sacred writings of the Jewish and Christian traditions. Nothing in anyone's Bible is an instant-replay, on the

spot report. It is rather an interpretation and reinterpretation of an event or a memory or a statement which might or might not have taken place. What we hold in our hands today is the end product of a long line of interpretation and reinterpretation. Teachers and preachers, of course, continue the process. So it is with religious ecstatic trance experiences as described by Dr. Felicitas Goodman.

Conclusion

The basic insights of Dr. Felicitas D. Goodman concerning religious ecstatic trance continue to be confirmed by the ongoing research of the Institute she founded. This report on the trance experiences in the Chiltan Spirits ritual posture by the Annapolis, MD research group contributes additional insights. Further research and reports by this group are in progress. See <http://www.georgetown.edu/faculty/pilchj/Goodman%20Institute.html>

John J. Pilch, Ph.D. is adjunct professor of biblical studies in the Theology Department at Georgetown University, Washington, DC. He has lectured widely in the US, Canada, Europe, Asia, and Africa and is a well published and translated author. He also serves as a board member for the Cuyamungue Institute.

COYOTE'S STORIES

by Ki Salmen

Coyote has been with me for several years now. I danced Coyote in the last Masked Trance Dance I led (when you read this I might even have danced her again this year).

Everybody knows Coyote is a trickster. In Cuyamungue I could hardly believe how tricky he can get, the song the Coyotes sang there made me think of fire brigades, sirens howling and other things. I had wild dreams because of Coyote's howling.

The following stories came out of trance journeying I did with a friend recently and were written down by Shining Coyote:

Coyote singing

Like a wave the drum beats against the borders of reality and the sound of the rattling surf sings along the beach. Coyote checks the night wind. The salty smell of the Great Waters brings with it a longing for the dusty plains. But there is something else: out of a distant valley there is the smell of the two-legged ones drifting down into her nose. There is a smell of confusion, coldness and fear.

“Jipp Jipp Jaap Wahouou,” Coyote sings her hunting song but she waits in vain for a reply from her companions.

Coyote hunting

Shining Coyote knew she should go back again. But the distant roar of the surf and the rattling of the foam still held the gate between the worlds wide open. The song of a hunt came floating down the mountains and morning was still far away.....

Her paws hardly touched the earth. The woods, the distant mountains..... in a heartbeat she flew over it all and the ancient songs of her people carried her up to a place where the spirits meet. But when Shining Coyote reached the snow covered top of the holy mountain, she just saw flashing shapes jumping onto the back of High Winds and vanishing into the darkness.

Shining Coyote got really upset: “Once in a long time I get the chance to catch a spirit personally and shake all his secrets out of himbut notoo late!”

All her curses were of no avail. The spirits were gone, but the tempting smell of sage, lightning medicine and great power was still hovering in the air. Unhesitatingly Shining Coyote lowered her nose onto the Path of The High Winds. The spirits might have escaped for now, but she would sniff out the path to their huts.

Coyote dancing

Between the huts made of willow shoots and turf a huge fire was burning. Seven small branches fed the flames without being consumed by the fire. Around which the shining shapes of Bear and Badger, of Snake, Rabbit and Wolf were dancing wildly. Beaver and Mole were jointly beating the huge drum and Raven, Hedgehog and Fox were singing scurrilous songs.

“Dear me,” Shining Coyote murmured quite shocked. ” These guys are completely drunk!”

In this state Rabbit would be an easy prey, but what secrets could a drunken spirit reveal? Disappointed, she was about to start her way back, when all of a sudden she saw the pieces of spirit wood which burned without being consumed.

This too would make a wonderful prize! Coyote took her moonlight coat, stolen from one of her two-legged woman’s stories, stood upright and threw the coat over her back. Now her shape flashed as brightly as the spirits and nobody noticed beautiful Coyote-Woman dancing with all the others.

"I haven't seen you here before," said Badger, as she entered the dancing circle. "I am sure you are looking for an experienced guide to show you around." Shining Coyote smiled at him and, as if by chance, the edge of her coat brushed Wolf's feet.

"Don't talk rubbish," he interrupted Badger. "Don't you see that this woman is only looking for a place to sleep peacefully after her long journey. Luckily, the largest and nicest hut belongs to me." Badger threatened him with his fist and Shining Coyote pretended to recoil in shock, but actually she took a few steps nearer the Spirit Fire.

"Get out of my way!" Badger threatened "If you don't, I will pull out your shabby tail and use it to sweep the dust from the dance floor."

"Get out of here," growled Wolf "or I rip off your mangy fur and use it as a doormat in front of my hut."

"Don't put up with that sort of talk, Badger!" croaked Raven, who found a good fight much better all the songs he knew so well.

"Wolf, show him what's what!" barked Fox, who was wondering how he could approach this beautiful stranger, without getting beaten up by the others.

Coyote running

When the noise of the fight drowned out the great drum, Shining Coyote dropped her coat, snatched a piece of wood from the fire and ran with it into the darkness of the night.

Behind her she heard the spirits shouting angrily, they were not going to let this impudent thief to escape unpunished. Luckily they were so drunk that they got in each other's way and were soon left behind.

When Shining Coyote had left the spirit world, she found out that her piece of wood had started to burn up. The quicker she ran, the bigger the flames got and the higher the sparks flew. Even her whiskers started to glow. However, the huntress had no intention of letting go of her precious loot. If she managed to bring at least one spark from the spirit fire into the world of the two-legged beings, this would remind them that the same fire burns in their souls too.

How exciting their world could be if she was able to bring to the old flames new life and the world rediscovered the power of its old magic!

Shining Coyote ran as fast as she could. She ignored her smoldering whiskers and the burning pain. The woman who had sent her spirit on its journey was still

floating on the rattling rhythm of her dream, but there were still other two-legged ones...

Coyote laughing

From a distant valley the smell of confusion, coldness and fear drifted towards Shining Coyote. She followed the smell and found a man sitting with half a dozen younger men on the banks of a small lake. It was dark, rain had fallen, and they were soaked through. They could have warmed each other, but getting that close was even more frightening for them than the cold of the night.

Shining Coyote had the impression that the woman who sent her traveling had a special connection with these two-legged people. Without making a sound she stole into the camp of the little group and put her precious loot onto a stone at the side of the tall gaunt guy. Smelling that everybody here felt cold, she softly guided his attention towards the seed of fire which she had carried here out of the spirit world. First the man got a little shock but then he seemed to understand. Carefully he took the smoldering piece of wood, blew softly into the dying spark and used it to light a small twig from his world, which he took from his pocket. Soon a fire would be burning to warm them all.....

This was a normal Trance-Posture journey. A friend had asked me to do soul retrieval with her and Shining Coyote slipped in for the remaining part of the Trance.

A few days later when she rang me up to report what had happened to her afterwards, she sounded shaken: "I can hardly believe this!" she said. "When I unpacked my blanket, you know that one with all the animals on it which I used when you rattled for me, I found a piece of burnt coal in it.....I actually think we should give that back to the spirit world. Maybe when you go to Turtle Island soon you should take it with you, have a little ceremony there and thank the spirits for everything".

And that is what I am going to do.

NEW POWER POINT PRESENTATION

A new Power Point Presentation now available to download from the web site. Created by Frances Wilson and Marianne Carroll.

The idea was presented by Marianne to create a means for introducing the trance work to new students. We hope that both Practitioners and Instructors will find it a useful and practical tool.

Visit

<http://www.ritualbodypostures.com/downloads/EcstaticPosturesIntroMTN.ppt>
here to view and download the presentation.

NEW TENANT COMES TO CUYAMUNGUE

by Frances Wilson, Admin. Asst.

Holly Sanchez is one of our new tenants residing at the Cuyamungue Institute, having relocated to New Mexico three years ago from Connecticut. She is a program coordinator for TTouch Training, has been trained in shamanic studies, is a gifted hands-on, and self-taught horticulturalist, and brings a passion for the spirits, and the work to the land. I met Holly at a bee-keeping workshop last summer and we became fast friends. Upon her first visit she had an experience as she entered the gates of Cuyamungue. She recalls it as "being home." Holly moved to the institute on April 1, 2007 and has been an incredible source of support to the development and the clean up of the land and property. Holly refers to Cuyamungue as "The Lady." We are delighted to have her here sharing in the vision and growth of Cuyamungue.

CBC INTERVIEW FOR ECSTATIC BODY POSTURES

by Tannis Hugill

While on retreat, communing with spirit just before the New Year, I received a message from a producer named Mary Bissell. She wanted to interview me about the Ecstatic Body Postures for a new daytime CBC-TV show called 'Living Vancouver'. It would play in Vancouver and across Canada. She was looking for activities in Vancouver that would enrich people's lives and help manage stress.

I said 'of course!' without any hesitation and was filled with gratitude that spirit had opened a window to connect this work to the wider world.

Later I questioned, 'Oh my, this is a three-minute spot on popular television. Will the content be so diluted it will be diminished and de-sacralized?' But these questioning knots quickly dissipated when I opened again to gratitude, which grew into a flood of hope.

Mary was curious about every detail of the work and asked many questions. She thought we would have time for both of us to do postures and to introduce several more. Of course I prepared completely, ready to provide a thorough dissertation. Indeed they took three and a half hours to shoot. I taught Mary the Bear Posture and I did the Feathered Serpent.

The interview was edited to the requisite three minutes and Mary was able to hold the tension between respect for the material and the need to engage an audience unfamiliar with such an esoteric topic. Her humor brought in the necessary touch of humanity, enhanced by her wishing me happy birthday as it was, auspiciously, my 60th birthday on that day.

Though several people said they saw the interview, I will never know how much it affected or intrigued the wider TV audience. The media chews up and spits the world out at a furious pace. But I am still brimming with my flood of hope.

In spite, or perhaps, because of the myriad ways we are surrounded by pain and suffering worldwide, hearts and minds are opening to the call of spirit. We feel a longing for teaching and wisdom that goes beyond what has been familiar. Somehow I trust that through this tiny exposure to the postures, people will be inspired to look at new and ancient ways to be with divine presence, to realize that they are not alone, but always held lovingly by those in other dimensions of reality. What better way to manage stress than to have the felt sense of our connection to all being brought so powerfully to our bodies by the wonder of this work.

View the segment online at

<http://www.cbc.ca/livingvancouver/?page=segment&sid=1444>

2007 SUMMER WORKSHOPS

Using fairy tales to connect with your dreaming soul Sleeping Beauty - Wake Up and Live!

August 3 – 5, 2007; Friday at 5:00 pm - Sunday 2:00 pm
With Annette Ki Salmen

Fee includes workshop, food and accommodation: \$280

To register: contact Frances Wilson at franceswilson@earthlink.net or call 505-455-7164.

Do I really need Prince (or Princess) Charming to kiss me in order to wake up or can there be other ways of breaking the spell?

What is my hedge of thorns and what am I prepared to do to go past it?

As we work with the fairy tale of Sleeping Beauty, we read the tale out aloud so that every participant can ask:

what touches me when I listen to this story?

We will use posture work and body movement to deepen our personal material and to get new perspectives about our own ways of dealing with our questions.

Sharing our trance experiences in the circle is also an important element, along with the help of the workshop instructor and the group.

The Kiva in Cuyamungue is a very beautiful place to do posture work, designed by Felicitas for exactly that purpose. Decades of Trance-Posture work support the personal process and the process of the group and add an element that can only be experienced by being there.

HEALING WITH BODYPAINTING

August 10 – August 12, 2007 Friday 5:00 pm - Sunday 2.00 pm

With Annette Ki Salmen

Fee includes workshop, food and accommodation: \$280

To register: contact Frances Wilson at franceswilson@earthlink.net or call 505-455-7164.

In old indigenous cultures, we often find that people painted their bodies. We see intricate patterns, often very beautiful, but which mostly do not reveal their hidden meaning immediately.

In this workshop we will use Trance-Postures for finding healing patterns for ourselves and paint our bodies as the ancient peoples did.

To begin, we will discover what we would like to heal in ourselves or in our lives, using divination postures to help us reveal our questions, then find healing patterns.

Next we sketch our patterns and then, with the help of others in the group, paint the healing pattern onto our bodies. This will all be carried out in a respectful and healing atmosphere in which each only goes where she or he wants to go.

Finally we will do a posture with the painted body, so that our pattern can do the healing work we have designed for ourselves.

In this workshop we will also use movement and meditation, with an emphasis on sharing our experiences with each other. And we will enjoy the beautiful land and the Kiva in Cuyamungue.

Annette Ki Salmen has a degree in Educational Psychology, and has worked in Private practice since 1989. The methods she uses come from a wide range of various trainings. She started as a past life regression therapist and discovered Felicitas Goodman and the Posture work in the early nineties and has included, trained and taught Posture work ever since. Ki is an Instructor for Trance Postures in the German Institute and includes shamanic work from various traditions in her workshops.

Ki lives in Germany with her husband and her daughter.

Her website: www.dream-visions.de

Egyptian Masked Dance

August 15 (6:00 pm) – August 19 (2:00 pm)

With Meredith McCord and Jill Schumacher

Cost: \$500 includes all meals, accommodations, and workshop fees. Please note: This workshop is limited to 12 participants, so please register early. \$75 deposit will hold your place

TO REGISTER: contact Meredith at 503-341-9460 or breathe@teleport.com

Please note: This workshop is limited to 12 participants, so please register early to assure your place.

A Transformational Workshop for:

deepening your spiritual wisdom with initiate teachings from the Egyptian djedu tradition empowering your spiritual practice with Ecstatic Trance, a global indigenous practice using ritual postures, sound, and breath exploring your untapped creative potential with mask-making and ceremony.

Jill and Meredith are djedu initiates in an ancient Egyptian lineage of women teachers and healers. They offer mystery school teachings throughout the United States.

AUTHENTIC MOVEMENT AND ECSTATIC POSTURES

August 24 (5:00 pm) – August 28 (1:00 pm)

With Bat-Sheva Koren

Cost: \$500 includes all meal, accommodations, and workshop fees

TO REGISTER, contact Jackie Haworth at 614-370-9068 or jhaworth_wj@yahoo.com.

The core of Authentic Movement is a mystical discipline: the act of being present and awakening Direct Experience. To be connected with the authenticity of the moment—through stillness, movement or witnessing—is an ongoing path as body consciousness develops and guides the individual from within.

Participants in this workshop are invited to learn to recognize the cues from within and to surrender to their own experience. From inner stillness, the awakened body becomes the portal for experiencing the world of spirit using ecstatic postures and for integrating those experiences in full consciousness.

Bat-Sheva Koren, Ph.D., is a dance therapist and teaches Authentic Movement in Israel and Toronto. She is the director of the Toronto Dance Movement Therapy Institute. Her book, *Golem to White Eagle*, is the story of her personal

journey with movement therapy including her work with ritual postures and ecstatic trance.

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