

The Art and Science of Shamanism
February 2023 online summit

My talk:

The Healing Power of Vision and Nature: Where Shamanism, Mysticism, and Jung's Psychology of the Depths Converge

Veronica Goodchild, PhD, has been a student of shamanism and mysticism for many years. She has studied with various traditions, combining them with her Jungian background as a depth psychologist, teacher, therapist, pilgrimage leader, and author. She finds these 3 traditions (of shamanism, mysticism, and Jung's visionary psychology) to have many areas in common that have guided her along her path. In addition to her studies, dreams and interest have led Veronica to travel to the sacred sites of Palestine, Greece, Great Britain, France, Malta, Peru, and Egypt, to learn from their mythic stories, temple sanctuaries, and healing protocols. Some of her own pilgrimage offerings, in addition to her solo Camino walks, were inspired by the traditions of these cultures. She is especially interested in how fostering a deep connection with nature, the power of dreaming, and sacred journeying leads to the depths of soul.

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1. How did you become interested in Shamanism?
2. Could you share some of your own experiences?
3. Can you explain how you feel shamanism, mysticism, and Jung's depth psychology overlap?

Talk:

1. How did you become interested in Shamanism?

In the mid-80s – I was in my 30s (living on the East Coast of the US then) and having my two children. A friend of mine told me about a woman who did 'readings,' a clairvoyant who was psychic, and could read the soul origins and destiny, and current situation, and offer insights etc. So, I made an appointment. It turned out that she was a member of an indigenous tribe in NYState. She didn't

call herself a shaman, but that she was as I discovered over time. I think the term she used was wisdom keeper or earth keeper, or something like that. When I met her, the first thing she said was, “why are you here?” And I was somewhat surprised as I thought everyone came for a psychic reading! So that’s what I said! She then said, “Are you sure?” and I said, “yes”! “You don’t have anything else going on?” At which point I realized she was already reading me – she could see what was actually going on in my psyche.

In fact, I was 4 months pregnant with my second child, so hardly showing, espy with chunky winter sweaters on! I had in fact been concerned because at age 35 (at that time) you were almost over-the-hill for having babies (which seems absurd now), but my doctor was insisting on me having an amniocentesis which I was resisting, as I recoiled from the idea of a needle being put into my growing baby’s floating world, and disturbing ‘it.’ I had made appointments for the procedure but each time there was such a snowstorm, I couldn’t make them. I also felt that this ‘impossibility’ meant something. So, I told her that story. At which point she simply said, “well, would you like to go in and see for yourself how your baby is, and ask him or her if this procedure is necessary? I was shocked and amazed and curious, and I think relieved, all at the same time, so without another thought, I said “yes, I would.” We went into some simple preparations, and breathing, and she guided me into the subtle realm of my baby’s world. Images came immediately: I could see the ‘soul’ of my child as a little boy running as fast as he could up and over a hill toward me. Immediately I could see what a healthy being he was and how much he wanted to incarnate here. It was a profoundly moving experience as you might imagine. I had no doubt after this that the procedure was indeed unnecessary, and the snowstorm ‘block’ had been meaningful. The ‘shaman’ went on to tell me things about my own fate – mostly as a bridge builder between the old world that was ending and the new world coming into being – and also revealed the fates of my own two children – who she said were already in the new consciousness coming to the planet – that have in fact been totally accurate.

After this extraordinary experience, I did a lot of work with her – looking at current issues and clearing karmic patterns at their origin point – intense psycho/spiritual/physical work, involving journeying, dreaming, and visioning. She would recommend healing oils and herbs. In a community of her students, we also engaged in sweat lodge ceremony and other rituals that honour the earth and reconnect us with our ancestors, to help us on our own journeys on this earth. Moreover, with my shamanic teacher I learned about my connection to the Pleiades. That happened because in mid-May of 1987, I became highly activated with energy and I was wondering what was happening. She explained to me it was a ‘call’ if you like from the star system Pleiades because May 16-18 are the

Pleiadian High Degree Days when the veils to that star cluster are thin, and contact is facilitated. She encouraged me to discover if there was a particular star in that cluster that I related to, especially after I was given a secret name in a meditation. Later in 1989 there was contact, also in mid-May. I received a profound teaching on the nature of our planet – they called Earth School – and that we were here to learn about love - they did energetic work on my heart – and that we would come to realize the invisible and spiritual nature of the cosmos – how it all works together. (I have a detailed description of the Encounter Experience, and 4 hours of “missing time, in my book *Songlines of the Soul*.)

She was also a teacher. One of her teachings was – and remember this was the 80s – was on the galactic timing of unfolding events, the Earth’s ascension process into a higher dimensional reality, and the importance of the Harmonic Convergence, as the period from July 1987 (the month and year of my son’s birth) to Dec. 2012, a 25-year period of preparation for human consciousness to decide if it were at a high enough frequency to assist in the Earth’s ascension process towards a more sustainable future, one fostering compassion and wisdom and working through shadow aspects to discover the gold and light within. The journey was also about the decision to become aware that we are ‘star seeds,’ to recognize that we are moving towards galactic citizenship, to a new human energy and consciousness potential as we leave the Piscean Era behind and move toward Aquarius. (In current times, I have also heard Dr. John Ryan talking about these realities – which he does so beautifully.). So, the decision was made (though it was not at all clear in the 80s whether that would happen) to move forward.

Now from 2012 to the present moment, other adjustments to the Earth’s energy grid were made to receive the light coming from the galaxy and stars, and the path to the “new human”- the new multi-dimensional human - is being supported by the powerful constellation of the new energy in our world as the fundamental frequency on the planet. The earth is now on a course to cosmic collective consciousness, to greater wisdom and love, even as we navigate the ongoing challenges on our planet.

And this period, from the ‘80s to 2012 (when all indigenous calendars told us that we had reached the end of both small and massive cycles of galactic and historical time) and on to where we are now, has also been a period of becoming more and more aware of off planet civilizations, and other star systems that have long been interwoven with us and are here to help us. It’s also a period of people having mystical experiences – such as NDEs and kundalini spontaneous awakenings, and it’s been the period of UFO sightings and ET encounters, and the Crop Circle phenomena – that’s is why I talk about the meaning of such anomalous and unusual experiences – they’re helping us expand the frequencies of our awareness.

And it's been a time when many have turned toward shamanic traditions because they tell us what is actually going on, and they help us navigate the energetic changes, consciousness changes, and situate our reality in relation to the earth and to the stars – a much broader earthbound and galactic leaning context which has been theirs forever, but which we can learn from now, because we're opening up to it and experiencing it. (Orthodox religions don't work for many now because they still teach you need the religion as an intermediary between you and the divine – well, people are having direct experiences now, just like all mystics from east and west, throughout time.). We're all becoming mystics.

We're in a huge planetary initiation of dismantling the old and rebirthing into the new – so it's difficult, personally and collectively.

So, you can see that these experiences introduced me to shamanism. The shaman as seer, visionary, able to read energy, clairvoyant, a healer of psychological, spiritual, and physical energy, a teacher of 'esoteric' knowledge, a ceremonialist, one who has a deep connection to Mother Earth as the true Mother of all Life, and to the Star Beings as guides and ancestors and tutelary spirits. One who can travel between worlds and bring back the wisdom. The shaman leads us into profound transpersonal and cosmic secrets, and to the deepest wisdom in our souls and bodies.

These mystical influences, seeded 36 years ago now, have had an ongoing impact in my work, teaching, writing, as a psychotherapist, and just living my life.

2. Could you share some of your own 'shamanic' experiences?

When I look back at my life, I realize that my introduction to my teacher at the time, was not really the beginning of my 'shamanic' experiences. I will tell just a couple of experiences that preceded it, and then mention some others that came later:

Experience of light as a child – vision and the blueprint

5 or 6 years old

Garden in Sussex

When I recall it, it's as if it just happened – that's the power of the reality of it. *I remember the feeling of a relaxed kind of happiness pervading everything. Tea in the garden is over, and the warm summer July evening is slowly extending itself. It is still quite light and will not be dark for several more hours. Six o'clock, though,*

is bath and bedtime for my sisters and me. But I resent going to bed when it is still so light, for it does not feel like the moment to try to sleep – as if the day still welcomes us, wanting us to be with it, wishing us to continue our games outside.

I am hoping against hope in this moment that our parents will forget the time so that I can remain in this delicious, happy space. It seems that my father is mowing the lawn, though the sound of the motor seems far away, and I can smell the newly cut grass, its sweet, green aroma filling my small nostrils. My mother is gardening, pulling up weeds, cutting roses, filling vases, at this moment fully devoted to her task, forgetting everything else, preoccupied, restless.

The pale violet wisteria – its soft, plump blossoms like bunches of grapes embedded in feathery, delicate, light green leaves – is gorgeous against the sand-colored walls of the house. At this hour of the slowly setting sun, the light is golden on the vicarage stone, and the shadows begin to play their contrasting themes across the lawn. All the voices – my parents, sisters – seem muffled.

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In this moment, I begin to dissolve. I do not run. I keep still. Everything is so quiet, peaceful, dissolving. The light reminds me of another time, another place, a memory of something so far away; so familiar. The light is golden, its palpable softness is breaking through from another world into mine. Everything feels touched by its beauty, [everything feels kissed by the soft whisper of its breath], everything – flowers, grass, trees, birds, house – welcomes this guest in silent praise. I feel at one with this light, I feel that it sees me. I feel totally at home in this moment, neither child nor adult, but an eternal being in complete harmony with a story much larger than my own. I come from this light, and to this light I shall return. Oh! I do hope they will not notice the time, break the miracle, bring me back. I am completely happy here.

[Descent and return is a familiar theme in many myths, and they always involve a descent into the underworld as well – in a way you could say, that this experience held a kind of broad blueprint for my life – like it concealed a calling that I only appreciated later – and although this is a sacred experience of the true light, life inevitably leads us into deep waters and challenges.]

Palestine visions – reincarnation and fate.

The experiences there led to 1992 dream and Chalice dream 2016 and MM dialogues – Path of the Blue Rose and doing pilgrimage – path of pollen – and creating pilgrimages and then moving to France

When I was 18 and had just finished school, I went to Palestine for the summer to work on a kibbutz. We would pick apples very early in the morning, and then after a late breakfast, would be free for the rest of the day to explore the sites. One day, I was standing on the shores of the Sea of Galilee, watching the sun go down on the mountains of Tiberias on the opposite shore. I suppose I slipped into a kind of reverie, but as I stood there, the world disclosed itself as a veil, a beautifully coloured garment, clothing a deeper mystery that penetrated it from ‘beyond.’ Later on, while floating in the Dead Sea surrounded by mountains and ancient caves at Qumran, I felt that I knew this place, that the landscape activated some memory code in the cells of my soul. It was my first conscious experience of having had a past life there. During the summer, I changed my course of study at the university that I was about to enter, from law to theology. Back in England, later that year, studying the gospel of St. John in Greek, I was profoundly moved by this gnostic mystic, and his preoccupations with love, which I didn’t really understand, but which nonetheless caused reverberations somewhere deep inside me that unfolded later. (It was only much later I learned that the Qumran caves housed the Essene community – a pre-Christian group of Jewish ascetics that Jesus and others were a part of, or certainly would have known about, but that he and Mary Magdalene left to follow their own more embodied path in a separate group of Nazarenes, possibly at the Mystery School of Mount Carmel. It was in the Qumran caves that the so-called “Dead Sea Scrolls” were found in 1947, but only published in English some 20 years later.)

23 years later (in March 1992), I had **the following dream**:

I am part of a group once again studying this gospel, trying to penetrate its mystery, feeling called down into the depths of my being, that layer beneath everything I know, and everything I’ve been taught. In the dream, the rest of the study group moves on, but I am compelled to remain with the text as if trying to decipher some esoteric level to it. I *knew* there was another document beneath it. The dream evoked a numinous feeling response. It also propelled me toward further graduate studies – which I pursued with my PhD. Soon after the dream, I started to read some of the Nag Hammadi gnostic texts – inspired early Christian writings not included in the NT and offering a very different picture of Jesus, MM, and the disciples. (Elaine Pagels, *The Gnostic Gospels*, 1989; Hans Jonas, *The Gnostic Religion*, 1963; Stephan Hoeller, *The Gnostic Jung*, 1983). And then a bit later, other books were written on MM particularly (Jean-Yves Leloup, Karen King, Cynthia Bourgeault, etc – based on an earlier discovery of MM’s own gospel, that version only being a very fragmentary text).

And then, something truly remarkable happened with the publication in 2010 of *The Gospel of the Beloved Companion: The Complete Gospel of Mary Magdalene*, a document going back to the 1st century and held within the community of the Tradition that had protected it through the centuries. This is a complete gospel authored by Miryam, and now available in English. And I *knew*, without a shadow of doubt, that **THIS** gospel was the one beneath the Gospel of John in my dream. In fact, many now think St. John's gospel was based on this one of MM's.

My own relationship with the *GBC* is interesting as well, as I didn't know about it until about 2016 or 17, and it follows the Palestine experience (1969), the dream of 1992, and another visionary dream in 2016 – invisible threads all linking together.

I don't have time to go into this, but the dream-vision of 2016 led to inner dialogues with MM, learning about MM's life in Provence and the Languedoc, learning also about what history calls the Cathars, a gnostic Christian group for whom the *GBC* was their foundational text, and who were horrifyingly extinguished by the Church because they would not abide by the dogmas and what they viewed as the corruption of the orthodoxy of Rome. The dream also led to creating my own pilgrimages, the first two of which were on this more accurate picture of MM, as a visionary and spiritual teacher equal to Jesus (most likely his wife or consort). And finally, the dialogues played a part in our decision to move to the Languedoc (where we now live), and eventually meeting some of the current members of this Tradition.

Here again, we see how soulful experiences, dreams, and visions – if we take them seriously – participate in the unfolding events of our lives – this is making the mystical REAL, letting the dreams live on into life and reality. This is living with a shamanic sensibility, allowing the indigenous self in all of us to thrive in our lives.

And we see how if we pay attention to these 'guides' in our life, they guide us, and lead to further synchronicities, and other mystical experiences in an unfolding and coherent arc of life.

Shamanic Practice: The Ritual of Pilgrimage Walking – developing a sacred connection with the earth

My walks on Mte Ste Victoire in Provence (see *Walking the Songlines of the Soul*, Chs. 1 and 2, on my website), led to the Le Puy Camino Path in France – which continued to deeply effect my felt-connection with the spirit of nature, what the ancients called the *anima mundi* (soul of the world), listening into the messages of

water, trees, forests, church bells, and rocks experienced as guardians along the way. One rock had a bees nest at its base. This took me to The Path of Pollen, an ancient European indigenous shamanic path, based on the Bee, and to the branch of this path called *The Way of the Melissae*, an ancient feminine oracular tradition a tradition that engages the alchemical art of transformation. In the Path of Pollen, divination is taught and practiced as one of the honeyed arts, and a ‘humming’ mantra allows one to enter a slightly altered state of consciousness to access oracular wisdom from an invisible college of Bee Mistresses. in *The Way of the Melissae*, the major symbol is an infinity sign on its side, called the lemniscate, one of whose multi-dimensional meanings is a path between worlds, which when you ‘walk’ it, takes you out of and back into time and space while remaining in the body. My pilgrimage walk increasingly took me to this in-between subtle world, while also needing to be aware of what my feet were doing! At the conclusion of this particular walk, one of the major messages I got was that the Earth wants to be loved, not fretted over. For me, this recovers the honouring of our Earth through loving Her. As MM says in the *GBC*: “my mother gave me birth, but my true Mother gave me Life”. – this is a tenet of all shamanic traditions.

Call to Egypt – descent and renewal

My first time in Egypt in **2010** was inspired by dreams of a place called Abydos (which I’d never heard of), and an image of a temple surrounded by water that later I recognized as the Isis temple at Philae when I visited there. I had two major experiences on this journey: one in the crypt of the Gt Pyramid, and a second one in the small Isis chapel at Abydos where I was enveloped by the compassionate love and beauty of the Goddess. I felt I would return one day to Abydos.

This turned out to be eleven years later in **2021**, when I went for a 2-month meditation retreat at Abydos, the great Osirian temple and star gate, to work with an indigenous wisdom keeper. Daily visits to the temple, journaling, together with consultations with Horus, the guide, dreamwork, current and past life review (karmic clearing), ancestral work, meditation, visioning, sacred sites travel, bodywork (massage, footbath with sacred oils), sound healing, card and other oracular practices, ritual and ceremony, herbal and oil remedies, diet, and working with a skilled practitioner who truly understands and knows the alchemical art of transformation, are examples of the indispensable tools for transformation that we used in our process.

The first part of the Egyptian Mysteries Course, unfolded as a Descent – a ‘symbolic death’ – accessing a difficult and painful past life which I wrote down in as much detail as I could. Writing the story of that Egyptian life, I saw many dark parallels with dysfunctional patterns over the course of my current life that have

been challenges I have striven to make conscious and change in creative ways. These are the wounds that if we can make them conscious with compassion and care, and can find the ‘gold’ in them, can deepen our soul experience and how our life evolves in a profound way. At Abydos, we engaged in many rituals to work on and shift energies. By the end of my time, I found I was speaking less personally and more philosophically, wandering into thoughts about the nature of the cosmos. And I was seeing the light in everything – rather like my early childhood vision. The ibis-headed god, Thoth and his partner Sheshat became my major figures and guides – Thoth, the god of magic and cosmic secrets, wisdom and vibration, and the healing use of words, and Seshat, a goddess always shown with a 7-pointed star on her head, connecting her with the Pleiades, who wrote the cosmic secrets down.

All these experiences show that there are challenges at every stage of our journey, and the overcoming of these all contribute to the achievement of wisdom and illumination, and help us with our work.

3. The overlap of shamanism, mysticism, and Jung’s depth psychology.

The interest in shamanism today represents a longing in our souls – one neglected by the scientific, materialistic culture in which we still largely find ourselves – a longing for an awakening to spiritual and soulful realities, and the renewal of a multi-dimensional consciousness long since lost in these secular times. In such experiences – also to be found, if we look back at history, in the Eleusinian or Isis mystery traditions – you have a sense of something in you that is immortal. It is like an inner secret that lessens the fear of death and makes life more vital, joyful, and instinctual, and inspires one to recreate one’s world in the deepest sense – even several times in a lifetime perhaps. You experience a symbolic death and rebirth, that leads to invisible realities and powers.

Shamanic experiences are completely akin to mystical ones – they share the same quality of direct experience of numinous, spiritual, and the deeply challenging realities of “dark nights of the soul,” leading to rebirth. Such experiences are the wellspring of esoteric wisdom. As in ancient Egypt, the rational – so often the dominant ruler of our ego today – becomes subservient to the contemplative, the shutting of the eyes to ‘see in the dark,’ into the deeper wisdom of the heart and the broad expanse of worlds within that we get glimpses of in our dreams and visions. The well-known historian of religions, Mircea Eliade, author of the classic *Shamanism: Archaic Techniques of Ecstasy*, wrote that “shamanism is a type of mysticism,” and I would say that **Carl Jung’s psychology – certainly his own experiences** – is both **shamanistic and mystical as well as scientific**. We need

only read his *Red Book, Liber Novus*, and other accounts recorded in his visionary biography, *Memories, Dreams, Reflections*, to see how the influence of a creative illness that led into the ‘spirit of the depths,’ otherworld journeys, encounters with guides especially his tutelary spirit/guru, Philemon (who taught him the *reality* of the otherworld), an experience of symbolic death and renewal, torments and blessings, **inspired his own psychology of the depths**. But out of this early period of ‘disorientation’ as he calls it, he **discovered his vocation**, his life calling, his myth: He writes: “It was then that I dedicated myself to the service of the psyche. I loved it and hated it, but it was my greatest wealth,” the way he found to live “as fully as possible.” (*MDR*, p. 192)

It helps us reflect on how the most devastating sorts of experience in life – loss, illness, divorce, death of a loved one, displacement – can **lead to a calling** on another level of our being.

He uses the **metaphor of alchemy** and profound experiences of the stages of alchemical transformation – through symbolic death, dissolution, dismemberment, and through lengthy processes of gradual renewal and rebirth, leading to a ‘sacred marriage’ of opposites – as a template for his own description of the individuation process, so the mystic alchemists were also his guides.

Jung wrote: “**In the end the only events in my life worth telling** are those when the imperishable world irrupted into this transitory one. That is why I speak chiefly of inner experiences, among which I include my visions and dreams. These form the *prima materia* of my scientific work. They were the fiery magma out of which the stone that had to be worked was crystallized.” (*MDR*, p. 4) So **dreams and visions and supernormal events are the main guiding force as shaman-mystics**. Then we can make our inner outer as it were!

He also painted extraordinary **shamanic paintings**, a sacred ritual, to concretise and express his powerful Otherworld experiences, a practice he encouraged patients to do – and as shamans from the ancient past did when they painted their cave walls, and as we see so beautifully in the temples, sarcophagi, and burial chambers of the ancient shamanic-mystical Egyptians.

Summary: So, the **shaman or shamaness, or mystic**, is one who out of her own “**creative illness**” has become a “**wounded-healer**,” priest/priestess, magician, artist, visionary, mystic, teacher, dream worker, ceremonialist. She closes her eyes to **see in the dark** the truth, and gain access to wisdom from different levels of consciousness. She assists us in entering the portals of **our own depths and darkness**, to find our **own calling (the death before you die)**, discover our **guides (spiritual, animal, bird)**, work with our **dreams**, open the **visionary imagination**, be present in non-ordinary encounter experiences, link us with our **star heritage**, support making journeys to **sacred sites**, or simply being in and **honouring**

nature, telling stories, our story - all ways of discovering our place between earth and sky, and becoming a **wounded healer ourselves**, so that we may become a **“shining one,”** and a **“walking star.”**

There is also the reality that one’s own work and work with others also influences the **community** – deep work on oneself effects and affects others, even those in our immediate surroundings. In the 4th stage of pilgrimage, you go back to your community and tell them what you learned. And Jung advises at a later stage in life to offer the world your vision of how you have come to understand it from your own experiences, dreams, synchronicities, trials, and joys. This is what the world needs and wants again – to hear the soul stories that used to be told around the campfire, and now we can also share them on zoom as in this beautiful online Conference that Céline has created for us. Thank you, Céline.

1. How did you become interested in Shamanism

My experience with Ash*tiana

**First reading with her – 1st experience of shamanic journeying
Teaching about the Harmonic Convergence – 1987-2012 also
parallels people having experiences, being drawn to shamanic
traditions, crop circles, ET encounters and UFO sightings etc**

Sweat Lodge Ceremony

Link with the Stars – espy the Pleiades

An experience of Contact and missing time teachings

**An introduction to shamanism which has influenced the rest of
my life**

2. Could you Share some of your Experiences

- i. Light in the garden as a 5-6 year old***
Theme of descent and return
Vision of a blueprint

- ii. Palestine Visions – reincarnation and fate – how dreams influence reality and life’s unfolding – allows the indigenous one in all of us to live with magic and thrive***
Led to 1992 dream of St. John’s gospel and one ‘underneath.’
In 2010 the GBC: The True Gospel of MM
And link with Chalice dream of 2016 and MM dialogues
Creating pilgrimages
Moving to France

- iii. Pilgrimage Walking – developing a sacred connection with earth***
Dream of the Snake – Mte Ste Victoire
Led to Le Puy walk – talking to nature – stone and bees –
Path of Pollen/Way of the Melissae – infinity walk
MM and ‘my mother.....

- iv. Egypt – descent and renewal***
2010 and dream – crypt of Gt Pyramid and Isis chapel at Abydos
2021 call again – hoopoe synchronicity – 2 month retreat
‘death’ like illness
To increasing freedom from old patterns
To philosophical and cosmic interests – Thoth and Sheshat.
Death and renewal repeat themselves throughout life.

3. Overlap of Shamanism, mysticism, and Jung’s Depth Psychology

Share qualities of direct and numinous experiences, and challenging “dark nights of the soul” leading to renewal.

Visions and dreams - These experiences are the wellspring of esoteric wisdom.

Shutting of the eyes to see in the dark, into deeper wisdom of the worlds within and of the heart.

Jung's psychology is based in shamanistic and mystical experiences, and turned later into scientific material.

See Red Book and MDR

Red Book/Liber Novus – creative illness, descent, otherworld journeys, encounters with guides, torments and blessings, and the discovery of his vocation.

Uses the metaphor of alchemy – a mystical philosophy that follows the same pattern of death and rebirth through stages.

Dreams and visions as the determining force in how one lives ones life. Living from the inside out.

Shamanic Paintings

4. Summary-shaman/shamaness/mystic

Out of her own Creative illness to ‘wounded healer’

Receiving a calling

Becomes a Visionary, healer, artist, teacher, dream worker, ceremonialist.

Helps others in Discovering guides, working with dreams, visionary imagination, non-ordinary experiences, honouring nature, doing pilgrimage, sacred sites, star heritage.

Becoming a ‘walking star’ a shining one, one who lives between heaven/sky and earth

Influencing the community by telling your own stories.

Creative illness (life threatening or psychological), or a childhood vision, or an accident. The shaman is the one who “sees in the dark,” and who undergoes their own process of symbolic death and renewal in service to the sacred, and to the art of healing as a ‘wounded healer.’

A sense of a calling to one’s healing work (eg Jung’s *Red Book*)

The Wounded Healer archetype is shared by both

The visionary imagination - importance of visions and dreams while sleeping or awake, body experiences, and other altered states eg kundalini awakenings, NDEs, eg. Moon vision, Jung’s Ravenna vision, NDE vision, or Alchemical Christ vision, (the *imaginatio vera* in alchemy vs fantasy).

Background in Corbin’s *mundus imaginalis* which goes back to the pre-Socratic philosophers and even further to its roots in Siberian shamanism (see my Imaginal chart), and is found in alchemists, and mystics from east and west;

Storytelling – everyone has a story that needs to be told – a soul story, one beyond ‘facts’ to the weaving of outer facts with fantasies and dreams; and stories or myths hold worldviews together (ours is changing, hence the breakdowns and breakthroughs that are happening)

Exploring a “loss of soul” that can come from a feeling that life, our life and vitality, has died or disappeared – often begins a transformation process

The sense and **experience of a guide** or guides (Jung’s Philemon, alchemy and the inner guide, NDEs and angelic guides, etc also animal guides, eg fox of Jung’s patient, or birds that appear in meaningful ways)

A partner within that may be **of another sex** (eg. vision of “Book of Knowledge” guide in E and C, or Suhrawardi and the hoopoe that initiated the writing of *SofS*)

In addition, a felt connection with the **earth, as our Mother**, and should be honoured, and a knowing also that **we come from the stars**, that the star beings are our ancestors and guides, and that we have had incarnations on other planets and in other star systems. (Jung's *The Earth has a Soul*, and synchronicity ideas to ETs and UFOs, and the teachings of indigenous nations. My experiences with Ash*tiana and Path of Pollen that matched well with my Jungian background. Mountain Lake for Jung.)

Ceremony and ritual – painting our dreams and experiences; or, the **art and ritual of pilgrimage** (some eggs my snake dream and walking, and walking in a meditative way reconnects us with the *anima mundi*) - dialogues with the spirits in nature and teachings learned from them