

Peyote Ceremony Treatise

CHAPTER I INTRODUCTION

Michael Melville has taught children and adults for over forty years. He began teaching at the College level in 1970 as a Professor of Philosophy and Psychology at Golden West College in Huntington Beach, California. ([Ancient Whiteagle Wisdom](#))

Over twenty years ago, I attended a lecture by James Kirsch, who was one of the founders of the C. G. Jung Institute in Los Angeles. He was in his eighties at that time. He said it was his observation that third generation Americans, whose dreams he had analyzed, dreamed (at least a third of the time) in Native American motifs. He shared several examples in his lecture, emphasized the importance for analysts to be familiar with Native American mythology and legends, and offered an hypothesis to account for the presence of Native American motifs in Europeans' dreams. He believed the land itself had a memory of the events occurring there; we who sleep within the soul space of the land are accessing those memories. When I asked him what the moral of his story was, he replied, "we should be good little Indians" (J. Kirsch, personal communication, 1978). My thesis is in large measure an explication of what I believe to be the implication of Dr. Kirsch's remarks as they apply to the practice of psychotherapy and especially to the counseling of clients with Native American genetic inheritance.

Western European cultural tradition has viewed the Native American cultures with curiosity, suspicion, and fear. Much of our history illustrates the destruction of Native practices, languages, and religious traditions as the conquerors took possession of

lands cared for by the indigenous peoples. Ironically, as the European conquest of the Native tribes spread across the continent, or Turtle Island, as my Iroquois ancestors

would have called it in the English language, Europeans intermarried with the indigenous inhabitants and their descendents now carry the genetic make-up of all their ancestors.

Native American motifs were recurrent images in my childhood. I experienced visions during illnesses with high fevers and dreamed of cowboys and Indians. Growing up in rural Idaho during the 1940s and 50s, I saw a lot of Wild West moving picture shows. I attended Dartmouth College, founded in 1638 as a school for Native Americans. I transferred to the University of Utah, which was named after the Ute Indians. My Mormon ancestors lived among the Shoshone and Bannock of Idaho and the Ute and Piute Indians of Utah and Nevada. Throughout my childhood I was told of my Scots/Irish/English/German heritage. But I began to wonder about my other ancestors as I was turning thirty and my children were being born to Athena and me. It was then that a series of events occurred.

On our family's first visit to Arizona, we encountered the surprising décor of my brother Keith's home; wall to wall, there was only one motif: cowboys and Indians. "Growing up in Idaho must have had an unconscious impact" was my first thought. I joined Golden West College's faculty as professor of Philosophy/Psychology in 1970. My first and closest faculty friend, Jack Wadhams, a charismatic teacher of Mathematics was proud of his Great Lakes Native American lineage. Jack gifted me Hyemeyohsts Storm's book, *Seven Arrows* (1972), which reconnected me with the philosophy, psychology, and religious beliefs of the Plains Indians. My dreams soon had very explicit images of scenes I could never have experienced, such as Eagle and Deer Dancers curing

me in their Native regalia. My paternal grandmother, Theodocia Chipman Shelley Melville, confirmed my belief that my brother and I had inherited Native American genes from her side of the family.

Shortly after meeting Dr. Kirsch in 1978, I was taken as a Spirit Brother by Meyalo, an eighty-four year old Papago Medicine man. He was surprised to discover a white man who understood and taught what he called “the stories of life”. I had made Storm’s book a required text in the Ethics class I was teaching when Meyalo’s spirit daughter enrolled. When she told her daughter a story from *Seven Arrows*, the girl then told Meyalo. After that time the old man waited everyday to hear what his spirit daughter would say about her teacher’s stories. He wondered what sort of man this Michael Melville was. Often he sent questions through my student, who was to report everything she heard in class. That summer he died. Before he asked the rattlesnakes to transport him into the Spirit World, he took me as his Spirit Brother and promised me a gift. When his feathered headband was handed to me, I thought I had received the gift. But that was just the beginning of the many gifts which Meyalo has been giving since the summer of 1979. From that time to this, my consciousness has been continually embracing my Native heritage. In following my Spirit Brother’s guidance, I have come to this point of sharing with my fellow psychotherapists, an account of the inter-tribal Peyote Ceremony, its history and function as a sacred container, which provides an opening for the Unconscious to enter and heal our people.

As the writing of this thesis progressed, a dilemma surfaced in my consciousness. There is a great deal of resistance to revealing the Peyote Way outside of context. The ceremony/ritual occurs within a sacred context; it is a sacred way of living. There is a sense of betrayal of this private, sacred space in making it public. When considered against the importance of advocacy on behalf of a client's well-being, however, the resistance is removed. A psychotherapist will have a high number of clients with indigenous genetic inheritance. Most of these clients will not be conscious of their ancestral inheritance, which will likely manifest in Native American dreams, images, and fantasies. Of those clients who are tribal members or members of the Native American Church, a therapist will be better able to serve the needs of her clients by understanding the Peyote Way, being informed of its ritual and function, and using this information to translate psychological concepts and correlates.

If a therapist is ever called to testify in court, she will find this information invaluable in advocating on behalf of her clients. The Indian Child Welfare Act of 1978, requires social agencies such as the Child Protective Services to place Native American children in foster homes of the child's tribal background whenever possible. Understanding how extended families are considered to be primary in Native American culture is essential, if social workers are to comply with the law. This thesis discusses the concept of Making Relations within the context of the Peyote Way, but it can be generalized to apply to most tribal cultures. The Bureau of Indian Affairs uses definitions of relationship which reflect the dominant culture's conception of family.

Individual tribes, which are sovereign nations and recognized as such by the federal government, may define family and tribal membership differently from the BIA. As a psychological counselor, it is our duty under the federal law of 1978 (ICWA), to identify clients of Native American ancestry and when called into court in cases of placement outside the cultural context, it is our duty to inform the court of our client's heritage for the purpose of preserving the client's cultural connectedness. In the case of clients whose parents and relatives follow the Peyote Way, it is very important to know the beneficial, healing aspects of their religious tradition. Federal law allows the use of peyote in the Native American Church context, but prohibits its use outside that context. Knowledge of the law and how it can be used, by well-intentioned authorities, to harass Native American clients will be useful in advocating for our clients.

This account begins by defining and explaining the basic theory and practice of Jungian and self-psychology therapies. It explores the orientation of the ancient Greek temples of Asklepios, god of healing, as well as several practices of his cult (Kerenyi, 1957). After exploring the function of ritual and its relationship to analytic psychotherapeutic practices, we will take a look at what Omer Stewart (1987) calls the peyote religion. How does the peyote religion meet the expectations of the two million-year-old self (Stevens, 1992) within each of us? How does healing take place? What is the relevance of our appreciation for the therapeutic effects of the Peyote Ceremony, and how is it related to the treatment of alcoholism and drug abuse within a Native American

context? How can this sensitivity to our Native American clients, and those who have indigenous ancestry, inform our counseling practice in the twenty-first century?

The Collective Unconscious is a psychic repository of human symbol and myth which, according to Carl Gustav Jung, is available to humans through art, waking visions and especially our dreams. This surprisingly rich and profound source of information has provided the inspiration to connect my study of classic Greek language and philosophy with psychotherapy and Native American culture. Thirty years ago I dreamed of a conversation with a man named Basilides and his wife Sophia in a Hellenistic sweat/steam bath. He told me, “What you do is called hermeneutics.” This new word for a philosopher’s craft was intriguing. I had been studying Jung’s psychology with Malcolm Dana (in personal analysis) and Russell Lockhart (theory and dream interpretation). I felt called to respond to the dream by searching for who the characters were and the meaning of the Greek words. I knew the meaning of the lady Sophia’s presence, after all I was a philosopher, a lover (philo) of wisdom (sophia), but who was she married to? Who was the masculine symbol in the conjunction, who was Basilides? The Greek word basili means king, so Basilides is a spokesman or servant of the king. A Greek Orthodox Church is often referred to as a Basilica, the house of Christ, King of the Spiritual World. Using the hermeneutic method by exploring Jung’s *Collected Works*, Vol. 11, *Psychology and Religion: West and East*, I found her husband was regarded by Jung as “one of the great Gnostics [who] seem almost like Christian theologians with a bent for philosophy” (1958/1969, p. 279 [CW, 11, para. 422]). Basilides lived during the

first centuries of the common era. Gnostic Christians predominated the early centuries of Christianity before the Council of Nicea in 323 C.E. What is the root of the word Gnostic?

There are two different words ('gnosis' and 'epistemy') in Greek which are translated into English using the word 'knowledge'. Gnosis is *experiential* knowledge. Gnosis cannot be taught; it can only be experienced and talked about with others who have had similar experiences. Unlike gnosis, epistemy is knowledge *which can be taught*. It rests upon certain principles, which can be demonstrated to be true and, when combined with other verifiable truths, whole systems of thought called sciences have been created. One such science is psychology, the way or logos of the soul, of psyche. Empirically verifiable tests can be set up to discover how humans learn. After years of careful research and thousands of replicable experiments, we have a science of human behavior, which can be taught. That is in fact the underlying assumption in graduate schools offering studies in Counseling Psychology, techniques of empathic listening for example, can be taught at places like Pacifica Graduate Institute. But psychotherapy (therapy means healing in Greek) is a process undertaken by two people exploring the inner terrain of the soul. The knowledge gained by personal insight in the psychoanalytic process is gnosis and is called an art by Freud (Downing, 2003). Bruno Bettelheim in *Freud and Man's Soul*, (1982) said, "in the German culture within which Freud lived, and which permeated his work, there existed and still exists a definite and important division between two approaches to knowledge" (pp. 40-41). The one in which Freud's

psychology belongs is *Geisteswissenschaften*, which Bettelheim claims defies translation into English. He says its literal meaning is “sciences of the spirit” but it is more closely described as a “hermeneutic-spiritual knowing” (p. 41).

Hermeneutics is a compound word composed of hermes and neutica. Hermes was the Greek god, who was messenger of the gods and guide of human souls into the realm of Hades, god of the underworld. Neutica is the Greek equivalent of nautical, meaning the art of sailing ships and steering them. By combining Hermes’ powers of visiting all dimensions of reality (above as well as below) with navigating, we have the art/science of navigating the symbolic realm of psyche. Dreams are of primary importance in this art; they provide the vehicle for communication between mankind and the gods, or the archetypes of the Collective Unconscious. Over the last thirty years of study, I have continued to encounter the interconnectedness of ancient Greek religion, gnostic philosophy, the Greek Orthodox Christian tradition, Jung’s analytical psychology, and Native American traditional wisdom.

The focus of this thesis is healing, in particular the way healing takes place within the Peyote Ritual/Ceremony of the Native American Church. Before turning to the modern ceremony, we first must explore the historical background and meaning of the sacred, ritual, and healing in human experience. After discussing the insights of modern psychotherapists, ethnographers, and anthropologists, we will then turn to the heuristic research and its import for counseling psychology.

CHAPTER II LITERATURE REVIEW

Psychotherapy is a healing of the soul or psyche. In order to have healing, there must exist some wounding, some injury. Healing usually takes time; it is a protracted process. Healing presupposes an environmental intrusion of some sort on the organism. Wounding indicates a change in state from ease and health to unease, to dis-ease or illness. Wounding is traumatic and trauma produces long lasting effects, suffering, pain. It is the painful suffering, which brings the patient to the healer. Wounds to the soul or psyche, which do not heal by themselves, require the healer's attention. Carl G. Jung was such a healer. He was a medical doctor and, following his relationship with Sigmund Freud, became the father of analytical psychology.

According to Jung, in his article "The Transcendent Function", the analyst's job is to help the patient "bring conscious and unconscious together and so arrive at a new attitude" (1958/1969c, p. 74). Wounding produces a one-sidedness or lack of balance in the personality. Jung assumed the individual is a self-regulating organism, so symptoms are an attempt to correct an imbalance. The conscious attitude of the individual, the ego or "I" of awareness, experiences the symptoms as intrusions which are not within the control of the ego; they are, as it were, aspects of the personality of which he or she is unaware, hence unconscious aspects. When the patient does things which he insists he

does not consciously choose, he is acting unconsciously. As Jung put it, the patient is seeking a new attitude, a new way of being in the world, one which is more balanced.

Balancing conscious and unconscious, attaining the new attitude, is done by means of the transference, the transferring of feelings onto the analyst, which Freud viewed as the key to healing. Jung said, apparently agreeing with Freud, that the transference may appear quite infantile, as it expresses the expectations the patient had as a child towards the parents. Although historically it is correct to “explain the erotic character of the transference in terms of the infantile *eros*,” Jung departed from Freud in asserting the transference’s presentation in a mature adult has become a “metaphorical expression of the not consciously realized need for help in a crisis” (1958/1969c, p. 74). In Greek mythology the god Eros, god (Ἔρως) of love, continually aids his wife Psyche in her labors. Eros is the love of the child for its mother and father, for its caretakers. To understand the transference one must, in Jung’s view, look at its purpose and meaning. In doing so the patient can gain insight into the transcendent function. Jung’s approach is symbolic. He defines symbol to mean “the best possible expression for a complex fact not yet clearly apprehended by consciousness” (p. 75).

If the conscious person (ego) presents in treatment as unaware of emotion, Jung suggests using fantasies and other associations to stay with affect, to increase consciousness of mood. If the patient is artistic, then the unconscious is given shape through painting, drawing, sculpture, written word, movement of the body, or automatic writing. Bringing the unconscious into contact with the conscious makes it possible for the ego to lend its talents to create an expression of the unconscious contents (Jung, 1958/1969c). The greatest obstacle to formulating the unconscious material is the under-

valuation of the unconscious. When the unconscious has been given form, the conscious mind confronts the products of the unconscious, and in Jung's experience, further dialogue will take place between creative formulation on the one hand and understanding the meaning of the creations on the other. Which of these paths predominates will depend upon the individual, but both are necessary to form the transcendent function; they supplement each other. That summarizes the first stage of the therapeutic process.

Jung characterized the second stage as a shift in emphasis. In the earlier stage, the unconscious is leading in that it is providing dreams, images, feeling tones, and affect. When the unconscious is seen as having equal value to the ego, the patient is then in a position to bring together conscious and unconscious in a balancing of opposites. The transcendent function is an ongoing process. It is "a movement out of the suspension of the opposites, a living birth that leads to a new level of being, a new situation. The transcendent function manifests itself as a quality of conjoined opposites" (Jung, 1958/1969c, p. 90). So long as the conscious is kept separate from the unconscious in order to avoid conflict, the dynamic, self-regulating function of the human organism is thwarted and unease returns as a symptom of illness. Healing of psychic wounding requires continual work throughout the life of the individual. If the individual takes the trouble to integrate the unconscious contents by use of the transcendent function, "consciousness is continually widened" (p. 91). One must continue this life-long process of integrating unconscious contents, if one is to become a mature individual.

The individuation process is unique to each person, but there are some general features which Jung's colleague Marie-Louise von Franz describes in her work, *C. G. Jung, His Myth in Our Time*. Of this maturational process, von Franz says,

The unconscious first appears, so to speak, as the “shadow” of that personality which the ego believes itself to be. . . . Once the “inferior” aspects of the ego-personality have become conscious and have been integrated, then a contrasexual aspect of the unconscious generally comes to light. (1975/1998, pp. 69-70)

The contra-sexual aspect in men is the anima (the Latin feminine form) and in women it is called the animus (masculine Latin form). Following Jung, von Franz says that these ancient patterns or archetypal aspects of the unconscious are first projected onto other persons before they can be taken back as aspects of the person projecting them. This creates a “bridge in relations with the opposite sex” as well as “a special obstacle in trying to understand one’s partner” (p. 70). It is as though there are four persons in a dyadic relationship, two conscious and two unconscious.

If we are able to withdraw our projections and integrate these unconscious contrasexual psychic factors into our consciousness, “the unconscious will then reveal a superior personality . . . Jung called this aspect of the unconscious the ‘Self’”(von Franz, 1975/1998, p. 71). The Self encompasses all of the unconscious including the ego. (Russell Lockhart, 1987, in *Psyche Speaks* interprets Jung differently.) The form of the Self can vary significantly, depending upon the individual and the culture. It may sometimes be experienced as “a mathematical figure, a circular or square image, representing the center of the personality” (von Franz, 1975/1998, p. 71). Jung says in *Aion: Researches into the Phenomenology of the Self*, that the human figure often can express the archetype, as can animals, plants, mountains and lakes. He says, “like all archetypes, the self has a paradoxical, antinomial character” (Jung, 1969a, p. 226 [CW 9:2, para. 355]). What this means is the archetypes are against (anti) names or labels (nomia); they defy attempts to limit them with linguistic devices such as words. To say that the archetypes are paradoxical means that two beliefs (doxa) are running alongside

(para) each other in what appears to be a contradiction when viewed from an Apollonian or logical viewpoint. Paradox is a characteristic of religious utterances (Nelson Pike, personal communication, 1973). As Jung said in his work on the transcendent function, a symbol (archetypal image) is “the best possible expression for a complex fact not yet clearly apprehended by consciousness” (1958/1969c, p. 75). We have to live with ambiguity, if we are to attempt an understanding of the archetypes.

Practically speaking the psychotherapeutic relationship is a re-parenting experience. The therapist functions as a good (new) parent onto whom the patient transfers his or her expectations. The therapist in the tradition of Jung and von Franz facilitates the developmental process whereby the patient becomes aware of their unconscious aspects and over time, by mastering the transcendent function, integrates these unconscious, archetypal δαίμων (gods) into consciousness. When this happens, the person has a sense of a widening of perspective, or strengthening of the self. This is essentially the function of the therapeutic relationship according to self-psychology.

Ernest S. Wolf (1988) says in his book, *Treating the Self: Elements of Clinical Self Psychology*, that the ultimate aim of treatment is strengthening the self. He claims that “a patient’s self is strengthened by re-experiencing the archaic trauma, with its associated affects, in the here-and-now of a therapeutic situation that allows an integrating and self-enhancing restructuring of the self” (p. 103). This is facilitated by building trust in the analyst, whose empathic resonance provides the client with an experience of being accepted in a non-judgmental way. This strengthening of the self takes place in a one-to-one dyad of analyst and analysand. The process is contained within the consulting room environment and takes place over an extended period of time,

usually lasting a number of years. Wolf says that the therapist is playing a role similar to that of the parent of childhood. The therapist's "faulty responsiveness is as inevitable as the patient's experience of a painful disappointment and subsequent disruption in the empathic tie to the therapist" (p. 104). That is how the trauma of childhood is repeated in the here-and-now of the therapeutic container. Restoring the tie between therapist and client through empathic understanding and explanation "confers enough extra strength to the self to enable it to integrate the contents and affects of the traumatic disruption into the structure of the self" (p. 104). The therapist's calm acceptance of the client's reactions reflects her knowledge of the patient's history and weaknesses of self which were brought into the therapeutic situation. Wolf says,

The therapist does not ask the patient to change, as a parent might, but explains to the patient what is going on, with the hope that gradually the patient will continue to become stronger and therefore less reactive, that is, less disrupted. (p. 104).

The role of the therapist in self-psychology is to facilitate strengthening of the patient's self.

Wolf says that in the therapeutic relationship the patient resists the expression and even the awareness of archaic needs. The resistance protects the patient from new injuries, and "overcoming these resistances means that the injured self dares open itself up to a potential experience of being injured again" (1988, p. 110). Trust is essential in such a situation. The patient grows stronger by trusting the therapist and working through the archaic injury in the here-and-now of the therapeutic relationship. The therapeutic ambience of self-psychology includes the physical setting of the therapist's consulting room and offices as well as the empathic attunement of the therapist to the patient. According to Wolf (1988) the self emerges because "a significant someone knows and

addresses us as a person, a self” (p. 117). When that significant someone (the selfobject) functions to evoke the self experience in the baby (the subject), it is called a selfobject experience. If for some reason the selfobject or parent/caregiver responds to the baby as though she or he were bad, the emerging self of the baby feels as if it were bad. Wolf says,

It is a more or less unconscious but apparently unshakable conviction of one’s self (and person) being faulty and unacceptable in some fundamental way that already became part of the self’s very structure when it was constituted and emerged as a self. . . .the patient’s core conviction of badness . . .under certain conditions . . .a disruption-restoration experience may reach the depressed core of the self and change it by rearranging its constituents. (1988, p. 117)

Wolf goes on to assert that there are two conditions, which are necessary to achieve such a rearrangement. The first is “a regression that is deep enough to loosen the self’s structure without endangering its cohesion and boundaries” (p. 117). The second is a skilled analyst who knows with sincere conviction that the patient “is not bad but human, with inevitable frailties and limitations” (p. 118). This experience, one of essential goodness, will be qualitatively different from the one initially experienced (badness) as an emerging self.

In her treatment of patients who survived chronic childhood abuse, Judith Herman observed this process, which she describes in *Trauma and Recovery* (1992/1997). Since “self-care is almost always severely disrupted” (p. 166) the patient engages in self-destructive behaviors which Herman says, “can be understood as symbolic or literal reenactments of the initial abuse. They serve the function of regulating intolerable feeling states, in the absence of more adaptive self-soothing strategies” (p. 166). Since capacities for self-care and self-soothing did not develop in childhood, these capacities

have to be reconstructed in later life. Herman agrees with Wolf that tension and disappointment are likely to be experienced by the patient in the therapeutic relationship, because the patient may expect the therapist to rescue and care for the patient when the therapist wants the patient to care for herself. Herman notes that “the patient who is filled with self-loathing may not feel deserving of good treatment” (p. 166). As the patient learns to care for herself, “she enhances her sense of competence, self-esteem, and freedom” (p. 167). As the self is strengthened, a more mature attitude is attained and one is free of self-destructive behaviors.

When the self or individual feels strengthened, a new level of maturation has been achieved. This level of maturation seems to be what Jung called the individuation process. It does not end with the termination of therapy; it is a continuing widening of consciousness. The goal of the individuation process, according to von Franz, is to reach a mid-point where “the supreme value and the greatest life-intensity are concentrated” (von Franz, 1975/1998, p. 73). Each mystical tradition within the world’s religions characterizes this supreme value or center in different ways. According to von Franz,

The experience of this highest end, or center, brings the individual an inner certainty, peace and sense of meaning and fulfillment, in the presence of which he can accept himself and find a middle way between the opposites in his inner nature. (p. 74)

Once this experience has occurred, the individual is self-reliant, whole, and enriches their community and strengthens it by their presence. There is an inner assurance felt by the individual, which von Franz characterizes as, “a feeling of standing on solid ground inside oneself, on a patch of inner eternity which even physical death cannot touch” (p. 74).

In his work *Psyche Speaks: A Jungian Approach to Self and World* (1987), Russell Lockhart discusses the relationship between the ego, the “I” of consciousness, and the unconscious within the context of the therapeutic relationship. He claims that listening to and understanding the images of the unconscious function in psychology as a way of completing the ego. Attending to the unconscious as expressed in dream and fantasy images, “seemed to be used more for the purposes of alleviating burdens, solving problems, and generally oriented toward helping the ego to develop, to reconstruct, to become conscious, to withdraw projections, to integrate the shadow” (1987, p. 10). All of those functions are necessary for us to develop a mature consciousness. Still the question arises to the therapist, “what does a relatively integrated and conscious ego *do*” (p. 10)?

According to Lockhart, the completed ego’s work is to realize the intentions of the deeper strata of the autonomous unconscious, which Jung called the Self. Lockhart stresses Jung’s “fundamental interest in the task of *incarnating* the Self, that is, bringing the Self into flesh-and-blood reality, in this world, in this time. This incarnation relativizes the ego, casting it out of center place” (1987, p. 10). The completed ego has three essential tasks according to Lockhart’s view:

First: perceiving the Self as distinct from ego’s unconsciousness. *Second:* exercising conscious choice in discriminating the paradoxical nature of the Self as distinct from ego’s tendencies toward possession, passivity, and identification. *Third:* realizing the Self in lived life as distinct from exclusive realization of the secular demands of the ego. (pp. 10-11)

The directive force at the center of lived life is, according to Jung and Lockhart, not the ego, but the Self. As with most formulations of God/Self/Atman, its location and genesis are indeterminate. When we allow the symbol to direct our lives, we are following the

Self, allowing its incarnation in our actions. Lockhart notes that here is the heart of our unease “when we talk of Jung’s psychology—or at least his sense of psyche—as being fundamentally *religious*” (p. 11). We think of psychology as basically scientific and with that assumption in mind, talking of psychology as religious creates an inner tension, an unease.

Lockhart’s insight regarding this scientific/religious paradox is valuable regarding the purpose of psychotherapy and is pivotal for understanding the Peyote Way. The ancient paradoxical relationship between knowledge which can be taught (epistemy) and knowledge which can only be mastered through experience (gnosis) might be helpful to remember, as the ancient philosophers struggled with this paradox as well. Lockhart says,

Our psychological work on ego development, reconstruction, and integration of the shadow may be amenable to a scientific description, teachable technique, methods that can be mastered—may even allow a kind of rapprochement among the different depth-psychoanalytic perspectives. But the issue of the ego consciously committing itself to the symbolic life is not a scientific question. It is a question of initiation and ritual. It is a *way of life* having more in common with religious and artistic traditions than with science. (1987, p.11)

The pivot point is what the ego does with its awareness of the unconscious, of the Self. Here we leave the consulting room and create artistic expressions, we initiate work on the world, which transforms it. The choice to commit oneself in such a way is to make an ethical decision. Acting in the world to incarnate the Self, to manifest the secret communications of the divine, is itself a religious and ethical choice.

Within the context of the psychotherapeutic relationship, both client and therapist are practicing the telling/hearing of secrets. In the alchemical vas (vessel) of the analytic relationship, secrets are disclosed, held, and transformed. Von Franz (1980) says,

Psychologically, the vessel has to do with vows, ideas, basic feelings, and concepts which we try to hold together and keep from escaping in life, for the vessel can hold these things so that they are not lost therefore constitutes a means of becoming conscious. (p. 28)

Whether within the therapeutic relationship or in the Tipi Ceremony, that is where the wounded and wounding ego speaks its truth. Lockhart claims that the most crucial problems of relationship stem from not telling, from not sharing one's truth with another. He says that "an eros relationship means that one is able to tell the other person the *reality* of one's experience over its full range and to tell it in a *personal* way" (1987, p. 13). A loving or eros relationship means we provide the information about our personal situation to the people we love. Immanuel Kant formulated this as an ethical obligation in his *Fundamental Principles of the Metaphysics of Morals*, (1785/1949). He argued that, as subjects of consciousness, all persons require as much true information as is possible so that they may make choices based upon the truth and thus create a moral/religious life. Kant argued that everyone could generalize this maxim and hence had a moral obligation to be truthful with one another just as with God. In his scheme of things God and his creations were all subjects of consciousness, as well as objects to be encountered by subjects (or selves, if we interject self-psychology). A selfobject experience of wounding would be immoral on Kant's view precisely because an inherently valuable self could not generalize being wounded as a general principle of action in the world. Lockhart gives expression to this ethical position in his comments regarding telling of our truth to another person. He says,

We often hesitate to tell for fear that we will hurt the other person, or that the other person cannot take it, or will take it wrongly, or will run away. That is when we *wrongfully* wound another person. That is cruelty. *The most cruel thing we do is withhold our reality from one another.* (1987, p. 13)

Lockhart's comments seem directed toward relationships outside of the therapeutic container. One might wonder about the common practice among therapists of withholding from the patient one's truth about the patient in the service of the patient's self growing stronger (Wolf, 1988). If at some time when the self is strong enough to be regarded as capable of handling the truth of the analyst's interpretations, it would follow that within the practice of self-psychology, personal disclosure of the therapist's truth would be beneficial and, in fact, required for the therapeutic relationship to mirror mature relationship outside the therapeutic dyad.

Lockhart contends that after eros speaks to us, we have the obligation to give form to those secret (erotic) communications of the Self. Enacting symbol means finding connection to others, to our community. Lockhart says, "it is this ethical relation to the Self that binds us together as a community. It is what we promise ourselves, each other, and to those who seek our help" (1987, p.15). The complete, strengthened, integrated self has the task of creating artistic expression and relationship with others; that is how the Self is incarnated in the world. There are correlates to this process in the Peyote Way, but before elaborating on them, we must turn back to the work of another colleague of Jung, Karl Kerényi.

In his classic work *Asklepios: Archetypal Image of the Physician's Existence*, Kerényi (1959) traces the movement of the healer/god, son of Apollo, backwards through history from the Tiber Island temple in Rome to Epidauros, Kos, and Thessaly in Greece. The sacred serpent was transferred from Epidauros, the main Temple/Sanctuary of Asklepios, in 293 B.C.E. The plague had broken out in Rome two years before. Kerényi says,

To the ancient mind the disease was like a fire...in the background, behind the bodies charred by an inner fire, behind the burning heaps of corpses, the Greeks sensed the wrath of Apollo...In such cases the Greeks turned to Apollo in accordance with an ancient principle of homeopathy expressed in a famous saying of the oracle of Apollo: "The wounder heals." (p.7)

So the Romans consulted their oracle of Apollo, the Sibylline Books, and were told to invite Asklepios to Rome. When the Romans attempted to bring the god to Rome, the Epidaurians sent the sacred snake. Kerenyi quotes Ovid's account of how the emissary from Rome, Quintus Ogulnius, dreamed Asklepios appeared before him carrying his staff and around it coiled the sacred serpent. Asklepios told Q. Ogulnius that he (Asklepios) would leave his statues at Epidauros and become the serpent, "only larger, like a celestial presence" (p. 10).

Kerenyi (1959) has given us an account of how the ancients respected the oracles, a theory of the origin of disease, and the importance of dreams in diagnosis. Through homeopathy the burning fires of the sun and Apollo's golden arrows were regarded as the cause of the plague, therefore help must be sought from the source itself. Koronis, the mother of Asklepios, had been unfaithful to Apollo, so the god asked his sister Artemis to shoot Koronis with one of her painless (moon) arrows. "On Koronis's pyre Asklepios was born: Apollo delivered the child from the dead mother" (Kerenyi, p xix). In the birth of the god Asklepios, the father's anger causes the mother's death, and through fire comes the child, whose name means sunrise. As Kerenyi puts it, "the effulgent Apollo, the Apollo who flares up, appears at Epidauros as Asklepios. . .the child Asklepios shone like the rising sun"(p. 29). There is here an ancient association between death and birth, with new life coming upon the dawn.

At the sanctuary of Asklepios in Epidauros there were fountains with an abundance of water. Kerenyi notes that water, “for the Greeks was a kind of communication with the depths of the earth” (1959, p. 27). This is probably true for all cultures. Water is necessary for life, without it we die. And the darkness is also necessary for dreams. Kerenyi thinks it to be “no accident that Apollo Maleatas was worshiped on a eminence dominating the eastern end of the valley and that here on the heights the child Asklepios shone like the rising sun” (p. 29). The dog is associated with the mountain where Asklepios was born and is considered golden.

Kerenyi (1959) noted that the wolf, which is identified with darkness, was sacred to Apollo. The cypress tree is also associated with the dark side of the god. Kerenyi notes,

There can be no doubt as to which of his aspects Apollo disclosed in a cypress grove. In the Mediterranean countries the relation between the world of the tombs and this dark tree with its everlasting green and its masculine upward-striving power, bearing witness to indestructible life, has remained unchanged from antiquity to our own day. And it is not without significance that the statue of the Roman Veiovis, who had the attributes of a dark Apollo and was worshiped on the Tiber Island in close association with Aesculapius, was carved of cypress wood. According to the legend, the cypress was originally a beautiful youth, named Kyparissos, Apollo’s favorite. This youth killed his pet stag by mistake and, consumed by grief, was ultimately transformed into a tree. (p.54)

Along this line of thought, Kerenyi says, “in general we may say that in mythology the “father” is always “darker” than the “son” ”(p. 30). So in a sense the darkness, which makes dreaming possible, is an entering into the dark side or realm of the father, the domain of the wolf god/Apollo. In that time the sick person slept within the Sanctuary, with the hope of being visited by the healer/god.

Kerenyi (1959) compares the dark night of the soul to a descent into the underworld. When during the night the patient experiences a crisis (which means turning point in Greek), the divine child, the son of Apollo appears as a kind of sunrise. This is an event

enacted as it were on the borders of the realm of the dead. Underworldly when it accompanies Hekate, the dog also suggests the rising of the light; here evidently it designates a transitional situation: the transition between below and above, night and day, death and life. And the more familiar of the animals sacred to Asklepios, the snake, marks the same situation. (p. 32)

Asklepios appears in dreams in the company of dogs and snakes. In referring to the anecdotal cure tablets, which refer to dogs and snakes involved in curing the sick person, Kerenyi suggests,

On the whole these stories about animals should be interpreted as dreams. The sacred animals symbolize life at the threshold of death, a hidden force, dark and cold, but at the same time warm and radiant, that stirs beneath the surface of the waking world and accomplishes the miracle of cure. (p. 34)

When the patient sleeps and dreams, he “withdraws from his fellow men and even from his physician, and surrenders to a process at work within him” (Kerenyi, p.35). And that process is the intervention of what Jung called the Collective Unconscious. This powerful source of information gives the sleeper the cure; it heals. It could be called god stuff as Hillman (1979) refers to dreams in *The Dream and the Underworld*. At Epidauros it is that stuff, that god, as He is experienced by the dreamer, Who is the healing. The capitalization of the words 'he' and 'who' indicate the divine or supernatural quality of this experience. (This practice of capitalization is common in the literature of the Native American Church experience as well.) The Greek gods were referred to collectively by the word δαίμων, which is a plural form. The root is related to a power

source and hence the modern explosive dynamite. We know from experiencing the gods that their intervention is powerful. How they accomplish their works, just as how healing occurs, must remain a mystery.

In referring to the tablets at Epidauros, which attest to miraculous cures, Kerenyi points to the total mystery involved with healing. These cures

are “miraculous” only insofar as every cure, every happy end to a situation implying the possibility of an unhappy one, is a kind of miracle. Wherever a living creature—who might equally well be called a dying creature—is gravely ill, every turn for the better involves an element of mystery, even when the physician has recognized and eliminated the cause of sickness. For the physician cannot act alone; side by side with his outside intervention something inside the patient must lend a helping hand if a cure is to be accomplished. At the crucial moment something is at work that might best be compared to the flow of a spring. . . .The significance of a god specifically characterized as a god of healing is that he, in a manner of speaking, is the fountainhead. He not only assists at the turn for the better; his manifestation is the cure, or, to put it the other way round, every cure is his epiphany. Thus the cures at Epidauros are no more mysterious than the cures effected anywhere else; healing itself is the mystery. (1959, pp. 24-26)

Looking at the images connected with the Sanctuary at Epidauros and the cult of Asclepius several things emerge as important aspects of the healing god and his temple. The orientation is eastward toward the rising sun, anticipating a renewal, like a sunrise. The alignment of east to west also implies the dark night of the soul, the possibility of death, and the time of dreams. In the meditation of sleep a transcendent reality enters the soul of the sick person and there is often a mysterious crisis or turning point when a transformation occurs. This mysterious activity when it results in a remission of symptoms is called a miraculous cure. As Kerenyi (1959) notes above, “healing itself is the mystery” (p.26).

In Marie-Louise von Franz’ book, *The Problem of the Puer Aeternus*, she notes that in myths and fairy tales, when there is hopelessness and an impossible situation,

supernatural beings appear. She says that this indicates a time when the conscious personality does not know how to continue living. Von Franz describes it thus: “One feels completely disoriented, with neither goal nor outlook in life. In those moments, energy, blocked from a further flow into life, piles up and generally constellates something from the unconscious” (1970/2000, p. 28). She gives an example from the Koran, where Moses and his servant Joseph discover their provisions have disappeared. With nothing to eat, Moses waits; the immortal angel and first servant of Allah, Khidr (the verdant one), appears and performs a series of miracles which he knows Moses will not understand. Von Franz says the story illustrates

the incompatibility of the conscious rational ego with the figure of the Self and its purposes . . . [and that people] should be able to doubt their conscious attitude and should always expect the miraculous thing from the unconscious to happen. (p. 30)

If we follow this line of thinking to its logical conclusion, one should expect miracles from the Self. In the ancient healing temple of Asklepios, that is exactly what happened. The conscious ego, sick in mind and body, gives itself into the hands of the divine. As we have noted above, that is when the intervention of the dream and the god occur.

Janet Dallett’s book, *The Not-Yet-Transformed God: Depth Psychology and the Individual Religious Experience*, deals with Jung’s comment in “Psychotherapist or the Clergy” that all his patients over the age of 35 were suffering from a religious problem. Dallett claims that “everyone has to come to terms with the energy and images of divinity that manifest in the human psyche” (1998, p. 2). When we are unable to find

constructive solutions to the problem of God, it finds its own unconscious solutions, often the destructive ones of neurosis, psychosis, physical illness, and various problems of interpersonal power, of submission and domination, that are created when we project divine and demonic images on ordinary human beings. (p. 2)

The destructive solution to the religious problem amounts to pathology, to symptoms which produce suffering. Many of Dallett's clients suffered while projecting unconscious material onto their environment. Several years of analyzing her clients' projections and dealing with their numinous archetypal charge of energy prompted an experiment, which she undertook from 1985 to 1989. The experiment was to offer "around-the-clock emotional support and protection from physical harm to a few people who wanted to make their way through the maze of psychological breakdown at home, with little or no medication"(1998, p. 27). She named the project Tamanawas, which was derived from the Native American Chinookan language family, meaning shaman, shaman's magic, and guardian spirit. She says the word was chosen because "tribal cultures are more mindful than ours of the natural healing process that often lies behind psychotic symptoms" (1998, p. 27). Her successes in this project led her to the conclusion that there is hope.

Dallett expresses her hopefulness saying that

when the religious aspect of the psyche is understood deeply enough by enough people to provide a matrix of cultural support, I believe the Tamanawas model could provide a humane and practical addition or alternative to conventional treatments for acute psychosis. (p. 34)

Dallett's Tamanawas project is an intense application of a typical Native American healing environment which, in many ways, reflects the Peyote Ceremony environment.

Anthony Stevens (1993) presents an application of Jungian thought, which is based upon research in several related scientific fields. His book, *The Two Million-Year-Old Self*, describes the evolution of mammalian and primate behavior which has been encoded in our genetic memory. His thesis is that over the last two million years of

human evolution, the environment has presented rather typical challenges to which our ancestors developed adaptations. Because of this collective experience, humans expect the world to meet them in the ways it has for thousands of years. Drawing upon the work of Robin Fox (1989) Stevens says,

Extrapolating from the extant ethnographic accounts of hunter-gatherer communities, Fox deduces that the organic groups in which our species lived for 99.5 percent of its existence consisted of about forty to fifty individuals, made up of approximately six to ten adult males, about twice that number of childbearing females, and about twenty juveniles and infants. These were “organic extended kinship groups,” and they will constitute what we might call the archetypal society of our kind. (1993, p. 67)

Each of these groups would frequently have to interact with other groups, so universal human rituals developed to smooth their interaction. Stevens lists the rituals of greeting, visiting, feasting, making alliances, marrying, and warring. He claims that these groups, “knew one another intimately and shared the same values, rules, customs, and mores, their beliefs being sustained by myth, ritual, and religion. In all of them the family was the central institution, whether polygamous, monogamous, or polyandrous” (p. 67).

When the modern world does not meet the expectations of the human psyche, which presupposes these kinship groups, psychopathology results.

For Stevens psychopathology results when “the environment fails, either partially or totally, to meet one (or more) basic archetypal need(s) in the developing individual” (1993, p.67). He gives as examples:

The infant-mother archetypal system will achieve fulfillment only if activated by the presence and behavior of a maternal figure; the paternal archetypal system can be fulfilled only by the presence of a father figure; and the heterosexual archetypal system can achieve fulfillment only through the presence of a suitable mate. Should any of these figures be absent, then the archetypal system concerned will remain dormant in the unconscious and development will be arrested or follow an aberrant course. (1993, pp. 67-68)

Put in a positive formulation, Stevens is saying that our life purpose is fulfilled to the extent that this genetically encoded archetypal program is actualized. For Stevens then, “individuation is the realization of this program as consciously as possible” (1993, p.67).

The frequent frustration of this archetypal program leads to psychopathology. What leads to healing then? One would expect, if what Stevens believes is true, that the therapeutic environment will have to meet the needs of the inner man, the two million-year-old self within each of us. That is how the shamanic tradition proceeds with healing. It assumes the presence of the organic kinship group, the healer and patient, within the religious context. This is the matrix Dallett (1998) tried to replicate in her Tamanawas project.

In his book *Jung and Shamanism in Dialogue: Retrieving the Soul/Retrieving the Sacred*, C. Michael Smith (1997) considers primitive psychopathology to be “a disorder of the psyche (soul)” (p.161). The shaman uses ritual to re-order the soul, to re-establish order within the psyche. Smith claims that in Jung’s writings, “ritual functions as a psychic container for transformative processes when psychic integrity and balance is threatened by the unexpected power of the numinosum of the unconscious” (1997, p. 161). Dallett (1998) claims that whenever an archetype is activated, its impact is numinous. She says, “if you want to know what is numinous to you, consider what you find fascinating, compelling, thrilling, mysterious, horrifying, gripping, tremendous, terrifying, dreadful, or awesome. Think about the things with which you are preoccupied in spite of yourself” (p. 3). This seems to be a good working definition of all the feelings which, when projected out into the environment, threaten our psychic integrity and balance.

Implicit in Smith's discussion of Jung is the goal of balance and integration of the opposites. When this goal is threatened, so are we. When we are able to impose form upon the numinous, a degree of control of the unconscious is achieved. According to Smith, "Jung believed that ritual served psychological purposes by imposing a restrictive form upon instinctual or archetypal energies" (Smith, 1997, p. 161). This is the shaman's realm of expertise. He or she provides a "safe container in which to undergo transformation through imposition of restrictive form, into more organized and mature levels of consciousness" (p. 162). Seen from a Jungian perspective, ritual "effects a transformation, a death of an old self and the birth of a new self, a transformation from a lower to a higher level of consciousness" (p. 162).

In a chapter entitled "Archetypes and Repetition" of Mircea Eliade's book, *The Myth of the Eternal Return or, Cosmos and History*, ritual is defined as the action taken upon chaos to transform it to cosmos. He says,

Through the effect of ritual it [chaos] is given a 'form' which makes it become real. Evidently, for the archaic mentality, reality manifests itself as force, effectiveness, and duration. Hence the outstanding reality is the sacred; for only the sacred *is* in an absolute fashion, acts effectively, creates things and makes them endure. (1954, p. 11)

Eliade regarded ritual as archetypal, which means, following Plato, an ancient (arche) pattern or form (typos). He claims ritual has "a divine model, and archetype" (p.21). Ritual is modeled after the actions of gods, heroes, and ancestors. Ritual is repeated just as it has been handed down from ancient times. This is the repetition aspect of ritual. In order to be powerfully effective, it must be repeated exactly as before over and over yet always the same action. We find a more modern interpretation of the importance of repetition in the work of Sigmund Freud.

In *Beyond the Pleasure Principle* (1923/1989) Freud discusses the effects of trauma upon us. He says that anything

powerful enough to break through the [psyche's] protective shield is bound to provoke a disturbance on a large scale in the functioning of the organism's energy and . . . another problem arises. . . the problem of mastering the amounts of stimulus which have broken in and of binding them, in the psychological sense so that they can then be disposed of. (p. 607)

The metaphor seems to be that of a psychic bacterium or virus, which has entered the psyche. The body's defenses attack chemically and physically, the leukocytes bind and swallow the alien material, thus disposing of its toxic effects. So also do we attempt to bind or master the traumatic psychic matrix by compulsively repeating the traumatic event in the hope of dissolving and disposing of it. Freud notes that

the dreams of patients suffering from traumatic neuroses lead them back with such regularity to the situation in which the trauma occurred. . . . These dreams are endeavouring to master the stimulus retrospectively. . . to conjure up what has been forgotten and repressed. (p. 609)

Ritual repetition could be understood, from a Freudian perspective, as an attempt by will to master the traumatic experience, which was experienced as chaos. We are compelled to repeat the situation in order to dispel the trauma, to make it manageable (Herman, 1992/1997), to order it, and to thus control it. Looking at the same phenomena from a Jungian perspective, trauma is made manageable by coming into relation with it. Consciousness is widened by making a relationship with the unconscious. Within the Peyote Ceremony/Ritual, with the ingestion of the Sacred Medicine, past traumas are recalled and often given expression, in the hope of healing the trauma, the lack of ease, the dis-ease. Within the ritual, the patient's symptoms of trauma are allowed, perhaps encouraged, to appear, so that these chaotic psyche/soul expressions can be put into a

more organized and mature form. Whether the function of ritual is seen through the lens of Eliade, Freud, Jung, or modern interpreters such as Smith, an understanding of the wound, the not being at ease, or disease of the Native American soul must be attained before healing can take place.

In their book, *Native American Postcolonial Psychology* (1995), Eduardo and Bonnie Duran sketch out the wounding of soul and its symptoms from a psychological perspective. The recurrent wounding of the Native American soul took place from the time of initial contact with the European invaders. The various peoples or tribal groups of Turtle Island on Planet Earth had established a harmonious balance with their natural environment over thousands of years. This evolution of culture had spirituality at its core. Family groups participated in cyclic patterns of ritual and activities of farming, hunting and gathering of foods. Children were initiated into new roles as they grew older. The culture had expectations, which guaranteed the survival of the species. Life is sustained by the death of animals and plants. These givers of life, who sacrificed their bodies for the survival of the humans, were treated with respect by those who took their life-gifts. Native cultures gave thanks to the spirits of those who fed them. Life was nurtured by men and women alike. The males who hunted animals did so to feed the extended family. They also protected the family and its food sources from predatory animals (including other humans) so that life could continue. The females became pregnant with life and brought life into the world, nourishing their children with the milk of their bodies. Although men are unable to give birth in this way, they can be psychologically and spiritually pregnant and thus “carry and give birth to the spiritual life in the community” (1995, p. 38) just as women do to the spiritual life of the community.

Transformations from childhood to adulthood were marked by ritual initiation into the new phase of life. As the Durans put it, “Native Americans had a very well structured society in which everyone’s role and place was well defined. Our family systems and self-governance supported these roles and functions, and everyone felt valued as a member of the community” (p. 44). The Native Americans experienced the world as a “totality of which they were an integral part” (p. 44). According to the Durans (1995), the Native Americans had a centered awareness that was fluid, making possible a harmonious attitude toward the world. It was at the core of this awareness that the wounding of the soul by the European invaders took place. Since this core is the source of myth, dreams and culture, anything emerging from a wounded soul manifests as embodied suffering.

The sources of the soul wound are found in history. The first contact with the Europeans brought new sicknesses for which no immunity existed in the Native Americans. The Durans (1995) characterize this phase as environmental shock.

The lifeworld as had been known for centuries became threatened, and in most cases that lifeworld was systematically destroyed. The makeup of the lifeworld consisted of all cultural experience, with spirituality at its core. The psychological trauma perpetrated by such an intrusion had collective impact at the beginning of what was to become a process of ongoing loss and separation. . . from loved ones . . . [and] the relationship the people had with their daily world. These losses were not allowed the time for proper bereavement and grief process, thus adding to the wound in the Native American collective psyche. (p. 32)

Succeeding wounds occurred. During the next phase of economic competition, lands and wildlife, which were the foundation of Native American life, were destroyed or taken by the European settlers. The Natives experienced this as disrespect for the Mother of all life, because the Europeans did not try to live in harmony with our Mother. They treated Her as an object to be consumed; they were violent and destructive in their ways with

each other as well as the earth. With the settlers' desire for more land and resources, the Native Americans were objectified by the American power structure. The original inhabitants were then exterminated by the United States governmental policy by the use of military force. According to the Durans,

This type of policy greatly impacted the psyche of Native American people since many were killed or removed from traditional homelands by force. Many Native American people acquired a refugee syndrome as they were displaced from their loved ones and from the land. (1995, p. 33)

Relocation destroyed the connection to the land, which for centuries had been the basis of cultural and spiritual life. Thus culture was also destroyed as the Natives were told to stay put on the land reserved for them. Often these Reservations were not suited to the traditional lifestyle of tribes relocated there, causing further trauma to the psyche of the people. The nineteenth century Indian Wars and the subsequent treaties brought about the Indian territory of Oklahoma with Reservations spread throughout the Great Plains of America. Ironically this was the beginning of the most devastating phase of wounding.

With the end of war, the conquered were considered a potential danger and in order to Christianize, and thus civilize them, the United States government next instituted the use of boarding schools to assimilate the Native Americans. The Durans see this, as most Native Americans do, as an attempt to destroy the fabric of the culture, the family unit.

Native American children were forcefully removed from their families and taken to a distant place where they were assimilated into the white worldview. These children were not permitted to speak their native language or to have any type of relationship with their tribal roots. Children were physically made to look as close to their white counterparts as possible in order to strip them of their Native American-ness. (Duran & Duran, 1995, p. 34)

At the boarding schools, boys were taught a trade and girls were taught to sew and perform housework. Native Americans became the servants and employees of the dominant culture when they graduated from these schools. Their worldview changed from interdependence with the environment and family to dependence upon the civil and governmental power structure from which they were excluded, since they were not considered citizens and could not vote until the 1920s.

The latest wounding of the Native American psyche occurred in the 1950s with the governmental policy of termination, which forced relocation from the reservation to metropolitan areas such as San Francisco and Los Angeles, California. Although these families were promised housing, jobs, and other support, the reality was abandonment in what seemed like a prison camp. Many survived these relocations, but not without the additional trauma of loss of the support system they had on the reservations. After centuries of physical, emotional, spiritual, and sexual abuse, the victims acquired the tendency to internalize the abuse and become like the abuser. Native American family systems, broken apart by trauma, have become dysfunctional. The Durans claim that “this dysfunction and oppression have been internalized to such a degree that the oppressed members of the family seemingly want to continue to be oppressed or abused” (1995, p. 35). Violence, drug and alcohol abuse, suicide and other pathological patterns abound in Native Americans. The Durans’ analysis of this situation is intergenerational posttraumatic stress disorder.

The adaptive/reactive behaviors occurring in the initial response to trauma are learned by family members living with the traumatized persons. When the trauma cannot be healed, in the Native American case by ritualized actions and ceremonies, the

“reactive behaviors are passed on and learned and become the norm for subsequent generations” (Duran & Duran, 1995, p. 40). Using the PTSD paradigm as a continuum of trauma reaching toward possible recovery, the Durans provide a picture of Native American adaptiveness which explains the dysfunctionality. Adapting the work of Peterson, Prout and Schwarz (1991) to make it relevant to Native American populations, the Durans list five phases.

The *first* phase is dealing with the impact or shock of the initial trauma. Here the ego splits in order to avoid complete dissociation. “There is either a partial or complete regression, which allows the complex to develop a life of its own in the unconscious. Lack of resolution of the repressed issues are continuously manifested in symptoms that require some type of medication” (Duran & Duran, 1995, p. 40). Either the individual self-medicates or they dissociate from the pain.

The *second* phase is characterized by emotional withdrawal and repression. To avoid the pain, the emotions are literally shut down. In pre-colonial times the warrior could respond to trauma imposed by a hostile enemy by fighting back. The Durans refer to this as the activation of the warrior archetype. In post-colonial times the archetype is withdrawn, because in this *second* phase, the emotions are unavailable as the source of activation. The result is “an emptiness in the life of the person, family, and community” (1995, p. 41). If the warrior archetype does become activated, as in the case of the Native Americans who enlist in the United States Armed Forces (who often serve beyond the call of duty), it can contribute to further splitting of the ego. This can occur because the warrior is serving to protect the way of life which destroyed his people’s traditional way of life.

The *third* phase of acceptance is characterized by denial. The person minimizes how bad things are and/or hopes for a miracle. Many feel that the correct ritual will heal them, if they could only find the right person to perform it. The Durans believe that in this phase the individual usually has “forgotten that what gives medicine its effectiveness is the cohesive community” (1995, p. 41) and the cohesive community no longer exists. An additional problem with this phase is that persons claiming to be traditional are often maintaining dysfunctional lifestyles which also contributes to the loss of power by the medicine.

The *fourth* phase of decompensation occurs when the denial characterizing the third stage is replaced with the belief that things are bad and are likely to continue that way. This creates a sense of anger, and often, ambivalent rage, since the target of the rage is no longer clear. Rather than targeting the abusive dominant power structure, the individual may target family members. This is the point “at which the internalized self-hate creates ego-splitting” (1995, p.42). Much of Native American culture is stuck in this phase. Alcohol use lowers impulse control and allows for venting of rage. Native Americans who have identified with the dominant culture (the aggressor) in order to acquire the aggressor’s power and eventually use it against the aggressor to restore their traditional culture are completely frustrated, since their repressed rage has no appropriate target, they turn it on themselves and their families.

The *fifth* phase of trauma mastery or healing occurs when the person understands the dynamics of the preceding four phases and can validate their own reality. This leads to refocusing one’s anger and frustration at the appropriate targets (not oneself and one’s relatives). One of the main spiritual attempts to deal with trauma and its effects, the

Peyote Ceremony, was begun in the 1880s during the boarding school era. Because of the wide spread use of the Peyote Ceremony, it is important that therapists understand its function in the context of the lives of their Native American clients.

Eduardo and Bonnie Duran, cite research studies which support peyote as a useful ethnopharmacologic agent in alcohol dependency treatment (Blum, Flutterman, and Pascorosa 1977). . .because of its use in the Native American Church and its properties that enhance “suggestibility” (Albaugh and Anderson 1974) and the possible “lasting and permanent effect. . . (by) promoting self-actualization and spiritual consciousness” which is missing from orthodox Western approaches (Pascorosa and Futterman 1976). (Duran & Duran, 1995, p. 98)

The Native American worldview regards peyote as a “medicine” in its own right, because “Native Americans believe that peyote helps attain insight through visions, which enhance the healing process and diminish the need for alcohol” (p.98). The Durans’ theoretical position, that a soul wound or hole in the psyche accounts for the dis-ease of addiction, accounts for their claim that “peyote may be the vehicle that fills the void and helps to restore balance in the psyche” (p. 98).

Lionel Corbett said in *The Religious Function of the Psyche* that “a single authentic experience [can give us] immediate knowledge of the divine [and] once it has occurred, our consciousness is affected permanently, and this leads to a religious attitude, unless its significance is disavowed” (1996, p.53). Corbett claims that within our Western European culture altered states of consciousness terrify us, because there is “a lack of ritual containment for them” (p. 53). But that is not the case with Native American culture, where there is ritual containment in the use of peyote. Perhaps Corbett has explained the fears Western Europeans have of peyote’s use and the federal

government's regulation of the ancient "medicine". We can now turn to the research on the nature and function of peyote.

The leading authority on peyote and its use by Native Americans over the past century is Omer C. Stewart. His comprehensive book, (1987) *Peyote Religion: a History*, was required reading in Native American Studies at Sonoma State University, shortly after it was published. Peyote is a small, spineless cactus, *Lophophora williamsii*, which grows in northern Mexico and south Texas. Stewart (1987) has this to say about it.

The plant is light green and segmented, about one to two inches across, growing singly or in clusters close to the ground from a long taproot. It is harvested by cutting off the exposed tops of the cluster, leaving the root to produce more "buttons," as the tops are usually called. The buttons are generally dried before being eaten, and they are extremely bitter to the taste, frequently producing vomiting. However, they also produce a warm and pleasant euphoria, an agreeable point of view, relaxation, colorful visual distortions, and a sense of timelessness that are conducive to the all-night ceremony of the Native American Church. To the church's members, peyote is the essential ingredient, the sacrament, in their well-established, unique ceremony. Peyote is not habit-forming, and in the controlled ambience of a peyote meeting it is in no way harmful. (p. 3)

He also lists many of its alkaloid ingredients. Adam Gottlieb (1997) provides the most recent list. "hordenine, N-methyl-mescaline, N-acetylmescaline, pellotine, anhalinine, anhalonine, anhalidine, anhalonidine, anahalamine, O-methylanhalonidine, tyramine, and lophophorine. . . two of these alkaloids—hordenine and tyramine—have been found to possess antibacterial properties" (p. 14). Gottlieb also notes that the Huichol Indians have used the fresh juices of peyote on wounds to prevent infection and to promote healing. Stewart is in agreement about that use of peyote. Additionally are uses, which have been recorded since the Spanish invasion of the Aztec empire, to take internally as a medicine; "to foretell the future; to find lost objects; as a stimulant during strenuous

activity, such as travel or war; and in group religious ceremonies when supernatural aid was sought through group participation” (Stewart, 1987, p. 17).

In 1966 the laboratory-synthesized chemical, mescaline, as well as the peyote cactus, were listed under Schedule I of the federal Controlled Substances Act. According to attorney Richard Glen Boire’s short essay in Gottlieb (1997), the 1966 law made exception of members of the Native American Church who could possess peyote for ceremonial purposes. In 1994 a federal act further protected all Indians who use peyote in traditional Indian religion from prosecution under state as well as federal jurisdiction. The Native American Church (NAC) became a formal religion in 1918, when the various tribes incorporated their Peyote Ceremonies as Chapters of the NAC. The history of the Peyote Ceremony as it is practiced today in the NAC can be traced back to the 1880s in Oklahoma.

In the treaty of 1867 the U.S. government set aside (Stewart, 1987) land in southwestern Oklahoma for the Kiowa, Apache, Comanche, Caddo, Wichita, and Delaware tribes. Having a stable reservation with good grassland, which was suitable for farming, available peyote, and the inter-tribal language of English, the peyote ceremony spread rapidly. According to Stewart the Lipan Apaches named Pinero and Chiwat instructed the Comanche Chief Quanah Parker in the ceremonial use of peyote. Some time in the 1880s Quanah Parker and the Caddo-Delaware medicine man named John Wilson became the leading influences of the peyote religion. In the 1890s James Mooney, ethnologist with the Smithsonian Institute, who was in Oklahoma doing research on the Cherokee and the Ghost Dance, managed to participate in several peyote ceremonies on the Kiowa Reservation. Stewart (1987) gives an excellent compellation of

the ceremony from several of Mooney's articles at that time. Stewart believes the Carrizo Indians were the originators of the peyote ceremony. He says, "at least as early as 1649 (A. de Leon, cited by Slotkin 1955b:205) the Carrizo were engaged in the ritual use of peyote involving an all-night ceremony, singing and drumming around a circle" (1987, p. 49). Stewart claims the Lipan Apaches were newcomers to the area in 1770 and must have learned the peyote ceremony from earlier inhabitants of the region, the Carrizo.

Stewart notes that the main influence in the spread of the peyote religion was the Roman Catholic Church and the establishment of its missions. "The missions also promoted and facilitated trade in peyote" (Stewart, 1987, p. 51). The peyote ceremony in Oklahoma seems to show the effects of what Stewart calls a civilizing influence. He says,

There was no blood-letting; there was almost never any dancing; people sat as in a meeting; there were no drunken stupors. It was an affair of family and friends, with singing and praying, and for all its strangeness to outsiders, to its participants it carried a high moral tone, such as might characterize a mission service. (p. 52)

However it spread, the Kiowa, Comanche, and Apache version of the peyote ceremony was "the most traditional way, and was called the Half Moon ceremony, taking its name from the shape of the altar whereon rested the Chief Peyote" (Stewart, 1987, pp. 76-77).

The other form of the peyote ceremony was originated by John Wilson, who was Delaware and Caddo. Wilson's ceremony is generally called the Big Moon because its moon is larger than the Half Moon and shaped more like a horseshoe. It was later identified with the Cross Fire ceremony. The Cross Fire ceremony mixed Jesus, the crucifix, the Bible and references to the Holy Trinity into the ceremony. The Half Moon

“referred more frequently to Indian legend, to Indian stories regarding the origin of peyotism, to the Great Spirit, Mother Earth” (Stewart, 1987, p. 91). Both ceremonies held the belief that peyote was good, it comes from God and that it heals. “Peyote teaches one to think good thoughts; it teaches one to know good from evil. It can cure anything, if one is sincere, if one concentrates, if one is full of devotion” (p. 91). Peyote was also thought to destroy the taste for alcohol.

The peyote ceremony spread throughout Oklahoma and then from tribe to tribe throughout the United States. The last tribe to accept the peyote ceremony was the Navajo, or Dineh, as they prefer to call themselves. In 1987 Stewart claims “over half the Navajo Nation are today considered peyotists, which means that about one-fourth of the membership in the Native American Church is Navajo” (1987, p. 293). The peyote ceremony has not been changed in any fundamental way over the years. It is widely practiced by a small segment of the total United States population, those persons of Native American heritage.

Anyone interested in a detailed account of the peyote religion is encouraged to read Stewart’s history. An account of the ceremony as Stewart experienced it can be found on pages 328 through 330. One is struck by the essentially identical experience recorded by James Mooney a century ago. We are reminded of Mircea Eliade’s comments on the nature of ritual (1954) that the effectiveness of sacred re-enactments depends on their being repeated exactly as the ancestors performed them. In that light we have in the peyote ceremony a sacred enactment, which is very effective in healing and changing the lives of participants. Stewart concludes his history with some observations which are important for our study.

After the ceremony is over the participants go outside to welcome the sun. They talk “a good deal . . . concerning the feelings and experience of the previous night” (Stewart, 1987, p.330). The peyote road is a way of life, and a part of everyday life. Singing is enjoyed at home and on the road driving with family and friends. Peyote is often used as a home medicine. Some use it as a fetish tied around the neck or worn on one’s person for protection. The peyote is sacred. It is regarded as “a divine plant given to Indians by divine revelation to help them; it can and does work miracles” (p. 331). One’s faith in the medicine “is sanctioned for each one according to his own psychic experiences relating to the supernatural, and today Peyote affords the means of direct revelations” (p. 331). In one’s ethical decisions, each individual has to “take the road Peyote tells him to follow” (p. 331). And that usually means abstinence from alcohol. It is important to be self-supporting and friendly toward one’s group, neighbors, and all humanity. Stewart mentions the psychotherapeutic value of peyote in this way:

Consideration for other persons’ problems justifies the Peyotist in disclosing his own grievances to other members of the group. Personal worries and shortcomings may be confessed. A statement during the testimonial period of a meeting many end with an appeal for moral support. Desire to help and to be helped in conforming to the moral standard of the group has a psychotherapeutic function which certainly comes to actual want in the present time of frequent individual maladjustment among the reservation people. (p. 332)

Stewart also notes there are two distinct ways Indians refer to medicine and both can be applied to peyote. The first is a botanical item, which is applied to the body or eaten to cure ailments. These medicines are the basis of many remedies known to modern pharmacology. The second way of using the term ‘medicine’ is very difficult to define, since according to Stewart, “it leads straight into mysticism. . . it may refer to an immaterial force which manifests itself in Nature’s realm” (p.332).

Michael Tlanusta Garrett writes about Medicine in *Walking on the Wind: Cherokee Teachings for Healing through Harmony and Balance* says, “in the Medicine Way, living a life of harmony and balance . . . is making constructive and creative choices through clear intention (wisdom) to fulfill one’s purpose in the Greater Circle of Life by maintaining and contributing to the reciprocal balance of family, clan, tribe, and community in the context of personal, social, and natural environments” (1998, p. 100). The Medicine is the Native American way of referring to what Jung and von Franz call the Self. The individuation process is another way of talking about the Medicine Way, as it requires consciousness of the Self by the maturing individual. This becomes essentially a religious attitude toward the Collective Unconscious, which includes and is included by the Self.

In attempting to explicate the paradoxical language he used in defining the Self, Jung said the ego or conscious mind is by no means the totality of the personality. “The conscious mind does not embrace the totality of a man, for this totality consists only partly of his conscious contents, and for the other and far greater part, of his unconscious, which is of indefinite extent with no assignable limits” (1958/1969b, p. 258 [CW, 11, para. 390]). The ego may in the course of a man’s development come to see itself as contained within an ever-enlarging personality, which as potential can be regarded as transcendent. The individuation process is an evolving realization of the way an individual grows out of the infinitely possible unconscious substrate. Jung called that substrate the Self, which exists prior to the ego’s awareness of itself as conscious. In *Dreams, a Portal to the Source*, Edward C. Whitmont and Sylvia Brinton Perera refer to the Self as “a superior, if archaic intelligence, bent upon offering meaningful new

attitudes. This hypothetical entity Jung called Self” (1989, p.17). It is the source and director of the drive toward individuation, as well as of life events, and dream material. The Self is roughly equivalent to the Native American expression “Medicine” or “Great Mystery”.

Since the passage of the American Indian Religious Freedom Act in 1978, the practice of the peyote religion is protected by federal law. Although protected in principle, federal agents continue to harass people “under the Drug Abuse Control Act of 1965, which includes peyote among prohibited narcotics” (Stewart, 1987, p. 333). Stewart says there have always been some feelings expressed among tribal members that white people should be excluded. The precedent, however, was set by “the Kiowa and Comanche [who] welcomed non-Indians, black or white, as long as they were seriously interested. With the formation of the NAC, the same attitude has generally prevailed, and the presence of non-Indians has been no problem” (p. 333).

Another contemporary scholar interested in peyote is the Jesuit priest Paul Steinmetz. Stewart (1987) acknowledged father Paul and J. S. Slotkin as authorities on the peyote religion. In his book, *Pipe, Bible, and Peyote among the Oglala Lakota: A Study in Religious Identity*, Steinmetz (1990) claims that peyote cannot be considered a constant source of visions, because most members of the Native American Church consume rather small amounts, and he was unable to observe any significant change in the peyotists’ outward behavior other than an added fervor in praying and singing. He quotes James Howard (in LaBarre, 1969) saying,

“My own experiences in eating peyote have tended to confirm my belief that the auditory and visual hallucinations supposedly so important in the diffusion and perpetuation of the religion are actually rare phenomena. In fact I suspect that many of the ‘visions’ attributed to the consumption of peyote by American Indian

peyotists are as much a result of a lack of sleep, the hypnotic eighth-note drumbeat, and the habit of staring into the sacred fire, as to the hallucinogenic properties of the plant.” This is not to say that Peyote does not facilitate visions but rather that it is only one influence in a total religious setting. (1990, p. 99)

Steinmetz finds visionary experiences only relevant in the historic origins of the peyote religion.

Noted anthropologist J. S. Slotkin’s entire collection of historical sources on the peyote religion was donated to Stewart, who wove much of that material into his *Peyote Religion: A History* (1987). What Stewart did not emphasize in his book was an article entitled “The Peyote Way”, which Slotkin published before his death in 1958. The article was re-published in a collection of essays entitled *Teachings from the American Earth: Indian Religion and Philosophy* (1975) edited by Dennis Tedlock and Barbara Tedlock. Slotkin’s article is written from an insider’s perspective. The editors note that Slotkin was a member and officer in the Native American Church. An officer is a general term which might refer to any one of the following roles filled by males: roadman, fireman, drummer, cedarman, and, in some fireplaces, doorman. These roles are only given to people with considerable experience with the Peyote Road, and Slotkin speaks with experiential authority. Slotkin (1958/1975) claims the peyote gives power. He says, “physically, power makes a person healthy, and safe when confronted by danger...spiritually, power gives a person knowledge of how to behave successfully in everyday life, and what to make of one’s life as a whole” (p. 99).

Slotkin regards physical illness as something to be treated in various ways. As a protection against illness, Slotkin (1958/1975) agrees with Stewart (1987) and LaBarre (1969) that peyote is often worn as an amulet or fetish, especially by men in the Armed

Forces during war. Slotkin claims that in a mild illness, peyote will be taken as a home remedy, “when a man has a cold, he drinks hot Peyote tea and goes to bed” (p. 99).

Slotkin regards Peyote as a sacrament like the Holy Eucharist of the Christian Churches.

Slotkin (1958/1975) tells us how a serious illness is treated differently,

Peyote is taken during the Peyote rite. Such an illness is due not only to lack of sufficient power, but also to a foreign object within the body. Therefore a seriously sick person who takes Peyote usually vomits, thus expelling the foreign object which is the precipitating cause of illness: then more Peyote is taken in order to obtain the amount of power needed for health. In cases of severe illness, the rite itself is held for the purpose of healing the patient; it is often referred to as a doctoring meeting. In addition to having the sick person take Peyote, as in less desperate cases, everyone else present prays to God to give the patient extra power so he or she will recover. (pp. 99-100)

Regarding the spiritual power conferred by peyote, Slotkin calls this “learning from Peyote. Used properly Peyote is an inexhaustible teacher” (1958/1975, p. 100). The knowledge gained is from direct experience (gnosis), and “thus the individual has a vividly direct experience of what he learns, qualitatively different from inference or hearsay” (p. 100). Slotkin notes that “it may be interesting to know what others have to say; but all that really matters is what one has directly experienced” (p. 100). He also was aware that this type of learning was called gnosis by the Greeks. He says, “this conception of salvation by knowledge, to be achieved by revelation (in this case, through Peyote) rather than through verbal or written learning, is a doctrine similar to that of early Middle Eastern Gnosticism”(p. 100). Slotkin is careful to note that it is not just the eating of the peyote which leads to gnosis. There is the proper ritual behavior to be observed, namely physical and spiritual cleanliness. One must bathe, put on clean clothes and put away “all evil thought. Psychologically, one must be conscious of his personal

inadequacy, humble, sincere in wanting to obtain the benefits of Peyote, and concentrate on it” (p.101).

Steinmetz (1990) also claims participants report a direct experience or learning from peyote in his research among the Lakota tribes in South Dakota. Slotkin (1958/1975) claims the peyote heightens sensibility of oneself and others by “increased powers of introspection” (p. 101). He notes that during the Peyote Ceremony an individual will spend time in self-evaluation, prayer/meditation, confession, repenting, and making intentions to follow the Peyote Road. There is a spiritual cleansing which may occur in this phase. Slotkin says, “if he has spiritual evil within him, Peyote makes him vomit, thus purging him of sin”(p. 101). Slotkin regards heightened sensibility to others as a form of mental telepathy. He says,

One either feels that he knows what others are thinking, or feels that he either influences, or is influenced by, the thoughts of others. In this connection a frequent phenomenon is speaking in tongues, which results from the fact that people from different tribes participate in a rite together, each using his own language; Peyote teaches one the meaning of otherwise unknown languages. (p. 101)

Slotkin gives an example of this from his own experience of hearing a song in the Fox language and understanding it. During the ceremony, he mentioned that to the singer, who claimed he sang in the Winnebago language, not Fox. When sung to Slotkin on the next day, he says, “this time it was completely unintelligible to me because the effects of Peyote had worn off” (p. 102).

Slotkin (1958/1975) also claims that another common way that peyote teaches is through revelation or what Slotkin calls a vision. If the person has attained enough power by eating peyote under ritual conditions, he can then communicate with the spirit world. This certainly sounds like the experience reported by Castaneda (1968) in *The Teachings*

of *Don Juan: A Yaqui Way of Knowledge*. Castaneda's informant, don Juan, calls peyote "a protector, a kind, gentle protector" (1968, p.89), which can appear in any form but to those who know him well "he appears to them sometimes as a man, like us, or as a light" (Castaneda, 1968, p.91). According to Jung, "the human figure, apart from the geometrical and arithmetical symbols, . . . is the commonest symbol of the self"(Jung, 1969a, p. 225 [CW 9:2, para. 354]). Slotkin claims the vision given by ingesting peyote "provides a direct experience (visual, auditory, or a combination of both) of God or some intermediary spirit, such as Jesus, Peyote Spirit (the personification of Peyote), or Waterbird" (p. 102). He claims that a common experience might be seeing dead relatives "now in a happy existence" (p. 102). There might be some understanding about the nature of the Peyote Road, which now becomes clear; a problem, which was vexing the person, may now be clearly solved. These are commonly reported effects of peyote.

Slotkin claims there is one other way which peyote teaches which is rather uncommon but worth noting. It is the mystical experience which, "may be said to consist in the harmony of all immediate experience with whatever the individual conceives to be the highest good" (p. 102). Thomas H. Lewis, a psychiatrist practicing psychotherapy on the Pine Ridge Sioux reservation during the late 1960s and early 1970s, concurs. In his book, *The Medicine Men: Oglala Sioux Ceremony and Healing* (1990), Lewis says his informants on the peyote road "described a strong influence of meditational and psychedelic philosophies, learning to understand oneself in a transcendental way, and achieving profound personality changes" (p. 117). Lewis (1990) suggests there might be mystical experience (reminiscent of Lao T'su) behind one peyotist's phrase, "a good long laugh is the paradise of the peyote people" (p. 118).

Bear Heart, the Muskogee (Creek) medicine man also known as Marcellus Williams, is a roadman in the Native American Church. In his book (1996), *The Wind is My Mother*, Heart confirms the information already mentioned by Slotkin (1958/1975), Stewart (1987), Aberle (1966/1991), and Steinmetz (1990). Heart, agreeing with Slotkin and Garrett, refers to the power, which flows through the medicine, as ultimately coming from the Divine Mystery. He says, of doctoring, “we are merely channels through which the Great Power helps other people achieve a state of well-being in mind, body, and soul” (1996, p. 87). He goes on to say that, “native people of every continent go through their rituals—shaking gourds, chanting, drumming, dancing—trying to connect with the One who can heal. There are many factors involved, but the belief of the patient also must be there because that is what initiates the healing process” (p. 88). Heart believes the power to heal comes from within the patient. The person preparing the medicine must also believe in the efficacy of his work. Heart says that the chants and the knowledge of herbs entrusted to the medicine person’s care have been handed down from generations and that they came “from the Source of all life” (p. 89). In the Native American Church meetings, both Heart (1996) and Slotkin (1958/1975) claim the individual is in direct communication with the Great Mystery. Heart says, “we talk directly to the Great Spirit from our hearts in our own way—we talk about our needs and the needs of our loved ones” (p. 200). Heart also talks about an introspective quality (Slotkin, 1958/1975) to the peyote ceremony, “in the Native American Church the time before midnight allows you to see yourself. You see even those things that you don’t like about yourself” (p. 201).

Heart agrees with Slotkin and Stewart, that telepathy is often associated with the use of peyote. He gives one example of an Otoe man who used peyote to see his son in

action during the Korean conflict. Heart (1996) describes the man's vision of the scene in Korea and reports a letter arriving from the son two months later, "describing everything the father had seen. Exactly how he had seen it—that is the way it happened. The father could see all that by using peyote" (p. 204). Bear Heart's account of doctoring meetings roughly approximates Slotkin's generalizations. In a meeting, he says, "we partake of that medicine on their [the sick person's] behalf . . . and we say to the Higher Power, "I want that sick person to feel as good as I feel when I take this medicine" (p. 207).

One last item mentioned in the literature, which is important, is the transmission of the Peyote Ceremony, or fireplace. The general term for the Tipi or Peyote Ceremony is the Fireplace. It is the place where the relatives sit around the fire. Stewart (1987) and LaBarre (1969) indicate that the fireplace is passed on to others essentially unchanged from generation to generation. According to William Whitman, quoted in *The Sacred: Ways of Knowledge, Sources of Life*, by Peggy V. Beck, Anna Lee Walter, and Nia Francisco (1992), the Oto roadmen have either inherited or purchased their right to conduct peyote meetings. Whitman does note an exception to this rule, which makes sense within the revelatory nature of the peyote vision. He says, "only one Oto, White Horn . . . obtained a peyote fireplace by personal vision. This was about the year 1908" (p. 228). Robert Pedro, a Southern Arapaho Road Chief from Oklahoma, says his grandfather, who was noted for his psychic abilities, combined the Apache, Kiowa, Comanche, and Arapaho fireplaces to make a new (red earth crescent moon) fireplace especially designed for future generations (personal communication, May 23, 2003).

We have, to this point, discussed the function of the sacred container, the ritual, and the function of the medicine. One of the most authoritative voices on the uses and effects of indigenous medicines is Andrew Weil. In his study of psychedelic drugs published in 1980 under the title, *The Marriage of the Sun and Moon: A Quest for Unity in Consciousness*, Weil discusses peyote and other medicines. He anticipated Corbett (1996) in cautioning against the use of these medicines outside of a ceremonial context.

Weil says,

I believe strongly that psychedelics merely trigger or release certain experiences that originate in the human nervous system and that one can learn to have these experiences without taking drugs. I believe also that psychedelic substances are useful in certain people at certain times. For example, when used properly they have great potential for bringing about medical as well as psychological cure of morbid conditions. . . .

At the same time, I must caution that the abrupt onset of major alterations in perception can easily cause panic reactions, especially in people who take [psychedelics] casually in poor circumstances, rather than ceremonially. By standardizing set and setting, ritual and ceremony work to minimize the potential of drugs to cause negative experiences. (Weil, 1980, p. 57)

Anyone who has participated in a peyote ceremony can attest to the potential for panic reactions. Sitting in the confined space of the Tipi can enhance those possibilities unless the participants are emotionally and psychically prepared to be contained by the ceremony itself.

The cultural expectations of the Native American worldview support the individuals who participate in the peyote ceremony. William Willoya and Vinson Brown mention the prophetic dreams of peyotists in their book, *Warriors of the Rainbow: Strange and Prophetic Dreams of the Indian Peoples*. The main feature of these dreams is “a time coming when all peoples would be united in brotherhood” (1962, p. 82).

Willoya and Brown conclude that if these prophetic dreams are true, then “Peyote itself is

a step in this direction, and the followers of this religious movement are being made ready for something bigger and wider that will bring all peoples together in love and harmony” (p. 82). This attitude is widespread in the Native American Church community and it accounts for the openness toward non-Natives who are invited to the peyote ceremonies. Anyone who wishes to attend a Native American Church ceremony is usually welcome. According to David Aberle in *The Peyote Religion among the Navaho*, originally published in 1966, the northern Navaho were influenced by the Ute and Southern Cheyenne tribes. Aberle (1991) claims the northern peyotists emphasized the mystical, magical and revelatory aspects of peyote. Among them he says, “there is a much stronger anti-white sentiment—although it is hard to live for any length of time with peyotists without encountering some anti-white sentiment” (p. 190). The southern Navaho peyotists, influenced by the Oto tribe, stress contemplation and introspection, are more accepting of whites, and focus on the teachings of peyote rather than on its power. Generally speaking the Native American Church community is cautious about outsiders and usually spends a lot of time instructing newcomers regarding what to expect. When people are adequately prepared, the negative effects mentioned by Weil can be minimized.

Andrew Weil’s research supports the claims made throughout history that peyote can produce remarkable abilities in the psyche of those ingesting it. Telepathic powers, abilities to find lost objects, solving crimes, and producing miracle cures are common. But as Weil notes, the anecdotes are “very much the same. . .which may simply mean that the ‘effect’ of the drug are really capacities of the mind in other states of consciousness” (1980, p.115). These capacities, to which Weil alludes, are explored by Michael Murphy

in his book *The Future of the Body*, (1992). Murphy's extensive psychological research indicates a variety of integral practices can promote and enhance the perception of external events, somatic awareness and self-regulation, communication abilities, vitality, movement abilities, abilities to alter the environment directly, control of pain/increase of pleasure/need-transcending joy, cognition, volition, individuation and sense of self, love, and bodily structures and processes. All of those capacities can be developed through practice and lead to what Murphy calls extraordinary or metanormal functioning, "human functioning that in some respect radically surpasses the function typical of most people living today" (p. 587). This type of functioning is most often termed spiritual in ordinary language. Most of these abilities, which can be attained by various spiritual practices such as meditation, yoga, martial arts, biofeedback, and imaginal work to mention a few, are also attested to in the Native American traditions; Murphy does not mention any Native American practices. It seems reasonable to suppose given the evidence of those who have researched the tradition of the Peyote Ceremony, that practicing the Peyote Way could also produce metanormal functioning.

What happens in any ceremony depends on the attitude and understanding of the participants. How a Road Man and the members of the sacred circle respond to the experiences of the individuals involved will greatly affect the outcome. The phenomena we call "spirits" can be experienced by the entire group or the individual. When one sees points of light and popping sounds coming from them during a peyote ceremony, they are called spirits. The members of the group interpret the phenomena according to their belief structures. The non-public, individual images and voices seen and heard only by the person experiencing them are also called spirits. In Richard Frankel's discussion of

the adolescent psyche, he claims (1998) that, “for Jung, what is being birthed at adolescence is the newly developing psychological individual. One’s relationship to the psyche is transformed (Jung here refers to it as a psychic revolution) as one begins to differentiate from parents” (p. 114). This process, which ideally is completed successfully in the adolescent, may not have been attempted or be laying dormant, so that it may be reconstellated at any chronological age. Frankel refers to Jung’s doctoral dissertation, “On the Psychology and Pathology of So-Called Occult Phenomena,” in which the person describes her abilities as psychic channeling and contacting of spirits from beyond. Jung however believed this to be an expression of the girl’s own split-off unconscious contents which had formed autonomous complexes. Frankel believes this (called double consciousness by Jung) is an important developmental process. These “are simply new character formations, or attempts of the future personality to break through” (1998, p. 114 [CW1, para. 136]). The messages conveyed by the spirits in the Native American tradition are often viewed this way by our elders. The spirits are sent to help a person develop their potential.

In *Dreamquest: Native American Myth and the Recovery of Soul*, Morton Kelsey, applies Jung’s psychology to the Iroquois stories his mother recorded in the early years of her life. Kelsey (1992) says, that dreams gave him “access to the vast, ambivalent spiritual realm (what Jung calls the collective unconscious)” (p. 21) and that “it was through dreams that the Iroquois believed they were given access to the world of spirit” (p. 67). The elder, whether a medicine person or family member, would want to hear the dream told, explore both the landscape and story line, as well as the dialogue and interaction with the dreamer of the spirits. He would ask the dreamer what the dream

meant to him or her before saying anything. The dream would be respected like an honored guest. Kelsey points out that any helping spirits must be treated with respect. In the story of the beautiful head, the hero must use magic to shapeshift and is only able to succeed with the help of rats. Kelsey says that images such as mice and rats in dreams “often represent our instincts, our animal instinctive power that can be either creative or destructive. . .[and]. . .when we use our instinctive power we need to acknowledge it and reward it” (p.131). This can be done in any number of creative ways. The creation of an object for example, dedicated to remembering the spirit gift, is a common way to do this. Therapists with a positive attitude toward the unconscious, who follow Jung and Kelsey by treating the spirits as images will further their client’s growth and development more than any other approach to the unconscious.

The attitude brought to the experiencing of peyote is also important in how the medicine affects the participants. Barbara Myerhoff experienced peyote under the guidance of the Huichol shaman Ramon Medina Silva. Myerhoff studied anthropology at UCLA at the same time as Casteneda and was one of the first anthropologists to accompany the Huichol Indians of Mexico in their hunt for Kayumari, their little, blue deer-god whose tracks are the peyote cactus. She says that

the Huichols, unlike the neighboring Cora and Tarahumara Indians, have no fear of peyote. Ordinary men, women, and children take it frequently with no sickness or frightening visions, as long as the peyote they use has been gathered properly during an authentic peyote hunt. (2001, p.154)

She found the experience of eating peyote to be beautiful and important, just the way she was assured it would be by the shaman. She reported feelings of goodwill and visionary experiences which informed her later work in anthropology, specifically “that one had to

be alert, patient, receptive to whatever might occur, at any moment, in whatever ambiguous, unpredictable form it assumed” (p. 157).

A more typical Native American attitude toward peyote is illustrated in the work of John Brito (1989). In his psychologically revealing preface to his book, *The Way of the Peyote Roadman*, Brito explains his upbringing as the son of a Comanche father and a Tarascan mother as “raised in an atmosphere which was supportive of principal Christian beliefs, stripped of their associated man-made regulations in dogma and canon law” (1989, p. viiii). The majority of the time, he was living in the worldview of his mother’s preliterate culture of Old Mexico. He claims that in regard to Christianity, his father was agnostic, following the beliefs of his Comanche forefathers. Brito claims that in 1964 a trusted Native American friend, trained as a psychoanalyst, in whom Brito confided, put a spell on him. Brito ascribes this to the counselor’s jealousy of Brito’s progressive career development, which abruptly took a nose-dive. He says,

For six years my life consisted of a series of failures. In 1965, a Cherokee friend, who was aware that I already had tried all forms of western psychology and physical medical aids, suggested that I go to a peyote roadman for help. Finally, after several years of fluctuating interest in helping myself, I made contact with a Navaho roadman who agreed to help me. Thus, in the summer of 1970, he advised me that he would set up a special peyote ceremony, with an exorcism ritual, to help me rid myself of the spell. (1989, p.ix)

The chronology of Brito’s wounding and healing runs like this: interest in the NAC early 1964, counseling and wounding late 1964, Cherokee friend’s suggestion/prescription 1965, incubation and self-doubt until 1970. One wonders about the onset of the symptoms, which seem to predate the alleged wounding, but Brito clearly believed his disease was caused by a spell cast by the witch/analyst. In his culture the cure would have to use the concepts of evil spirits and witches in order to heal him. Not surprisingly

Brito found a Peyote Ceremony conducted by people who shared his worldview and hence could meet his expectations in affecting the cure (Stevens, 1993). We bring our attitudes with us to the healing provided by the medicine.

Reading Brito's account of the special Navaho Peyote (exorcism) Ceremony, we are struck by the projective identification of the evil witch/analyst onto a scapegoat. The bewitched patient notices a dog on the edges of the compound where the ceremony is to be held. The drummer, the roadman's brother, told Brito to

closely note the animal's behavior for it was no ordinary dog. He said that it was probably the manifestation of the spirit of the person who had cast the negative spell on me. The dog behaved erratically, I was told, because it was aware that during the ceremony that evening it would be confronted with the negative spell, which if successfully analyzed and brought forth from my body and mind would be sent back against its source with many times its original force. (1989, p. x)

The patient is attracted by the dog's behavior, which is explained by one of the officials in terms of the patient's worldview. If done properly the spell will be sent back, achieving revenge "many times its original force". This is reminiscent of the Durans' analysis of why many Native Americans identified with the powerful Europeans. By acquiring the aggressor's power, it can be thrown back at the aggressor, thus destroying him and restoring the "lifeworld" of the pre-wounding time. (Duran & Duran, 1995) In the exorcism of Brito's negative spell, power is gained through eating medicine. The entire group is informed of the problem by the roadman and they are in agreement.

Although Brito notes earlier that all of the participants "were Navaho and few of whom spoke English" (p. x), he tells his readers that

everyone present agreed that the best action for me to take was to fight off the spell with my own power. They would provide me with their support in the way of group power—eating medicine while meditating as one mind. (p. xi)

What is important here is that the patient being doctored can feel supported by the entire group. He is not alone facing this evil sorcerer, these people will lend him power. He does falter when they open the door flap at midnight, because Brito says,

I was brought face to face with the dog, the embodiment of my oppressor, the one who had cast the negative spell upon me. From my ritual power place, I clearly acknowledged this aberrant animal as being my identified enemy. Then, with his flaming eyes, the sorcerer challenged me. I could feel the telepathic force of that occult being. A bolt of fear tensed my body. (p. xi)

The roadman was watching his patient's response to the dog. The roadman said, "Have courage. It is bad and you are good. You can overcome it" (p. xi). He acknowledged the stressful situation, encouraged the patient, labeled and judged it, and replaced fear with belief in the power of the patient to heal the situation, hence playing a therapeutic role similar to that described above by Wolf (1988) in strengthening the self.

Brito next did what we are always told to do; that is to *eat more medicine*. He does so and describes summoning "the spiritual power of the divine peyote being" (p. xi). In the language of Jung, the archetype of the Self is being evoked by the experience. Brito has a divine ally in his personal struggle with evil. He is projecting his negative shadow onto the dog and confronts it. He speaks to the dog, which he believes is the evil sorcerer, which backs away. "The huge dog disappeared and a good feeling came into me. It was a sign that my life was returning to its natural order" (p. xi). This experience convinced Brito of "the religious efficacy of the peyote religion" (p. xii). He was cured by the peyote ceremony. He expected to confront his enemy (his projected Shadow) and with the help of the community's combined power, he is able to relate effectively with his Shadow, thus restoring balance in his life. Whatever doubt the patient may have had was not met with doubt in the people. They believed he could conquer his demon. The

peyote would give him the extra power he needed. There would be a cure for sure. That is the attitude of most healing experiences in the Peyote Way.

We will now turn to a description of the Peyote Ceremony as experienced at the turn of the second millennium. After sketching out the general flow of the ritual and additional accounts of exorcism and healing, we will then be in a position to integrate the material presented in this Chapter into a comprehensive picture of how the unconscious functions as healing agent in the lives of Native American Church members.

CHAPTER III RITUAL TRANSFORMATION

Many of the indigenous people of the Great Plains lived in lodges, which were easily transported as the people moved from place to place. These lodges were used as meeting and dwelling places. After relocation in the Oklahoma Territory, the Peyote Ceremony meetings were held primarily in a tipi, although some tribes established permanent structures. Tipi lodge poles are likened to our Grandmother's ribs and its skin (made of hides or canvas) to her body. Some say the Tipi is the Body of the Water Bird, Bear Heart (1996) likens it to the skirts of our mother, where we can find a safe haven as children. Like the Purification (Sweat) Lodge, there is an element of re-entering the realm of the Great Mother from which we all came into this world (Innerarity, 2002). The Tipi could be considered the therapeutic ambiance of self-psychology, the alchemical vas (vessel) hermetically sealed to contain the transformative process, the group therapy space where individual disclosure is held to be sacred and confidential.

Inside the Tipi is created the ancient sacred design of the Grandmother Crescent Moon altar. Omer Stewart (1987) calls it the Half Moon, but I prefer the Crescent designation, as that is its actual shape. It is a semi-circular structure describing a circle's circumference where the circle's center is the center of the Tipi. The Moon is built up of sand or earth so that it rises about six to eight inches above the ground. It is about six to eight inches wide. With the Crescent beginning in the south and ending in the north, the

line from north to south cuts the altar in half, giving it a half-moon appearance. In most meetings, the sponsor uses an eagle feather to inscribe a groove in the top surface of the moon, interpreted as the life path or road (Heart, 1996) of the sponsor. According to Bear Heart (1996), the person presiding over the ceremony is taking care of the Peyote Road/Path, hence the term Road Man (or Road Chief). Clockwise from the south to the west are symbolized the first 50 years of life on the Peyote road/path and the second 50 years by the line continuing to the north.

At the center of the north/south line (from one tip of the moon to the other) is the space where the Grandfather Fire (Eye of God) will be kindled and kept burning throughout the nightlong ceremony. Pieces of wood about four feet long will be placed in interlocking fashion onto the fire forming a V shape with the apex pointing directly at the center point of the moon. A straight piece of wood, the lighter stick, will later be placed so that it makes a straight line pointing through the center of the fire and center of the moon, thus aligning the Tipi so that the Doorway will open to the Morning Star and the Rising Sun. If the Tipi is set up accurately, the rays of the sun will shine directly into the Tipi at first light. This alignment is precisely that of the temple of Asklepios at Epidauros on the Mediterranean Sea in Eastern Europe thousands of miles away. Similar structures and ideas such as these prompted Jung to hypothecate the Collective Unconscious as that psychic structure spanning time and space which is the perennial source of archetypal images.

The general term for the Tipi Ceremony is the Fireplace. It is, quite literally, the place where we sit around the fire. We sit up around the fire just like all our ancestors did. We often talk about the ancestors/spirits' presence with us, when we are sitting

around the fire, talking, telling stories, cooking, eating, celebrating, and warming ourselves. When we move around the fire, we replicate the movement of Father Sun, so we are moving clockwise whenever possible. The site of the Tipi Ceremony is usually chosen for its remote location far from curious eyes, so that the Meeting will not likely be disturbed.

Before the Tipi is put up, the Ceremonial Leader or Road Man/Chief will gather his helpers and the person sponsoring the Meeting for a Prayer Smoke using the Sacred Tobacco. The Smoke (as I will refer to this Sacred Tobacco Prayer Smoke) is considered a modern day extension of the Sacred Pipe Ceremony of our ancestors. Instead of loading individual pipes and praying with them, as we did in the old days, the Road Man takes a corn shuck which has been prepared/cut to facilitate the Smoke, fills it with a mixture of natural tobaccos and sweet smelling herbs, and rolls it up. He will then light and pray with the Smoke, asking Creator for help and guidance for the meeting, expressing the Sponsor's intentions for the meeting and any special prayers he feels are needed at that time. After puffing on the smoke four times (not inhaling the smoke) and finishing his prayer, the Road Man will pass the Smoke to all the helpers and the Sponsor, each of whom will take four puffs and then pass it to the next person.

The number four is sacred to all indigenous peoples on the Planet Earth. The four directions, east, south, west and north are often invoked at the beginning of Native American ceremonies. Each has a symbolic meaning depending upon the experience and tradition of the tribal group(s) concerned (Storm, 1972; Sams, 1998). Diversity is honored in our traditions; some tribes will have different animals associated with each of the four directions. Generally the East is symbolic of the rising sun, the beginning of

human life, and the ability to see far like the Eagle. The South is associated with childhood, innocence and new relationships, and with seeing those things around you like a child. The West is symbolic of the setting sun, the dream world, and self-reflection which is often identified with the Bear. The North is symbolic of the place of giving away of wisdom, power, and nourishment, so it is often symbolized by a large herbivore such as the Deer, Bison, Moose, or Boar, which feeds the people with its body. The circle quartered by the cross is the basic icon of the four directions and is often called a Medicine Wheel. The Tipi Site itself is quartered. The Door will be in the East, the Chief in the West, the Sponsor in the North. Once the preliminary Smoke and alignment of the Tipi site is established, the Lodge Poles are brought onto the site.

The Tipi is put up under the direction of the Ceremonial Leader or Road Man. Usually this person is male, but in the Southern Arapaho Fireplace women gave the ceremony to the men and retain the right to perform all of its functions themselves. The first Peyote Ceremony I sponsored was run by Janet Smith, a Norwegian/Blackfoot woman, who for many years was a State Official in the Washo Native American Church of Nevada. Although uncommon in most Peyote Meetings, which are male dominated like the Comanche/Kiowa Fireplaces, Washo women have been drummers since the early days of the Ceremony in Nevada (Stewart, 1987). Although traditions vary, the first four poles are tied together near the top, where the skin will later be wrapped. A prayer or blessing on the poles might be offered at this time. The tops of the poles are not allowed to touch the ground; the tree's orientation toward the sun is preserved in the raising of the Tipi. Each pole is the body of a Relative, a Standing Person, and must be treated with respect. The poles might be addressed by the Road Man, who will explain the purpose of

the meeting to them and ask for their help. The basic belief that all plants and animals are in relationship is thus reaffirmed, as when entering the Purification Ceremony, we say, “All my relations!” (Innerarity, 2002).

Since the Ceremony reflects the Sponsor’s life, we want everything to be done as carefully and correctly as possible. The Sponsor’s pole, where the person sponsoring the meeting will sit, is wrapped with the end of the tie rope so that the Tipi ribs look like a very long snake has wrapped itself around the poles and then around the sponsor’s pole connecting everything together. This reminds me of the ancient Greek Temples dedicated to Apollo where the snake is often depicted hanging from a tree (Kerenyi 1959). The Chief’s pole, with the Tipi skin tied to it, is put up and wrapped last. When the structure is set up, the skin is unrolled around the poles. The skin is held together with wooden dowels, which interlace the two sides of the skin together over the door.

As the community members (the relatives) arrive on the site, there is time for reunions, socializing, and finishing any work. Usually we leave some fireplace wood for the relatives to help debark and split, so that they can be useful and feel they have contributed to the meeting. When everything is ready, we change our clothes and prepare to enter into sacred space. Before the meeting begins, a soup of meat and vegetables will be served with bread and butter, coffee and tea. Some Road Men let the people put their blankets, cedar boxes, and pillows down inside the Tipi once it is up. Others do not allow people into the Tipi until the altar is ready and the fire lit. The Fire Man will pray with tobacco when he lights his fire, asking its help and explaining the purpose of the meeting to Grandfather Fire, just as the Road Man did in erecting the Tipi. Once the people are

ready, and usually not until sunset, the Road Man will say, “it’s ok to go in” and we take our seats.

The Road Man sits in the West, directly opposite the door. His Drummer sits at his right and the Cedar Person on his left. The Fireman and the Doorman will sit on their respective sides of the doorway. Once everyone is settled down in their places, the Officers will go outside followed by the people in order of their placement in the Tipi. The Road Man and Officers form a straight line on the East/West axis with the people trailing off behind them into the East. With everyone standing in line, the Road Man begins his Prayer addressing Creator and invoking of the Spirits. When he is finished, everyone files in returning to his or her seat.

With everyone assembled and welcomed, the Road Man will get out tobacco and corn husks. He will ask the Sponsor to express him or herself. The Sponsor will greet people formally, explain the reason for the meeting, the intention for holding the prayer service. While the Sponsor is talking and welcoming people, each participant rolls their tobacco Prayer Smoke. The lighter stick is put into the edge of the fire, and when burning, the Fireman gives it to the Doorman, who lights his Smoke and passes it to the left (clock wise). In this way the lighter stick brings the fire in an unbroken connection to each of the people. While the Smokes are being lit, individuals may ask the community to pray for the healing or blessing of certain people who have been injured emotionally, physically and or spiritually. When the lighter stick reaches the Door, it is placed in front of the fire on the east/west line. Often the Chief announces that this has happened and the people, having taken four puffs on their smokes, pray to Creator on behalf of the Sponsor and then themselves. This may be done out loud or silently. When the Road

Man has finished praying, he asks the Fireman and the Doorman to pick up the Smokes which are placed on the altar in the tradition of that Fireplace.

In most fireplaces the Chief Peyote will be taken out of the Road Man's Cedar box, the Cedar Person will throw dried cedar needles onto the fire, and the Chief Peyote (Button) "cedared off" four times. This is done by holding the Chief Peyote toward the fire and bathing it in the cedar's incense smoke four times. It is then placed on a sage pillow on the top of the Crescent Moon, making a direct line between it, the fire, the lighter stick, and the door. The cedar functions as a cleaning/blessing for all the Sacred Objects/Instruments (Brito, 1989; Stewart, 1987, Aberle, 1991; Heart, 1996). The Peyote, itself, is the Chief, and while it sits upon the Moon, it directs the meeting. The Road Man functions more as a traffic director; he preserves the order and flow of the meeting. He may be referred to as the Chief, but he will be the first one to tell you that he is not in charge, the Chief Peyote is in charge of the meeting and whatever happens will be the Chief Peyote's will. Cedar is next put on the fire to cedar off the Road Man's staff, feathers, gourd rattle, and the drum.

The Drummer has earlier placed the four elements: earth, air, fire, and water in his iron kettle-drum. He will have put a seashell or stone person in the drum, water, (the air is already in the container), and burning charcoal also, before covering it with wet elk hide. He will have tied up the Drum with seven spherical stones under the hide making lumps. These lumps will be encircled with a length of cord connecting across the bottom of the drum forming a star design when finished. The seven directions or arrows are symbolized by these stones. They symbolize east, south, west, north, above, below, and within. According to tradition, the Road Man/Chief's Staff is the bow of our ancestors

and the bowstring is used to tie up the Drum. Once the instruments have been cedared off, the containers of Medicine (dried and ground Peyote, green Peyote buttons, and Peyote tea) are blessed with cedar smoke using a sage wand, and the sacramental eating of the Peyote is begun. The sage wand precedes the Medicine, which the people use to clean off any negative energy. They may kneel or sit showing their respect for the Medicine. After the Road Man and the Drummer have eaten Medicine, the Road Man will inform those assembled, “from the doorway in, to the doorway out” the singing portion of the Prayer Service has begun.

The meeting is opened with four traditional songs accompanied by the drum. The drumbeat represents the heartbeat. It is fast, replicating the trance-inducing Shamanic beat. The Staff, Sage Wand, Gourd Rattle and Feather together will be passed from person to person clockwise around the circle (Brito, 1989; Stewart, 1987; Aberle, 1991; Heart, 1996). This collection of Sacred Instruments is generally referred to as The Staff. The Staff leads, followed by the Drum. The two are always kept together. When a person wants to sing, he or she (some fireplaces do not allow nor encourage women to sing) holds onto the Staff, places the Drum in front of her, and asks the Drummer (or some other member in the circle), “would you drum for me?” The person on the singer’s right then rises and walks around the circle to the place the Drummer was sitting. Having exchanged seats, the Drummer sits to the right of the singer. When the person finishes singing, the Staff will then be passed to the singer’s left with the Drum immediately following until it reaches the next singer and the process will continue. In this way the Staff and Drum are continually traveling around and around the circle until morning. Throughout the rest of the night, the people will continue in meditation and prayer,

focusing on healing themselves and others. There are a few ceremonial high points throughout the night.

At Midnight the Road Man will sing a special traditional song and three others, after the Fireman has swept up the altar with cedar incense smoke using an Eagle or Hawk feather or fan. At the Road Man's signal, the Fireman will bring in a bucket of water and place it at the edge of the Lighter Stick in direct line with the center of the fire, the Chief Peyote on the Moon, and the Road Man sitting behind the Chief. With everything lined up to the Fireman's satisfaction, he will kneel behind the water bucket. The Cedar Person will pray, or ask someone else to pray, with the Cedar asking a blessing of Creator for the water. The prayer said, the person praying will then throw a handful of Cedar on the coals and the Fireman will draw the energy/smoke of the Cedar toward himself and down into the bucket in front of him. The Road Man will then take, or send via the Drummer, the Tobacco to the Fireman. In some Fireplaces I have seen the Road Man touch the Tobacco to the Smokes on the ends of the moon and the logs of the fire before handing it to the Fireman. All these ritual gestures indicate the connection of the parts of the altar to one another and to the Medicine. Everything and everyone is interconnected in the web of life. The Fireman will address the Sponsor and discuss his intention of how he will pray for the Sponsor. The support of the entire group is given by maintaining a respectful silence during the prayer. When he is finished, the Smoke will be shared with all of the Officers. When the Road Man has shared the Smoke with everyone he chooses, he will then put out the Smoke and put it down on the altar.

After the Midnight Smoke is finished, the Fireman will be offered cedar to bless himself. Midnight water will be shared around the circle. While the community drinks

water, the Road Man will announce open expression with a statement like, “If anyone has some good words to say at this time, feel free to do so”. Often stories are told, but they usually have some teaching which the Medicine has prompted the speaker to share. Since everyone has either ingested the Medicine or is sitting in the Sacred Circle with those who have ingested it, the Spirit of the Peyote is directing the events (Slotkin, 1958/1975; Brito, 1989, Stewart, 1987; Aberle, 1991; Steinmetz, 1990; Heart, 1996). After Midnight Water the Road Man will go outside with his eagle bone whistle and talk to the spirits. The Fire Man, or another roadman in attendance, will sit behind the Chief and sing when the Road Man goes out (Brito, 1989; Stewart, 1987; Heart, 1996). When he returns, the Road Man is cedared off. After that time he might allow people to go outside while the Staff and Drum move toward the Sponsor. Usually everyone has to be present when the Sponsor sings, so this is a good time to extend the boundary for a few minutes, since everyone will have to be back in the Tipi soon.

The phenomenon of individuals acting out the feelings of others is not unknown to psychotherapists. Add Peyote and this phenomenon is amplified. There seems to be a linking of persons in a spiritual way once the Medicine has been ingested. Telepathic communication may take place between individuals and/or inner parts or voices of the participants (Slotkin, 1958/1975; Brito, 1989; Stewart, 1987; Aberle, 1991; Steinmetz, 1990; Heart, 1996). Because of its bitter taste, Peyote is considered a heart chakra Medicine by Eastern practitioners (L. Sauvageau, personal communication, December 14, 2003). Peyote opens us up. We become vulnerable to our inner world, which makes ancestral knowledge available.

In the first meeting I attended in 1998, I experienced a heart opening after midnight water. My marriage of thirty years was ending, I was struggling financially, and my only living blood relative, my brother, had severed communication four years previously. Watching an interchange between a young addict and the Drummer, whose anger toward the boy changed to unconditional love, I burst into tears. I was sobbing uncontrollably. Beside me sat a man I had never met before, he was about ten years younger than me and had been instructing me on the proper way to sit, roll my smoke and eat the medicine. When I burst into tears, he put his arm around me, and said, "It's ok, Mikey. Let the tears out. You'll feel better." His spontaneous affection, warmth and caring words comforted me, but his addressing me as "Mikey" felt very intimate, more like my brother would do when we were children. No one had called me by my family nickname in forty years, not even my wife! It felt like some kind of telepathic mind reading. Although it was shocking, it felt strangely comforting to feel like I was back in my native Idaho, sitting around the campfire again.

The big man beside me was friendly and continued to be supportive throughout the night. He offered me the loan of his eagle feather. I was able to experience the pain of my grief; my marriage was over and the relationship with my children was dramatically changed as well. I felt sad but accepting of my process and, with my new "brother" encouraging me to grieve, I dropped deep into my inner world. There I was presented with a series of images. About ten Native American shamans, both male and female, successively appeared to my inner eye. They said nothing, each just stared into my eyes. They were dressed in ancient ceremonial costume. All were intense and several looked frighteningly powerful. They acknowledged me, one after another, and then were

gone. I didn't mention the images to my new friend, who told me to get up on my knees to show respect for the Sacred Tobacco. It was time for the Main Smoke.

During the Main Smoke, the entire group supports the Sponsor's Prayer (Slotkin, 1958/1975; Brito, 1989; Stewart, 1987; Aberle, 1991; Steinmetz, 1990; Heart, 1996). As the Road Man gives the tobacco and corn shucks to the Sponsor(s), he tells them to express themselves while they roll their Smoke. Often times they are reminded that they have already told everyone about their intentions at the first Smoke, so this is the time to "keep it short" and decide what they want to say to the Great Mystery/Creator/God. When the Sponsor is ready, they will call for the lighter stick and it will be brought to them. As the Sponsor begins her prayer, the Drumming and Singing start up again.

When the Sponsor is finished praying with the Sacred Tobacco, they take the Smoke to the Road Man keeping the lighted end facing the fire. In many Fireplaces there is the tradition of four gifts offered at this time. The Smoke is extended over the Chief Peyote and brought directly back to the Road Man or the Drummer depending on the tradition. The gifts, if any are offered, are placed on the ground in front of the Drummer and Road Man. After sharing the Smoke with his officers and any others the Road Man chooses to share the Smoke with, he will put it out and place it on the Moon Altar. Then the Sponsor will be brought up in front of the Chief Peyote to be cedared off. This is the traditional way of thanking persons who have helped the community by praying for themselves and others. The Cedar Person will pull blessing energy with her feather or fan and, acting as an agent of the community, fan off the person and then tell the person to help themselves by reaching toward the cedar smoke and bringing it toward themselves and spreading the energy over the surface of their own body (Brito, 1989; Stewart, 1987;

Heart, 1996). This is a visual/sensual way of expressing the two-fold nature of healing, the giving of help and its (passive) acceptance combined with the (active) seeking of help and taking responsibility for one's own healing. After Main Smoke, the Tobacco and Cedar are made available to the rest of the assembled people.

The Fireman sweeps up before Smokes are taken. He swept up before Main Smoke and he will do the same if anyone asks to take a Smoke. Everyone who asks to pray with tobacco will follow the steps described above. They will express their feelings and the reasons for taking the Smoke. They may have done some damage to another person's life by their words or actions. If so, they will confess these things to those assembled and, having shown their remorse, they may ask the relatives for help in keeping their intentions. Often times this involves drug and or alcohol abuse. Many people are able to end their addictions in the Fireplace and stay clean and sober. More often, however, the individual may have gone to AA, NA, or Red Road meetings, have an AA sponsor, and be working the Steps, but for some reason they have relapsed. He may express the need for improving his relationships with friends, family, or a work situation, like getting a job that is rewarding. Whatever the person's need, the people assembled turn their attention to that person and will do their best to support their prayer.

The confessions or expressions of traumatic events have their correlates in the disclosures made in confidence to the psychotherapist in individual or group counseling. As Herman (1992/1997) indicated, the trauma must be re-told and in a sense re-lived in a supportive environment for its toxic effects to be digested by the psyche of the person who has experienced it. Often this means crying through one's tears as the story comes spilling out. Peyote seems to facilitate both the telling (Lockhart, 1987) and the

supportive nonjudgemental environment (Wolf, 1988; Herman, 1992/1997) needed to transform the traumatic experience. The group dynamic encourages the disclosure of traumatic events and supports the possibility of transformation. Most of the people in the Meeting have had similar experiences and are able, much like a therapy group, to continue to support one another during and after the Meeting.

The Peyote Ceremony is a continuous round of prayers, singing, and meditation conducted in a ritualistic pattern which comforts the self. The fourteen hour night long Meeting has some aspects of self-sacrifice and dedication to one's personal vision. Sometime around sunrise, the Road Man will announce they are getting ready for Morning Water. His wife, or whoever has been chosen to bring in the water, will get up from her seat, be offered Cedar smoke to bless herself, and go out to get ready. Once again the Fireman will sweep up the altar and the ground. He will bring in more wood and get the fire prepared. When all is ready, the Road Man will sing four special songs. The whistle will be blown and during this time the Water Woman will come in the door carrying the water bucket. She will kneel behind bucket. When the singing stops, the Road Man will lay down the Staff and his other instruments. The Drummer will set the Drum behind the Staff. The Road Man will address the Water Woman, often expressing his love for his wife and his gratitude for her efforts on behalf of the community. He will then give her the Tobacco. The same pattern of acknowledging the Officers, the Sponsor and people is followed. If the meeting is small and intimate, the Water Woman may address everyone individually talking about how long it has been since she has seen them, how it feels to see their children, how she appreciates them and the sacrifice they have made by coming to the meeting. People will think nothing of driving six hundred to

a thousand miles to attend a meeting of someone they love. They will show their support by driving these distances with their Native American Church families. They may stay a few days. Most drive back the next day to be at work.

With all the instruments down and the people on their knees, the Water Woman prays. She will pray again for the Sponsor, the Officers of the meeting, the relatives in the Tipi, their families, individuals who are sick or in trouble, the larger Native American Church community, the people of the United States and other countries, people in the Armed Forces, our modern day warriors, and Mother Earth herself. She will ask Creator to bless the water, to put a blessing in the water, so that when the people drink it, they will feel better and will be healed. She will likely extend this blessing to all the water the relatives will drink in the morning wherever they may be. When she has finished her prayer, she will hand her Smoke to the Fireman or Doorman. He will take it up to the Drummer and the Road Man, who may add more prayers to the Water Woman's prayers. According to the Southern Arapaho tradition, the Women gave the Fireplace to the men with the understanding that they get the last word. In that tradition the Officers will not add anything to the Water Woman's prayer. They each take four puffs on the Smoke and pass it on. That is how they show respect for the Feminine, for their mothers, aunties, wives, sisters, and daughters. When all to whom the Road Man has offered the Water Woman's Smoke have shared, and this might include all of the women and their husbands present, the Smoke is put down on the altar. The Water bucket is then passed clockwise around the circle and people are encouraged to share good words while the people are drinking water.

When the Water gets to the Road Man, talking stops and the blessing of the four directions and of the Tipi occurs, as it did at Midnight. When the Road Man is finished with this part of the ceremony, he will sit down and drink. The talking will continue until the water has gone all the way around, the Water Woman has drunk water, she has gotten up, perhaps greeting each person on her way up to the Chief Peyote. She is blessed with cedar, continues around the circle and returns to her seat.

Ending the ceremony will take another hour or two to complete. Everything that has been put down on the altar will be taken up again. The Prayer Smokes from each tip of the Moon will be offered to the fire with cedar. They will be burned. The women will go out and bring in the Sacred Foods in this order, first water, next corn, then meat, and finally berries for the communal meal. The instruments will be picked up again and the singing and drumming continue while someone prays with cedar for the food. The food is passed around the circle and once again the relatives were encouraged to say some good words.

After the communal food has been eaten, the Road Man will pick up his staff and instruments. He may ask a few members to sing, or perhaps just his Drummer will sing while he drums. The ceremony will end with the traditional last four songs. The closing song, which is Kiowa, thanks the spirits for joining the ceremony and bids them farewell, saying we will take up where we left off when we sit down in the circle again. Often the people will gesture goodbye by raising their hands upward toward the smoke hole of the Tipi. Everything will then be taken up, blessed and put away, leaving only the crescent altar and a small fire burning. When everything is put away the people exit beginning with the Fireman, in order like they did at the beginning of the Meeting. Outside they

greet each other with handshakes and often with warm embraces. After the meeting, coffee is prepared; sweet breads and the sacred foods from the meeting will be available to eat. Around noon the final meal will be prepared and set out, prayed over and eaten. After that meal (or before) the Tipi will be taken down, the Moon trampled by the Sponsor or a child, and all evidence of the meeting removed. The ashes, sand or earth of the moon, all will be removed, leaving Mother Earth as clean as She was found.

Reflecting on the ritual order of the Peyote Ceremony, which has remained relatively unchanged over the one hundred ten years since it was first described by James Mooney, I was struck by the clearly subscribed boundaries established. Each person has their private space with culturally appropriate occasions to move, speak, and express affect. The Tipi is essentially an extended family environment where religious ceremony/ritual is performed. During the Meeting, safe, familiar, boundaries are observed, much like a functional family. Both masculine and feminine are regarded as essential aspects of the whole; they are built into the ceremony symbolically in relation to the water of life. Midnight water is brought into the family setting by the fireman, whose function is to provide warmth and order, in addition to beauty in his artistic design of the altar, fire, and the charcoals. Morning water is brought into the family setting by the Water Woman, whose function is the expression of relatedness, affect, and appreciation for the feminine symbols of water, earth, and the Water Bird. The Water Bird is symbolic of reflective relationship with the emotional and the unconscious. The Water Woman also functions as symbol of mother and nourishment, as she, with the help of other women, will prepare and assemble the sacred foods, which will be shared after Morning Water. The Peyote Ceremony structure serves as a template or paradigm of

healthy family functioning. If the family is to be a safe harbor, boundaries need to be clearly stated and maintained.

Boundaries are discussed by Richard B. Gartner, in his book *Betrayed as Boys: Psychodynamic Treatment of Sexually Abused Men* (1999). He says,

Boundaries are necessary in interpersonal relationships. Without them, people feel merged with one another, unable to act for themselves. But if boundaries are too rigid, people lose the flexibility that is necessary to navigate the vicissitudes of a relationship. An adaptive boundary, therefore, is one that is clear but not overly restrictive, permeable but not fragmented or too porous.

A meaningful measure of whether a family's functioning promotes health in its members is the way the family deals with its boundaries. This includes how the family respects personal space and whether it has appropriate expectations regarding the behavior of family members of various ages and generations. (p. 139)

He gives as an example how parents are responsible for making rules and life decisions that affect their children. "This responsibility requires a boundary that shifts in nature over time as the child appropriately is asked to give more input into how these rules and decisions are made" (p. 139). This is an example of an adaptive boundary which can provide the flexibility an individual needs while growing into adulthood. Gartner also stresses the fact that boundaries between parents are essential. Healthy boundaries are created in relationship when things are going well, "patterns of relating develop between adult equals who allow each other intimacy as well as independence" (p. 139). When healthy families attend religious events such as a Peyote Ceremony, they are modeling healthy boundaries for others. The structure of the ritual performance also mirrors healthy boundaries between adult equals and adaptive boundaries within the family.

As has been noted above by the Durans (1995) a healthy Native American family is the exception rather than the rule. This is because of the intergenerational

posttraumatic stress syndrome, which is characteristic of most Native American families today. As Gartner notes,

If a parent treats a child as a spouse, or if one spouse treats the other as a child, the boundaries have been inappropriately drawn, usually with negative effects. When interpersonal boundaries are routinely violated in a family, its members may stop experiencing their identities as having real integrity. (p. 139)

That was the situation in my family of origin. Although I did not know of my Native American heritage during my childhood, my early years were very typical of dysfunctional Native American family life. Both of my parents were alcoholics. My father was a Don Juan type of man, whose traveling salesman job created long absences. Both parents isolated themselves from their families because of stress over their respective families' disapproval of the alcohol, gambling, and risk taking behavior originally initiated by my father. Isolated from her family support system geographically and her husband's family support system both religiously and geographically, my mother's world was her home and her two young sons. As the eldest, who physically resembled my father to a remarkable degree, I was emotionally my mother's companion whenever he was absent from the home. As I grew older into adolescence an incestuous triangulation characterized my relationship with my parents. Upon returning home from a business trip, my father would notice the emotional intimacy between my mother and myself, he would act out his jealousy, usually becoming more explicitly hostile toward me as he ingested increasing amounts of alcohol. Dad would attempt to emotionally pull mom away from me with predictable success. She wanted to be chosen, seduced, and carried away into the bedroom by her lover, and that always happened. I felt used, abused, rejected, neglected, sad, and eventually angry. But the pattern continued into my adult life in spite of my attempts to change it.

During one of my mother's drunken episodes when I was in high school, she told me that she and my dad would stroke my genitals when I was a baby. They were proud of my erections, she said, as I would be a great lover when I grew up. My father frequently appeared in my room at night clad only in an undershirt. He would explain he was just checking on me, pull the shirt over his genitals, and walk out with his bare buttocks showing. During the 1940s and 50s, parents gave enemas to their children as standard medical practice, or so we were told. That intrusion upon one's psychic and physical space was to be endured. All of my parents' actions had effects upon me which I now understand stemmed from sexual and emotional betrayal, abuse, and its resultant trauma.

Looking back over my life with six years of personal psychotherapy and considerable study of Jungian psychology, it is obvious that my childhood was sexually abusive. Gartner provides a list of symptoms which sexually abused men are likely to exhibit. His list looks like my psychic inventory: "guilt, anxiety, depression, shame, and low self-esteem . . . actively self-destructive . . . covert suicidal behavior by needlessly putting themselves in high-risk situations" (Gartner, 1999, p. 30). Somatic symptoms which I remember experiencing were "hypertension, chest pains, sleep disturbance, nightmares, shortness of breath, dizziness . . . drug and/or alcohol addictions" (p. 30). I started drinking alcohol at age thirteen, marijuana at nineteen, and these addictions continued until my first Peyote Ceremony in 1998 when I was fifty-five years old. In the interpersonal realm, sexually abused men frequently have severe problems relating intimately, develop trust problems because of boundary violations, have high need for interpersonal control, "may seem stubborn and rigid, on the one hand, yet appear passive

and conforming, on the other. . .emotionally numb and withdrawn or filled with uncontrolled and frightening rage and aggression” (p. 31). All of these descriptions applied to me throughout my life.

One of the adaptive strategies associated with abuse is dissociation. Gartner says that dissociation “refers to an unconscious severing of connections between one set of mental contents and another, often before they enter awareness”(1999, p. 154). Mental contents refers to several types of material, “most often, we are talking about dissociated affect, but we can also speak of dissociated behavior, dissociated knowledge of facts, and dissociated sensation, as well as dissociated interpersonal patterns (Pearlman and Saakvitne, 1995)” (p. 154). The process Gartner describes is accurate based on my experience. He says, “dissociation is accomplished through self-induced hypnoid states that protect the individual from psychic disorientation and pain” (p. 154). He continues to describe my young adulthood thus:

In dissociated mental states, the now-separated mental contents dwell side by side without reference to one another. In such states, good and bad feelings about the same object can thus coexist without conflict, for there are no connections between them that would alert the individual to the incongruities involved. This is how dissociation allows an individual to be conscious of the *fact* of a traumatic event in his history while dissociating and therefore not experiencing the overwhelming *feelings* about it that would otherwise disorient him. (1999, p. 154)

There is a sense of amnesia associated with this process. Gartner notes that “dissociated experience has never been allowed into awareness, and therefore has never been encoded into language. Indeed, much of what we are exposed to in life is never verbally symbolized” (p. 154). This fact is viewed as defensive or adaptive depending upon the writer.

Lawrence E. Hedges adds some important information regarding the development of memory, in his book, *Remembering, Repeating, and Working Through Childhood Trauma: The Psychodynamics of Recovered Memories, Multiple Personality, Ritual Abuse, Incest, Molest and Abduction*. Hedges writes, “transference memories from the 4- to 24-month old’s ‘symbiotic’ era (Mahler 1968) are without words, pictures, and verbalizable feelings because thought and memory during this essentially preverbal period are organized around affective interactions” (1994, p. 40). That explains why I have no memory of my parents molesting me as an infant while explaining sensations of sexual pleasure and arousal when I am touched by men with my dad’s characteristics and age at the time of molestation. This phenomenon was a constant source of mystery to me until recently, when I acted out my attraction to Wolf, the twenty-six year old man discussed above. It slowly dawned on me that Wolf was a near perfect replica of my dad’s personality, physical height and stature, artistic and charismatic abilities when my father was his age.

As Gartner notes, some cultures accept and value altered states of consciousness such as “in trance states induced during shamanistic practices. (Hegeman, 1997) By contrast, in our culture such states tend to be pathologized or marginalized, as in charismatic religions” (p. 155). My spouse’s attitude toward my dissociation and related symptoms was to pathologize and marginalize. She loved my sensitive, intimate, affectionate self who could hold the relational space between us as sacred, but hated the cold, haughty, manipulative self who could not remember agreements and plans made only days before. She wondered if I were schizophrenic since I was so split. The chronic

addition to marijuana and alcohol (which we shared) functioned as a gateway to my altered states of consciousness.

In 1997, after living with my unconscious (and thus autonomous) Shadow for several years, my wife, Athena, found support and clarification in the work of Barbara E. Hort, a Jungian therapist. Reflecting on her own life and the lives of the clients who were attracted to work with her, Hort (1996) articulated a form of the Shadow archetype which is all pervasive in American culture today: the vampire. In *Unholy Hungers:*

Encountering the Psychic Vampire in Ourselves and Others, Hort illustrates several forms of what she calls the vampire archetype, which drains energy from those it is able to beguile. Hort discusses the character Dorian Gray, who made a compact with the devil, and thus continued to be attractive and handsome. While Dorian experimented with, and destroyed the lives of others through alcohol, drugs, and sexuality, his soul grew uglier and uglier. Vampires cannot see themselves; mirrors do not work. Dorian Gray's picture portrait showed his real (evil, ugly) nature. Dorian, repelled by the inner reality, locked it away. He compartmentalized it, pretending the socially delightful tempter was just a precocious young man who was misunderstood and in need of love.

This metaphor held tremendous power for my spouse, who finally had a way to express her sense of powerlessness to change our relationship. Hort asks, "And are we so very different from Dorian? When we dare to examine our behavior, many of us will find that we are most likely to vampirize our parents and our mates as well as our children" (1996, p. 187). When I read Hort's work, I recognized the archetype in my behavior and set to work to exorcise it, or as I later discovered, to transform it and, following Jung, integrate the Shadow into my consciousness.

Psychotherapy can accomplish miracles. Sometimes it takes a humiliating shock to get the client into the counselor's office, as it did in my case. Being told to leave the bed and home we had shared for thirty years was a profound shock. My younger boys, whose judgement I trust, agreed with their mother that my behavior was indeed very negative, subverting, and destroying the family's trust in me, their father. So I found a female psychotherapist/guide into the realms of the underworld and began to explore the hidden depths of my unconscious. Theodore Isaac Rubin's work (1986) entitled *Compassion and Self-hate: An Alternative to Despair* hermeneutically attracted my attention and I found it held the key to the locked room where the vampire's picture awaited discovery. Three years of weekly sessions, combined with reading Jung, von Franz, and Native American literature, brought out an emerging recollection of my personal trauma growing up in an alcoholic family. Slowly the traumatic memories of molestation, which fueled my repetition compulsions to get love and acceptance from males having characteristics like my father, rose to the surface. I continued with the journaling, expressive art, therapy, and dreamwork, which I had learned twenty years earlier from my Jungian mentors Malcolm Dana and Russ Lockhart and my partner Athena Bizakis Melville. When I encountered the Medicine in the Native American Church, my life began to change. I continued to consult my good mother/therapist for three more years, who listened to my stories patiently and occasionally (when she could interrupt me long enough) made constructive suggestions.

Looking back at the experiences of my life, I realize Ed and Bonnie Duran (1995) are correct. My family system of origin was suffering from intergenerational posttraumatic stress disorder; and, in spite of my conscious intentions not to duplicate my

parents' patterns, I have done so. Psychotherapy works, and in conjunction with the Peyote Ceremony, profound healing can take place. My story is interwoven with dreams, synchronicity, Native American ceremonies, conscious choices to make relations with other people on this earth walk, and the Medicine. I will do my best to keep a thread running through this heuristic research project. It is basically a story of Native American magic, brought about through the agency of the creative/trickster spirit of Coyote, who has been dancing with me since 1997.

My son Christopher brought Coyote home and put him under the Christmas tree in 1996. Coyote is a shapeshifter and in keeping with his Hermes-like qualities, came in the form of Allan Combs and Mark Holland's book, *Synchronicity: Science, Myth and the Trickster* (1996). In order to make the philosophy course I was teaching more relevant, I added Combs and Holland, as a little hermeneutic spice, to my very Apollonian Critical Thinking textbook. This very successful course was introducing a balancing act, making us aware of the two sides of the brain, so that we could look at thinking in a broad context. The students experienced Jung's psychology of types by self-administering the Keirsey-Bates (1978) type indicator based on the work of Meyers and Briggs. Valid logical patterns of thought and their opposites, the invalid patterns or fallacies, as we traditionally call them, only reflect left-brained approaches to problem solving. The hermeneutic methods involving dreams, synchronicity and myth balance out the equation so to speak. After all, Apollo and Hermes are brothers who traded gifts. Apollo has Hermes' musical instrument the lyre, so beautiful sound can be given harmonious form by Apollo. Hermes in turn carries the caduceus, gift of Apollo, traveling at the speed of thought. Just as the brothers recognized a need for what the

other possessed and traded, we need to respect the different ways people solve problems and think critically about them. One of the major problems we all must deal with is surprising circumstance. That is the realm of the Trickster, personified as our oldest relative, Grandfather Coyote, the one, according to most Native American creation myths, who made humans.

While studying *Synchronicity: Science, Myth and the Trickster*, one of my Native American students, recognized my spirit guide as Coyote and labeled me. He insisted I read *Coyote Blue* (1994) by Christopher Moore. Somehow once you begin reading and having relationship with Grandpa Coyote, he gets more and more involved in your life, sometimes humiliating you when you get inflated with self-importance. As Jung and von Franz have noted above, the Self is an archetype, which can appear as an animal such as Coyote. Lockhart (1987) says that when the Self begins to incarnate in art and relationship, the ego is cast out of the center. He also notes the ego's tendency to identify with the archetypes thereby getting inflated and the resultant fall. The relationship between Icarus and Daedalus, the puer aeternus, von Franz, and the archetypes is picked up by Jungian therapist Peter Tatham in his book, *The Makings of Maleness: Men, Women, and the Flight of Daedalus*. He refers to the "Trickster in Amerindian legends: that primitive, ugly, undifferentiated buffoon who is also an image of earlier consciousness as well as of things to come" (1992, p. 112). Holding the opposites in that way is the theme of Moore's novel; I had a lot of laughs reading Moore, it shook my depression off like a hot Enipi Ceremony but there was also the prefiguring of things to come.

About that time, my son John Melville, who was struggling with his doctoral dissertation in Zoology and perhaps not wanting to suffer alone, gave me more Coyote medicine and perhaps the magic mirror in which to see myself reflected, when he sent me Glen A. Mazis' book, (1993) *The Trickster, Magician, & Grieving Man: Reconnecting Men with Earth*. Mazis provides us with a mercuric model of masculinity in the Native American Trickster figure of the Winnebago people. Their tales show it is important to live with a variety of people and animals. This is the trickster spirit's forte, making community out of disparate energies. Like Coyote, the Winnebago shapeshifter can live in many worlds and goes through many changes. I was experiencing life that way. I was, like the trickster, "moving through identities and worlds, taking up with people as leader, son, bride, father, mother, and with all sorts of creatures—all in rapidly shifting identities" (Mazis, 1993, p. 192). During the time leading up to my participation in the Peyote Ceremony, and especially afterwards, I have gone through a wide variety of roles and relationships learning how to be human, learning as the Peyote teaches, through experience in living.

The Peyote Road teaches us to make relations. For me that means being able to fluidly shift in and out of the roles of the Coyote. The stories, which follow, are accounts of healing and transformation brought about by the Medicine. Peyote provides the setting for the two-million-year-old self to transform the twenty-first century C. E. human. When psychotherapists can appreciate how important this ceremony and its network of experiences are to the Native American genes within us, our lives may indeed change for the better. At least our counselors will be better equipped to support our healing with this

understanding, instead of thwarting it, as has been frequently the case using the Western European model of psychoanalysis and therapy.

Dreams are considered to be an access to the spiritual realm by my people, the Seneca. One of the songs I sing in the Peyote Ceremony came directly to me from the Collective Unconscious. One could say it sang itself as Lockhart (1987) says Mozart felt about his symphonies. What surprised me recently was being told that song is of the style sung by Healers of the Mohawk nation, the keepers of the eastern door of the Iroquois Confederation. The Seneca are the keepers of the western door. Although I know these are my Native American tribal roots, I have never visited nor learned the language, so that song had to come from my genetic memory or the collective unconscious. Seneca are Dreamers.

Two days before a Peyote Ceremony, I dreamed the Humming Bird Spirit gave me a message and a gift. In the dream he appeared first as a person dressed in a navy blue shirt and jeans, very American with short curly white hair and a little pointed goatee beard. He said, "When we gave the peyote to the people it was for medicine, for healing. Now it is time for the people to give the peyote back to the land." Then he changed into a brilliant blue humming bird/man and flew up and away from me about twenty feet, stopping in mid air. He then reached out and extended his arm toward me, fingers out stretched. A bird appeared out of nowhere on my right shoulder next to my ear. I reached up and touched it. I could feel its shape. Then it flew up into the trees. (Author's personal journal, March 2, 2001)

Ted Andrews, in *Animal-Speak: The Spiritual & Magical Powers of Creatures Great and Small*, says, "the hummingbird has the ability to move its wings in a figure 8

pattern---a symbol for infinity and links to the past and future and the laws of cause and effect” (1998, p. 157). He also discusses agility in flying, endurance, joy, playfulness, fierce independence. Jamie Sams, in her book, *Medicine Cards*, adds love, an open heart, love of life. Hummingbird people “join people together in relationships which bring out the best in them. You know instinctively where beauty abides and, near or far, you journey to your ideal” (Sams, 1988, p. 213). Lockhart cautions us against immediately jumping to interpret our dreams; psyche’s speech can be quite autonomous and often “the dream desires simply to be told and heard” (1987, p. 5). Sometimes that autonomous desire may present the dreamer with a work to be done.

In Jung’s essay untitled “Conscious, Unconscious, and Individuation”, he says,

Dreams have been regarded, in all previous ages, less as historical regressions than as anticipations of the future. . .it is often very difficult to decide whether an autonomous manifestation of the unconscious should be interpreted as an effect (and therefore historical) or as an aim (and therefore teleological and anticipatory). (1983, pp. 216-217)

Sometimes dreams are prophetic or anticipatory. The Creator of our dreams, the Dream Maker, or the Self, could be pulling the imagery toward itself. Aristotle suggests there is a telos or end toward which events are drawn, suggesting there is intelligent purpose in the design of the universe.

The day after recording the dream, I was eating soup in the local bakery when a young man and his companion walked in. Coyote could never have done better to shock me. With his flight bag in hand, sporting a SFO International Airport tag, the young master of Capoeira, the Brazilian martial artist I had met the year before, was the twenty-one-year-old blond version of the Hummingbird Spirit. The synchronicity of meeting a dream image in waking life, coupled with the image of Merlin aging backwards brought

up the message: this man could become a powerful force and he will need a good teacher. I risked rejection, projection, and transference by telling him the dream. After some hesitancy, Michael Parks soon was sharing his dreams of vampires, wolves, and bears. He brought his older brother Scott with him and we had brunch twice a week. Michael was fascinated with Jungian psychology, Native American images and teachings (such as the Medicine Wheel), dreams, and was reading whatever I gave him with a voracious appetite. He, like me, knows of his Native American heritage as something erased from consciousness by previous generations, but which insists on being remembered, re-experienced, and reconnected to the here-and-now.

To honor the spirit helpers (Kelsey, 1992) by accepting the Hummingbird Medicine as part of my psyche, I made a Ceremonial Fan using wild turkey feathers. While driving to my son's home for Thanksgiving dinner, I spotted a fresh road kill. Just what a Coyote would leave as bait for more trickery. I made a U turn, stopped for the bird and was just about to offer tobacco for its spirit, when I noticed the police car's red lights behind me. The female officer was surprised with my explanation that I was going to give the feathers to my Pomo relatives for their regalia. She told me to "move on", which reminded me of a line in Star Wars. I was happy to comply, driving to a spot to offer the tobacco and resume my trip. When I later stopped to show the turkey to Wolf, the twenty-six-year-old man I was projecting my shadow onto, I got the same kind of response my dad would have made. He said, "I hope that turkey's not going to get more attention than I am."

A year later, when the Humming Bird dream experience occurred, I left for a Peyote Ceremony and when I arrived I found myself in my family's triangulation pattern

again. Wolf and his lover were fighting; his abusive, rejecting Don Juan aspect expected me to exclude his lover, who had aligned with my daughter. Both women were feeling rejected by their younger, less mature, male lovers. I was disgusted with Wolf. This manifested somatically during the Ceremony that night, after I had eaten Medicine; as soon as Wolf touched me, I wanted to vomit. It happened again, the second time he touched me! I understood symbolically his touch was nauseating, making me sick. The Medicine was speaking loud and clear, “this abuse has got to stop!” I told Wolf to stay in his place and not touch me again, all night long. I was defining my own boundary and my private space (Gartner, 1999). Instead of dissociating as “the first reaction to *all* anxiety” (Gartner, 1999, p. 160), I articulated a boundary and enforced it. Sitting with the experience of enjoying my private space, in spite of other emotionally stressful events in the Peyote Ceremony, I had a feeling of power and integrity, which lasted throughout the night and into the morning. When I had the opportunity to speak while morning water was being passed around the Tipi, I retold my dream with the message the Humming Bird Spirit gave of giving the Medicine back to the land. I also told the relatives of my experience with Wolf’s touching me, that I felt it was connected to the abuse of our women by insensitive men like my father and me at an earlier time in my marriage. I told everyone that I was sick of treating our wives, mothers and sisters like that; I wanted it to stop. As feminine containers like Mother Earth, the Medicine needed to be given back to the women, as they bring life into the world. We need to treat them with respect. We need to heal their wounding. My daughter and Wolf’s companion were crying throughout my self-expression. I felt empowered by empowering my daughter and the other women. When Wolf leaned over to embrace me, his touch did not sicken

me. I felt more like his father than his lover. Perhaps I had empathized so much that I merged feelings (Gartner, 1999) with my daughter and Wolf's companion. In any case, I felt the Peyote facilitated a major change in my ability to be aware of my body and thus not dissociate, as well as enabling me to articulate my personal boundary to both abuser and victim.

The Peyote Way teaches us that what we see in others is within us as well. This is another way of saying we project our unconscious feelings or aspects onto others who probably share them to some extent. Von Franz (1993), in her book *Psychotherapy*, discusses the effects of projection on the sender as a loss of soul and the receiver who is hit by the arrow of projection. The sender has unconsciously diminished himself, which "makes one apathetic, depressive, or susceptible to the compulsive thrall of people outside one" (p. 262). My repetition compulsion (trying to master my father's wounding of me during childhood by projecting my shadow onto Wolf) could certainly be described as being enthralled with Wolf. According to von Franz, if the receiver of the projection has a "weak ego consciousness (as children do, for example), he will be easily influenced to act out what has been projected onto him. In the primitive view, this means that he is possessed"(pp. 262-263). Wolf was continually relating to my infatuation toward him because he wanted and needed attention from an adult male. His companion, a battered woman in a previous relationship, was willing to take emotional abuse from him because she felt it was better than physical abuse. In order to deal with this constellation of my family of origin's triangular, incestuous emotional atmosphere, I desired to incarnate the dream (Lockhart, 1987) in the fan.

The top half of the fan, which holds the feathers associated with my experience with Wolf, is symbolic of the masculine inheritance from my dad; it screws into the handle. The Peyote stitch beadwork around the handle, the feminine container, was put on, one bead at a time, in a continuing spiral around and around like the days of our lives, strung together into a design. All the colors and images have symbolic meaning. They are images from a series of dreams, culminating in the Humming Bird Spirit dream. Every time I use the fan or let someone borrow it in a Meeting, there is a story to be told about its origin. I can talk about love addiction, magic, spirit animal totems, or how I took Mikey and Scott as my nephews whenever I share my fan. It has the stories woven into it. The fan is a tool which can be used to re-tell my story (Gartner, 1999); it is a way of “*incarnating* the Self [of] bringing the Self into flesh-and-blood reality, in this world, in this time”(Lockhart, 1987, p. 10). Another aspect of that incarnation is making relations, of creating family relationships based upon spontaneous affection.

We are taught in the Peyote Ceremony to take relations. Bear Heart (1996) says that when new people “come into our circle, we immediately take them as our relatives; we even call them ‘relative’. Psychologically, that person’s self-worth is lifted” (p. 208). To me taking relations means that we acknowledge our heart felt attractions for others by making it real, by formally taking them as a relative. The relationship reflects the feeling one has for that person. From that time onward we call them by that title and introduce them that way as well. This way the two million-year-old self (Stevens, 1993) is met with the kind of environment it expects to encounter and feels at home. We thus create a container for the magic of new relationship. We call this in the Peyote Road, making relations. I adopted Michael Parks and his older brother Scott as my nephews. I went

through a lot of joyful and painful experiences with my nephews, the worst was the discovery of Mikey's ex-lover's body at Christmas time. She had disappeared the previous year and evidently had driven off a cliff during a deep depression. No one knew what happened, as there were no responses to the missing person report. It seemed she had vanished. There were a lot of tears and holding my young nephew in my arms as he grieved. He never had been able to have completion in their conflicted relationship while she was alive. Of course his Roman Catholic upbringing contributed considerable additional guilt to his experience. In August of the following year, Mike and Scott were consulting Sams' *Sacred Path Cards* (1990) and drew the Peyote Ceremony card in four separate attempts. On the basis of that affirmation, they got in their car and drove across the continent, all the way from Maine, just to sit up with me at my meeting in California. It was their first Peyote Ceremony. If one were to read the dream's symbolism in a linear fashion, my nephews' departure for Maine paralleled the departure of the Humming Bird Spirit as incarnated and present in my day-to-day world. In reviewing the dream, before Mikey as Humming Bird departed, he gave me a bird, which sat on my right shoulder and then flew away. Two days after meeting Mikey in the bakery, I had the nauseating experience with Wolf, his lover and my daughter in the Peyote Ceremony. In that meeting I communicated the message from the dreamtime Humming Bird/Man to all the relatives in the Tipi.

During the ten months after the dream and the Peyote Ceremony, I taught Mikey analytic psychology and dream interpretation. Using the Keirsey/Bates (1978) temperament sorter, my nephew discovered his learning style was sensorial. Although he was extremely intelligent, he found reading texts in school very boring, tedious work. He

was like most of the Native Americans in our Charter School whose sensorial style of learning is not supported in public education. While struggling through high school, Mikey had been learning sensorially at Mestre Amuka Davila's Academy Capoeira Yokayo. Botija, as Mikey is called in Portuguese, traveled to Brazil after high school to learn more Capoeira and had mastered the flying kicks. Jumping as high as he could, Botija demonstrated all the kicks, while flying through the air. He really did look like a hummingbird hovering in mid-air as he kicked imaginary opponents. He was the only one in the Academy who could fly that high. In the spring he went back east to Maine where his job was waiting for him. I went to an Enipi (Sweat Lodge/Purification) Ceremony and the Humming Bird/Man's dream gift manifested.

At the Enipi a young Cherokee man greeted me, saying he had met me at the Peyote Ceremony in March (the one following the Humming Bird Dream). He introduced me to his mother and we made prayer ties together. After the prayers and the loading of the sacred pipe, the Chenoopa, we took off our street clothes and got ready to go into the lodge for purification. As I approached Corey and his mother, I noticed that Fiona had a ruby throated hummingbird tatoored on her right shoulder. Having just seen the Matrix, I could not help thinking of that line, "follow the white rabbit" and the hero Neo's decision to follow the girl who came to his door with the white rabbit tatoored on her arm. I sat down beside this new hummingbird lady and followed her into the lodge. In the double rowed lodge, I was told to sit in the seat of honor, which is very close to the pit containing the red-hot lava stone people. Creator had arranged the lodge just the way it was supposed to be I guess, because the hummingbird lady's son sat right behind me.

When they lowered the door flap, I felt the dream bird land on my shoulder. I told Corey, “I want to tell you a dream when we get out of here.”

After the water was poured on the stones and we prayed in the searing heat, the door was opened and I leaned back away from the heat. Corey was the man behind me. He didn't move when my shoulder touched his. He held me there, supporting me. I thought to myself, “this is nice, a man who is not afraid to be touched. My bird is back and he is it.” After the lodge, I told Corey my dream and he told me of a dream he had four years earlier about the mentor he would have, which described the mentor's characteristics but not his face. That's when Corey said, “what took you so long?” After the lodge I went to a Peyote Ceremony and kept seeing Corey throughout my meditations. When I called him the next day to tell him, he said that he knew, that twice I had sat on his bed while he was sleeping, that he felt the bed go down and he knew it was me. Needless to say, I took Corey as my nephew, acknowledging the spirit of the Eagle who sat on my shoulder. He has been the delight of my life. He gave his heart to me and I have given him mine. We attend ceremonies together and I have had the pleasure to be the mentor he dreamed about. Corey in turn mentors young men from the inner cities of the San Francisco Bay area. He takes them to the young men's Enipi ceremony once a week and has been teaching the ways of our ancestors, thus meeting the needs of that two million-year-old self in each of them. I have seen some amazing transformations of young street gang members and addicts in his mentoring program. Some of the older ones in their twenties have even started attending the Native American Church meetings. What they need is the extended family of the tribal community, and since that isn't a

possibility in the urban setting, the Peyote Ceremony and the Sweat Lodge provide as much of that family as is possible.

In speaking of his own life on the streets, drug use, and juvenile delinquency, in *Angry Young Men*, Aaron Kipnis (1999) says that when he went on tour with the Freaks, an improvisational dance troupe, “although this group was strange, it was also a community for me. Most young men desperately need to feel connected to some sort of tribe” (p. 134). The Native American Church provides a spiritual framework for community and belonging. As Kipnis put it, “any step away from criminality is valuable, even if it looks strange” (p. 134). Eagle was one of those bad boys who grew up on the streets, joined a gang to make relations: to get a protective family. He became a heroin addict and a thief, did time in juvenile hall, fathered three children with different women, and had done jail time as a young adult. When I met him at age 28, he was on parole and had been married for seven years to a woman who could not have babies. Eagle told me this story of his life and how the Peyote Medicine affected his story.

When he was new born, Eagle was a sickly baby. He cried a lot and his mother was worried and frustrated. Her Yaqui Road Chief father took matters into his own hands; he fixed peyote tea (Slotkin, 1958/1975; Stewart, 1987) and fed it to Eagle at every feeding for four days. He prayed over the tea as he was making it, as Bear Heart (1996) says is essential in preparing medicine. He was asking Creator to heal his grandson. At the end of the doctoring, the baby was fine and grew strong. Although Eagle was loved and wanted at birth, his gangsta Dad was deeply into drugs and had a violent temper. He often beat Eagle’s mom. When Eagle was three years old, his mom locked him and his sister in a closet to protect them from their father who was raging. He

beat his wife severely and later shot himself to death. As the Durans (1995) pointed out above, this is a common aspect of intergenerational posttraumatic stress disorder. The internalized hatred, when vented during periods of rage, is often directed toward one's family and self. The results are always disastrous, and in Eagle's case he never wanted a father ever again. His mom prayed he would find his way into the Roman Catholic Church, where she found refuge and peace. But Eagle never felt comfortable in church.

When Eagle was released from prison the last time, his uncles kidnapped him. That is the way he tells the story anyway. Before he could get into trouble on the streets again, his uncles picked him up and drove him into the mountains where their tipi was set up. He was too afraid to go into the Peyote Ceremony the first night. He sat outside and listened to them drum and sing all night long. His uncles watched him so he would not run away. He lived in the camp, talked and went to the Enipi (sweat lodge). He chopped wood and carried water. Eventually he overcame his fear of the Tipi Ceremony and sat up all night long eating medicine. He said he was on the ground most of the time, "heaving my guts up". But with time he felt better; the Medicine was making him face himself, his actions, his behavioral patterns and his fears. He began to learn his uncles' songs and felt like he had found a church he belonged in. He said that his mom was very upset, saying, "we put that away. We're Catholics. I've been praying for you to go to Mass." And then Eagle told her that her prayers had been answered, "I went to church, grandpa's church, the Native American Church, and now you don't think Creator answered your prayer?" Eagle told me, "and she stopped and thought about it. Can you believe it? She thought about something instead of reacting!" (One might wonder about the projection at this point, but it ruins the story line.) She drove him to the tipi site; she

wanted to see it for herself. She went in, walked around, and went out. She returned the next day and told him that he had her blessing, saying, “this is a good way for you. I can see how it is changing your life.”

During the following years Eagle has relied upon the fireplace and the power of prayer to re-unite him with his son. He turned toward the fireplace in 2002 to heal his marriage, again praying for better communication and respect in their relationship. Creator answered his prayers, the communication improved and they went their separate ways, because as they began to respect each other’s right to their feelings and different value systems, they realized they had been holding onto an illusion, a mutual projection of internalized contra-sexual opposites and shadows. Sometimes the magic mirror, which peyote provides, leads to actions which free the soul while ending a marriage. Eagle had faith that his prayers would be answered, but his lack of clarity about the nature of their relationship was contributing to the communication problems. This was of course a two-way street; Eagle’s beautiful wife, also a Native American, had internalized self-hatred. As a child, she was sworn to secrecy by her mother, who didn’t want the father to know about the mother’s infidelity. The girl kept her mother’s secrets and internalized the generalization, *Men are not to be trusted with a woman’s secrets*. That maxim became an unconscious position (Ecker & Hulley, 1996), which was the source of both the nuclear family’s survival and the daughter’s inability to express her feelings to her husband. Although she loved Eagle, she could not give him what he was asking for because intimate communication was only possible with her girl friends, aunts, and her mom. She thus excluded her husband from the intimacy he so much desired. The double-bind existed on both sides, as Eagle’s jealousy came out in raging threats of

violence, reminiscent of his father's behavior, and Eagle hated his father for the very feelings which overwhelmed him. If Eagle frightened his wife, she would become more reticent to share her feelings with him and would act out her frustration by physical violence. This was always ineffective because Eagle was twice her size and a better street fighter than she was, so she never won a fight with him physically. Also this fighting was the prelude to sexual intercourse, so it rewarded the behavior. In order to feel powerful in the relationship, her strategy was to play mind games with Eagle, working on his doubt and paranoia to create intense anxiety. The Peyote Medicine showed them both what they were doing and the hopelessness of trying to stay together: they were destroying each other. Both my niece and nephew were caught in a compulsion to repeat (Freud, 1920/1989). They could find no meaning in their lives.

As Kipnis said in *Angry Young Men*, "when meaning is absent, insanity, violence, and criminality rush into the vacuum like thunder chasing lightning" (1999, p. 135). Both Eagle and his partner had lived out the crazy life, when Grandpa Peyote came to help them. On the personal individual level the Medicine forces us to look at our selves, our patterns, our relationships. The Peyote Ceremony integrates thousands of years of Native American religious practice with a spiritual community, an inter-tribal community. As Eagle found meaning in the ceremonies and demonstrated his love of the Medicine and its ways, the community members made relations with him. He has new uncles and aunties, brothers and sisters who call him and invite him to their homes for barbecues. In our matrilineal Native American tradition, the mother's brothers are her son's teachers, hence the tradition of making relations between uncle (mentor) and his student, his nephew. We are encouraged to make relations in the Native American

Church because our tribal affiliations get lost when we move during forced relocation, boarding school experience, and termination (Duran & Duran, 1995). The damage to the psyche, the soul wound, has been enormous with this loss of the primal kinship groups so essential to the two million-year-old self (Stevens, 1993).

Elders saw that our cultural heritage had been destroyed by the boarding school experience at the turn of the century. Our languages and practices were literally beaten out of us. Many Native youth married members of other tribes during that forced education/incarceration of Native children. When I was counseling the Pomo Chief after his heart attack, he told me, "I was with my family when it was hot. I said to my wife, 'I could sing a prayer song and bring up a good breeze to cool us off.' She got mad and said, 'we gave that up; we put those ways away. We're Catholic, remember?'" (Ira Campbell, personal communication, 1988). His wife was not Pomo, she came from a different tribe and didn't speak his language. They had fallen in love during boarding school at Sherman Indian School in Riverside, CA. He had been taught a trade and she had been taught how to keep house and cook in the European style (Duran & Duran, 1995). Given this background it is understandable why on the Peyote Road we are taught to take relations.

We have a hard life; we lose our young people to the streets, gangs, drugs, and eventually prisons. This is the reality of being Native American in the urban areas. So we take these lost children into our homes and our hearts. I did not have to take Eagle as my nephew. He was adopted as a nephew by my brother, but in the Native American Church that doesn't make Eagle and me relatives. We choose to be relatives, we recognize a bond and we name it. After I got to know Eagle and several of my other

nephews with similar lives, I could feel a heart connection with them. I chose to honor that feeling which Peyote helps us to recognize. I also helped Eagle put up the meeting to improve communication and heal his marriage. He did not have money to buy the medicine or food to feed the relatives. My brother and I donated the money. Eagle was shocked and pleased at the same time. He thanked me; no one had ever done anything like that in his life, just offering to do it because it was needed. Of course the other persons who were thanked were my brother and his wife. Originally they had offered to take Eagle as their son, but Eagle refused saying, “uncles I can understand, not fathers.” This is rather ironic since Eagle is an affectionate, loving father to his children. He understands being a father, but not being a son. At that meeting in 2002, Eagle decided to accept the offer and change his relationship. His uncle and auntie (my brother and sister) became his dad and mom. When I spoke with him on the phone about going up north to a Peyote Ceremony, he said, “I’m going. Anywhere my dad goes, I’m going with him.” (Eagle, personal communication, January 6, 2004) Eagle is allowing my brother and I to re-parent him. His inner child is having experiences with two very loving, good fathers, who model intimate expression of feelings, dialogue instead of physical and emotional violence, keeping promises, and integrity, all part of the Peyote Road. You have to walk your talk when you take up those Smokes and talk to Creator.

Eagle started life suckling a baby bottle filled with peyote tea. It took him twenty-five years to find his way back to the Medicine. In 1978 when Meyalo recognized me as “The Teacher of the Stories of Life” and took me as his spirit brother, I knew very little about making relations. When I attended the Native American Church twenty years later, I felt I had come home. I heard my ancestors’ voices singing behind

me. Von Franz (1990) says that images and voices behind the dreamer are often contents beginning to emerge from the unconscious. That is exactly how it felt. Knowledge imbedded in my genetic makeup was emerging. It seemed as if the medicine or my spirit brother, Meyalo, were behind me directing me from the spirit world.

When I planned the outline for this thesis, I thought a section on evidence of healing and transformations would be appropriate. My son Josh insisted I tell his story. In March of 2000 I dreamed that both Josh, my adopted son, and I had prostate cancer and peyote was handed to me by the dream doctor as my medicine. That was the night before a Peyote Ceremony. During the meeting, right after Main Smoke, I asked to pray with tobacco. The container of corn shucks was the same cobalt blue of the package of peyote in the dream. I shared the dream while rolling my Smoke, and then prayed, asking Creator to heal both Josh and me. Josh had been born with a genetic tendency to form blood clots (Protein C deficiency) and had a couple clots in his body. Although he was taking daily doses of anticoagulant medication, the clots were not dissolving, and at the age of twenty, he was afraid one of the clots would find its way to his heart, lungs, or brain, which could cause permanent disability or death.

Shortly after my prayer for healing of both Josh and myself, while I was meditating and gazing at the Grandfather Fire, it suddenly dawned on me that rage toward the feminine was the source of the problem. Both Josh and the twenty-six-year-old Sponsor were filled with rage directed toward their mothers; I understood that because I knew their stories of neglect, abandonment, and physical abuse. But the puzzle for me was why prostate cancer? The prostate produces the lubricating, nourishing male liquid to propel the sperm on their journey into the female. Symbolically this gland is

necessary for creativity of an intimate sexual kind. At that moment gazing into the Eye of God, I experienced my rage. I was angry and aware of the reasons: my parents molested me sexually as an infant and my mother allowed it to continue emotionally throughout my childhood and adult years. I realized how I was like the Sponsor and Josh; we were all angry, filled with rage toward the feminine, and it was manifesting in the form of difficulties with sexual intimacy.

Gartner (1999) suggests that a therapeutic window develops in counseling an abused man. This window is a space in which, “anxiety-arousing feelings are experienced, but the individual does not feel he is drowning in them and so does not resort to processes like dissociation that help him escape from them” (p. 177). The dream and experiences leading up to the Prayer Smoke during the Peyote Ceremony had provided a correlate to the therapeutic window. I had been experiencing tremendous anxiety throughout the day. I was shaking so much while making my morning coffee that I knocked the grounds over and covered my kitchen with them. I was literally late for work because I was cleaning up my mess. Fortunately I was working at the Tribal office and when I told my dream to my daughter, the Tribal Administrator’s secretary, she could tell I was distraught and encouraged me to take the day off and go to the Peyote Ceremony. Her support was instrumental in dealing with my anxiety. She played the role of the therapist who heard and encouraged her client to process the feelings which were flooding me. She was confident I could deal with them. She reflected the attitude of my psychotherapist and that was comforting. I knew that following the images in the dream would bring healing.

The surprise for me was when I called Josh the next day. Josh reported waking up about 2 am (the time of my Smoke) with a burning sensation in his right shoulder, where a potentially deadly (DVT) deep-vein thrombosis (blood clot) had been located. He had also dreamed he was sitting in a curtained temple structure, something like a theater with thick, red curtains, where the Book of Life was being read by the Tribal Chairperson. Josh was sitting at a long, oval wooden table with those taking turns reading from the book; and sometimes the person reading would be picked up from behind and carried away. When it was his turn, Josh read and was not taken. He awoke with the pain in his chest. He was surprised that I called him, but by then he was getting used to synchronicity as it continually manifests in our relationship.

Five months later, I sponsored my first Peyote Meeting with the intent of being doctored to heal the rage toward my mother and the feminine in general. I hoped to exorcise the energy of the psychic vampire bite (Hort, 1996), which I had received from my parents. Josh sat beside me and I foolishly asked Creator to be able to understand his pain. When I reached down and touched him on the leg I felt shooting pains in both my legs as my muscles cramped. It was so painful I jumped to my feet and had to be helped outside with a person on each side of me. This was very strange as I was in excellent physical shape, having been initiated into the Brazilian martial art of Capoeira just the month before. In all the meetings I attended before that time I had never experienced leg cramps. It might have been the specially prepared Medicine Balls of Peyote, which I had been fed before the experience. The seventh Medicine Ball brought something prehistoric out of me. I was foaming at the mouth, spitting out what seemed to be the physical and emotional trauma caused by the incestuous molestation, then I let out a

scream that sounded like a dinosaur. I am not sure whether anyone heard that scream but me. It doesn't really matter whether it was external or internal. What mattered was the feeling of relief, much like what Brito (1989) described in his exorcism. Josh had been quietly sitting beside me, supporting me, when I asked Creator to experience his pain. I was wide open and grateful for my healing and also to have an appreciation for the courage to endure pain, which Josh told me was a daily experience for him. After that experience, I knew why Josh resisted sitting up all night with us. I also recognized the incredible love he had demonstrated toward me by sacrificing himself that one time. He has never since sat up with the community.

In the fall of 2003 Josh was delighted to discover there was no evidence (using a Doppler-ultrasound study) that there were any clots or scarring of the veins anywhere in his body. He was incredulous at first; having seen the images of the clots three years before, he demanded to see what the new pictures looked like. Now Josh is finishing his Masters Degree in Social Science. He told me that "studies have found the power of prayer to have a positive impact on peoples' well-being and that there is much to learn about the power of prayer" (J. Josh Brown, personal communication, January 26, 2004).

After ten years of silence hearing nothing from my brother, I attempted to contact him by phone in March of 2003. He had refused all my offers to reconcile and make friends. I was delighted and shocked when he agreed to talk with me. He told me that at the time of my dream in 2000, he had been diagnosed with prostate cancer and had recently had surgery. I told him of my dream and how my parenting Josh reminding me of the way I parented him when we were children and young adults. I thought about the telepathic abilities which both Josh and I share and how the peyote and the dream world

provide information to us. It took three more meetings, one each year for a total of four years to complete the work begun in the dream of the doctor giving me peyote as my medicine. The prescription read, "Peyote: Sprinkle as a garnish on salads". (Author's personal journal, February 20, 2000) In 2001 I met and adopted my Greek son, who interestingly enough, provides a huge delicious, totally organic salad after every Peyote Ceremony he attends. I did all the blood work after the Peyote Ceremony in 2000 and there was no evidence of prostate cancer in my blood. Maybe there never was anything more than the possibility. I believe now that my intention to live a long life, like my Native American Grandmother Theodocia did, coupled with the help Peyote provided in focusing my Prayer Smokes and the support of those in Ceremony enabled me to live differently. I have changed my diet to avoid diabetes. I rarely drink alcohol anymore, nor do I smoke marijuana. Trying to eat organic foods like our ancestors did seems to align me with the needs of that ancient self in my genes.

When I first began this research, I thought I would overwhelm my reader with all the miracle cures I have personally witnessed and/or heard about. I know people whose cancer went into total remission when doctored with Peyote. One woman said, "I'd be six feet under if it weren't for this medicine." One man in his sixties, whom I saw doctored, was suffering from an incurable lung disorder. The next time I saw him he reported being miraculously cured; his oxygen intake was better than the twenty-year old nurses checking him. One woman, who had been suffering insomnia for 14 years, attended her first Peyote Ceremony to pray for her healing and that of her sister. She reports sleeping soundly through the night now and that her sister called to say she had started counseling to work on her family issues. Infertile women have prayed for babies

and become pregnant. People have prayed for companions and found them following the Peyote Ceremony. People have prayed for new jobs, new homes, new situations, success in their education; and report these things manifesting within a short period of time. The ailments cured by the Peyote Medicine/Ceremony are numerous and the Western medical community has verified many of these cures.

As the Durans note sometimes "the patient is allowed to experience death and rebirth as part of the treatment process" (1995, p. 63). This is a common experience in the Peyote Ceremony where the ego is humiliated and transformed by the Medicine. Unnecessary attitudes and beliefs may be stripped away in the process of allowing the Medicine to work within us. Sometimes people can not stomach it and vomit, only to be told to "eat more Medicine". Within the context of this cultural healing ceremony certain expectations may hold where they do not outside the Tipi. What struck me, as I have done this heuristic research, is that the ancient self in our genes (Stevens, 1993) seems to be the key to these transformations. The death and rebirth process is fundamental to Native American religious expectations just as it is to the Collective Unconscious. Our Tipi reflects the Asklepien Temple at Epidauros in orientation and function. Both the Native American Peyote Ceremony and the Hellenistic healing tradition focus on the similar functions of the water of life, of dreams and their enactments as honoring the Unconscious. Both traditions have doorways facing the rising sun in expectation of a rebirth after the dark night of healing which is brought about by the power of the god, who is petitioned during the night-time ceremony. In the Greek Temple the god Asklepios Himself would appear in the dream and heal the patient. Many stories are told of patients in the Native American Church doctoring meetings, who claim they saw Jesus

Christ rise up from the grandfather Fire and heal them. In Jung's theoretical framework the Self provides an experience which the individual can only explain as divine intervention. Both the Temple at Epidaurus and the Tipi Ceremony provide the sacred container where healing and transformation take place. The Self enters and transforms us. We are changed. We are healed. We understand our healing/transformation within the cultural framework or worldview of our surroundings.

CHAPTER IV

CONCLUSION

Beginning with the advice of James Kirsch, we have traced the history of healing within the religious context of two very different cultures, classical Hellenistic and Native American. The ancient Greek tradition of healing by the god Asklepios, Apollo's son, through the nighttime ceremonial dreaming at Epidauros is a paradigm of the Unconscious entering in and healing miraculously. The distinction between the two types of knowledge, epistemy, which can be taught, and gnosis, which can only be learned through personal experience, underlie the two schools of ancient medicine, that of Hippocrates and that of Asklepios. Jung and Freud both are followers of the school of Asklepios, at least in their following the dreams of their clients to attain healing and in the training programs of analysts which necessitate undergoing analysis in order to gain personal experience of the process. Native American shamanic tradition also values the healer's personal experience and the use of dreams to elicit a cure.

We have seen how the Peyote Ceremony arose out of the reservation experience of the Native Americans at the end of the nineteenth century. In an attempt to save the essence of Native American ritual in an inter-tribal ceremony, the Apaches dispersed, through the Kiowa, Comanche, Cheyenne, and Arapaho, the ancient Peyote Ceremony as they had learned it from their ancestors. The extraordinary spread of this ritual throughout

the United States among other tribes during the early twentieth century resulted in the incorporation of the Native American Church. We have traced the history of the Native American Church from its inception in 1918 to the present day.

Contrary to common belief, peyote, when used in a ceremonial context, is neither habit forming nor dangerous. The Peyote Ceremony has been described in detail by the author, who experienced it in a variety of forms over a six-year period. The way in which dreams interweave with the peyote has also been described. All of these true, synchronous experiences have created a gnosis within the author, which I have attempted to elaborate in the hope that my reader could consider the amazing stories told about peyote as a medicine. Most of us with Native American genetic inheritance suffer from intergenerational posttraumatic stress disorder. Because of successive and internalized wounding of the Native American soul, we attempt to soothe the pain with self-medication using alcohol and other drugs. This self-medicating behavior has been learned by several generations. Internalized self-hatred has resulted in violence to self and one's family members. Native Americans have come to regard dysfunctional family patterns/behavior as normal. As we become more and more cut off from our traditional ceremonies, we become more and more inclined to use drugs and alcohol.

The Durans (1995) have shown the peyote ceremony is effective in treating alcohol and other drug addiction. I have tried to show why it is effective by giving a detailed account of its structure and function. I have also discussed some of the personality traits which are encouraged in the Peyote Ceremony under use of the medicine. The medicine has established itself within the Native American Church culture as the source of insight, personal transformation, and cure of disease. Because of

its wide inter-tribal membership, the Native American Church is a powerful force within the indigenous populations of the United States. Anyone working in a therapeutic way with persons of Native American genetic background, will benefit from reading this thesis. If we remember Anthony Stevens' contention that the two million-year-old self within us expects and will respond to ritual performance, we have a framework to understand the healing properties of the Peyote Ceremony and how therapy must proceed to meet the needs of this ancient self.

As therapists working with Native American clients, it is essential to validate the possibility of healing in traditional ways. Increased consciousness on the therapist's part may be instrumental in promoting healing within the therapeutic container. Respect for the Peyote Ceremony as a powerful alternative to contemporary drug and alcohol treatment methods, may also further expedite healing among Native American clients. It is important to be aware of one's unconscious presuppositions about the nature of the world and healing in a psychotherapeutic way. Often we do great damage to our client's psyche when we are unaware of the issues discussed throughout this thesis. Hopefully the awareness gained by reading these pages will provide a more open and inviting atmosphere where Native American clients will feel accepted and understood.

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AUTOBIOGRAPHICAL SKETCH

Michael Melville has taught children and adults for over forty years. He began teaching at the College level in 1970 as a Professor of Philosophy and Psychology at Golden West College in Huntington Beach, California. He and Athena Melville taught K-12 at the Melville Montessori School in Willits, CA for 16 years. After facilitating an after-school-tutoring program for Native Americans and designing the Pomo Culture Black Oak Charter School in Ukiah, California, he is now living in Southern California. Michael has offered workshops and lectures on a wide range of topics in psychology and Native American practices. He has conducted dream workshops for the University of Oklahoma at the Native American Wellness and Spirituality Conferences in Tucson, AZ. He is a spiritual counselor and elder in his Native American Church community. He works with members of the community teaching parenting skills, alternative forms of drug and alcohol treatment, the making of relationships, and dream interpretation. His counseling practice, called Kioshte Dream Medicine, was born in 2000 when dream imagery became material reality. His spirit guides are Coyote and Eagle. Michael's Spirit brother Meyalo, Papago Keeper of the Sacred Smoke, called him Teacher of the Stories of Life. Michael is a storyteller, who weaves myth and truth into meaning.