

SOUL LOSS AND THE SHAMANIC STORY



By
Michael Berman

Soul Loss And The Shamanic Story

Caitlin Matthews



Soul Loss And The Shamanic Story:

Soul Loss and the Shamanic Story Michael Berman, 2009-03-26 Stories from various cultures and periods of time can be identified which deal with a concept of soul loss that is essentially shamanic. In shamanism, soul loss is the term used to describe the way parts of the psyche become detached when we are faced with traumatic situations. In shamanic terms, these split-off parts can be found in non-ordinary reality and are only accessible to those familiar with its topography. Case studies are presented to show how the way soul loss is dealt with by indigenous shamans differs from the way it is treated by neo-shamanic practitioners. Stories have traditionally been classified as epics, myths, sagas, legends, folk tales, fairy tales, parables, and fables. However, the definitions of the terms have a tendency to overlap, making it difficult to classify and categorize material. For this reason, a case can be made for the introduction of a new genre termed the shamanic story, a story that has either been based on or inspired by a shamanic journey, a numinous experience in non-ordinary reality, or one that contains a number of the elements typical of such a journey. Within this new genre, it is proposed that there exists a sub-genre, shamanic stories that deal specifically with soul loss, and examples are presented and analysed to support this hypothesis. *The*

Nature of Shamanism and the Shamanic Story Michael Berman, 2009-03-26 The book makes out a case for the introduction of a new genre of tale, the shamanic story, which has either been based on or inspired by a shamanic journey or contains a number of the elements that are typical of such a journey. The stories featured are the Book of Jonah from the Old Testament, two traditional stories from the Republic of Georgia, *The Earth Will Take Its Own* and *Davit*, a contemporary German tale *Bundles*, and the Korean story of Shimchong the Blindman's Daughter. By making use of textual material from a number of different cultures and times, the intention is to highlight the pervasive influence shamanism has had and to show how the new genre being proposed is a universal one. The research questions addressed include: 1. defining what shamanism is, deciding whether it should be classified as a religion, a methodology, or a way of life; 2. considering whether a case can be made out for the introduction of a new genre of tale, and if so, what its characteristics are. It is hoped the book will be of interest not only to those involved in the study of shamanism but also to those whose interest is in the study of literary texts. Since the old bearers of shamanic traditions quite often were and even today are illiterate, the study of their folklore, epic songs, laments, narratives, undoubtedly provides a rich source for research. **Divination and the Shamanic Story** Michael

Berman, 2009-03-26 Stories have traditionally been classified as epics, myths, sagas, legends, folk tales, fairy tales, parables, or fables. However, the definitions of the terms have a tendency to overlap, making it difficult to classify and categorize material. For this reason, a case can be made for the introduction of a new genre termed the shamanic story, a story that has either been based on or inspired by a shamanic journey, a numinous experience in non-ordinary reality, or one that contains a number of the elements typical of such a journey. Other characteristics include the way in which the stories all tend to contain embedded texts, often the account of the shamanic journey itself, how the number of actors is clearly limited, as one

would expect in subjective accounts of what can be regarded as inner journeys and how the stories tend to be used for healing purposes Within this new genre it is proposed that there exists a sub genre shamanic stories that deal specifically with divination and examples are presented and analysed to support this hypothesis By means of textual analysis it can be shown they all share certain attributes in common the identification of which forms the conclusion of the work

Divination and the Shamanic Story Michael Berman,2008 Stories have traditionally been classified as epics myths sagas legends folk tales fairy tales parables or fables However the definitions of the terms have a tendency to overlap making it difficult to classify and categorize material For this reason a case can be made for the introduction of a new genre termed the shamanic story a story that has either been based on or inspired by a shamanic journey a numinous experience in non ordinary reality or one that contains a number of the elements typical of such a journey Other characteristics include the way in which the stories all tend to contain embedded texts often the account of the shamanic journey itself how the number of actors is clearly limited as one would expect in subjective accounts of what can be regarded as inner journeys and how the stories tend to be used for healing purposes Within this new genre it is proposed that there exists a sub genre shamanic stories that deal specifically with divination and examples are presented and analysed to support this hypothesis By means of textual analysis it can be shown they all share certain attributes in common the identification of which forms the conclusion of the work

The Nature of Shamanism and the Shamanic Story Michael Berman,2007 The book makes out a case for the introduction of a new genre of tale the shamanic story which has either been based on or inspired by a shamanic journey or contains a number of the elements that are typical of such a journey The stories featured are the Book of Jonah from the Old Testament two traditional stories from the Republic of Georgia The Earth will take its Own and Davit a contemporary German tale Bundles and the Korean story of Shimchong the Blindman TM s Daughter By making use of textual material from a number of different cultures and times the intention is to highlight the pervasive influence shamanism has had and to show how the oenew genre being proposed is a universal one The research questions addressed include 1 defining what shamanism is deciding whether it should be classified as a religion a methodology or a way of life 2 considering whether a case can be made out for the introduction of a new genre of tale and if so what its characteristics are It is hoped the book will be of interest not only to those involved in the study of shamanism but also to those whose interest is in the study of literary texts Since the old bearers of shamanic traditions quite often were and even today are illiterate the study of their folklore epic songs laments narratives undoubtedly provides a rich source for research

Dreaming the Soul Back Home Robert Moss,2012 A practitioner of ancient shamanic techniques for healing and journeying explains how to restore reader s animal spirits heal old wounds through shamanic dreaming and ultimately recover and grow their souls Original **Shamanic Journeys, Shamanic Stories** Michael P. Berman,2011-03-16 Michael Berman shows how healing can be brought about through shamanic journeying through shamanic stories through shamanic poetry and through shamanic counselling *The*

Shamanic Themes in Armenian Folktales Michael Berman, 2009-03-26 In Marxist anthropological theory shamanism represented one of the early forms of religion that later gave rise to more sophisticated beliefs in the course of human advancement. The premise of Marxism was that eventually at the highest levels of civilization the sacred and religion would eventually die out. Znamenski 2007 p 322. Though history has of course since disproved this, the theory clearly had a great bearing on what was written in the former Soviet Union about shamanism and also on people's attitudes in the former Soviet Republics towards such practices. On the other hand, it has been suggested that all intellectuals driven by nationalist sentiments directly or indirectly are always preoccupied with searching for the most ancient roots of their budding nations in order to ground their compatriots in particular soil and to make them more indigenous. Znamenski 2007 p 28. Although this might apply to searching for the roots of Christianity in Armenia, when it comes to searching for the roots of pagan practices, interest on the part of the people of Armenia is generally speaking not so forthcoming. This impasse, coupled with the effects of the repressions against religions including shamanism unleashed by the Soviet government between the 1930s and 1950s, along with the recent surge of interest in the Armenian Orthodox church, a backlash to the seventy years of officially sanctioned atheism makes research into the subject no easy business. However, hopefully this study will at least in some small way help to set the process in motion.

Shamanic Healing and Ritual Drama Åke Hultkrantz, 1992 In this pioneering work, one of the world's leading experts on Native American traditions offers a detailed survey of Native American practices and beliefs regarding health, medicine, and religion. In contrast to the sharp Euro-American division between medicine and religion, Native American medical beliefs and practices can only be assessed, says the author, in their relation to their religious ideas. Spanning the full length and breadth of Native North American cultural areas from the Northeast to the Southwest, the Southeast to the Northwest, the book offers thick descriptions of traditional Native American medical and religious beliefs and practices, demonstrating that for Native Americans, medicine and religion are two sides of the same coin, a coherent and holistic system in which supernaturalism acts as a motor in healing.

Remembering the Ancestral Soul Jane Ely, 2005-05-19 Ten elders are interviewed from cross-cultural perspectives on the epidemic condition recognized worldwide by indigenous cultures as Soul Loss. Elders from American Indian cultures, Jungian psychologists, energy healers, ministers, an astrologer, educators, and activists speak candidly on their personal views and life experience as it relates to Soul Loss in our present-day culture. Their wisdom and guidance provides insights and hope for healing and for the evolution of humankind as we traverse these troubled times. In *Remembering the Ancestral Soul*, Jane Ely guides the reader to the core of one of the most widespread psychological problems in western society: soul loss. In her fascinating approach, she provides a variety of perspectives from different cultures where we truly learn to understand the impact soul loss can have on every aspect of our lives and are presented with invaluable solutions. To fully heal, we need to bring our lost soul pieces back and integrate them. This book is a must-read for anybody with the desire to become whole again and create peace in their lives and their world.

Kay Whitaker Ph D Author of *The Reluctant Shaman* and *The Sacred Link* **The Essence of Soul Retrieval** Walter Cooke, 2009 The ancient practice of soul retrieval is one of the most powerful healing processes that you will learn while walking the shamanic path with heart In this illustrated book you will learn the formal process carried out by modern core shamanic practitioners to retrieve the lost soul essence of a person and effectively reintegrate it so the client may then heal the deepest wounds of their soul Sandra Ingerman and Alberto Villoldo have written several popular books to help the layman understand what soul retrieval is and why one might want to embark on the soul retrieval journey However what is missing is a step by step guide that supports the shamanic practitioner in learning how to do the actual work That is why this book was written An ePUB version item 8541804 suitable for Apple iPad or SONY readers is also available for download

The Shaman and the Storyteller Michael Berman, 2005-01-01 From the tip of Africa to the Arctic Circle since time immemorial shamanic beliefs practices rituals and ceremonies have entranced and enlightened the peoples of our planet This book defines the work of the shaman and explains it in detail It demonstrates clearly the parallels between shamanism and storytelling both within traditional cultures and in the global therapy culture of the so called New Age **The Fantastic in Old Norse/Icelandic Literature** John McKinnell, David Ashurst, Donata Kick, 2006 *Welcome Home* Sandra Ingerman, 2012-03-06 Sandra Ingerman s deeply moving debut *Soul Retrieval* captivated readers with its introduction of shamanic journeying an ancient tradition of healing With the characteristic warmth passion and authenticity that have earned her worldwide recognition Ingerman now continues to share her lifework with *Welcome Home* an empowering action plan for creating a more positive future by truly letting go of blame and guilt *New Village* , 1999 *Soul Journeying* Dr. Alberto Villoldo, 2017-07-25 This fascinating book by psychologist and medical anthropologist Alberto Villoldo Ph D explains the practices for healing outside of ordinary time and space It shows how to enter the timeless now to heal events that occurred in the past and to correct the course of destiny Dr Villoldo discusses ways in which you can heal yourself and your loved ones by employing intention through practices used by shamans of the Americas which until now have been inaccessible to most of the world The shamans of old called this journeying In this book you ll discover that in the same way you have a four chambered heart you have a four chambered soul In the first chamber you store away the memory of a wound that derailed your destiny In the second you keep the limiting beliefs and soul contracts that you entered into at the time of your loss In the third you recover the grace and trust that will make you whole again and in the fourth you remember the calling and mission that you choose to unfold in this lifetime While everyone has a future Villoldo says only certain people have a destiny This book shows you how to find and manifest yours **Journeys Outside Time: Shamanic Ballads, Shamanic Stories** Michael Berman, 2010-08 A collection of stories and ballads that comprise a corpus of shamanic storytelling and praxis as told by Michael Berman a leading expert on storytelling as a tool and as an artform Michael Berman BA MPhil PhD works as a teacher and a writer Publications include *A Multiple Intelligences Road to an ELT Classroom* and *The Power of Metaphor*

for Crown House and *The Nature of Shamanism and the Shamanic Story* for Cambridge Scholars Publishing *Shamanic Journeys through Daghestan* and *Shamanic Journeys through the Caucasus* are both due to be published in paperback by O Books in 2009 and resource book for teachers on storytelling in 2010 Michael has been involved in teaching and teacher training for over thirty years has given presentations at Conferences in more than twenty countries and hopes to have the opportunity to visit many more yet Although Michael originally trained as a Core Shamanic Counsellor with the Scandinavian Centre for Shamanic Studies under Jonathan Horwitz these days his focus is more on the academic side of shamanism with a particular interest in the folktales with shamanic themes told by and collected from the peoples of the Caucasus His MPhil is in Religious Studies from Lampeter University and his PhD submitted to the Indian Board of Alternative Medicines explores the concept of soul loss and the way it is dealt with in the shamanic story a story based on or inspired by a shamanic journey or one that contains a number of the elements typical of such a journey For more information please visit www.thestoryteller.org.uk The shaman was traditionally a wounded healer someone who had been through a near death experience and who was thus considered to be well suited to helping others through traumatic times in their lives Having survived addiction to tranquillisers a nervous breakdown a major heart attack triple bypass surgery a serious motorbike accident and two divorces I suppose I could be said to provide a good illustration of the term However as to whether what I have learnt along the way can be of help to others that is for you the reader to decide

The Shamanic Themes in Chechen Folktales Michael Berman, 2009-03-26 All intellectuals driven by nationalist sentiments directly or indirectly are always preoccupied with searching for the most ancient roots of their budding nations in order to ground their compatriots in particular soil and to make them more indigenous Znamenski 2007 p 28 In Chechnya as in the neighbouring countries of Georgia and Armenia these roots lie in shamanism and the stories in this collection clearly show this to be the case The history of the Nokhchii the name the Chechens have given themselves and their land is filled with rich and colourful stories which have survived for thousands of years through oral traditions that have been passed down generation by generation through clan elders However legends have blended with actual events so that the true history is difficult to write The 1994-1996 war destroyed most of Chechnya's treasured archaeological and historical sites though fortunately ancient burial sites architectural monuments and several prehistoric cave petroglyphs still remain in the mountains These valuable relics coupled with the histories and stories of the elders provide the people with virtually the only remaining evidence of who their ancient ancestors were This book contains both the texts of some of the tales and commentaries on them focusing in particular on their shamanic elements

Singing the Soul Back Home Caitlin Matthews, 1995 Offering advice on the application of simple shamanic principles to daily life this book sets out to show how they can be learned by anyone regardless of creed or religion It describes how through practical exercises readers can explore their inner space journeying between the everyday world and the spiritual realm of the shaman and how to harness creative imagination and innate healing powers and find one

s spirit voice and true destiny **The Shamanic Themes in Georgian Folktales** Michael Berman, 2008

In Marxist anthropological theory shamanism represented one of the early forms of religion that later gave rise to more sophisticated beliefs in the course of human advancement. The premise of Marxism was that eventually at the highest levels of civilization the sacred and religion would eventually die out (Znamenski 2007 p 322). Though history has of course since disproved this, the theory clearly had a great bearing on what was written in the former Soviet Union about shamanism and also on people's attitudes in the former Soviet Republics towards such practices. On the other hand it has been suggested that all intellectuals driven by nationalist sentiments directly or indirectly are always preoccupied with searching for the most ancient roots of their budding nations in order to ground their compatriots in particular soil and to make them more indigenous (Znamenski 2007 p 28). Although this might apply to searching for the roots of Christianity in Georgia when it comes to searching for the roots of pagan practices interest on the part of the people of Georgia is generally speaking not so forthcoming. This impasse coupled with the effects of the repressions against religions including shamanism unleashed by the Soviet government between the 1930s and 1950s along with the recent surge of interest in the Georgian Orthodox church and a backlash to the seventy years of officially sanctioned atheism makes research into the subject no easy business. However hopefully this study will at least in some small way help to set the process in motion.

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Table of Contents Soul Loss And The Shamanic Story

1. Understanding the eBook Soul Loss And The Shamanic Story
 - The Rise of Digital Reading Soul Loss And The Shamanic Story
 - Advantages of eBooks Over Traditional Books
2. Identifying Soul Loss And The Shamanic Story
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Soul Loss And The Shamanic Story
 - User-Friendly Interface
4. Exploring eBook Recommendations from Soul Loss And The Shamanic Story
 - Personalized Recommendations
 - Soul Loss And The Shamanic Story User Reviews and Ratings
 - Soul Loss And The Shamanic Story and Bestseller Lists
5. Accessing Soul Loss And The Shamanic Story Free and Paid eBooks
 - Soul Loss And The Shamanic Story Public Domain eBooks
 - Soul Loss And The Shamanic Story eBook Subscription Services
 - Soul Loss And The Shamanic Story Budget-Friendly Options
6. Navigating Soul Loss And The Shamanic Story eBook Formats

- ePub, PDF, MOBI, and More
- Soul Loss And The Shamanic Story Compatibility with Devices
- Soul Loss And The Shamanic Story Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Soul Loss And The Shamanic Story
 - Highlighting and Note-Taking Soul Loss And The Shamanic Story
 - Interactive Elements Soul Loss And The Shamanic Story
- 8. Staying Engaged with Soul Loss And The Shamanic Story
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Soul Loss And The Shamanic Story
- 9. Balancing eBooks and Physical Books Soul Loss And The Shamanic Story
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Soul Loss And The Shamanic Story
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Soul Loss And The Shamanic Story
 - Setting Reading Goals Soul Loss And The Shamanic Story
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Soul Loss And The Shamanic Story
 - Fact-Checking eBook Content of Soul Loss And The Shamanic Story
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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