



Welcome to the Cuyamungue News

For many years, the Cuyamungue Institute Newsletter was considered one of the benefits of paying annual membership dues. However, in this age of email distribution, we want to share our news with as many interested people as possible. Please feel free to share this newsletter with others or have interested friends contact us to be added to our mailing list.

LETTER FROM THE PRESIDENT

Dear Friends of Cuyamungue,

Welcome to all our new readers in this first issue to be distributed to our extended emailing list.

During our last Board meeting in June, it was clear that the purpose of the Cuyamungue Institute includes sharing information and news related to ritual postures and ecstatic trance to the entire international community of people interested in our work. In that light, we made the decision to send the quarterly Cuyamungue Institute newsletter to everyone on our email list. The newsletter was previously a benefit of membership, so we will be outlining new benefits for our members while we use the advantage of email to communicate with as many interested people as possible.

For those of you who are receiving the newsletter for the first time, we invite you to visit our website, www.ritualbodypostures.com, for more details about the Institute land, 15 miles north of Santa Fe, New Mexico, as well as about our work.

This issue includes details about our upcoming fundraiser, a raffle of seven handmade Peruvian Whistles. I was first introduced to the whistling vessels at Cuyamungue a decade ago when our neighbor (in Tesuque) Daniel Statnekov brought a set to Felicitas and we used them in our kiva-like structure where we conduct workshops. The sound created by the seven whistles is indescribable; to myself, I call it the singing of a certain group of spirits. The words are not identifiable but there is always a message for me. Daniel generously offered to

make a set of whistles especially for us to raffle as our fundraiser this year. What an exciting opportunity! More details later in the newsletter.

Our major expenses are the maintenance of six buildings and 280 acres of wonderful mountain desert in northern New Mexico, along with program costs for outreach and providing workshops and teacher training. Like a non-profit organization, we rely in part on the support of those like you who care about this work. Thank you for your ideas and good wishes as well as your financial (tax-exempt!) contributions!

Minutes of the June 2007 Board Meeting

Cuyamungue Board of Directors met on Tuesday, June 26 in Santa Fe at the institute location.

Those who attended were Consuelo Annon, Belinda Gore, Jackie Haworth, Carol Lang,

Rae LeCompte, Judy Morse, John Pilch, Nancy Sharp, and Frances Wilson.

New board members, Nancy Sharp, Chris Shirer, and Pam DeCaro were welcomed and discussions were initiated regarding what Cuyamungue Institute is today, what is the future in two to five years and what do we need?

To address these questions, we incorporated a trance journey to assist us in planning, creating systems of implementation, solidifying our commitment, establishing clarity, and developing plans for follow-through.

Judy Morse has taken on the essential role as bookkeeper and will be working closely with Frances, who now maintains the role as the institute Director. Consuelo was voted in as our new Treasurer.

A decision was made to make the online newsletter available to anyone with an email address, so that we can continue to broaden our relationship correspondences with all who are interested in the trance work.

Many new changes were made in the bunkhouse by Stephanie's partner Bruce, who contributed many hours of his time and built seven new solid wooden beds.

Several new and exciting avenues were discussed and implemented for fundraising, membership, workshop development, and a new teacher's certification program. The Felicitas D. Goodman library has been revamped and organized, with the future goal of making it a resource available through your membership.

The web site will also undergo exciting and progressive new changes as a result of Chris Shirer's incredible marketing contributions.

Thanks to all who attended and all who are helping The Cuyamungue Institute to grow.

2008 WORKSHOPS

Introductory Weekend Class: June 20-22, Rae LeCompte and Jackie Haworth

Masked Trance Dance - June 27 - July 2, Rae LeCompte and Jackie Haworth - Requirement: 1 Intro Class

New! Teacher Training & Certification: Aug. 13-17, Belinda Gore
admin@ritualbodypostures.com

Authentic Movement and Ecstatic Trance: Aug. 20-24, Bat-Sheva Koren and Belinda Gore

Egyptian Masked Trance Dance - No prior class requirements - Sept/Oct - Jill and Meredith breathe@teleport.com

PERUVIAN WHISTLING VESSELS

We are very excited to be able to offer a full set of seven traditional ceramic whistles created especially for the Cuyamungue Institute by Daniel Statnekov for a special fund-raising event for the Cuyamungue Institute.

Daniel Statnekov, who is the leading international expert on Peruvian whistles, has generously donated this complete set of seven whistles which he personally made. In 1972, Daniel discovered a Pre-Columbian psycho-acoustical whistle made of clay at an auction in Pennsylvania. He spent the next 15 years researching the objects which are known as the "Peruvian Whistling Vessels." He wrote about these experiences in his book, *Animated Earth*, published in 1987 by North Atlantic Books.

For 2,500 years Andean civilizations produced earthenware whistling vessels. From Ecuador to southern Peru, Indian craftsmen molded clay into vessels that have only recently been interpreted as specifically pitched whistles. Each culture produced its own range of frequencies, with the tones being in the area of greatest sensitivity to human hearing. When several vessels from a specific culture are played simultaneously, a psycho-acoustical effect is created through the interaction of the different frequencies.

Players report changes in their state of consciousness akin to the changes reported by practitioners of various meditation techniques. The most frequent response has been described as "a centering of consciousness or Zen-like state of clarity."

This is your opportunity to own a set of Peruvian Whistling Vessels, whether you used them in meditation or simply appreciate them as artwork based on ancient traditions from South America.

To purchase tickets (\$30 each or four for \$100), mail your tax-deductible contribution to Rae LeCompte, PO Box 1878, Buckeye Lake, OH 4300

New T-shirts, plus more!



We now have several new items to add to our store, thanks to a generous gift from board members Rae LeCompte and Jackie Haworth. We plan to add more shirts with different postures in the near future. Let us know how you like them!

T-shirt - \$12.50

Golf shirt - \$18.50

Both new shirts are embroidered with the Bear Posture and the Cuyamungue logo

Visor - \$12.00 (Cuyamungue printed across the bill)

Donations from Germany

Thank you to our German members for their generous donations of jewelry to the Institute this summer and to Ki Salmen for collecting these special pieces and delivering them to us. Future visitors and attendees to the Institute will be able to purchase them, making a tax-deductible donation and taking home not only memories of Cuyamungue but also a connection with the European branch of the Cuyamungue Institute family.

Tours of the Cuyamungue Institute

Visitors are welcome to come to the Institute for a tour of the property, to visit the sacred sites, workshop areas and the bookstore. We provide tours from May until September by reservation. Reservations must be made at least one week prior to your visit by calling Toll Free: 888-428-8875 or emailing a request to admin@ritualbodypostures.com. The date and time for your visit will be confirmed. Tours are not available during workshops or other scheduled events.

HEALING WITH BODY PAINTING

By Frances Wilson

On the morning the body-painting workshop began, we greeted the sun rising in the east, and then an exquisite rainbow appeared in the west, where we rarely see rainbows. All the participants felt as though the work was being blessed. To enter the space of receptivity, we were instructed to walk the land, find a spot to sit and contemplate using a four-directional meditation: Who am I? Where do I come from? Why am I here? Where do I go from here? Dance and movement to music was done outside and behind the kiva, opening our bodies to the wisdom of what was needed to be healed. Through movement we had entered the alternate reality and moved easily into the trance work. Symbols, color, meanings, and guidance flowed. We painted our symbols onto our faces, hands, back and legs, and I felt a shift in my energy as we worked to replicate the visions as accurately as possible.

Workshops at the Institute are not complete without a hike to Heart Rock, and so we made our way to that sacred site, and meditated there in silence. A strong wind spirit flew over us, signaling another blessing being given. It felt to me a great eagle spirit.

As I have noticed with workshops in the past, a turning point occurs for the group energy on the beginning of the final day, and so we returned to the kiva for one last posture, The Chiltan Spirits Posture. The information that I received seemed to synthesize all of the experiences into one strong message; my work is as far as I can see, and my home is where I choose to land.

Making Sense of Ritual in Modern Life

By Ki Salmen

Recently, at my daughter's confirmation, I had several adventures which brought me to an even deeper sense of the need for fulfilling ritual work in order to create a spiritual community.

I was not too happy from the start when my daughter decided that she was going to "do what everybody does"; have church lessons every week for two years and be confirmed as a full member of the German evangelical church.

As a mother who had baptized her child several times with alternative rituals I felt more than doubtful about the procedure Laura was planning for herself. But as I had promised to everybody I consented to what I'd always been saying: that she should have her own choice once she was old enough. And so I went along with the two years of preparation for the event.

During these two years I never heard her say she experienced anything that got her in touch with spiritual belief, the sacred, or Christ or God. She sometimes mumbled that the lessons were the most boring thing on earth, but mostly she kept to herself about it. She knows my beliefs anyway and I felt a certain admiration for her; at least she never complained about the fact that she had to go to church on Sundays and to the lessons every Tuesday afternoon.

And then spirit had a lesson for me on the day of the confirmation ceremony to teach me that we live in times when a lot is possible.

12 teenagers were going to have their first communion and the little church was packed with people - one of the rare events during the year when there is not enough space for all the visitors. The children come in together with the priest, the organ plays and everybody is quite touched somehow - especially of course the mothers.

And then the priest announced that we would have the pleasure of listening to a choir because one of the kids is related to somebody who sings in this choir. All of a sudden we heard a piano playing and then we listened to a song that sounded mostly like a pop song although the words were biblical in their meaning.

Within a few seconds the atmosphere in the room really changed. People somehow got into a light mood and I had the feeling that, if this went on for a little longer, the whole congregation could have got into trance together through the rhythmic stimulation.

Of course there was not enough time for this to happen, and we know from the teachings our beloved Felicitas gave us: if there is no expectation for anything beyond the normal to happen, then it will not happen easily.

Something happened though: everybody got into a good mood, the atmosphere in the room changed and the whole ceremony was somehow lighter than usual.

One of the lessons in this for me was: spirit will find a way to do the work, sometimes quite unexpectedly.

Another lesson was: a ritual with the community where we live is better than having no rituals at all.

However unfulfilling our modern puberty-rites may be compared to what can be found in indigenous cultures, people still perform them because they have done so for generations. Even if there is not much understanding left of what this is really about, it marks a point in a young person's development - the beginning of the period of fertility, in former times it was also the beginning of work-life, and this is worth a day of feasting and celebration.

I clearly see that there is a lot of work to be done. And maybe a lot is possible if we start to bridge the gap between organized religion as people know it (because that's how things are done in this society) and the things we do when we practice Trance-Postures.

The problem I have often faced over the years - that people often get shy or evasive when I start to talk about Trance-work - can perhaps be worked on from a different angle.

When a person has an initial experience of his own, he or she is often more willing to experiment further.

The question then is: what can we do to give people the experience of "something" happening? How can I attract people and reassure them enough so that they are willing to try something for themselves - instead of handing over the responsibility to a religious expert - to a priest or the pope or who ever it is in the system they have grown up with.

In all my years of facilitating groups (including ritual work) I have learned that I have to meet people at a point in themselves where they can:

- 1- follow the process without resisting
- 2- let go of their fears
- 3- understand and follow the ritual instructions without getting confused by possible complications
- 4- be at ease with the spirits i.e. forces (or whatever we call the divine energy) that is summoned up
- 5- be comfortable enough with their body position so that they don't worry about it

Accordingly, groups will vary in the amount and type of preparation needed before the ritual work can begin; this depends on the experience and the personalities of the group participants.

When we work with Ritual Body Postures we do have our own ritual, based on what Felicitas taught. I found that using her guidelines as a minimum helped me a lot, when confronted with the differing energies of people in group work.

Over the years I have tried a number of possible variations, some discussed with the members of our Trance community, some just, and whenever I found variations to be successful I included them into my repertoire. But to return to my first question: introducing people to Ritual Body Postures is always a new experience for me. And it is never good to rush the preparation process, because I might lose somebody on the way if I do not pay attention to where this person is at any given moment.

I have to come to terms with the fact that a lot of people are not ready to try Ritual Body Postures, because it is too frightening for them. In this case it would be very helpful to have something "easier" for them to perform. Like the choir in the little church I mentioned, singing together could be a good start. And of course dancing together often brings people to the feeling of ritual energy.

We need to try out what works best. And with patience there will come a willingness to risk more, so maybe in a decade we can suggest Ritual Body Postures to be performed in a church ceremony

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Introductory and Explorer Trance Group Gatherings

Wise Awakenings in Bellingham, WA

www.wiseawakenings.com

Barbara Hand Clow

Good Vibrations
46 Lafayette Ave.
Suffern, NY 10901
(845) 347-VIBE

www.wehealtogether.com

Marianne Carroll

Ki Salmen
info@dream-visions.de

Judy Lazarus - 410-721-0661

Joan Scott 410-956-5340

Tuesday morning rattling group - 10AM - 12:30PM

New members - First Tuesday of the month.
cranelegs@comcast.net

liuloo@aol.com

2566 Bell Creek Drive
Davidsonville, MD 21035

MEMBERSHIP UPDATE

We are continuing to make exciting changes at The Cuyamungue Institute in order to bring our work to a broader international community. As members of the Institute, your ongoing support is greatly appreciated. We hope you will find that these changes, described below, pique your interest!

NEWSLETTER

Beginning October 1, 2007, the Cuyamungue Institute Newsletter will be published quarterly instead of every four months, in order to bring you more information on a more regular basis. Because we want to share news of the Institute with as many interested people as possible, the newsletter will now be sent via email to everyone on our general mailing list and will also be available on our web site. Anyone can subscribe, as the newsletter will no longer be solely a benefit of membership. Look for "subscribe here" in the next newsletter.

MEMBERSHIP

In 2008, we will begin having membership dues cover the 12-month period from January 1 through December 31. If this change requires you to renew before the end of your current membership period, we will be offering you a free book of your choice from a selection of options. Your continuing membership is very important to us, and a list of new benefits of membership will be included in your renewal letter.

ENROLL A FRIEND

When your friend becomes a new member and includes your name with the membership donation, we will send you one of our new Cuyamungue T-shirts.

LIFETIME MEMBERSHIP

If you choose to upgrade your membership to lifetime status with a one-time donation of \$350, you will receive a FREE 3-day retreat at The Cuyamungue Institute. Your retreat can be scheduled any time during which the space is not reserved for other activities. Come and enjoy the changes we have made to make your stay more comfortable.

PROFESSIONAL MEMBERSHIP

Also beginning in January, we will be adding a new membership category. For \$75 a year, professional members will have access to our research library and a new online database that includes all the postures we have researched. The research library, located at the Institute, includes all of Felicitas Goodman's publications as well as her extensive collection of books on anthropology and topics related to our work.

Please contact us at admin@ritualbodypostures.com or 888-428-8875 with any questions or comments, and mail your membership dues to The Cuyamungue Institute, 20-A Feather Catcher Road, Santa Fe, NM 87506. You can also pay by credit card by calling in your information to 888-428-8875.

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