

Ulchi Shamanism and Jan Van Ysslestyne: pages 24-31

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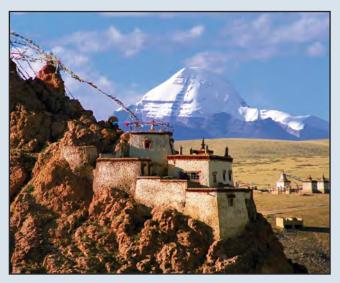
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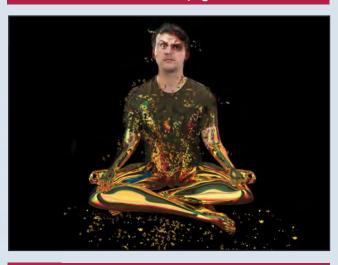
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The Power of Mount Kailash: pages 6-15 and 42-49



Soul Erosion and Trauma: pages 30-35

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Mount Kailash in Western Tibet has been a place of power and Pilgrimage for thousands of years. Traditional Nepalese shaman **Bhola Banstola,** a seasoned traveller shares about it.

# **ZUYA - A JOURNEY TO THE SUN DANCE . . . 16-23**

The Sun Dance of the Lakota and other Native Plains cultures is an extraordinary ceremony. **Dan Garber** shares his own personal story of dancing to the sacred tree and being pierced.

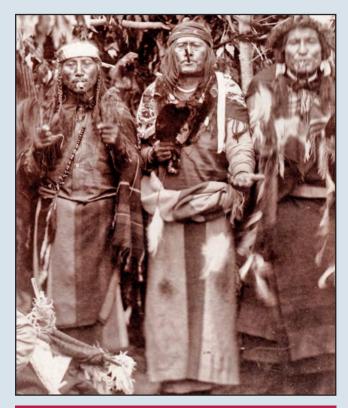
# LOOKING AT THE SUN - THEY DANCE . . . . 24-29

Traditional Lakota Holy Man **John Fire Lame Deer** explains the history, and ceremonial and cultural aspects of the powerful Sun Dance, the most sacred of Lakota ceremonies.

# WEARING AWAY THE GOLD . . . . . . . . . . 30-35

Soul Loss is well known within shamanism and often happens because of a shock. **David Kowalewski** develops upon this, and introduces 'Soul Erosion' - the slow effect of constant trauma.

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The Sun Dance: pages 16-29

# **TRANSGENDER CHILDREN AND INITIATION. 36-41**

There are a huge number of children with gender dysphoria. **Imelda Armqvist** explores this phenomena and looks at the need for initiation and rites of passage for our young.

# **A WINTER'S DREAMING . . . . . . . . . . . . . . . . . 42-49**

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## GENEROSITY AND HOSPITALITY. . . . . . . . 50-53

The shamanic researcher **Jan Van Ysslestyne** very sadly passed into spirit recently. This is an extra article, a reprint of one from Issue 90, republished as a tribute to her work.

# STEPPING INTO THE CENTRE . . . . . . . . . . . . 54

Many teachings - such as the 'Medicine Wheel' - have one of the four elements in each direction of the compass. But the sacred centre is also highly important. **Nicholas Breeze Wood.** 

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"Then I was standing on the highest mountain of them all, and around and about me was the whole hoop of the world... I was seeing in a sacred manner the shapes of all things in the spirit and the shapes of all shapes as they must live together like one being. And I saw that the Sacred Hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight and in the centre grew one almighty flowering tree to shelter all the children of one Mother and one Father, and I saw that it was holy."

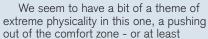
(From the vision of Nicholas Black Elk Lakota Holy Man: 1863 - 1950)



Children, Transgenderism and Rites of Passage: pages 36-41

# From the Editor

Greetings All, I hope you are well and flourishing. Welcome to our 113th Issue.





vicariously reading about others who push themselves out. It often seems far easier to read about other people doing it, than us doing it ourselves: spiritual development, and the gaining of personal power and wisdom, by osmosis - in much the way wisdom from unread books on a bookcase seeps out to enter us.

And so, we have two articles about Mount Kailash in Tibet, a footpath around a deeply sacred mountain, venerated by people of many sacred traditions, the highest point of which is at an altitude of 5,630 meters, or 18,470 feet - the height a jet airliner flies at. That is pretty extreme, but people do it to gain power, to ask for blessings, as a give-away for their loved ones and their community and for many other reasons. Our author of the first article, traditional Nepalese shaman Bhola Banstola has done it five times now, and is currently planning his sixth.

And then we zoom off across the world to the Great Plains of North America and the Lakota and other Plains cultures and look at the sun dance. Dancing backwards and forwards towards a sacred tree for four days, while fasting, and on the end day being pierced and attached to the tree by ropes from which one needs to break free. Again this is done to ask for blessings, as a give-away for loved ones and the community and for many other reasons.

Both the sacred tree of the sun dance and Mount Kailash are seen as the 'centre of the universe' the sacred centre of all things, and although they look vastly different on the surface, they share a very similar deep structure: give-away, gratitude, healing, personal power seeking and renewal - death and rebirth.

Seeking, and connecting to the centre is the goal of all sacred activity. We step into the sacred centre of the Universe every time we pray, or perform a ceremony. To do so consciously is an act of power and intent.

We are also four pages larger this time, as we honour the passing of shamanologist Jan Van Ysslestyne by reprinting an old article by her.

I hope you enjoy reading all our articles this time.

Blessings to all Beings Nicholas Breeze Wood

Facebook Group: 3Worlds Shamanism

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