

Professional League of Psychology and Psychotherapy

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The fourth international Expedition to Sayani mountains - Tuva.

The international part of expedition:

17th July - 26th July 2011.

The Russian part of the expedition:

25th July - 6th August 2011.

THE EXPANDED EXPEDITION. ALL THE TYVA SHAMEN.

The travel to the heart of Shaman land in Russia and in the World. Shamen rituals, specially for us! Group shamanistic ritual. White and black shamen. Meetings with ethnic groups. Night rituals. Sunrise rituals. Throat singing, force places, salutary sources, health, ethnic concerts in the nature, initiations and more. Everything you have read and heard about.



Discoveries, scientific sensations and surprising finds, unexpected ideas and the inexplicable facts, technical inventions and innovations during movement of a society, change the world and essentially change the progress of the society and the person.

The primary aim of the expedition is to find and discuss, exchange the fascinating and unexpected information which provides the foundation for any Opening. We wish to collect all fascinating and intriguing, useful and valuable, that occurs both in world around, and in an internal reality of the separate person.

For whom are we waiting in expedition?

People completed and independent, people active and successful, preferring individuality to mass character, people ready to investigate unopened corners of internal spaces, the Earth and the Universe.

Expedition 2011

Shamen will be much and different.

- ✓ To everyone: Youth. Wisdom.
- ✓ Training, for interested people.
- ✓ Work with a drum.
- ✓ Work with energy.
- ✓ Guessing.
- ✓ Bases of doctoring.
- ✓ To psychologists: the Best recommendations. (especially who uses transpersonal technologies). To everyone: Improvement, treatment (sources, rituals, excellent psychotherapy).
- ✓ Excellent, unusual, extraordinary rest!



The plan of expedition 2011

We are planning the following actions: an ethnic concert, trips on salutary and rejuvenating sources, natural places of force, various rituals (it is possible to decide which exactly), short acquaintance with the Buddhism, visiting the temple, special service, visiting the museum (Tyva history, Shamanism, gold of Scythians). For the first time! For the first time for all five years of studying of these surprising practices we investigate the places of transformation (time, space, etc.). We shall try to reach up to Shaman cemetery (for those who understands the meaning). Everywhere we are accompanied by shamen. And also! The actions we are planning on Shaman land by arrival.

Departure from Moscow to Abakan by plane or by train through Siberia. From Abakan the rented minibuses to a Kyzyl (the capital city of Tyva region) through passes of Sayani mountains. We live in hotel, numbers with all convenience or in hotel yurtas with convenience. During the all period we leave for various places on actions by the rented minibuses, each day has at least one Shaman ritual.

That it is possible to see on expedition:



- + The bases of Shaman approach for healing the person
- + theory
- + rituals
- + ceremonies
- + creation amulets
- + techniques of Shaman dance
- + basis of throat singing
- + vocal techniques
- + work with a drum
- + work on elements
- + spirits of ancestors
- + travel to the top and bottom worlds
- + spirits conductors
- + Shaman travel
- + Totem animal
- + Spirits-assistants
- + harmony
- + desires
- + individual practice with the shaman
- + special rituals

Tuva

Tuva is a unique region in the Russian Federation, which gained its status of a State not long time ago - in 1921. 23 years later, on 11 October 1944, Tuva voluntarily joined USSR. Our republic is also unique by its people, rich culture and nature. Tuvan shamanism by now has remained one of the untouched by modern civilization, it is one of the layers of Tuvan traditional culture which has been kept in its original form.



Tuva is situated in the very center of Asia and a monument honoring this fact is placed in the capital Kyzyl. Neighboring Russian republics are Altai, Khacassia and Buryatia and to the south the country borders on Mongolia. Tuva covers a territory of 170,000 square kilometers. The distance from west to east is 750 kilometers and 450 kilometers from north to south the longest way.

There are three climate zones in Tuva: a steppe zone in the central part with the Khemchik and Turan-Uyuk steppe; a semi desert zone in the south around Ubsu-Nur on the border to Mongolia and a taiga- forest zone including Todzha and Tere-Khol.



In the northern part there is a chain of high mountains with alpine meadows. Here you can find reindeer-breeders.

There are about 12,000 big and small rivers in Tuva of which almost all belong to the basin of the Ulug-Khem River, also known as the Yenisei. There are about 430 lakes of various sizes. Tuva is famous for its mineral springs, called arzhaan.

The biggest arzhaans are Ush- Beldir, Tarys and Shivilig. A complex system of mountains causes some climatic and soil peculiarities in the area. The climate of Tuva is harsh. In winter temperature may fall to -50°C , whereas in summer it can rise to $+40^{\circ}\text{C}$.

The capital of Tuva is Kyzyl. The country includes 17 administrative regions and a total of 5 towns. The number of inhabitants is 310,000 with a population density of 2 people per km^2 . Half the population lives in the towns and approximately 100,000 live in Kyzyl. Official languages are Tuvan and Russian.

Shamans

There are a few reports of international interest from Tuva in the earlier parts of last century. Explorers and ethnographers made some studies, among which Journey to Tuva from 1929 by the German Otto Manchen-Helfen clearly stands out. For the Nobel Prize-winner Richard P. Feynman going to Tuva was one of the dreams of his life, and his struggle to fulfil it became famous through the book Tuva or Bust by Ralph Leighton. For a scientist working in the American nuclear program like Feynman, however, it was impossible to get to Tuva during the Cold War.



When the ethnographer Heimo Lappalainen from Finland arrived in Tuva during the end of the Soviet era he was the first person in a very long time that came to study shamanism. He did not believe in the reports that shamanism had disappeared and his visit raised hope among Tuvans who protected their beliefs. In 1993 Lappalainen and an

expedition from the American Foundation of Shamanic Studies came to visit and support fellow shamans in Tuva. Since the fall of the USSR, openness and interest in Tuva have increased.

The World of Tuvan Shamans

In the past most Tuvans lived as nomads and moved between three or four places every year to get grass for their cattle. They were also hunters and collectors of different plants and herbs. Since immemorial times Tuvans have inhabited Central Asia where they have created and maintained a unique culture. This includes a form

of belief-system or religion that once was used by most of mankind - the shamanic religion. Archeological findings of shamanic mirrors, khuzungur, testify to the deep roots of Tuvan shamanism. Researchers from different countries have been interested in Tuvan shamanism for a long time and recently, shamanism in Tuva has greatly recovered. The heritage of the past has been saved.

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Animism

Anima comes from the Latin anima meaning spirit, soul or life. The animist idea that all known forms of life have a soul or spirit and is alive is a central concept in belief systems like shamanism. Humans, animals, trees and plants, rivers and mountains - they all have a spirit. Also natural phenomena like storms and rain have a spirit.

The Origin of Tuvan Shamans and their Power

There are different categories of shamans in Tuva: shamans who inherit their power from their ancestors, shamans of divine origin, shamans who derive from spirits of earth and water and shamans who get their power from malicious spirits. Inherited power is considered to make a shaman particularly strong. Usually the gift of shamanism is not passed on from parents to children directly, but from grandparents to grandchildren. When the latter are ten to twelve years old it becomes clear whether they are gifted or not. If the power is inherited, spirits will find and teach the child.



The Worlds of the Spirits

There are deities that are divine beings. But deity is sometimes not so much a word for a god or a goddess, but rather a word for that which is sacred and above normal human beings.



Aza, albys, chetker, shulbus, diiren and buk represent different categories of spirits. You can either turn to, or avoid, these spirits. Most of them are evil, but some of them will sometimes choose to help you or cooperate. Both deities and spirits come from one of the three worlds: the Upper World, the Lower World and the Bright World.

Eerens are another kind of spirits. They are helping spirits personalised or represented by empowered effigies or other objects. Most of the eerens take the shape of animals but they can also be eerens of ancestors or of the shaman's equipment. A shaman may have many helpers.

All places on earth, such as mountains, woods, waters, the sky or the underground are inhabited by spirits, and every place has its Master spirit. Our health, our well-being and our lives depend on these spirits.

The Source of Shaman Power

The shaman gets his power from the spirits. A shaman serves as a link between human beings and spirits and he is a guardian of the humans' interests. The spirits endow a shaman with supernatural powers to cure, to make prophecies and to bring good luck.

The Equipment of Shamans

The shaman dresses in a special coat and headdress and in the rites he or she can use a shaman drum, mirrors or a mouth harp. Usually, they also have a reeds pipe, a stick and a whip. Arrows, bells, pieces of metal and small sacks are often attached to the coat, which can be very heavy. The equipment, or paraphernalia, must not be touched by others since the shaman has empowered them in cooperation with the spirits.



The Cause of Sickness or Trouble

According to Tuvan tradition and shamanic philosophy sickness is rooted in certain actions and in the spiritual world. A person can get sick because of what he, she or someone else, has done and as the result of reactions and intentions of the spirits. Usually a person gets sick by doing something forbidden such as breaking a taboo. For instance, a person can get sick from actions like drinking, eating or wearing

something forbidden. Or the sickness can come from going somewhere or doing something on a forbidden day. Forbidden actions enable bad spirits to attack and make you sick. You can also get sick from having disturbed, irritated or offended the spirits.

How the Shamans Work



When shamans work they use different methods such as divination, journeying to the spirits or calling the spirits to come and work through the shaman. Divination can be done as foretelling or bringing back advices from the spirits.

In the process of healing or when performing a ritual of sanctification, the shaman calls the spirits to come and work with him or her. Healing, to alleviate pain and suffering, is the most important shamanic work. A shaman is also often asked to sanctify and purify rivers, springs, and places. To meet with spirits in their worlds, to get answers and advice, the shaman goes on a spiritual journey. For this purpose, the beating of a drum is required and the drum is called the shaman's horse. To start a shamanic journey is called to mount a horse in the *algyshe*s. A strong shaman can imitate the sounds of animals and is familiar with the language and behaviour of animals. Through the voices of birds and animals a shaman can foresee the weather, the recovery of a sick person or someone's death.

Mongush B. Kenin-Lopsan

Kenin-Lopsan is an ethnographer, a doctor of history and a researcher on shamanism. He is also a shaman. Kenin-Lopsan travelled around the region to save the heritage of shamans under sometimes very harsh conditions.

Without Kenin-Lopsan much of the knowledge that Tuvan shamans have inherited and carried forward through centuries would have disappeared forever.

He is the author of many books and papers and through his work the Tuvan literature and language have taken important steps forward. In 1994 the American Foundation of Shamanic Studies gave him the title Living treasure of Shamanism.



- Mongush Borakhovich, how many shamans do you know today?
- I know only 11 old shamans. They are the oldest ones. One of them lives near Mongolia, in the village of Kungurtug. She was 84 years old when she died this year. I could not go there because of my health.

Americans made a film about her life. This work was made by the Finnish professor Heimo Lappalainen. Unfortunately, I have no copies of the film. He wanted to make a copy, but he died. I had no contact with him.

She was a famous old shaman. When the collectivization began she went to Mongolia. But in the end of 1940s collectivization took place in Mongolia too. So she had to go from there again. She stayed to live on the border of Tuva and Mongolia. She knew Tuvan and Mongolian languages, she made rituals in both languages. She had 9 children but only one daughter survived. Her daughter was an educated person. She had graduated from the university and she worked as the chairman of one of the Tuvan villages. She died this year.

Today we have only 130 shamans. I am not counting other shamans who work in the countryside. I think they should study and get more experience.

- Have these shamans passed initiation?
 - Only those who have passed initiation have a right to make rituals.
 - What about those shamans who remained alive?
 - I can name only one person who lives in Ovur region, Khandagaity. He is 90 years old this year.
 - Is he still working as a shaman?
 - Yes, he is. Everyone respects him and he has been here. He is the oldest shaman. There is a picture of him with me.
 - How far does he live?
 - Not far from Kyzyl. If we leave in the morning we will be there by the evening.
 - Can a ritual be made in any other language or only in Tuvan language?
 - It can be made in any language because a person of any ethnicity can be a shaman. Shamanism is a part of human nature. Every man and every nation have this telepathy, this energy but some countries are civilized, they have developed faster. The root of shamanism has remained here.
 - Do all your shamans usually work with a drum?
 - It is possible to work either with a drum or with shamanic paraphernalia.
 - What kind of attributes do they use?
 - There are different subjects: shaman's mirror, shaman's stick... Also there are the other attributes. For example, I have a skin of burbot. Sometimes people have insomnia. If you make compress with the skin of burbot it will help with insomnia. Blood circulation will be in harmony too. Also we can make glue from this skin. The Tuvans are nomads, every nomad should have a saddle, and it is necessary to fix it with this glue which is steady and waterproof.
- As I am a man, I do not make any paraphernalia. I think women should do it. There are a huge number of shaman's attributes. It is necessary to write an encyclopaedia on them. I have written the book about herbs, (showing his book)
- How long have you been treating people with herbs?
 - When I was young I used to be a bone-setter, I used to help pregnant women to deliver their babies. My father was professional at this. Here Russian specialists

know an arrangement of the baby badly. There are three positions: normal, abnormal and cross-section. For example, I feel any position at once

-Are there any signs that a person will become a shaman?

- I collected materials about it, but I have never written about it. An unusual man who differs from others gives the first sign after three months of his conception, and then he gives signs again after five, then after seven months. The signs would be different: he can be silent, or he can sleep a lot. An unusual person always gives some signs but a normal person doesn't.

Tuvan people have their own concept about the origin of a future shaman. Perhaps, these are more ancient sources of concepts about the origin of the future shaman. If the first movement is very sharp in the third month it means that there will be an unusual child. This child could be the future shaman. There is the second period - the fifth month. When the child makes movements such as cross-section or round it is the second period. And it is very difficult for mothers to sleep and walk. A normal child never shows such difficulties.

The seventh month is an unusual month too. When the future child meets with his mother his movements can be tender or sharp. Mother's behaviour plays a huge role. If a mother is happy her child will be happy too. If she is afflicted her baby will make sharp movements. His movements differ from the movements of other children.

The ninth month is the final month. When the first fights come to an end, mum feels terrible pains, and she is even ready to shout and cry. It is very difficult. Then we invite people who can help them. The Tuvans always invited good bone-setters.

The child is born. He shouts and cries so that the whole world will hear him: it is a voice of a future shaman. The child who has just been born is one year old. This child cries almost every night. The child will periodically cry. He cries when he is hungry, he cries when he is not hungry. It will last for three years. In Europe it will be for two years. Afterwards he calms down but he will keep complaining and so on.

There are also other signs, for example, birthmarks. These marks may be on shoulders. This sign means that a child's father or mother was touched by the energy from the black sky. It means that this child will be the shaman who has originated his power from the Sky. The future shaman will show his abilities until he is seven. He can hear a voice which others do not hear. He can see something which others do not see. Sometimes he will talk with invisible beings. These are the signs of the future shaman.

The process goes for nine years. I think boys at the age of nine are independent enough. Girls are very good helpers for their mothers. They usually do things very well. Nevertheless this boy and this girl differ from others. For example boys can go barefoot on snow in winter. He likes to go barefoot in summer. In general, it is necessary to go barefoot in summer. It is our medicine. The person receives enormous energy from the Mother-earth, and this energy gives the person health, strength and well-being. He drinks water and usually prefers tea because his organism differs from others. It is also the force of the future shaman. Usually their behaviour is very good until they are 13 years old. If a boy does not have any signs they will appear at the age of 25, 37 or 49.

- Are there any other signs?

- No more signs. However there are other symbols that he will be the shaman. Sometimes a person might feel the necessity to walk around woods, mountains. There he meets representatives of the animal world. I will give one example. A well-known shaman Dongak Kaigal in the village of Khondergei used to live before my birth. Once he had gone hunting and had not returned. His friends looked for him but did not find him. Three days passed... Then his elder brother found him under a larch. He became a victim of lightning. He was alive but without any movement. They immediately invited a shaman who made a ceremony. The shaman said that the injured man had swum in cold water. Also the shaman said that after that accident he opened shamanic gift in himself. He became an extraordinary shaman. He could do unusual things. He could "chop off" man's head but the person would remain alive. Also he could cut himself with a knife but he would not die. He would make someone shoot in his chest. When the person did so, the shaman fell, his blood shed but the shaman did not die. Also he could find things which had been lost several years ago. It might have been an axe or a lasso or something else. Some magic power from the sky helped him. In this case we talk about a shaman of the sky origin.

- Mongush Borakhovich, what do you think of the idea of Americans that each person can become a shaman if he develops his abilities by means of special techniques?

- I understand it in another way because I am a person of practice. Each nation has gifted people, each nation has shaman representatives. Not everybody can become a shaman.

- Does it mean that it will be just an external imitation of shamanism?

- Yes, it does.

- And how do you like the idea of dedication to shamanism? For example, Michael Harner was devoted to shamanism at Indians and he considers himself to be a real shaman.

- I will not deny it. A person of any ethnos can become a shaman. We even had shamans who received dedication at other ethnicity. It is a usual thing and I can't deny it. Therefore when others come to us, they should pass some practice, I usually give them some inquiry.

I noticed that people from Europe have very good practice for creation of harmony and also they have very good ways to restore those people who fall in depression. They have a wide experience. Each shaman should have musical abilities. I can not read notes and play the piano, but I have a musical hearing.

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