

# eTotempole

*A Newsletter of the IIVR dedicated to promoting the use of spontaneous personal imagery, a method of inner healing and self-transformation rooted in the Personal Totem Pole Process®.*

An Occasional Newsletter of the IIVR

January 2007

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# eTotempole

The eTotempole is glad to be back in action! We have had a long break, a lean time with no submissions but it is good to see 2007 dawning with renewed interest.

## This Issue

This January 2007 issue is full of news & new ideas, with the expansion of the animalwork into France (page 3) & Sweden (page 5) as well as the Council of Elders exploring a whole range of proposals (see Animal Bytes, page 2), including a research project co-ordinated by Cornelia Dille, a new website project chaired by Mary Diggin & Mayana Romieri, & a refreshing look at PTPP® qualifications & scholarships.

## Submissions:

The next issue of the eTotempole will be in July 2007, subject to receiving adequate submissions by July 8th 2007.

## General Pages

The eTotempole accepts articles, accounts of journeys, poetry, letters, photographs etc from members of the community.

## Community Pages:

These serve as a notice board for the community. PTPP practitioners can list workshops and events there. Events submitted there will also be posted on the website.

## Languages

Up to this, the main languages used have been German and English. However, given the International nature of our community, Danish, Irish (Gaelic), French, Spanish, Swedish and Portuguese are also acceptable. Translations into English or German would be appreciated but not essential. I apologise that my German is not fluent enough to provide translations of editorials/instructions etc.

## Formatting:

Please send all materials in DIGITAL format ie on cd-rom or by email.

**Text:** Either Microsoft word .doc or any Mac format.

**Graphics:** Any conventional digital format (jpg, jpeg, gif tif etc). The image should be sized at around 2in (10 cm) wide. We do not need very large images. If it needs to be bigger, than 2in or 10cm, please try to compress it before emailing it (zip). Artwork and photos are all acceptable.

## Print and screen Versions:

It is possible to create a high quality version of the eTotempole for printing out. However, it would be too large a file for email. It could however be burnt to disc. There would be a minimum cost for doing this and for mailing it. Contact Mary Diggin if you ever need a high quality version. The version usually sent out is a reduced quality pdf, images at 72 or 96 dpi i.e. suitable for online or computer screen viewing.

*Looking forward to hearing from you in 2007!*  
*Mary Diggin*



## Animal Bytes News from IIVR's Council of Elders

*The Council of Elders met in September 2006 following the Festival in Tuscany, Italy. We were able to focus on the following four areas of concern and growth:*

The website sponsored by IIVR, [www.deepimagery.org](http://www.deepimagery.org), has always been meant to represent deep imagery work around the world and moved closer to this vision during the meeting. Mayana Romieri and Mary Diggin will work together to redesign an expanded website. When launched, this new website at [www.deepimagery.org](http://www.deepimagery.org) will include a data base program that will allow the site to be offered in several languages as well as offer practitioners an opportunity to create their own web pages where they can post biographies, workshops, etc. To launch the site, it will cost \$7000. IIVR currently has \$3500.00 from a major donor plus yearly donations from several small donors. Mayana also began collecting money from European practitioners toward the cost (€1,000). Any practitioner will be able to have a webpage for a one time donation of €100 or \$130. Donations are welcome at any time and can be made on-line through the current site, [www.deepimagery.org](http://www.deepimagery.org) or through a check to IIVR or through a transfer to Mayana (contact Mayana for transfer information, [mayana@romieri.at](mailto:mayana@romieri.at)).

Mary and Mayana will co chair the website development committee with help from Tim Besserer, Greta Frühwirth, and Jürgen Kiefner. It

was also suggested that Martin Sperrnau might be willing to help. Mary and Mayana will present the Council with a proposal that includes a possible programmer, design, and possible server by early 2007.

The Council welcomed Dr. Cornelia Dilly as an Elder. She has an extensive background as a physician and psychologist. She has offered to chair the research component of IIVR. This will be the first time that IIVR has actively pursued research. Cornelia has already opened a new email address; [research@deepimagery.org](mailto:research@deepimagery.org). She has begun a literature search to evaluate what research has already been published on or about imagery. She will soon begin to collect case studies from PTPP practitioners so that these might be published. At some point in the not so distant future, IIVR would like to embark on its own research project into the effectiveness of deep imagery in the areas of healing and personal growth. If you have a case study or any ideas, questions or comments about research, please contact Cornelia. [research@deepimagery.org](mailto:research@deepimagery.org)

The Council said good bye to a long time member, Rosalie Douglas, who has represented the Doorway Council and has acted as Vice President. Dianne Timberlake has agreed to join the Council in both of those roles. The Doorway Council is responsible for the training of practitioners and all things related to the curriculum of training. The Council, as part of our discussion of research styles and models, discussed IIVR's current certification process. It was pointed out that in most academic settings and in most therapeutic licensing situations, practitioners are asked to engage in ongoing continuing education in their field. The Council has suggested that the Doorway Council re-examine the current certification process and consider adding a continuing education component for all levels of practitioner. It was suggested that "Advanced Workshops" could be held to update practitioners on new developments in the curriculum of imagery training. The Council

requested that the Doorway Council report back to the Council of Elders with a continuing education process in 2007.

Finally, the Council explored the need for diverse funding for our Scholarship Program. Our long time donor has decided not to continue funding scholarships and IIVR will need to seek funding from our general population if we are to continue having a Scholarship Program. Gail Perkin, chair of the Scholarship Committee will take this need back to the current members, possibly seek new members and develop fund raising ideas for the Scholarship fund. If you wish to donate to this fund, you may do so at [www.deepimagery.org](http://www.deepimagery.org), or send a check to IIVR. If you wish to help with fund raising, please contact Gail.

Please feel free to contact any of the Council of Elders with ideas, questions or concerns. It is IIVR's goal to bring deep imagery out into the world as a means of healing and growth for the human animals or our planet.

### Council of Elders:

Debra Vickroy – President  
[debvickroy@aol.com](mailto:debvickroy@aol.com)

Dianne Timberlake – Vice President  
[dmtimber@sonic.net](mailto:dmtimber@sonic.net)

Audrey Dickson – Secretary  
[adickson@iolfree.ie](mailto:adickson@iolfree.ie)

Horst Lenés – Treasurer  
[horstlenes@chello.at](mailto:horstlenes@chello.at)

Phoe Brooks  
[heartspirit@hotmail.com](mailto:heartspirit@hotmail.com)

Frank Coughlan  
[frankacoughlan@bigpond.com](mailto:frankacoughlan@bigpond.com)

Cornelia Dilly  
[research@deepimagery.org](mailto:research@deepimagery.org)

Maike Hönge  
[maike-hoenge@t-online.de](mailto:maike-hoenge@t-online.de)

Gail Perkin  
[g-perk@msn.com](mailto:g-perk@msn.com)

Steve Gallegos  
[info@esgallegos.com](mailto:info@esgallegos.com)

## Transpersonal Growth

Introducing the Personal Totem Pole Process in France\*

By Tim Besserer, *Center for Yoga, Imagery & Art (Germany)*

It started in August 2005 during a visit of our French friend Patrick Baudin, a musician, doctor of medicine and experienced psychotherapist, leading regularly workshops all over France with the focus on self exploration.

We had not seen us for some time and were sitting at our kitchen table, sipping on a glass of great Loire red wine, Patrick had brought as usual.

Alexandra and I told him about our latest experiences in art, psychotherapy, yoga and PTPP, our friend spoke about his success with Rapid Eye Movement treatments, Holotropic Breathwork and his close work with Stan Grof, whose books he has translated into French.

Suddenly we came to the question: Why not putting our various energies together in one workshop, combining the different methods, giving space for real deep self encounters during a full week? This idea was so strong that only after about one hour we had written down a complete concept and agreed on the title: Transpersonal Growth.



We were very specific in our aim to find a nice place in the French Alps, with good food, fresh air, space to work as well as spaces to be alone. The only time possible from our schedules

was July 2006, during summer holidays. Patrick instantly called a guy he knew, running a farm for organic food, with a attached seminar house – and during the chosen week this house still had vacancies. We thought: that's a good sign. Let's go for it!

But how could we do a workshop in French? How would a sentence like: "Do I really love me enough to listen with the ears of my heart to the true yearnings of my soul?" sound in French? Would French people understand Germans, telling strange stories about power animals living within us?

We met again on Easter 2006 in the location near Aix-Les-Bain (about 1 hour south of Geneva) to check and found a wonderful place for deep process and encounters with nature and the real self: green meadows, numerous valleys with cold rivers and gorges, endless forests and high rocky mountains, crystal clear lakes and of course the famous French cuisine. Suddenly I felt goose-bumps when I realized that this was exactly the area where my French Grandmother came from and where I had spend many summer holidays as a kid. Was I coming back to my family roots?

Summer 2006 came and the preparatory work for our workshop started with the production of a first French flyer, explaining in brief, what PTPP is. We realized how tricky it could be, not to be able to understand or express ourselves precisely during a weeklong workshop. Then again we thought at Steve and his wonderful way of talking in "his German", mixing and blending it with English, Spanish and other languages. This helped a lot to just let go most of these doubts and just trust the process.

Steve also encouraged us to go for it, as there had never been a PTPP introduction or workshop before in France. We could not believe it at first and asked ourselves why that would be.

Do French dislike inner work or have prejudices against spirituality? We remembered that Patrick had told us once that the French government is secretly keeping lists of everyone working with yoga, psychotherapy and related fields, as if these would be dangerous people or enemies of state.

The workshop, which was addressed to French speaking people, came – nine plus the three of us and an apprentice from the French Institute for Transpersonal Psychology (Paris) were sitting in the first circle. The range of age was from 28 to 69 years, more than half of them men (!). There was a psychiatrist, a teacher, a doctor, a lawyer, a technician, a photographer, a physiotherapist, a pensioner and a young girl, which had been traveling around the world lately.

We had decided to use our talking sticks for all group meetings and feedbacks. Patrick introduced Alexandra and me and talked about the coming week. Then it was Alexandra's and my turn to speak about our various working fields and what we would be offering.

The language had been a problem only in our mind. Whenever we were searching for a word, we quickly switched into English and Patrick translated. We sometimes used German expressions within a French or English sentence or mixed up words. We laughed a lot! already at the end of the first evening, our first thought "language problem" had turned into something unique and was accepted by the participants, who did not understand or speak German except Joey. I wanted to take pictures and video sequences during the week whenever it would be appropriate and the people generously gave permission.

During the coming days we encountered an incredible opening among the participants. We started each morning with open air yoga-sessions, focussing on breathing and self-awareness. Paul,

who was handicapped after a bad car-accident, was following the sequences from a chair. When the people came back from the relaxation at the end of the session, the sun just rose over the top of the Semnoz mountain.

After breakfast we continued with Patrick's Holotropic Breathwork, where people gather in couples, one as a breather (lying on a mattress) and the other as sitter, facilitating the partner during his journey. You are guided into a relaxation and from there to an intensive breathing, enriching the blood with more oxygen than usual. This helps to reactivate personal and transpersonal memories long "forgotten". During the session music is played, the workshop leader is at the same time a DJ. The music may speed up processes, calm or influence them. In a breathing session you may encounter people screaming aloud, dance, battle with invisible devils or weep deeply. Just like in the PTPP® you may also re-live old traumas from your or someone else's past or even see/feel/move like an animal. Close bodywork, done by an experienced therapist is helpful and often necessary. One session lasts about 3 hours, followed by a more tranquil time, where people are invited to journal and paint a Mandala. The breathers and sitters should not talk about their experiences before the sharing. Both, breathers as well as sitters, again by using the stick, told about what they had encountered or mirrored what they felt while listening.

In the evening, we made good use of Patrick's drums and rattles and danced to the rhythm and the full moon.

The following morning, we continued the work after the yoga-session with an introduction about Steve's work and our own way to PTPP. Again we laughed a lot, when we had to replace French words with English or German expressions. For the first time we used

French words for terms like deep imagery (Imaginaire Transpersonnel), talking Stick (Bâton de Parole) and power animals (Animaux de Pouvoir). Then we invited the participants to come along on a first journey to the seed, which I led in French. I felt a deep sadness in and around me and so many hurts longing to be cured. At the same time I recognized that I really wanted to go on with this kind of work with Alexandra and Patrick and felt so much gratitude for our teacher. I thought: Here I am really at the right place in my life.

When the sharing came, we were surprised, that almost everybody had encountered an animal, except Sigrid, who met Jesus. The stories told showed us that the participants from this part of Europe were really longing for deep imagery work and PTPP. Sigrid came during the lunch break and thanked us for "this wonderful wonderful work" and that she had been able to encounter Jesus and the messages he gave her.

In the afternoon, Alexandra offered an open air painting session, encouraging the participants to find their own way of expression, recognizing the beauty of their own hands. Not after long we saw Sigrid choosing the biggest paper available, starting to colour square meters in a Jackson-Pollock-way, ending up by painting her fingers, arms and legs. She almost drowned in yellow and red. After two hours we were sitting again in a circle, passing the talking stick around and listening to what needed to be heard.

The sun was still hot, when we went to the near by river and cooled our bodies in the icy waters of the river and swam through the gorges.

The next morning we gave more information about the chakras and energy-work in general and offered a journey to the animal of the root chakra. I felt much more at ease this

time and with the help of the hedgehog, the animal of my first chakra, I was able to hold that space in deep connection with the group. Sigrid again met Jesus, who told her that she was at a turning point of her life and that she would go through profound changes with a lot of hurts but that in the end she would come into her full power. The feedback we got this time was very positive again. We were encouraged to go on with that PTPP work and to offer more workshops. We had the impression that the imagery work deepened the process that was started through the breathwork. It was as if the time was just right for this inner work and for the way we brought it to France.

The following day we took everybody to a place high up in the mountains (we had asked a farmer to bring Paul up in a tractor) and worked with the ritual of a medicine walk. We had chosen a place on a meadow with mountain view, where trees were standing in a circle. From there the participants were invited to go in total silence into nature with a question, to ask for an answer and to bring back a symbol for what they had encountered. Paul stayed in the circle and journeyed there. When the time for returning came, we blew the conch and the echoes came back to us from the near-by mountain ranges. Everybody made his way back well and Patrick, Alexandra and myself welcomed all of them with a great hug, expressing our happiness that they all were part of this circle, which would not be complete without them. Many told us later that they had never before been welcomed in such a heartfelt way. Many tears were rolling already when the sharing started. Again we recognised how incredible healing nature can be. Sigrid and Joey had similar journeys and feelings when being alone in the deep forest, and that fear is "just a wonderful power".

On the last evening I showed an excerpt of the pictures and film-

sequences I had been shooting throughout the week. First I hesitated a bit, because the intensity of the images was so strong. Then I remembered how often I had been thinking about how I could blend my "first" profession photography with my other ones. Now I suddenly understood. After discussing with Patrick and Alexandra we decided to show the images on a huge screen. The impact was strong but helped the participants a lot to dis-identify with the personality they saw on the screen. Photography helped to get back to the so called "real life" after so many days of deep inner work and to integrate at the same time what had been encountered.

The last morning came with another yoga-session. I felt much more firmness in guiding through the sequences in French. When we were ending by singing our Om, the insects from the meadows around continued on the same wavelength, as if they wanted to mirror us, how much we were in harmony.

During the last sharing, the three of us got a very encouraging feedback. Sigrid said that she felt a general and very profound breakthrough for her everyday life through the messages she received in the various processes, especially through PTPP and during her time on the medicine walk. Renée, who during the week had encountered (for the first time) memories of an abuse as a child, said, the animal work was already helping him a lot in the healing process.

Joey was very curious about Steve's work, even more after his skepticism in the beginning. I promised him to send a copy of the "Animals of the Four Windows". Francine, who had been suffering from bulimia some years ago, thanked us that during this week she had been able to understand more about her way of hurting herself instead of confronting her separated parents with her anger and fear about

this separation. All of the participants encouraged us to go on with our work as a team, to continue to introduce this unique mixture in France, but especially the PTPP work.

After our return from France, we received weekly emails from the participants. It seems that the energy of the workshop is still alive. Another result was that 2 of the group made contact with Steve and even visited him in autumn in Germany. A French website is about to be born and we have invitations for workshops in 2007. Steve is already offering a workshop (June 2-3 2007) and a first training in France. (October 21-27 2007) And Joey is working on a French translation of the "Animals of the Four Windows".

We feel that it is about time that people from different scopes cooperate more, also and especially in the healing sector. Let us transform our jealousy and fear into love and acceptance. We can put together the best of our core being, support this planet and universe by remembering how much everything and all of us are connected and depending on each other.

The tribe is growing. The animals again are showing the way. And they are talking now in French too. Vive le Bâton de Parole! Vive l'Imaginaire Transpersonnel! Vive le PTPP!

*\*The names of all participants mentioned in this article have been changed for privacy reasons.*

*Alexandra and Tim Besserer ([www.imagine-net.de](http://www.imagine-net.de)) are working in their own center and internationally as certified yoga-teachers, imagery guides and workshop leaders in the Personal Totem Pole Process. Alexandra is also a non-medical Practitioner for Psychotherapy and artist with own studio. Tim has studied Communication design and is working since 30 year internationally as photographer.*

A French-language site is now online: [www.imagerie-profonde.info](http://www.imagerie-profonde.info)

## Sweden

*Another first for the PTPP®. This year, Steve Gallegos offers a workshop in Stockholm, Sweden. Information Follows below:*

### **Dreams: The Royal Road to Wholeness**

Med Dr. Stephen Gallegos, USA

3 - 4 mars 2007

Dreams have always been a mystery. Why? Because we usually want to interpret a dream. However, a dream does not have a fixed meaning. A dream is dynamic. A dream is an invitation. An invitation sent from the core of our aliveness and it invites us to take a step toward our own healing and wholeness. In this workshop we will learn to enter the doorway of the dream and journey toward that place of wholeness.

Wholeness is always calling us. And we have a deep longing to return to that home, our own at-homeness in who we are.

Engaging the process of the deep imagination we will work with dreams that you have recently had, with old dreams, with dreams that have repeated themselves in your life, with nightmares, and even with dreams that you may not remember.

Under den här kursen kommer du att få möta din inre guide som ledsagar dig in i drömvärlden och genom detta hjälper till att lösa upp djupliggande problem och konflikter. Ta gärna med en dröm du haft – nyligen eller för länge sedan. Kan du inte minnas dina drömmar kommer du under kursen att få lära dig hur du ska få fatt i dem genom din inre guide. Dr. Gallegos har tidigare hållit tre mycket uppskattade kurser i Danmark och kommer till hösten att genomföra en fjärde. Kurserna har genomförts genom Selskabet for Psykisk Forskning.

Dr. Gallegos är psykolog och shaman från New Mexico, USA. Han har en indiansk härstamning. Dr. Gallegos har skapat "The Personal Totem Pole Process", en unik visualiseringsmetod, som kombinerar shamanistiska og österländska traditioner i psykoterapeutisk behandling. Dr. Gallegos är godkänd av Dansk Psykolog Forening som lärare.

Tid: Lördag 3 mars kl. 10.00-17.00

söndag 4 mars kl. 9.30-16.30.

Plats Delphi institutet, Baldersgatan 7 B Stockholm

Pris: 3 200 kr inklusive mat och kaffe.

Deltagarantal: max 18 personer.

Anmälan: Till Gunlög Marnell e-mail: gunlog.marnell@barnochfamiljejouren.se eller tel 08 600 46 96 – 0708 30 46 51 senast måndag den 29 januari.

Platstilldelning sker utifrån anmälningsdatum. Undervisningen sker på Engelska.

## Festival of the Animals 2006



*The Festival of the Animals 2006 was held at the Villa Baccio, Tuscany in September 2006. Surrounded by olive groves and vineyards, the animals came to play and have fun. Good food, sunshine and Italian living made it a Festival to remember. Whether attending workshops & journeying or exploring Certaldo & San Gimignano, a good time was had by all.*

## Poems from Festival 2006 by Lili Hjelm

1.

Creation is coming fast  
as soon as you divide  
white from black  
in order to assemble  
it later.

2.

Small animals create fear  
in smaller animals  
Great animals create fear  
in everybody.

3.

People together  
activating  
their song for life.

## A Touch of Tuscany & the Approach of Being

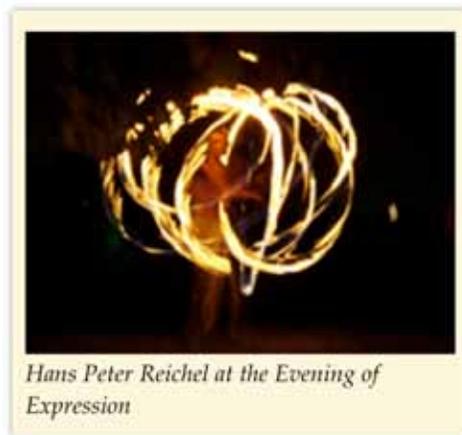
*An article by Lisbeth Bendtsen, Denmark*

I was looking forward to going to the Festival of Animals in Tuscany, but I did not know what to expect, as I had never been to a Festival before. So it was with some trepidation I eventually got off the train at the small village of Certaldo. No taxis in sight, I finally decided to ask some tourists if they had any idea where to find one, and I found myself in the company of a diverse, multinational group of people who were themselves at the festival. They were a mixed lot of Americans, Germans and Austrians. This was a stroke of luck for me and inaugurated a week of heartwarming and transformative experiences.

The Villa Baccio was lovely, situated among olive groves and vineyards and scattered Italian farmhouses some 10 kilometres from Certaldo. It was a lovely countryside and from the main building, which had apparently once been a monastery, there was a magnificent view. I think most of us

did have a "room with a view" symbolizing the possibility of opening up to the new and unexpected or getting a broader perspective on life.

Susanna, a German woman living in Italy, was continually cooking delicious food assisted by Christine and Simon, an English carpenter with a good sense of humour. Their generosity and cooking contributed to an overall sense of wellbeing as did the enormous amount of work which had been put into the organizing of the festival.



*Hans Peter Reichel at the Evening of Expression*

To me it was lovely meeting all the new people who were interested in Deep Imagery, as I work by myself and do not very often meet "kindred spirits" - apart from the animals that is.

At the start of the Festival, we did a journey with the animals to get an idea of the themes we would be approaching during the week. I had a golden unicorn, which is my animal behind incarnation and the one responsible for the healing and integration of my soul. The keywords here were "love" and "being." My animal being a unicorn, I joined the group or Clan of the "Magical Animals", which would prove a very good experience to me.

In the summer the animals had helped me integrate and heal some lost parts of my soul from other

lifetimes. They were three small girls of 1, 5 and 10 years from various cultures, and they were very much traumatized. These girls were wary of strangers and did not really want to be together with anyone. They had problems understanding the kind of society and culture in which they now found themselves, and they were literally out of their senses and did not even know, that they were now alive and "in the land of the living." They were really scared and needed a lot of healing, and I had been doing the healing by myself and was exhausted from the sheer effort of coping with trauma and a multitude of un-real thought-forms belonging to old states of being. The animals had been working overtime both when I was asleep and during the day.

As you might imagine a workshop on the animals of Approach and Avoidance would be quite a good idea, so I embarked on a journey to the animal of approach. This turned out to be a mountain, which I perceived as a volcano. The mountain said, that I was afraid of getting close to people, as I had this idea that I was not meant to live or to receive love and care from anyone and would be burned by the lava if I tried. The mountain itself said, it was not a volcano, and it told me to jump into what looked to me like lava. I did and found out that it was a lake of rebirth. I had now gone through the "transformation of fire", the mountain said.

The animal of avoidance was the Virgin Mary, who said that I had been avoiding love as I had not been wanted and so had concluded, there was no such thing for me. I had to let go of this delusion.

Mary told me that I had to give birth to myself. I felt as if I was giving birth, and she said that I was giving birth to myself and at the same time integrating and giving birth to the 3 small girls, who had been re-

trieved from the "void" or the "underworld" so to speak.

Needless to say, I cried a lot. The mountain and Mary insisted on merging into me and I could feel the energy of both. I had to "let go of un-real thoughts and live." I had "come out of the darkness and into the light. I had come out of the darkness and into the life of the living. There is no fear."

They told me, that "I had now become the transformative energy of fire and the rejuvenating energy of rebirth".

I was still worrying about how to get close to people, though, as I thought it had to do with getting closer somehow. Then the mountain said. "Approach is not going near - but being".

This journey made me recollect a journey I did in New Mexico while staying with Steve and Mary at River Spirit 2 years earlier. In this a big brown bear was standing on its hind legs trying to make me let go of old grief and fear of abandonment. It said: "You were never held." And as I would not or could not let go it went on: "The Tears of Sadness is also the Sea of Joy". That did the trick.

What was dawning on me was the fact, that maybe it was a continuation of this journey, which had now come full circle so to speak. In New Mexico I had been held by the group at River Spirit, and now I had in at way been held by another group of people - the entire Festival of the Animals - and by the "animals" of course as always.

I am very grateful to all the participants of the festival for doing this and for making it possible for me to go through this transformation and rebirth not only by myself - as usually happens - but in the presence of others as well. It turned out not to be so dangerous after all thanks to all the love and acceptance at the festival in general - and more specifically the people most closely involved.

So a heartfelt thanks to all of you!

The small girls are less scared and still being healed apparently in a "neverending story" and I have been relieved of quite a lot of heaviness or "burdens". Now I have started drumming - not on the excellent drum I made with great effort at the drum-making workshop - but on an Irish Bodhrán. I also feel like taking up singing again and am dancing a lot to some very lively gypsy music, we were also dancing to at the Villa Baccio.

I miss all the new friends - and the opportunity to get to know you all better - as I was quite preoccupied with this ritual transformation of mine in its various aspects.

I do not know if this description of my experiences can be of any help or interest to you. I hope it can. It took the "touch of Tuscany" and the being myself with the being of others to know, that "Being is approaching" - and that you are always here.



*The "clan of big-hoofed animals" Leading the closing ritual of "the evening of expression".*

I would like to finish this with some lines from the "clan of big-hoofed animals" who gave us all a gift of a beautiful closing ritual of "the evening of expression". A ritual of fire, prayer and drumming. It included this extract from a prayer by Saint Patrick, the Patron Saint of Ireland: "The Deer's Cry", which was recited by members of the clan in as well English as in German.

**“The Deer’s Cry”.**

“I arise today, through the strength of Heaven:

Light of Sun, brilliance of Moon,  
splendour of Fire, Speed of Lightning,  
swiftness of Wind, depth of Sea, stability of Earth, firmness of Rock.

I arise today, through God’s strength to pilot me:  
God’s might to uphold me, God’s wisdom to guide me,  
God’s eye to look before me, God’s ear to hear me,  
God’s word to speak for me, god’s hand to guard me,  
God’s way to lie before me, God’s shield to protect me,  
God’s host to secure me..

I summon today all these powers between me...against every cruel and merciless power that may oppose my body and soul..I arise today”..

**“Der Ruf des Hirsches”**

”Ich erscheine heute durch die Kraft des Himmels:  
das Licht der Sonne, den Glanz des Mondes, das Wunder des Feuers, die Schnelligkeit des Blitzes, die Geschwindigkeit des Windes, die Tiefe des Meeres, den Hall der Erde, die Festigkeit des Felsen.

Ich erscheine heute durch die Kraft Gottes mich to begleiten,  
Gottes Auge etwas zu sehen bevor ich es sehe.  
Gottes Weisheit mich zu führen.  
Die Kraft Gottes uns zu schützen gegen alle Grausamheiten und zerstörende Kraft, die meiner Körper oder meine Seele treffen könnten.

Ich erscheine heute..”

*Love and all the best wishes for your own journey(s)*

*Lisbeth Bendtsen*

*Denmark*

**Festival of the Animals  
2007**

**will be the 7 – 11 September, 2007  
at the Pocono Environmental  
Education Center in Pennsylvania,  
USA.**

Cost is \$400.00 with a \$200.00 deposit needed to secure your place. Early payment, before May 1, 2007 is \$350.00.

The nearest airport is Newark International in New Jersey. We have the option of providing some transportation from the airport to the Center but will need your travel information to coordinate this service. It is also possible to fly into Philadelphia International Airport and the Center is about a three and a half hour drive from there.

Visit the Center website at [www.peec.org](http://www.peec.org) to take a look at our wonderful natural venue.

You may submit your deposit either by check in US dollars made out to IIVR or through Paypal on our website [www.deepimagery.org](http://www.deepimagery.org).

The mailing address is c/o Debra Vickroy, 960 Atchison St, Pasadena, CA 91104.

**Das Festival der Tiere  
2007**

**wird von 7. bis 11. September 2007  
im Pocono Umwelt-  
Ausbildungszentrum in  
Pennsylvania, USA stattfinden.**

Der Festival-Beitrag beträgt USD 400,-. Frühbucherbonus: bei einer Überweisung vor dem 1. Mai 07 nur USD 350,-.

Zielflughafen ist der Newark International Flughafen in New Jer-

Wir bieten die Möglichkeit, einen Transfer vom Flughafen ins Zentrum zu organisieren, brauchen dafür aber unbedingt deine Reisedaten, um dieses Service zu koordinieren. Es ist auch möglich, zum Philadelphia International Flughafen anzureisen. Von dort braucht man dann noch etwa dreieinhalb Stunden mit dem Auto ins Zentrum.

Besuche das Zentrum im Internet und wirf einen Blick auf diesen wunderschönen Ort: [www.peec.org](http://www.peec.org)

Du kannst die Anzahlung entweder mit einem Scheck einzahlen, der in USD ausgestellt ist lautend auf “IIVR”, oder mit Paypal auf unserer Homepage [www.deepimagery.org](http://www.deepimagery.org). Die Postadresse lautet: c/o Debra Vickroy, 960 Atchison St, Pasadena, CA 91104.

**Cafe Press Shop**

I have just setup a cafe Press shop for the IIVR fundraising effort. It can be viewed by February 1st 2007 at:

[www.cafepress.com/deepimagery](http://www.cafepress.com/deepimagery)

I would like to invite members of the community to donate some images to the IIVR that can be used on such items as Tee-shirts, mugs, bags, note paper etc. Currently I have setup a number of items with the IIVR logo and the web address [www.deepimagery.org](http://www.deepimagery.org) printed on them.

The money raised will help the IIVR provide scholarships for people who wish to undertake trainings and will also help with fundraising for other projects such as the webpage and research.

For more information please mail me, Mary Diggin at [iivr@deepimagery.org](mailto:iivr@deepimagery.org)

## The Importance of The Inner Animals for Psychic Research in Denmark

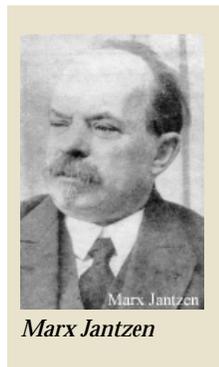
*Kaare Claudewitz*

The Danish Society for Psychical Research was founded in 1905. It is the third oldest society of its kind in the world. Only the British (founded in 1882) and the American (founded in 1885) societies are older. The society's purpose is to examine without prejudice or prepossession and in a scientific spirit psychic or parapsychological phenomena such as ESP, telepathy, clairvoyance, precognition, psychokinesis, survival of bodily death, reincarnation, meditation, altered states of consciousness, hypnosis, healing and out-of-the-body experiences. The British Prime Minister William Gladstone became an honorary member of the Society for Psychical Research in England in 1887 and he stated that "Psychical research is the most important work in the world – by far the most important."

But who got the idea to found a society for psychical research in Denmark? His name was Marx Jantzen and he was a pharmacist. Before 1905 Jantzen had a lot of visions. In his book "Kan døden overvindes?" (Can Death Be Overcome?) from 1938 he wrote (p. 27): "And my visions became scary at night. At the moment when I closed my eyes I saw a giant lion lying by my side. The lion observed me carefully. Tigers also came to me when I had my eyes closed and naturally I became anxious even though I knew that the animals could not hurt me physically. The animals were not of this world. But they were so alive and completely clear to me. There were nothing ghostly about them, they looked naturally and very much like animals look in nature or in the Zoo. And snakes also came to me; they were even scarier than the lions and the tigers when they roared at me. The snakes were huge and they tried to roll around me and crush me, but they disappeared at once when I opened my eyes. I became more and more curious about all this. In a way I was glad for my visions but also afraid of them. Elephants

also came to me, they were very big, but there was something good and protective about them".

These visions puzzled him so much that he decided that he had to found a society which would investigate such matters in a serious way. Thus the inner animals initiated the founding of the Danish Society for Psychical Research. But Jantzen would not found such a society with just anybody. It should be an interdisciplinary scientific society and its members should consist of distinguished people, who would deal with paranormal experiences seriously and not treat them as a laughing matter. It turned out to be a rather difficult task and at one point he almost gave up. Then he had another vision at night just after he had gone to bed. He was wide awake when he saw a figure standing at the foot of his bed. The figure was radiant and extremely beautiful. It did not identify itself, but Jantzen believed that he had seen Jesus of Nazareth. The figure said to him: "You must found the society for psychical research. If you don't do this you will be a very unhappy man."



*Marx Jantzen*

After this vision he got renewed energy for his project and he then asked Julius Schiott who – very apropos – was the director of the Zoo in Copenhagen if he would help him. Schiott immediately agreed to the idea and promised to

help Jantzen set up the society. Schiott had become director of the Zoo in 1899 and with a tremendous effort he had saved it from going bankrupt. For instance he purchased new and very exotic animals to the Zoo which attracted many more visitors. He was also renowned for his work for the many poor people in Copenhagen and he was co-founder of the first Childrens' Welfare Day in 1904. When he died at the age of 53 in 1910 he had become the most popular man in

Copenhagen and more than 4.000 people attended his funeral. A book was later written about him.

Afterwards Jantzen turned to Dr. Alfred Lehmann and he also agreed to help him found the society. Lehmann was the founder of the first psychological laboratory in Denmark and he later became the first professor of psychology at the University of Copenhagen. A decade earlier he had written the book "Aberglaube und Zauberie" ("Superstition and Witchcraft"), a book which made him famous around the world. He represented the more sceptical members of the society.

Jantzen even got Herman Trier who was the president of the Danish parliament to be the chairman at the founding meeting of the society which took place on November 25 1905 in Copenhagen. Julius Schiott was elected as the first president of the society and Alfred Lehmann became vice-president. Marx Jantzen became secretary of the society.

In August 2002 Steve Gallegos held his first lecture for the Danish SPR about The Personal Totem Pole Process and many members attended this meeting. In 2003 he held his first 1-day workshop for the society with the title "Meeting the Animal of ESP" with great success. Since then he has held other special workshops for the society, e.g. "Exploring the Inner Sight", "Journey to the Ancestors" and several workshops on dreams, the last one was held on the 101-year birthday of the society. The energy in this workshop was so intense that the key to the room mysteriously bent more than ten degrees (see the picture below).



*The bent key from Steve's dream workshop*

Steve Gallegos' many inspiring lectures and workshops have resulted in an in-

creasing number of membership subscriptions for the Danish society. In a way one can say that after 100 years the inner animals have returned to the society and have made it much more vital. At the society's general meeting in May 2004 Steve Gallegos unanimously was made an honorary member of the society.

In 2007 Steve Gallegos is holding a 2-day workshop on **"Discovering how to live the Energies that we are"** (May 25-26) and on November 23-24 he will hold his first ever workshop with the title **"Meeting the Departed"**. Both workshops will be held in Copenhagen and participants from abroad are welcome to enroll. The workshops will be held entirely in the English language with no translation into Danish.

You can read more about the Danish Society for Psychical Research on the website [www.parapsykologi.org](http://www.parapsykologi.org) (see the English version).

## Working with the Inner Animals in Visualization

*Kaare Claudewitz*

### Introduction

There are many ways to work with visualization in therapy, for example guided imagery, the directed daydream (Desoille, 1966), psycho-imagination (Shorr, 1983, 1998), guided affective imagery (Leuner, 1969, 1975) and of course Jung's method of active imagination. One of the oldest methods is the shamanic journeying, which many new age therapists still use today (Harner, 1990). In a previous article (Claudewitz, 2003) I outlined a method called "The Personal Totem Pole Process" (PTPP) which has been developed by Stephen Gallegos. The method is a unique blend of Jungian active imagination, the chakra system and the ancient shamanic practice of speaking to and learning from the animals, but Gallegos

has excluded the many superstitious elements and rituals of traditional shamanism. No drums are used to induce the trance state, but merely a progressive relaxation technique. After the induction the client is told to imagine that an animal emerges from each of the seven chakras. This paper will present further therapeutic work with the inner animals.

According to Eastern tradition the chakras are energy centres in the body and they are vertically aligned, running from the base of the spine to the crown of the head. They seem to correspond to important points of acupuncture (Motoyama, 1984). Ancient tradition states that certain elements, colours and sounds are connected to them. Also, most of the chakras have specific animals associated with them, i.e. an elephant should be connected to the ground chakra, an alligator to the belly chakra, a ram to the solar plexus, a gazelle (or an antelope) to the heart, a white elephant to the throat chakra, while no animals are associated with the forehead and the top of the head. However, those who are familiar with the Personal Totem Pole Process will know that this is not true. It may have been the truth for the yogi who discovered the system ages ago – he probably experienced these animals in his own chakras and then he thought that it applied to all mankind. But Gallegos (1983, 1987) found that people imagine different animals coming out from each chakra and that these animals are symbols from the unconscious.

Many of the insights C. G. Jung achieved he owed to a wisdom figure named Philemon. This figure appeared to Jung during his inner exploration using the method of active imagination. Philemon was a cross between a man and an animal, and he in many ways became Jung's inner adviser and teacher. Philemon was not just a simple fantasy figure, but according to Jung (1973) he "represented a force, which was not myself...It was he who taught me psychic objectivity, the reality of the psyche." Much of the same Jung experienced can be said about the chakra animals. They have a reality of

their own, with a particular consciousness and personality. They also have a profound knowledge of what the person needs to experience to achieve inner healing and personal growth. We are here interacting with the actual autonomy of the unconscious - just like in a dream.

### The Procedure

The chakras are said to be connected to our thinking, feeling and willing, and Jung recognised the symbolic significance of the animals located in the chakras (Jung, 1999).

In The Personal Totem Pole Process the client is told to relax and then to focus his attention on for example his heart chakra. According to yogic teachings alternations of consciousness are inherently linked to the operations of the chakras; thus focusing on a specific chakra should produce some kind of a trance state. Then the client is asked to imagine an animal coming out from his heart. When the animal has emerged the client is encouraged to greet the animal and to thank it for coming. It is also asked to tell something about itself and if it needs something from the client. The procedure is repeated until the client has met with all seven chakra animals. The technique in many ways resembles John Watkins' method of ego state therapy (Watkins, 1997), but it is much more easy to call out an animal from a specific body part than to contact a hidden ego state.

### The Stages of the Process

The varieties of the PTPP fall into three basic stages. The first stage is: Meeting the animal. For some (especially very anxious clients) this process can be strenuous. Sometimes, the animal cannot be seen at all. It may instead be heard, felt or even smelled. A young woman experienced no chakra animals at all, but every time she tried to call them out she immediately felt a tremendous headache. Clearly, something wanted to come out, but her conscious mind was not yet ready

for the meeting with the subconscious part. Another client imagined 50 butterflies emerging from the ground chakra at the base of her spine. In such cases the therapist can suggest that the animals merge together in order to heal that split in the psyche. In this way there will be a relocation of energy symbolized by the new animal figure that will emerge from the process. When the butterflies merged together they transformed themselves into a beautiful orange bird.

The second stage is to develop a relationship with the inner animal. It is in many ways the most practical, personal level. It is the use of imagination when the person needs to negotiate with his or hers inner personalities, to make compromises that sometimes are required to keep practical life functioning. Sometimes, a dialogue is quickly established, but it may happen that the animal is completely silent. In such cases the therapist can suggest that the client simply ask the animal: "Why don't you want to talk with me?" If the animal still does not respond he can suggest that the client approaches it in a non-verbal way, for example by touching or stroking it. In this way the client shows the animal (i.e. that part of the personality) that he accepts and cares for it. When a positive relationship has been developed the animal will lead the client into hidden channels of his mind. The mind will begin to create dramas to help it cope with different situations. It is the language of the unconscious and it deals with problems metaphorically rather than directly.

The third stage is journeying with the animal in the collective unconscious or the archetypal realm. The therapeutic effect of such a mental journey can be almost magical, both during the creative process and when the client looks at it afterwards. However, not all clients are willing to journey with their inner animals. It should be remembered that an encounter with the collective unconscious exposes one to the same contents that appear in psychosis, and this can be very frightening for some people. The reason why the involvement looks very much

like a psychosis is that the client is integrating the same fantasy-material to which the insane person falls victim and because he cannot integrate it, he is instead swallowed up by it (Jung, 1972). But there can also be other reasons for the unwillingness to journey; for example fear of change can sometimes be a significant factor. A very hypochondriac patient encountered a blackbird from her heart chakra, and it invited her on an inner journey, but she adamantly refused to journey with the animal and said: "I will rather stay here in my misery!" It turned out that she was not prepared to give up her "illness", since she had a substantial amount of secondary gain from it, because her doctor, family and friends felt sorry for her and thus gave her a lot of attention. The response from the blackbird was that it immediately dropped dead. That reaction made her start a deeper process of reflection on her sickness and she eventually became totally cured of her hypochondria.

A young woman suffering from a severe eating disorder had for some time only experienced strange fantasy creatures coming from her chakras, but at one point a "real" animal turned up in her imagination. A white horse came to her and it invited her on an inner journey. The meeting with this animal had a deep emotional impact on her and she started to cry. The horse took her on a long ride into a desert and then put her down at an oasis. Here she could relax completely. At our next session about a week later she told me that now she had begun to eat more normally. Also, her menstrual period which had been absent for more than two years had started again. The mythical journey with the horse really marked a turning point in her life.

Sometimes the inner journeys cannot be completed during a traditional one hour session, but if the journey has to be interrupted the therapist can ask the animal guide if it is O.K. to stop now and then continue the journey at the next therapy session. Usually, this is accepted by the animal. The therapist can also suggest to the client that he - before the journey

starts - tells his animals that they only have a certain amount of time available. This usually works well, but the pitfall is that some clients may get quite nervous, because they feel that things must be rushed.

### **Active Imagination and Fantasy**

Jung often pointed out that active imagination is not so much a technique as it is a natural process. But how can we in meeting the inner animals know that active imagination is really taking place rather than fantasy, daydreaming, or reverie? Fantasy in itself does not constitute changes. According to Hall (1989) there is only one sure criterion and that is when something unexpected and startling happens that is not the person's voluntary creation. The unexpected and surprising events show the autonomy of the unconscious processes. For example a depressed client called an animal from her solar plexus chakra (her personal power centre) and suddenly she felt very hot in that area. She experienced flames coming out of her body and shortly afterwards she imagined a dragon emerging from her solar plexus area. This was a complete surprise for her. After she had collected herself she addressed the dragon asking it what it needed from her. It immediately became afraid and curled itself up and in this way it probably reflected the problems she had with expressing her own needs. It also constantly changed its colours. Then it invited her to follow it into a dark cave, which in the end had a small opening in the ceiling that allowed light to come in. Inside the cave the dragon allowed her to sit on its back. From the throat chakra (i.e. her communication centre) emerged an octopus which was guarding the entrance to a cave. It changed its colour when she addressed it, but it did not allow her to enter the cave. This client was very secretive about herself.

### **The Other Side of the Chakra Animals**

Some time ago I discovered that the chakra animals also have "back sides".

The term “back side” of the chakra animal has nothing to do with the back of the animal or the bottom or anus. If I, for example, have called out an animal from the middle of a client’s forehead (also called “the third eye”) then I proceed and tell the client to focus his attention on the back side of his head aligned exactly with the “third eye” and imagine that an animal comes out from this position.

To determine the procedure, I looked at a map over the acupuncture points and noted that there are acupuncture points that are horizontally aligned with five of the main chakras, but not with the ground and crown chakra. Some esoteric writers (e.g. Tansley, 1982) claim that the chakras actually are placed along the spinal column even though most books about the subject show them positioned on the front of the torso. Nevertheless, the question for me was: Would my clients be able to imagine an animal coming from the “back side” of the second to the sixth chakra? I began to experiment to see what they would experience. It turned out that there actually are animals emerging from the back side of these five chakras, and sometimes they are more willing to show themselves and talk than the animals from the “normal” front side. They often even seem to express something much deeper than the “ordinary” chakra animals are willing to come forward with. For example, I worked with a man, who experienced a wolf coming out from his forehead. It did not want to have any close contact with him and it quickly disappeared into a cave. But from the back side of this chakra a big bear emerged. It embraced him and said that it very much needed his affection and love, because it had felt neglected for such a long time. No animal emerged from his throat, but from the back side of this chakra he experienced a seahorse which immediately began to criticize him. Then it told him that it was his father and at that moment it transformed itself into a giant snake which frightened him very much. The snake also said that it controlled him because it had eaten the animal from his throat. Then an eagle appeared which said: “That is not true” and it attacked the

snake, but did not kill it. In the aftertalk the client said that he always had felt inhibited in expressing himself. His father had always put him down as long as he could remember. However, the encounter with the powerful eagle gave him much more self confidence.

Another client experienced a vulture coming out of her solar plexus area telling her that it was her father. She always had been very afraid of him and this animal scared her a lot. However, from the back side of this chakra she imagined a ferocious lion, which was not afraid of anything, and it wanted to attack the vulture. It seemed that the vulture had taken up the place of her own power animal, the lion, and now the latter wanted to regain its rightful place.

A client experienced a fish coming out of his sixth chakra in the middle of the forehead. The fish wanted him to float in the water and just relax. But from the back side of this chakra a furious crocodile emerged and it frightened him very much. The crocodile had been locked up in a cage during most of its life and now it wanted to get out! It even showed him a picture of himself as a child who had to be set free. The “back side chakra animals” seem to represent very deep unconscious behavioural tendencies inside us, in many ways similar to Jung’s concept of the “shadow”.

How do I call out these animals? First I call out the animal from, for example, the throat. If it turns up and the client develops a relationship with that animal, then I proceed and tell the client to focus his attention on his neck and imagine that an animal emerges from this position. Sometimes, I tell the client that now he is going to encounter the “back side of his chakra animal”. Most clients are very excited and curious about this exploration. After the client has met both animals, I suggest that the two animals meet each other. Since there can be a very big difference in the character of these animals such a meeting may not be peaceful at all. However, if the two animals accept each other I sometimes suggest that they merge together.

Usually, they are not very willing to do that, perhaps because they often are so different from each other.

### A Clinical Case Story

I shall here briefly describe a therapy with a 27-year old woman, whom I worked with for almost a year. She had been diagnosed with ovarian cancer and she also suffered from OCD. The cancer had already spread throughout her body and the doctors had only given her a short time to live in. During the period I saw her she did not undergo chemical or radiation therapy. A tumour had squeezed her urinary tract so much that she had to have a urostomy performed. She had a very strict religious upbringing and she was not allowed much leash in her teen-age years.

From her belly area she encountered an elephant and a giraffe. Both these animals scared her a lot because she perceived them as foreign bodies representing the cancer cells and she told them to go away. The animals were very surprised at her reaction and they told her that they just had come to help her, but that did not change her attitude towards them. From her throat chakra appeared a lizard which said to her: “You are stupid because you always do what your father wants instead of enjoying your life.” Then the lizard went into a swamp where it transformed itself into a grumpy crocodile. From her heart chakra came a worm saying to her: “You need to relax so that you can heal!” From the solar plexus she encountered a small grey mouse, which led her through a tunnel into a green landscape. Here she met a big snake that told her it was very angry. It even bit her in the face because it wanted her to wake up. From her forehead came a roaring lion and a caterpillar. The lion immediately ate the caterpillar because it wanted to prove that it was the strongest. Then it showed her a snow landscape. From the top of her head came a zebra which took her to see the savannah where it lived.

When all these animals met they formed a circle around her and shined healing light from their hearts onto her. She immediately felt a strong heat and afterwards she experienced a whole new energy in her body.

At a later session she encountered the animal of the cancer which was a crocodile – the same that she eventually had encountered from her throat. It scared her very much, but amazingly it told her to relax. Then I asked her to call for an animal of healing. An elephant appeared and it invited her to journey with it inside her body. During the journey they encountered a big white cancer tumour in her left side. The elephant started to blow on it and suddenly she felt very hot in her left side. In her imagination she saw the tumour slowly diminish and eventually disappear. Afterwards, the elephant continued the journey to heal her abdomen.

At our next session a couple of weeks later she told me that her urinary tract – much to her doctors surprise – now was functioning normally again. The tumour which had squeezed it apparently had disappeared, and the doctors had now removed her stomy pouch, which was a great relief for her. It is of course difficult to say if this was a direct result of the imagery journey, but there is some evidence that patients can influence their immune system by specific imagery (Achterberg, 1984, Hannigan, 2001). Imagining large animals (like an elephant) fighting the cancer cells also seem to have a positive effect on the disease (Achterberg, 1984).

A couple of months later I invited the client to meet the chakra animals again. Now the animal from her throat had transformed into a pelican, which told her that she was on the right track. But this time I also called out the animal from the back side of the chakra and then a snake with black stripes appeared. It told her that she was up against more than she could match and that she eventually would die of the disease. Unfortunately, it later turned out that the snake was telling her the naked truth.

During almost all her life she had obsessive thoughts and when she was diagnosed with cancer these thoughts grew even stronger. For example, she felt compelled to tell herself at least a thousand times daily that she would get well again. This was a terrible torment for her. However, the work with the inner animals helped her to relax and at one point I asked her if there was an animal that could help her when these obsessive thoughts came up. A polar bear with a “stop”-signal in its paw appeared in her imagination. Afterwards, she was able to control her anxious thoughts with the help of the bear and that was a tremendous relief for her in the last months of her life.

In a session shortly before she passed away she encountered the “animal of death”. It was a small white mouse which said to her: “Don’t be afraid.” She also met the “animal of life” and it was a black snake which scared her a lot. In the after-talk she told me that she was much more afraid to live than to die, because she did not really know how to live. After almost a year of therapy she passed away. However, I believe that the meeting with the inner animals gave her extra strength to deal with her extremely difficult situation.

### **Working with Tobacco Addiction**

The PTPP can also be used in working with tobacco addiction. The therapist can for example call out an “animal for the addiction” or he can ask the client to imagine that an animal emerges from each of his lungs. Meeting the animal of the addiction gives the client an opportunity to ask the animal when and why it came into his life, what it needs from him and whether it will agree to leave him. Meeting the animals of the lungs can on the other hand be a very horrifying experience. If the client for example has been a heavy smoker for a considerable number of years there may be living ugly black monsters in his lungs feeding on tar and smoke. Such an experience can really be a

deterrent – and a strong motivating factor for the client to quit smoking.

### **Creative Combination with Other Visualization Techniques**

Tajima and Naruse described in 1987 a special form of psychotherapy called “Tsubo Imagery Psychotherapy”. In this kind of therapy the client is asked to imagine that he enters a tsubo, which is an oriental jar or pot. The technique in many ways resembles the traditional shamanic journeying where the person visualizes that he enters an opening into the earth and then follows a cave or tunnel downward (Harner, 1990).

Many different kinds of emotions can arise depending on what the client encounters inside the jar. However, the problem with this method is that the client is journeying alone inside the tsubo, i.e. he has no “steering wheel” or guide and this can result in a lot of unnecessary anxiety in some clients. Therefore, I developed a technique where the client first calls for an animal which is willing to accompany him during the journey into the jar. Almost always an animal will emerge as a travelling companion.

I will here present a few clinical examples of this work: A very anxious and depressed woman with low self-esteem journeyed into the tsubo and found a letter which read: “Dear R. You are great! Don’t be afraid. Everything will be fine if you just will allow yourself to relax.” In another tsubo she encountered a rat which also told her to relax. When she agreed to do that it immediately transformed itself into a happy squirrel.

Another client imagined three tsubos. She journeyed into the first accompanied by a dog and discovered Aladdin’s cave where she found a big treasure. In the second tsubo there was a storm raging and a lot of noise. In the third she found a cave with a lake. Here she felt a great relief and an inner calmness she had not experienced before in her life.

A man journeyed into a tsubo which contained a golden light that healed him.

## Conclusion

To live in harmony with the world around the client needs to live in harmony with himself. The PTPP is a very versatile hypnotherapeutic method to find inner peace and to discover both powerful and creative resources in oneself and it can be used with many different types of psychological problems. It also helps the client to get a better understanding of the self and the inner parts that constitute the self.

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## Contact Information

**Austria:** [www.anim.at](http://www.anim.at)

**Australia:** [www.deepimagery.com.au](http://www.deepimagery.com.au)

**Denmark:** email [kchypno@tiscali.dk](mailto:kchypno@tiscali.dk)

**France:** [www.imagerie-profonde.info](http://www.imagerie-profonde.info)

**Germany:** [www.krafttierreisen.de](http://www.krafttierreisen.de) oder [www.tiefe-imagination.de](http://www.tiefe-imagination.de) oder email [rkolmar@aol.com](mailto:rkolmar@aol.com)

**Ireland:** email: [adickson@iolfree.ie](mailto:adickson@iolfree.ie)

**Sweden:** email [gunlog.marnell@barnochfamiljejouren.se](mailto:gunlog.marnell@barnochfamiljejouren.se)

**Switzerland:**

**United Kingdom:** email [vhrock@amservice.com](mailto:vhrock@amservice.com)

**USA:** [www.deepimagery.org](http://www.deepimagery.org)

## Notices

### United Kingdom

The next Animals workshop in the UK will be on March 17th 2007.

The subject will be "Animals of Procrastination and Compulsion", led by Janet Croft.

For further information, contact Veronica Rock [vhrock@amservice.com](mailto:vhrock@amservice.com)

### Scotland

Deep Imagery: Opening the Window to the Imaginal World

in Scotland October 3-7

Guide: Dianne Timberlake [www.animas.org](http://www.animas.org)

### Sweden

*Dreams The Royal Road to Wholeness*

March 3-4 2007 with Steve Gallegos

email [gunlog.marnell@barnochfamiljejouren.se](mailto:gunlog.marnell@barnochfamiljejouren.se)

### British Colombia, Canada

Just announced: Workshop in Victoria

**Chakra Power Animals Workshop May 5-6 2007**

With Steve Gallegos. There may be a further workshop in late 2007 & a training in BC 2008

Email Virginia Smallfry for information:

[virginiasmallfry@shaw.ca](mailto:virginiasmallfry@shaw.ca)

## France

**Chakra Power Animals Workshop June 2-3 2007**

**Training Week 1 Year 1 October 21-27 2006**

both led by Steve Gallegos

email JJ Haizman: [info@imagerie-profonde.info](mailto:info@imagerie-profonde.info)

## USA

**The Personal Totem Pole**

A Workshop with Jeannette Samanen, Ph.D.

<download description>

Saturday, February 24, 2007

9:30 AM to 5 PM [www.drjeannettesamanen.com](http://www.drjeannettesamanen.com)

**Blood Wisdom: Celebrating Women's Power**

March 9 2007 with Mary Diggin

[www.marydiggin.com](http://www.marydiggin.com)

**The Vessel & The Voice July 7-15 2007**

[www.esgallegos.com/](http://www.esgallegos.com/)

email [info@esgallegos.com](mailto:info@esgallegos.com)

**Festival of the Animals**

September 7-11 2007

[www.deepimagery.org/festivals](http://www.deepimagery.org/festivals)

## Beginning Trainings 2007:

**June 7-13 Training: Yr 1, Wk 1 Austria**

Waldviertel, Austria contact Mayana Romieri

+43-6991-956-3402 [mayana@romieri.at](mailto:mayana@romieri.at)

**June 18-24 Training, Yr 1, Wk 1 Germany**

Bodensee, Germany Contact: Rosa Kolmar

0041-716-711-317 [rkolmar@hotmail.com](mailto:rkolmar@hotmail.com)

**October 21-27 Training, Yr 1, Wk 1 France**

J J Haizmann [jeanjacques\\_haiz@hotmail.com](mailto:jeanjacques_haiz@hotmail.com)

0041 21 784 05 22

**November 25-30 (English Language) Denmark**

Workshop/Training Combined Event

Kalundborg, Denmark Kaare Claudewitz

+45-3990-1029 [kchypno@image.dk](mailto:kchypno@image.dk)

please see: [www.deepimagery.org](http://www.deepimagery.org) or

[www.esgallegos.com](http://www.esgallegos.com) for more information.

## Workshop Leader Training

**WLT1: April 28-May 5 2007 River Spirit USA**

has been cancelled. Please email

[info@esgallegos.com](mailto:info@esgallegos.com) for future dates.

**WLT 1: Austria 2008.**

contact Mayana Romieri

+43-6991-956-3402 [mayana@romieri.at](mailto:mayana@romieri.at)

To submit to the etotempole or to request an alternate version please email Mary Diggin at [etotempole@deepimagery.org](mailto:etotempole@deepimagery.org) For back issues, please go to [www.deepimagery.org/etotempole](http://www.deepimagery.org/etotempole)