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Dual Awareness: Elements of Shamanism in Process Work

In 1984 I was granted permission to visit Khao-i-Dang, the largest refugee camp along the border between Thailand and Cambodia. At the time there were 50'000 internees, mostly Khmer speaking people who had fled from the western jungle regions of Cambodia. In 1979, when the terror regime of Pol Pot came to an end with the Vietnamese invasion, the camp held as many as 150 000 women, men and children. Many refugees were not only badly wounded physically, as war and land mines took a huge toll, but additionally suffered from severe psychological trauma. Depression and many forms of extreme states were common. In this situation, the International Committee of the Red Cross (ICRC) decided to set up three centers in the camp where traditional Khmer healers (krou khmer), refugees themselves, could work using traditional healing methods.

For several days I watched these healers attentively and underwent various treatments myself. I was particularly drawn to a medicine man whose expertise was hands-on bodywork, a healing art I could readily relate to. This very large and friendly man worked on me with deep massage; the most curious effect occurred when, in the course of treatment, he cut off the circulation in my leg, by placing his foot on the main artery and carefully shifting his weight onto it until the blood supply was temporarily interrupted.

As he suddenly let go, the powerful rush through my body felt like a release, cleansing and energizing at once.

As I discussed their practice with the help of a translator, I learnt that the Khmer term "krou" is an adaptation of the Sanskrit "guru" and denotes a very respected wise person with particular knowledge. The "krou thnam" is an herbal specialist, the "krou bangbat" uses meditation and massages, the "krou ibien" prevents illness with good luck charms and tattoos, the "krou thmop" counteracts spells with magic and finally, the "krou sne" intervenes magically to kindle the sparks of love.

When a young woman complained about stomach pains the healer, not unlike a western psychotherapist, asked about her relationships to her husband, children and extended family as well as for a recent dream. In her dream she was being chased by a distant relative who was childless and jealous of her family. After what looked like a moment of inner work, he ordered that a male dog be washed, then poured the very water over the head of the woman, and had her take a steam bath. The target of the healing intervention was not so much the physical pain of the client but a disturbance in the spiritual balance of the world. The ritual washing of the dog was meant to restore the power of the spirit animal who functions as the protector of women and children, and to affirm and regenerate her spiritual connection with it. I will never forget how, when leaving, she thanked the healer with a big smile and, obviously, with tremendous relief.

According to these medicine men, human beings and the spirit world form an inseparable whole. Health is seen as equilibrium between the natural and the supernatural worlds. Physical symptoms and illness are explained by cosmological imbalance which may be caused by evil spirits and jealous demons who use magic spells to inflict harm and upset the cosmic order.

When, some time later that year, I was staying in a remote village with the Hmong, a mountain people in southern and western China, northern Thailand, Laos and Vietnam, I had the chance to witness the work of a shaman. One evening, an exceptional man, wearing a richly embroidered Hmong robe, arrived in our house and was introduced to me as the master of spirits. The village chief, whose guest I was proceeded to transform the small place into a ceremonial hall, unfolding Taoist scrolls and paintings. Little by little the room filled with the villagers, all in traditional Hmong dresses. The atmosphere was serene; however, we were encouraged to have a good time, to laugh and talk freely. After welcoming everyone present, the living as well as the ancestral spirits, he began to tremble and shake and fell into what looked like a trance. Shivering and shaking ecstatically, the shaman acted as an intermediary between the villagers and the ancestors. While the former asked questions, the shaman transmitted the answers of the spirits. He threw a couple of small wooden sticks in a divination procedure; their relative positions revealed the ancestral response.

In the tribal group process of the Hmong, the shaman facilitates the communication between the living and the dead and creates an enduring and profound sense of community by "giv(ing) life to a meaningful universe based on a deep belief about the "primacy of spiritual reality"" (Coquergood 1989:45). The shaman is the master of spirits not by his own will but because the spirit chooses him.

"I became a shaman not because it was my will
but because of the will of my shaman spirits
the shaman spirits came to me
to make me a shaman
The spirits make you sick
to let you know
that you must be a shaman

It is not for you to choose
and then to do the way of becoming a shaman
comes from the spirits

You must follow them
they will make you sick

until you become a shaman

If you shake
then you will get better
all Hmong know that becoming a shaman
does not come from your will" (ibid.)

I felt animated and inspired in the presence of these healers and shamans. It was clear to me that their sense of the universe as a mythic being, alive and buzzing with meaning and purpose, was something that many of us in the modern world have lost contact with. Over the years, I have come to ever deeper appreciate the shamanic worldview and corresponding technologies as an essential element in my work with individuals, couples and groups.

Shamanism: The calling of the Spirit

According to prehistoric grave site findings, shamanic practices date back at least 50 000 years while what may be seen as its modern counterpart, psychotherapy is just 100 years old. The recent interest in shamanism and shamanic healing may be seen as an expression of our disenchantment with conventional forms of psychotherapy which create divisions between health, illness and spirituality as well as separating the individual from his or her community. This surge of interest may also indicate our need for including more indigenous approaches to solving the world's conflicts. Indeed, in 1980, the World Health Organization acknowledged that shamanic techniques are of equal importance to western methods of healing for the treatment of psychosomatic ailments (Harner 1986:9). We are clearly looking for a new paradigm for working with the individual and his or her problems as well as for new ways for dealing with our global and community issues; one which satisfies our yearning for a connection with the spirit and meaning and which integrates the most useful technologies from both modern psychology and ancient shamanism.

In my mind, the connections between shamanism and psychology are many and fascinating, and together they have the potential to contribute to the increased awareness and health of individuals,

families, groups, and the natural world. Mindell proposes that shamanism and psychology will nourish and enrich each other, if both disciplines develop a relationship (1993:157). This article explores the positions of "psychology" and "shamanism" and demonstrates how Process work combines perspectives and tools from both disciplines and creates a powerful synthesis toward a new paradigm for working with people and the environment. What we call "psychology" and what we call "shamanism" can be understood not only as two distinct worldviews with idiosyncratic methodologies to deal with troubling ghosts but also as two discrete states of mind: one being connected to the psychology of the observer and to the process of observation; the other, to living and becoming your dreambody experiences and altered states. Process works advocates that together they make for a bifocal vision or a dual awareness which is a necessary ingredient for our development and growth, to enable us to become awake observers and participants in the cosmic dance.

The shaman's domain is the mythic, collective dimension, in which nature, the realm of the spirit, the living and the dead are intrinsically and profoundly interconnected and one. Initiatory experiences include ritual death and rebirth, spiritual crisis and healing through connection to the spirit and to the community and prepare the shaman to master alterations in consciousness. As the "master of ecstasy" (Eliade 1970:4), the shaman can access this mythic dimension for paranormal perception, healing and the well-being of the tribe. In altered states of consciousness, she leaves chronological time, the tonal, and climbs from this cosmological realm to others, into dreamtime or the nagual, in order to contact the spirits and find what's missing in everyday life ¹. She opens the door to the other world and surrenders to the experience for the benefit of the client and the community. He/she serves the spirit and follows its calling into the unknown. As she brings these messages from the other world back to the community, she restores the spiritual balance and therefore a sense of well-being.

As we proceed into the new millennium, where individual and world problems can't be separated, psychologists and indigenous healers will have to learn from each other and cooperate as a team. Therapists and helpers must learn to trust and follow nature, to go into the unknown and temporarily let go of ordinary reality. For the shaman it may be useful to study signal and communication work and learn how his trance states relate to the client's process and feedback system. For the therapist it may be important to temporarily let go of his/her analytic toolkit and use her sentient awareness, stalk dreaming processes and follow her calling of altered states.

Process Work: Love of Nature

Process Work, drawing on the traditions of both psychology and shamanism as well as system and communication theory, modern physics and philosophical Taoism, respects the mysterious as it manifests in our dreaming processes. It tries to serve nature, the totality of the known and the unknown in any given situation. It honors what is close to our awareness and supports what is further away. At best, our interventions are molded on the structure of the process and are guided by the client's feedback. In one moment the process draws attention to ordinary reality, to history, to rank and privilege, to issues of abuse and the feelings connected to it. In yet another, God and spiritual issues reveal themselves and need attention. Process Work will try to use its therapeutic and shamanic tools in accordance with the situation, so that the intervention becomes a seamless response to its call.

Our attempt is to bring into the present what has been lost, disowned or not yet been seen, and make the disavowed ghosts and spirits which influence human beings, relationships, families and the community, not only visible but give them a voice. Both helper and client try to use their attention to notice what announces itself on the fringe of their awareness and believe that within the disturbance, the wounds, the

traumas and the desires, is a potential for transformation, vital not only for the individual but for society as well. The social and political dimensions are inseparable from a spiritual perspective; it is only when all voices speak that we are closer to God.

One of the keys is "dual awareness" which refers to detachment from and simultaneous involvement in dreambody experiences. This "uniquely human capability"(Frankl 1988:17) allows us to take a stand toward our own experience; it includes our ability to look at our own culture through the eyes of another while being part of it; it pertains to the awareness of unity and the simultaneous appreciation of manifest multiplicity; and it refers to mindful awareness of everyday reality, the known world, and the ability to leap into and follow the unknown. In Mindell's words, a therapist is "able to both participate and hold his distance from events" (1985:66). She is involved in the process, experiencing altered states and, at the same time, a detached observer clear and sober about her involvement. In this sense, we might say that the process worker is both a shaman and a psychotherapist.

"You must stay sober even while you are in these altered states of consciousness" Mindell advises, so that you can "consciously intervene with spontaneous experiences, combining altered states with wakeful interventions and, above all, noticing which are primary and closer to consciousness and which are secondary and far away" (1993: 83).

Combining tools of the visionary shaman and the therapist, a process-oriented therapist strives to shift states of consciousness and may assume different forms according to what is needed in the moment by an individual and the community. In "trance states" she aligns with the invisible and mysterious process and in ordinary reality she uses her education in signal- and communication theory to track what's missing in the governing direction. By

listening to people, by focusing on double signals and by using second attention², she aims at accessing hidden tendencies within themselves and their clients and use them for precise and accurate interventions. Therefore, process work can look like a shamanic experience or like psychotherapy based on the process and the feedback of the client.

The morning before the following session took place in a seminar setting⁴, Mindell had asked the group's permission to employ a shamanic style when appropriate in the works of the day; the case transcript below is a rare example of a work where Mindell uses his inner vision as a departure point for a therapeutic process, however, very carefully following the feedback of the client.

Shamanic Elements in Process Work

The following excerpts of a session highlight the interaction of psychotherapeutic and shamanic elements and show the practical application of both observational precision and temporary abandon of everyday reality³. The work also demonstrates how – from a process-oriented perspective - sexuality is understood as a door to an unknown dreaming world: what looks like sexuality at first, when unfolded with awareness and sensitivity – often goes far beyond the physical into one's deepest yearnings in life: self love, care for others and spiritual beliefs. The client begins speaking about her previous diagnosis of breast cancer, now in full remission, and gives a sensory-grounded description of the former symptoms in her breasts; at the same time she asserts that she has help back home to working on her recovery.

M: Where shall we go further? The "Shaman's Drum" (a magazine on experiential shamanism the client brought with) is lying right in front of us. We might go into something there. What do you think?

Cl: It feels right and I am a little nervous.

M: We can do several things. There are at least two different ways to go into something like this. First, work on.... (he pauses, watching the client). What do you think right now? Cl: I am not thinking, I am feeling right now.

M: OK, I'll go that way with you.

In this beginning sequence the therapist picks up the client's feedback that she is already working on the experience of her illness at home. Instead, noticing the "Shaman's Drum" she brought along, he suggests this observation as a potential starting point. His opening question could be understood as a blank access to the process⁵.

M: Do you have a sense of what it is already?

Cl: I guess so (giggles). I think so but it could be grandiose... My process is about relationship, not just to another person but to the world...

M: First, I am going to ask nature something. If I had permission to know more than what I am - listening and feeling and watching you sitting in the foreground. Can I do that?

Cl: (agrees with a nod)

M: I need to move (gets up, moves around, sits down, changes position a few times and goes internal for about 30 seconds)

Yes. I see something very irrational. I can't quite connect it to what you said or the problem you mentioned. I see a woman, sort of maternal, in her 40ties, with darkish hair, lots of hair, curly, tight upright like that. She's somehow connected to you, I am not sure how (He covers his face with one hand and talks from an internal state; however, at the same time, he watches her feedback). Did you ever know anyone like that? She was older than you, an authority.

Cl: The only image that comes is a woman I had a relationship with.

M: What did she look like?

Cl: Heavy set, red hair, she gained lot of weight. We were very close friends, roommates...She was picking on me...and often acted like her cold father who cut people to ribbons...

M: An unusual thing she had...?

Cl: We were not in a sexual relationship

M: There was something sexual...jealousy?

Cl (laughs): She saw me as sensual and ...

M (excited): That's it! She was jealous of you...! She thought you were really sensual and sexy and she wasn't.

Cl: I guess so...(giggles)....She was my worthy opponent, powerful, authoritarian, a witch.

M: Was she interested in books

Cl: I don't know

M: Reading ...lots of books

Cl: Yes, it was something I admired in her. In fact she inspired me, I later returned to school.

In this initial phase, Mindell goes internal and "senses" the dreaming processes. His trust in nature allows him to be open to subtle inner and outer clues, and to

letting the field move him. He is using his dreamt-up reaction and fluidly enters dream figures of the client⁶. Like the shaman, he has a highly developed ability to track changes in consciousness, his own and the client's. In this moment, he appears to be picking up information synchronistically - even though situational clues may support the direction of his intervention.

He perceives the image of a woman, identifies her as a "jealous spirit" and relates her to the client's life experience. The figure, a big reader and jealous of the client's sensuality, seems to stand for linear reality. Being a therapist, Mindell checks the client's feedback to verify the usefulness of his perceptions; being a shaman, he goes into an altered state where he "sees" a real person who bewitches the client with jealousy and makes her put down her own desires. The shamanic perspective understands good and bad spirits as outer figures. In psychological terms, what the client named witch may represent an inner part, in this case, an edge figure⁷.

M: I want to know more about her jealousy of you (gets up, walks a few steps away, then turns toward client): Not knowing her, I bet she would say something like this (with stern looks and the demanding voice of an authority): So....?! Something like that?

Cl: Yes. She was always right (gets up too. The group laughs as she transforms into the jealous authority)

M: There she is!

Cl (moves her hair up tight, looks around provocatively and self assuredly, looking and moving like her opponent): I am really perceptive and can see what's the matter with you.

M: What wrong with me?

Cl: Well, you're such a thing. You're shy, self-conscious...

M: But I am more sensual than you.. How about your jealousy. You've never talked to me about that!

Cl: That's because you're such a chicken. You never confront me.

M: Oh, that's not my nature - I have more feeling than that.

Mindell assumes the role of the jealous woman and challenges the client in order to amplify the inner conflict. He identifies the jealous figure, the part which holds her back from living and believing in her sensuality. This sequence opens up the negotiation with the so-called edge figure.

Guided by his inner vision and the information provided by the client, Mindell brings the ghost role⁸, whose influence may be dreamt-up, into the present. Being shaman and therapist at once, he acts from an altered state and, at the same time, stays completely awake and detached, using his dual awareness. In the next moment, the figure emerges in the attitude and behavior of the client as she herself slips into that part. She spontaneously amplifies her looks and movements and becomes her former roommate.

Identification with different aspects of oneself may switch back and forth during negotiations with figures from the unconscious. The art of the shaman/therapist is to notice these organic role changes and follow their flow, assuming the roles which are left unoccupied. There is no need to artificially construct a role play and assign parts, since they emerge organically in the signals, nor is there a demand to metacommunicate about the play as long as the facilitator is aware of what's going on.

M: I like to know more about her jealousy.

Cl: I see tits... They make something, they stand out, they enhance her... (she pushes her chest out and feels it).

M: Let us see this part of you - the two of you (to client and Amy Mindell).

Cl (Starts to cry): I met this couple... We were making love. They were like twins, they came up underneath my breasts, both of them. I was their lover. And it was as if the doors of perception opened. I long for that!

M: It's coming back

Cl: All of a sudden I am one of them...the two of us (looking at Amy)

M: Kissing her.

As Mindell brings the focus back to the figure of the jealous woman, keeping her to the central edge. The client immediately re-accesses a memory. As she remembers the sexual embrace, she enters into an altered state in which she identifies first as the lover and next with the couple kissing her.

A man and a woman from the group enter the scene as the couple while the client and Amy represent the breasts. This all goes on very organically - all protagonists seem deeply involved in the process yet at the same time awake about their present roles).

Cl: (To the couple) You're two beings connected like one and I am the earth mother (man and woman approach her; the client embraces them).

M: (Suddenly) No. No. No! This can't be... Those breasts! No! You can't do this! (He screams as if grabbed by jealousy): I don't have it!

Cl: Come on over here and have some (opens her arms to embrace him).

M: Oh, oh! Yeah, you cannot have all that to yourself...You teach me! You show me how to be that earth woman.

Cl: I don't know how to teach this.

M: I want what you got. Teach me. Otherwise I'll never let you go, never.

Cl: What do you want?

M: She won't give it to me! (As a jealous spirit, mischievously): I'll ruin her! I'll eat her alive! (Stamps and shouts): ha, ha, ha!

Cl: (Dreamlike): Silly things come to mind... (she moves and reaches out with her hands. Then, suddenly, she proclaims and wails):

"Believe in your body, walk on the beach, feel the sand, let it speak to you, let it open you up, and let it move you, let it teach you.

Touch the waves and let them enter your being. Realize there is no real separation. Reach for that place within you that's connected to the earth, that loves the earth, because you and yourself are part of it, in your being, in your cells.

And when you can do that, you won't hurt her, you won't let yourself hurt her. We have to stop abusing ourselves, so we stop abusing the earth, it's our only chance."

(At the end, she goes into a headstand, then arches back and forward again in movements that remind of Tai Ch'i. Finally, she opens her eyes and looks at the whole group).

M: Glad to find you. I know you have that in you. Your work inspires feelings in me and maybe in other people too. It looks like you do your work but maybe for others too. It is good to see it. Thank you.

This last sequence opens with the client's vision of a passionate

Woman she calls the "earth mother". As she remembers her ecstatic experience, she begins to identify with and unfold the figure of this earthy woman. Organically, two helpers step in as the couple. The scene is dreamlike and involves all protagonists. Mindell holds the role of the jealous figure, who won't allow the sensuous parts to live. He seemed completely taken over by jealousy, yet it is obvious that he has an eye on the client's feedback. He is a shaman, possessed by the spirit who bewitches the client, and an awareness facilitator who helps the client complete this critical negotiation between herself and her edge. He lives in two worlds at once. As a shaman he focuses on the jealous spirit who uses magic powers to make an individual sick or even kill. As a therapist he holds the client to her edge to the "earth figure", the

mythological being who has a teaching for the community and the world at large.

By using dual awareness therapeutic and shamanic elements blend smoothly and in such a way as to go deeply into experience and facilitate awareness. Mindell jumps into the dreaming process and let it move him so that the client can discover and identify with disavowed aspects of her reality, i.e. the love and ecstasy that lie hidden in her own altered state. At the same time, in ordinary consciousness, the therapist/shaman listens, observes body language, watches for feedback and holds the client to a central edge.

Negotiating at the Edges of Awareness

Edge work, the process of facilitating the relationship between conflicting aspects of ourselves, may be one of the most central parts of Process work. Mindell emphasizes the importance of edge work: "For if the primary process has not come into conscious conflict with the secondary process, if the edge separating the two has not been worked on, the split will form again and the same internal troubles and conflicts will occur again" (1987:48). For sustainable long term change we need to confront the persistent belief systems or edges which keep our everyday personality separate from the spirits of our altered states. In order to bring both sides into contact we have "to have it out" with inner ideologies which protect our normal state and keep us from exploring and living our whole indigenous selves.

In the above example, the jealous spirit acts like a long-term edge figure which relates to the client's life myth. For her, expressing her sensuality is related to waking up the world to care for the planet. From a shamanic position, she is wrestling with a "demon" who opposes her living the "earth being" or healer of the planet. In the

psychological realm, she works on conflicting parts: one which holds on to linear reality, reads books, goes to school, and one who defends that existence and won't allow to flow with sensuous experiences. Edge work, Mindell says, tinkers with two lands whose myths collide: "The problem is that there is no flow of communication between the lands. The parts which are separated are strangers to each other" (1987:50). Her process contains its own healing. The normal state of mind/mind/real body which does not believe in her body's wisdom suffers from terrifying symptoms while the altered state of mind/dreaming body who expresses the messages coming through her is ecstatic and cures the ailing earth body.

Multiple realities

Each society, or community of people, has its unique myths which illustrate their collective dreaming and reflect its psychological and spiritual processes. These myths, together with our beliefs, concepts and values, shape our particular view of reality and the face of the community. They determine what's acceptable and part of the mainstream and what lies outside of its boundaries. The therapist/shaman acknowledges and lives both in the culture and in the wilderness of dreaming, and studies how they operate and construct situations.

The task of the therapist/shaman is to notice and observe how these different myths collide within the individual, just like different cultural realities; since culture and value systems clash not only in the world at large, in our relationships and family life but within each individual. He may need to be a therapist and facilitator, a spiritual person and a social activist at once as all these levels reflect each other. In the above example the client's dreaming brings her in communion with a side that she calls the lover, a loving and luscious being who nurtures herself and others; as the mythic earth figure she is channel for an aspect of the divine. It may be the myth of Gaia she expresses which, I think, reflects our love and growing ecological awareness of the one-

ness of the planet with its procreative and destructive potentials, both aspects of which she gives voice. Her body seems to mirror these concurrent myths in its somatic response: in a dreamlike way it points to the kinship of the eternal ecstatic and the social activist as well as to the challenge set up by the edge figure who is mouthpiece of and in defense of familiar reality. In brief, the conflict is one between adaptation to convention and her unique and wild dreaming process.

Mindell combines shamanic and therapeutic techniques in the work; he lets the field move him to pick up the edge figure. By bringing in the "ghost", the defender of culture, the focus is on the negotiation process between inner parts. As Mindell held to the position of the edge figure – who delineates and jealously guards the known lands of identity from the terra incognita, we could see the cultural drama involved in the process; the mythic battle between the forces of "consensus reality" conflicting with dreaming, with altered states. And like in the shamanic ceremony, the collective level is evoked; the community is witness as the mythic story unfolds and the Goddess, the lover appears who has the potential for liberation and healing herself, the community and the planet.

It seems clear to me that both the psychotherapeutic and the shamanic approach contribute to the health and well-being of individual and community because they both confirm the truth of a story which fits together the personal and the transpersonal in a meaningful way. Likewise, Levy-Strauss (1967:204) observes that psychoanalysis and shamanism are similar healing techniques, albeit with reversed premises. He holds that both invoke an important myth which the client is to re-experience. In therapy, the individual myth or childhood story of the client is transferred onto the therapist and worked through in the relationship; in shamanism, the shaman enacts a collective myth which is transferred onto the situation of the client. This also holds true for many therapists who use collective amplification, legends and

myths, to connect the client's experience to the transpersonal world to give meaning to the inexplicable individual process.

The shaman, though, is out to commune with the Gods. It is only in direct communication with the spirit that physical and spiritual renewal seems to take place. For that, the shaman travels into a land-beyond, into "the unknown surrounding the island, where the power abides". S/he follows the process, Tao, the mystery or in Don Juan's words the nagual which is "the part of us for which there is no description - no words, no names, no feelings, no knowledge" (Castaneda 1974:126).

The process-oriented facilitator seeks access to altered states and realizes that there are many worlds and levels of experience; and changes according to what is needed in a given situation. He/she doesn't hold on to fixed perceptions of normal reality, to a "standard reference frame" (Mindell 1985:63) but can let go instead, following the ground as it moves under her feet with awareness. Mindell describes this kind of observer as a "fluid ego" (ibid:64); its characteristic is dual awareness. He learns that this is a relativistic universe and her awareness is multi-faceted just like experience itself. With a beginner's mind, the helper can drop an idea of what should happen and surrender to the pull of the unknown, taking on its characteristics, its movements, feelings, sounds, styles of relating and communicating yet always having her periscope up to care for the entirety of the process. The metaskills (Amy Mindell 1995) are genuine openness and curiosity for the mysterious, the magical and sometimes painful and absurd experiences which emerge from other worlds.

Ordinary realities are relative as is the unknown. The shamanic approach enriches psychotherapy in that it brings us in contact with what's most unknown in our culture - the values of our altered states, the value of community, and the contact with the spirit. Both are crucial ingredients in

alternative medicines, for healing ourselves, and the planet and for expanding our psychological, spiritual, social and political consciousness.

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¹ Don Juan, the Yaqui shaman explains that "the tonal is everything we are.... Anything we have a word for is the tonal." (Castaneda: 1974:123). The tonal is the island of the known, of our individual and collective identities, while the nagual is the unknown, place of mysterious powers. In Process work, the tonal is often synonymous with primary processes while the nagual stands for secondary processes.

² Attention is differentiated according to its focus. While the first attention focuses on mundane reality, on maintaining ordinary reality, the second attention is the vehicle into altered states and the dreaming process. See Mindell 1993: 24-25.

⁴ Lava Rock Clinic, Oregon Coast, USA. With Drs. Mindell and Schupbach, Fall 1992.

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⁵ Mindell writes (1989: 65) that "the most useful kind of response is the blank access response, one that encourages the client to communicate further, yet does not assume what the content of the communication is." Using blank access, the therapist follows the client's feedback, which is often somatic or non-verbal, into the unknown.

⁶ My own experience of affect and behavior of another person's dream figure is what Process work refers to as dreaming-up. See Joe Goodbread 1996; Arnold Mindell 1987.

⁷ An edge figure is a personification of an inner belief system who defends who we think we are, what we can express and what we identify with: "An edge forms a definition of oneself and comprises the boundaries of consciousness. It is always associated with ideas, deep-seated belief systems, with personal identity, with a life philosophy about who one really is" (Mindell 1987:47). See also J. Diamond (1995).

⁸ A ghost role is a position in the group or in the social field which we can feel but not quite see yet. Only implicitly present, everyone feels its influence yet no one is willing to consciously identify with it.