

Cessation & Recovery

from Commercial Tobacco Addiction

An American Indian and Tribal Perspective



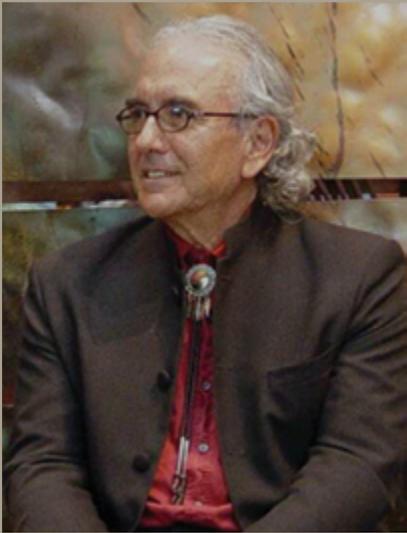
Eduardo Duran, PhD

In collaboration with Montana Tobacco Use Prevention Program American Indian Contractors

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Dr. Eduardo Duran has been working as a clinical psychologist for over two decades. Much of his clinical and research work has concentrated on working with the legacy of historical trauma. Historical trauma is the trauma that occurs in families and is then passed on to the following generation unless the trauma or soul wounding is dealt with.

Preface

I want the reader to know that this is not an academic book. It's written in the way I present this material and hopefully my voice is heard throughout the writing. I did not want this to be just another 'stinkin' thinkin' book about addictions and recovery. There are plenty of those around and some good, some not so good but they all try to help. I'm attempting to give another aspect to the process of living with the energies and spirits of substances that surround us daily either outside or inside our bodies. I hope that as you read through this that your spirit harmonizes with the words and also finds balance with natural laws.

- Ed Duran

Forward

Many of the ideas presented in this book are from American Indians and other tribal traditions. Accordingly, all things, including addictive substances and diseases have a spirit. Many tribal people have maintained specific ways of dealing with spiritual phenomena and these are rooted in Natural Law. All energies and spirits are bound by the rules of Natural Law. By becoming aware of Natural Law we will be able to better relate to these energies. Montana's Plains Indians follow a simple theory of living within Nature believing that all things are living and with spirit. It is the relationships made with each spirit that matters. These living entities and relationships all exist within the medicine wheel circle of life. Natural Law offers guidance on how to behave in our relationships with all living beings. If we take something from Nature we give something back in return, reciprocity - the circle of life.

If we do not follow Natural Law and take something without permission or giving in return we have created an imbalance within the medicine wheel circle of life. We must always have good intentions when we take something such as a plant from Mother Earth. If we don't have good intentions and don't give back (reciprocity) then we have created another imbalance within the medicine wheel and the cycle of life. These imbalances create negative energy and disorder in our lives. When the energy and spirit are depleted and out of balance, we are left wide open for addiction, disease and destruction to take over our being. When this happens we must offer amends to the spirit world in order for the balance to be restored. We must give back to Mother Earth and return to a place of good intentions.

There are many tribal creation stories regarding the sacred tobacco plant, with variations depending on tribal culture. Sacred tobacco was placed on earth by Creator/Higher Power for prayer and medicine. Sacred tobacco has the ability to take your prayer intent directly to Creator/Higher Power and in this way fulfills its purpose. Commercial tobacco companies have used the tobacco plant for other motives and combined with an individual's habitual use, without the intent of prayer, there is a change in spirit energy which can lead to addiction and death.

Many of our relatives, friends, and loved ones have had their lives taken or affected by commercial tobacco. The tobacco products bought from a tobacco company has been tampered with, not only does it have a powerful drug spirit it has the spirit of the company's intent for profit added to the product. We all know that commercial tobacco has a strong hold on the user, what we may not know is that it is a spiritual hold. It is real, as most people who are suffering know so well.

It makes sense that if you are dealing with spiritual problems that you should try spiritual solutions. First, we have to become aware of what the cunning energy of plant spirit knows, both in its original form and altered state. It is important that you realize that plant spirit energy has awareness and it is this awareness that we are relating to in addiction as well as in recovery. From this knowledge, we can begin the process of relating to a substance or an addiction in a unique and spiritual manner.

This booklet is specifically aimed to help those overcome commercial tobacco addiction. This offers one approach and may be used in conjunction with more conventional resources. Since this is produced in collaboration with Montana Tobacco Use Prevention Program, we support using the Montana Tobacco Quit Line simultaneously with this booklet which may increase your cessation efforts.

Before reading further in text please refer to APPENDIX I for definitions of terms.

My spiritual teacher taught me that addictive substances are all spirit energy. The main point is that the intent we place in the act of partaking in an addictive substance is what determines whether the use is a sacred act or an act of sorcery against ourselves and our loved ones. Yes, you heard it right using a substance is an act of sorcery when done in the context of destroying yourself and your family.

Every time you inhale or chew you will get some kind of calming effect, buzz or whatever. When you take the substance in this manner there is intention in your mind. These intentions are serious and generate a contract with the spirit of tobacco. (A contract is when you have a mutual agreement with someone right?) Well, when you use a commercial tobacco product, it tells your spirit that it will give you something and it always does as you know.

That is the spirit of commercial tobacco fulfilling its part of the bargain. Now it's your turn to pay because you cannot get something for nothing...remember Natural Law. Spirit wants spirit, so when it comes time to pay your end of the contract, you have to pay in spiritual currency. This usually translates into a life and it's amazing that with all the commercial tobacco related deaths we don't stop and wonder about the spiritual price of abusing its spirit. In the Indian Way, they always say that it comes back on your family for "pay back."

We may recognize that we are powerless to make a change of habit. It is important to realize that we are dealing with spiritual forces and not simply bio-medical ones. In commercial tobacco the tobacco plant has been grown and processed for commercial gain. Nicotine is extracted from the plant and re-infused in the product for sale to increase the addictive properties. The intent of the end product is to lure buyers and addict them for long term use and economic profit. In Natural Law, a company's intent will make a spiritual contract with the spirit of the tobacco plant, much like sorcery. The mixed spirits alter the original spirit



and gift from Creator, creating a new substance and spiritual contract to contend with. The contract not only binds the individual user but affects their entire family/community circle.

Since commercial tobacco is a spirit it takes possession of our spirit and only a spiritual intervention will restore balance. Intent was present when making the initial contract with commercial tobacco and intent is required and must be present in order to undo the contract with the spirit of commercial tobacco.

STEP 2 *Examining Your "Religious Practice"*

Most spiritual practices have ceremonial form attached to them and the spiritual practice of addiction is no different. In order to make the point clear of how commercial tobacco use is a religious ceremony it is important to ask ourselves what or who do we pray to? Over the years I've asked this question to many people and they usually give the obvious answer. For example they claim to be some form of Christian or Traditional spiritual practitioner. Then I ask a simple and obvious follow up question: 'how many times did you attend your church or ceremony in the past month?' Most folks mention that they went to pray in their church or ceremony 3 or 4 times. An obvious question then follows: 'how many times did you use your commercial tobacco product?' For a pack a day smoker the answer is many times more than the times they went to church, over 600 times. It is apparent then that the spiritual practice of someone who is addicted is the practice of nicotine absorption.

In actuality the ceremony of tobacco use is quite elaborate. Remember that the spirit of commercial tobacco is cunning and tricky.

- A commercial tobacco user buys a specific brand and has brand loyalty, something the commercial tobacco companies work hard at developing and maintaining. The product has a familiar logo or icon on it. (Sound familiar to religion?) The product then is used to comfort; it can be used with friends or alone. It may overcome loneliness or stress and it is often used to help solve a serious problem or dilemma. It is used when celebrating joyous occasions and during sad and desperate events. This is equivalent to what many people find or do in a church with a congregation.



- In most religions, there is an offering, ritual and prayer. A commercial tobacco user makes a financial offering when buying his/her product – paying for the services of the commercial tobacco. The act of opening the package, smelling the fresh leaves, taking out the mode of nicotine transmission all can be ritualized. This can be done in a group with friends or sitting alone. There is a ritual of offering a light and an intimacy with another user. A commercial tobacco user begins slow, deep breathing when inhaling. Oftentimes this gives the smoker a moment of peace and relaxation, much like a prayer.
- Then you go ahead and inhale the spirit of commercial tobacco medicine and it takes over your spirit. It will give you a change of feeling and therefore, it will want something back as I mentioned before. The spirit of commercial tobacco will want a form of spirit-payback in return from you. It could take your life (with heart disease or cancer) or affect the life of someone else (i.e. increased incidents of asthma or respiratory issues for those exposed to the secondhand smoke). No matter what, it will take a part of your life in some form. This could take place as in financial concerns, insurance concerns, medical complications or family loss.
- When you use commercial tobacco in this manner then you are practicing sorcery against yourself, your family and your community.

STEP

3

Understanding Your Chemical Addiction

I have maintained for some years now that there are driving forces that go along with addiction. Recovery programs rarely treat the addiction only. Most programs now, if they want to get funded, must address dual diagnosis of underlying emotional/psychological causes as well as addiction. Oftentimes, commercial tobacco addiction is not viewed as a chemical dependency issue. However, there is much support to contradict this oversight and for the purposes of this book, I would appreciate that the reader accepts the fact that commercial tobacco addiction is like any other chemical addiction.

If someone is completely at peace and all is well, there is little chance that they are going to be abusing substances of any kind. This relates to the American Indian Medicine Wheel, all quadrants must be in balance to be well. If one is out of balance the whole is affected. When someone's spirit is not at peace they are open for emotional disturbance. There are many emotional causes that drive people to escape from their reality. Some of the more common causes are fear and sadness known to most folks as anxiety and depression.

Energies/spirits attract similar energies and spirits. Natural Law is in play, there is an attraction between the spirit of fear, sadness and other energies such as commercial tobacco, alcohol, and so on. These energies mix with one another and pretty soon the unaware person who thinks that they are just having a "smoke" are completely out of control and in the process of being controlled by the substance.

As you can see, there is a dance that is happening as these different spiritual energies begin to interact with each other in the body and spirit of a human being. The longer the person does this dance, the deeper the process takes them into the contract that they are unconsciously participating in. The spirit of the substance starts a process of taking the life of the addicted/possessed individual.

Life is being lost at this point, either directly or indirectly. The body of the addict is being consumed by the chemical processes of the substance. This becomes an unconscious sacrifice to the spirit of the substance that the person is using as part of their daily unconscious ceremony. As they sacrifice more of themselves, hopelessness is an obvious spirit that is being attracted by the hurricane. Hopelessness can be manifested in such statements as, "There is no way I can quit, I know I should, but not today."



STEP

4

Communicating with the Spirits

By now you may be thinking that this is quite a quandary and the situation may seem hopeless. It can be I suppose, if we were to attract the spirit of “giving-up” which is ready to jump in even for those who work in the field of addictions. It is important to understand that when you are in the middle of the hurricane it is a spiritual process that needs spiritual intervention. One of my favorite ones is to recommend that the next time you are going to use, that you have a conversation with the commercial tobacco first. This goes back to traditional ways when you are searching/gathering plants that a conversation happens with the plant/animal, what are you going to use it for, how will it help your family or yourself.

Conversing with your cigarette/chew may be crazy enough to attract your attention, and more importantly this will attract a healing spirit. This is the perfect time for a healing energy to sneak into your unconscious and start dealing with the other energies that are already there. This will as some say ruin your fun in commercial tobacco use since now there is a different level of awareness and connection.

STEP

5

Amending the Spiritual Contract

Amends must be made to the spirit of commercial tobacco. It is a spirit being and in Natural Law, when you abuse someone you must include them into the fearless inventory and make amends to them. We must face the spirit of commercial tobacco and ask forgiveness for our violation of it and also make amends by making some sort of offering. (Again, remember Natural Law. If you take something you must give something in return). The spirit will take spirit, which is usually a life, unless you make amends to the spirit. Amends can be made in a prayer offering with the intent of bringing harmony and balance to your relationship with this substance and addiction.

Offerings in most American Indian communities consist of traditional tobacco, fabric, food, commitments or vows offered to the earth with the intent of making amends. Remember intent is the stuff of prayer. It all starts with a thought and goes from there.

STEP

6

Cessation

The changes that come about go very deep once you start a relationship with commercial tobacco. Some folks become fearful of the spirit of commercial tobacco even though they have lived with it for years. When it comes time to actually attend to it in a spirit to spirit manner, folks get a bit uneasy.

It is interesting that the whole time they were using they did not have a problem of fear since they were already in the clutches of the spirit. Commercial tobacco tricked them into thinking that all was well as long as they continued to promise their soul to it's spirit.

In the process of quitting, it is important to remember that the person in the middle of what appears to be craziness is in the clutches of their soul wanting wholeness. Ego will be sure to scream and come up with all types of excuses (the excuses are common and you know these as denial, stinking thinking, rationalizing and so on). The soul does not really care if the ego does not like the process.

Even if ego checks out, the soul remains and continues to learn from what is going on. What is needed most at this time is awareness into the ceremonial process that appears as complete torment. Understanding into the process allows for awareness to know that a larger more important work is happening. Maybe our ancestors knew that tobacco could become "addictive" and gave us a very set protocol on the right way to use it as a healing power.

MONTANA TOBACCO



For free Nicotine Replacement Therapy, Coaching and supplemental help please call **1-800-QUIT NOW**.

STEP 7 *Beyond Recovery*

People who have ceased using commercial tobacco as a habitual drug oftentimes relate that their desire to use remains strong even years later. This is a powerful addiction. In most recovery systems it is taught that once addicted the person will always be addicted. This is probably true for some folks who do not want to move beyond being in recovery. There are people who have a complete healing and can start to focus their life on the process of living and fulfilling the contract that they made with Creator before coming into this life. Everyone has a purpose and our life's journey is to fulfill that purpose.

It is important to walk your walk in a way that is respectful to all spiritual beings and commercial tobacco is no different. Instead of being afraid of commercial tobacco continue to give offerings and don't be afraid to say hello to it when it comes into your area. Commercial tobacco is present in our communities and difficult to fully avoid. By making offerings to the Tobacco spirit on an ongoing basis we maintain a sacred relationship with it and not one in which it is invited to return to take over our lives again. No matter, once recovered, avoidance is not a respectful relationship; it is one where fear dominates. Fear can open the door for sorcery energy to come in and take over.

I am not saying that one should be stupid about this. Especially, in the early stages of recovery it is important that you stay with those who can protect you from 'slipping' and going back to where you came from. There comes a time though when you need to move on and live life without fear. Fear is the root of anxiety and depression and these can be underlying causes of addiction.

STEP 8 *Towards Wellness*

Since smoking or chewing were most likely a part of your daily spiritual liturgy, it makes sense to change this ritual to one in which prayers are offered with an intent and motivation towards health, goodness, love and compassion. It is important to do this every day for your spiritual health just like it is important that you eat and exercise every day for your physical health. There are no shortcuts and discipline will be a must in this type of daily journey.

The following can be used as an outline for your daily practice of wellness:

- Get up early and greet the morning sun with a prayer of thanksgiving. Leave an offering to the Tobacco spirit and leave an offering to the spirit of recovery, wellness and healing.
- Meditate for at least 10 minutes then do your morning routine of shower etc.
- Breakfast should be healthy and eating should be done in a mindful way. Take your time and be grateful for each bite.
- Sometime during the day you should do some physical exercise unless your work has plenty of it.
- Work should also be an act of gratitude and mindfulness that does not hurt anyone. Regardless of what you do for a living do this mindfully. Try to be attentive to the task and moments as they pass. Sneak in a prayer every now and again if the task permits. Notice the small or large blessings or instances of joy.
- During one of the days in the week you should set up ample time for yourself. This time can be used to see a counselor, sponsor, minister, holy person or alone.
- To keep from slipping, participate in sweats, local ceremonies, learning your native language, beading and other cultural activities.
- Once you spend time doing spiritual counseling work then you should have time just for yourself. Treat yourself with kindness and respect.
- With the proper motivation and intent do good things for others, these steps can restore balance with the natural order.
- The time with your loved ones should be part of your day. Focus on positive things. It is too easy to dwell on what is wrong, this can take up a lot of energy and bring the spirit of sadness into your home.
- Before bed, find a peaceful relaxing form of entertainment that soothes. As you approach sleep, be mindful of dreams and what these may be bringing to your life.

I hope the words in this booklet are useful to you as you travel on the path of life. Keep perspective and realize that you're human. If you fall short of your goals at times, don't linger in guilt.

Take responsibility, make amends and move on. Remember to make amends to more than just the people we offend. At times we need to make amends to the energies that may be involved in whatever action we have taken. If our actions are good then we create energy of gratitude and if our actions are not so good we can still create energy of gratitude once we realize that we are on the path.

As the old ones say from time to time: "It's all good if you live in a good way." Thanks for your attention and keep me and others in your prayers. Be well.

Eduardo Duran, PhD <http://soulhealing16.com/home>

This booklet was designed in collaboration with the following American Indian Tobacco Prevention Specialists:

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Chippewa Cree Tribe of Rocky Boy – Theda Morsette

Confederated Salish and Kootenai Tribes – Cristen Two Teeth

Crow Tribe Tobacco Prevention Program – Teatta Plain Feather

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Helena Indian Alliance – Jeremy Red Eagle

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For more information and resources please go to tobaccofreemt.gov

1 Appendix 1

Background Information and Useful Vocabulary

Following are some definitions and more in depth information regarding Traditional Practices and Psychological terms.

Amends = something done or given as compensation for a wrong. A desire to make amends after the misunderstanding.

Commercial Tobacco = Tobacco plant that has been grown and processed for economic gain.

Ego = the part of the mind that mediates between the conscious and the unconscious and is responsible for reality testing and a sense of self.

Ethical Behavior = (An essay on Ethical Behavior by Gabriella Many Shots, 2012)

As American Indian/Alaskan Native People, we have an obligation to nature. As Native people we believe everything in our universe has a spirit. Everything in our world is a living thing. Because of our belief, we are obligated to take care of these living beings. This does not mean we own the land, only that we are its care-taker. This environment is the earth and all that inhabits it. It includes the water, the animals, and plant life. Our grandfathers were aware of this relationship with the land; they understood the importance of taking care of Mother Earth. To take care of the land and its surroundings, they practiced Ethical Behavior. This unique relationship was guided by a code of ethics.

Our ancestor's lives were guided by values and belief systems. A large part of this value system was Gratitude. Historically, Native Americans were a thankful people. They consistently and constantly gave thanks for all they were able to acquire. This meant they gave thanks to animals for giving their lives, as food, to nourish the people. They gave thanks to the heavens for rain, snow, sunshine and thunder for sustaining their lives with water and warmth. They thanked the trees for the wood that kept them warm and the shrubs that were used for sweat-lodges. They gave thanks to the various roots and herbs used for medicinal and ceremonial purposes. There are many things they were thankful for.

Native American people also practiced reciprocity. Reciprocity is a relationship involving mutual exchange. A reciprocal relationship or act happens when something is done mutually or in return. Traditionally, Indian People offered tobacco as gifts to the land, water, plant-life whenever something was taken for their purposes. This form of behavior assured the people, sustenance, for their livelihood. They were careful not to take too much of anything, and were taught just to take enough. Everyone knew if too much was taken, there would be less for next time or there would be less for other people in need.

So this Ethical Behavior we have with the land and its beings, means offering tobacco as a gift. Whenever we take from Mother Earth, we also need to give back to her. Whether it is a rock, mint leaves, sweet-grass or a feather, we need to give something back. This something is tobacco and prayer. Anything we take from nature, we need to remember to practice Ethical Behavior and offer tobacco and prayer. When we offer tobacco with prayer, it ensures we'll always have plenty for next time. There will always be an abundance to go around, for the people, if we practice Ethical Behavior.

Intent = something planned, or the purpose that accompanies a plan - showing great determination to do something. Intent can be of a positive bent or negative.

Medicine Wheel = The American Indian Medicine Wheel is used for various spiritual and ritual purposes, especially for healing. Since it is believed that illness springs from imbalance, the focus of the healing is on treating the source of the problem, not the symptoms. Healing focuses on balancing all things within the sick person's realm. If one of the four directions, (Physical, Emotional, Spiritual, and Mental) is imbalanced, then all will be imbalanced.



Natural Law = If something is taken, something must be returned, reciprocity – the circle of life.

Offering = Something that is given to Creator/Higher Power as part of religious worship.

Reciprocity = a relationship involving mutual exchange. A relationship between people, plants, animals and all of creation involving the exchange of goods, energy, favors, services or obligations, especially a mutual exchange of privileges between trading.



Traditional/Sacred Tobacco = many American Indian nations and Indian people use tobacco for ceremonial purposes. Not all tribes may use tobacco in the same way but in general it is used for ceremony. Most tribes have distinct protocol on collection and/or growing of the plant. The type of tobacco used depends on tribal custom. The tobacco could also be mixed with sweet smelling herbs, barks and roots such as Kinnickinick, Bear Root, Peppermint, Cedar, Sweet Grass, Husk, Spurge, Sage, Sweet Pine, Juniper and many others indigenous to a local area. The cultivation of the tobacco and the mixture preparation were the sacred responsibility of the "Tobacco Society" of the tribe, and practices varied in each area. But despite these differences, there remain certain important similarities for use and intent. Some tribal nations may be more open to explaining how they use tobacco for ceremonial purposes and other tribal nations may have cultural protocols regarding tobacco use that aren't shared with the general public. Although the original plant may be the same one used for ceremony or habitual use, due to the intent during any of the stages of planting, harvesting, mixing or using can alter the plant from a healing element to a harmful abusive substance.

Dream Intervention

Another intervention is to examine your dreams. By simply asking this question “Are you dreaming?” you are allowing the hurricane to attract dream spirits which will bring direct messages to the dreamer in a way that cannot be denied or put aside. Dreams are not co-dependent and they really don’t care if they insult the person’s ego. When working with folks in the area of dreams I explain to them that dreams really know what is going on even more so than they do. Creator/God or the Higher Power always wants to speak to us and relate. Unfortunately, we have ego getting in the way and ego misunderstands Higher Power’s message to us. Well then? God/Creator has created a way to go around ego and basically trick ego into feeling like it’s in charge but it’s not really. Dreams are the way that God/Creator tricks ego.

Ego’s way of understanding is limited and many times the understanding is a distortion of what is really going on. Ego is in charge of coming up with things like denial and other defenses, excuses and so on that keeps the insanity going. Fortunately there is sleep. Once we are asleep, then ego is asleep and what better time to bring in messages to your spirit?

Ego will take dream information and distort it if it’s straightforward. So what God/Creator had to do is develop a language that ego does not understand and this is the language of symbols.

By the way I’m not saying ego is a bad thing. It just needs to be trained to understand spiritual things and once it knows its place then things are a lot easier when it comes to relating with the sacred. Ego is like a puppy that has to be trained to do what is required in a wholesome and healthy way. Once ego is trained it can relate to spirit and have a wholesome relationship with the Sacred.

OK, back to the symbols idea. Dreams usually speak in images and symbols that most of the time, do not make sense to the ego part of your personality. This means that if you want to understand the message of the dream that you will have to put some effort into it. Effort is in the form of documenting the dreams and then searching for an interpretation. This interpretation usually is facilitated by telling the dream to an objective person or persons who will help you figure out the dream.

At this time it would be a good idea if there is someone around that can have some understanding of dreams and what they mean. If there isn’t there are some tools that you can use to help yourself or someone else to interpret what the psyche or spirit of the person is trying to convey in the dream. This can be done individually or in a group. I have found that groups are really a powerful source of dream interpretation since there will be more than one interpretation to the dream thus giving it even more meaning to the dreamer and also to the group.

I will give you a few ideas as to how I approach dreams when in a group situation. Individual situations are similar except there's less people:

- Either a recorder or the dreamer write down the dream word for word as the dreamer speaks. At this point it's a good idea to start writing one theme or idea per line or two lines. For example: if the dreamer says: 'I was going to my old house in the dream. Then there was a person I recognized from the time I was 8 years old and he said something I remember vividly.' You would have at least four themes in this brief dream: old house; friend; 8 years old; statement.
- Once the dream is written down theme by theme it is time to go back to each line and amplify or interpret the dream. In groups, there will be many ideas to each dream theme, which is good. Even if it's just you it's a good idea to try to have at least three ideas for each line or theme. The reason for this is that the ego would like to be co-dependent at this time and come up with a 'nice' interpretation that will make the ego feel special. There's nothing wrong with feeling special, but sometimes the psyche wants to just tell you the god awful truth and the ego prefers not to hear it, so let your mind be open to any idea relating to the theme that you can come up with.
- Remember that every image means something. Even the smallest detail is trying to reveal some important spiritual truth to the dreamer. Also, it is critical to know that there is no such thing as a bad dream. What may appear to be a bad dream is usually a spiritual message that ego does not want to hear, so it calls it a bad dream or omen or some other defense. Remember all dreams are messages to be decoded.
- The dreamer needs to know that at times there may be some aspects of the dream that they may not understand right away. It is important to study a sequence of dreams since at times future dreams offer material or even outright interpretation for a present dream. It's perfectly ok to leave room for mystery in this process. Keep a log of all your dream activity and refer back to previous dreams for concurrent themes or clearer interpretations and understanding of their meaning.
- During the time of healing and recovery there are usually death dreams. The dreamer may be quick to panic (as ego usually does when there is an indication that ego may have to be put on the sidelines). Death dreams usually mean the death of something in the personality. In these instances it may well mean the death of the addictive lifestyle and the resurrection of a healthier life. As always, it is good to seek at least three meanings for the death theme, as mentioned before.
- Once a dream has been gone over, you may want to offer a ceremonial offering to the dream for the gift/message that the dream brought you. This is part of Natural Law, reciprocity and etiquette. It is proper manners to say thank you when a gift is received and this applies to the dream gift. One means of offering is to burn the paper and put some sage or cedar on it as an offering to the Creative forces that brought the dream.

