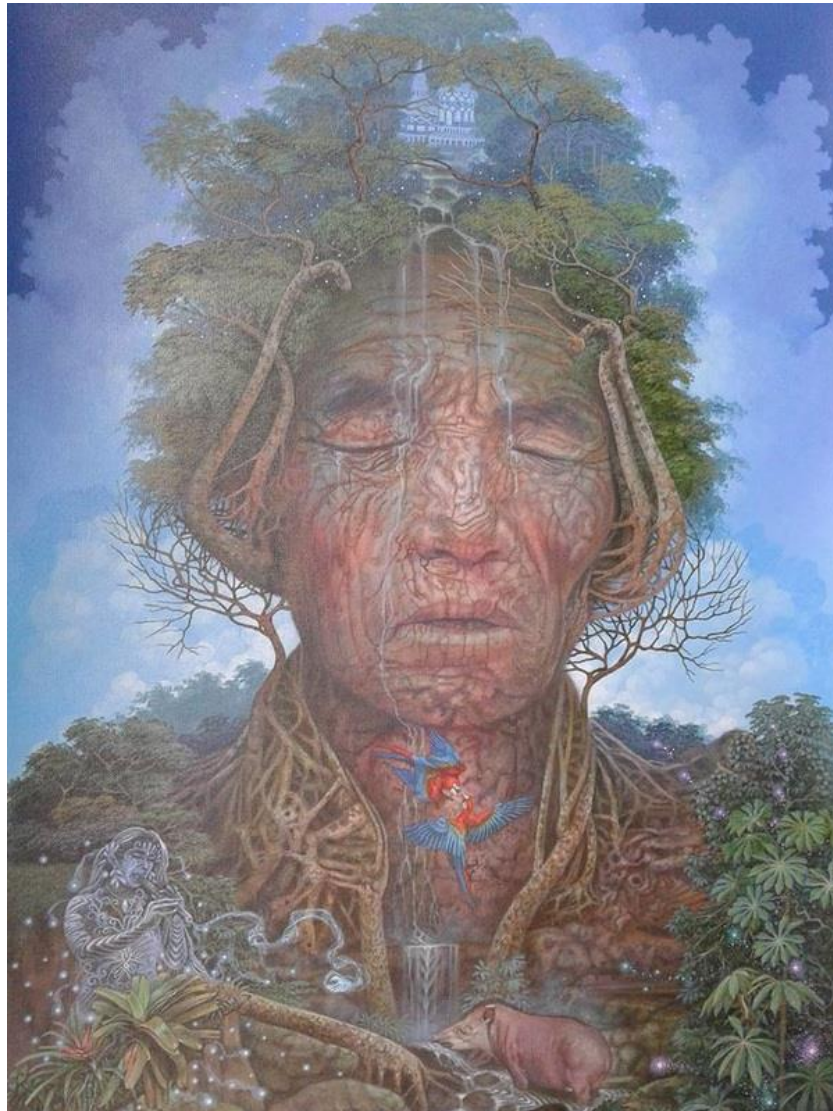


Carpathian Molfar Shamans



Carpathian Mountains of Ukraine and Poland. At one time the area of Poland was part of Ukraine, so Polish have Ukraine ancestors. To east or southeast is the Hutsul ethnic group of Ukraine. A Molfar is a Carpathian Shaman in the indigenous traditions of the Hutsul (Ukrainian) culture.

Called “witch” in certain eras, these Shamans have magical gifts and sacred abilities that tend focus on healing, seership, herbalism and relations with nature.

Within these Molfar are also a rare few who are born to enter a more advanced path; this is of the folk-magic of Pre-History’s Dreaming shamanic tradition.

The magical ‘real’ shamans of Polish and Ukraine Carpathian ancestors and a very few today. In Poland the women shamans are called Whisperers. More advanced, magical shamans are called Wind Whisperers.

Like their Ukraine Molfar neighbors, more women in Poland are beginning to return to the roots of their ancient practices that existed before the spread modern religion and subsequent corruption of ancient shamanic practice.

The Mongolian and Siberian folk shaman traditions (Tengerism) are also seeing a revival of their ethnic shamanistic-based healers.

In Tengerism, there is both Yellow Shamanism and Black Shamanism, with the more powerful, magical shamans being known as Black Shamans.

Tengriism is a religion that revolves around the sun deity Tengri and focuses on balance with nature. The actual founding date is believed to have begun sometime around the Bronze Age, which lasted from 3,300 B.C. through 1,200 B.C.

Those who practice Tengriism hold the belief that their very existence is sustained by the eternal blue Sky (Tengri), the fertile Mother Earth (Eje), and the holy spirit of the sky.

Under Tengriism, the origins of the universe began with Tengri, and his self-created companion, Kishi. The two flew above the primordial deep together until one day, Kishi decided he wanted to fly higher than Tengri. Due to his arrogance, Kishi lost his ability to fly, and fell into the sea. He called out for Tengri to save him. Tengri brought forth rocks and earth from the sea, creating a primal mound to stand upon. From this mound grew the Cosmic Tree – the tree of life, and from its branches emerged people and lesser gods.

The physical body, and soul were created as similar to other creation stories.

Some of the deities of Tengriism are believed to be Tengri, Water, Fire, Sun, Moon, Star, Air, Clouds, Wind, Storm, Thunder and Lightning, and Rain and Rainbow.

In Tengerism, the world is alive. The plants, animals, rocks, and water all have spirits. These spirits must be respected and cared for or the land would become hostile or barren. Therefore, protection and balance of one’s environment is of utmost importance.

Personal responsibility is the second main concept of Tengerism. Tengerists believe in a concept called buyan that is very close to the belief of karma. Being responsible for one's own actions is the mark of an upright human being.

The third concept of Tengerism is balance. Balance is important to keep harmony within oneself, the community, and the environment. When things get out of balance, there are harmful effects. This is when a shaman is needed.

The main function of the shaman is to restore and maintain balance in his community. Shamans conduct blessings, rituals of protection, hunting magic, and divination. They also cure sicknesses that have spiritual causes such as spiritual intrusions, spiritual pollution, soul loss, and curses. Shamans are also the caretakers of traditional culture. Because of their knowledge of ancient tradition, their counsel has been sought throughout the ages.

Do you work with the Four Directions, have a concept of the Three Worlds, understand that all things are alive and with spirit, and that all beings on the Sacred Hoop of Creation are part of one big family and related? Well if you do, you are probably a Tengerist - even if you don't realize it

By living an upright and respectful life, caring for the environment and all the children of the Sacred Marriage (whether that being is a human, an animal, a plant or any other child of the Sacred Marriage) a person keeps his life in balance and develops his own personal power, which is often called 'windhorse.' Windhorse (lung ta in Tibetan and hiimori in Mongolian) is the spiritual power of a shaman and is a symbol important to both shamanism and Buddhism. Images of windhorses appear on Buddhist prayer flags, and the Tibetan name for a prayer flag actually is lung ta a windhorse.

A commonality within all of these cultures is that other shamans often fear Dreamers and Molfar, though some also respect them from a distance. The shamanism of all the cultures which contain Molfar stem from a more ancient cultural tradition, which is known as the Light of the Dark. Conversely there also exists the Dark of the Light, which is its opposite and encompasses the shadow side of religion (like way in which dark Catholic priests have, for millenniums, sexually abused both women and children). And so we see historically, that it was Religious Corruption (the Dark of the Light), which sought to destroy the Shamans and Dreamers (the Light of the Dark), who were responsible for exposing their malpractices.

These rarer Molfar, Wind Whisperer, Dreamer or Black Shamans are also their culture's exorcists and the ones who walk between the worlds of shadow and light with power. To do this requires having mastered the teachings of the Light along with their individual ancient karma or shadow lifetimes.

The depth and mystery associated with this path can be one of the reasons as to why the healers, herbalists, ceremonial shamans fear them.

Dreamers also have the ability to leave their bodies (ten astral and animist bodies) and roam the earth for exorcisms on the shadow aspects of human demons, reptilians, werewolves, skin walkers, vampires and other dark creatures, where most regular shamans cannot.

The Molfar, Dreamer (shaman) or Black Shaman can also enter the magical energy of earth and its consciousness without the assistance of shamanic drugs, ecstatic dances or costumes. They can pass through the shamanic veils and enter the natural forces from their inner spaces in both time (waking mundane life) and no-time (dreaming or dreamtime if that advanced). They can become one with the natural forces and have a real relationship with the consciousness of the earth herself. This expanded consciousness is beyond the mastered human self and the mastered animist self. It belongs to the realm of the Elemental Self, which is called Spirit (in the prehistoric traditions) and the ability to enter this consciousness comes from having served mother earth for many, many lifetimes.

The realities of these men and women are fated by birth. Through many previous lives, soul accumulation of purified karma, a life of purity, and undergoing fated initiations of death for this lifetime's wisdom, the Molfar (and those around the world like them) *are able to shape-shift into elements, such as wind, wind storms, rain storms, fire and lightning storms. Referred to as Weather Shamans, by modern shamanic practitioners, they have the ability to enter the coexistence and move destruction of the physical nature into the realms of darkness for its demise.*

Viking, Medieval and archaic Pagan magicians attributed these qualities to the gods, but more *Advanced Whisperers and Molfar possess the same qualities in a human form, thus expressing their shaman connection to the power of nature, not to control or to use, but to 'be' them, and those who have these abilities feel their pure intensity and this often fears other types of shamans and healers, when they are approached. The intensity of their energy is also why such magical shamans are disrespected and ostracized in many societies.*

In a contemporary context, a Molfar and the more advanced (Wind) Whisperers of Poland (or descent) would be a shaman that is surveillance or publicly shamed into homelessness by other types of esoteric people, pagans or shamans, out of fear because it is such an ancient path that its deemed dark or unstable, even when it's not. More contemporary shamans, trained in schools, or by book writers or plant (drug) shamans, do not encounter these same responses from modern society.

Content gathered for Melissa Leath in use of Monthly Online Class. Links available upon request.