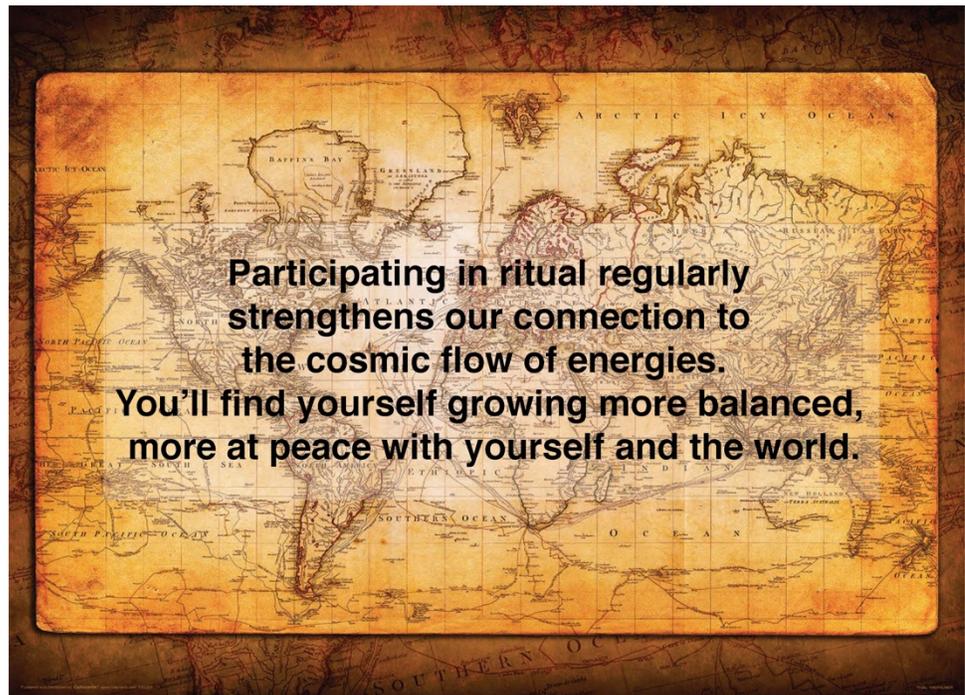






Following Ancestors Tracks



BY MARIA YRACEBURU



Yracébûrû EarthWisdom



RAMONA, CALIFORNIA

Following Ancestors Tracks

SpiralDancing Life 1st Penseh Workbook



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This book is dedicated to the continuance... YOU!



ni'goszán 'awolzaaná...

I come from the Earth Mother



yaa' 'awolzaaná...

I come from the Sky Father



da'iltse dágoyaana ni'gosz'ân 'ildízhé

I come into this Circle to be all that I can be



pinu'u...

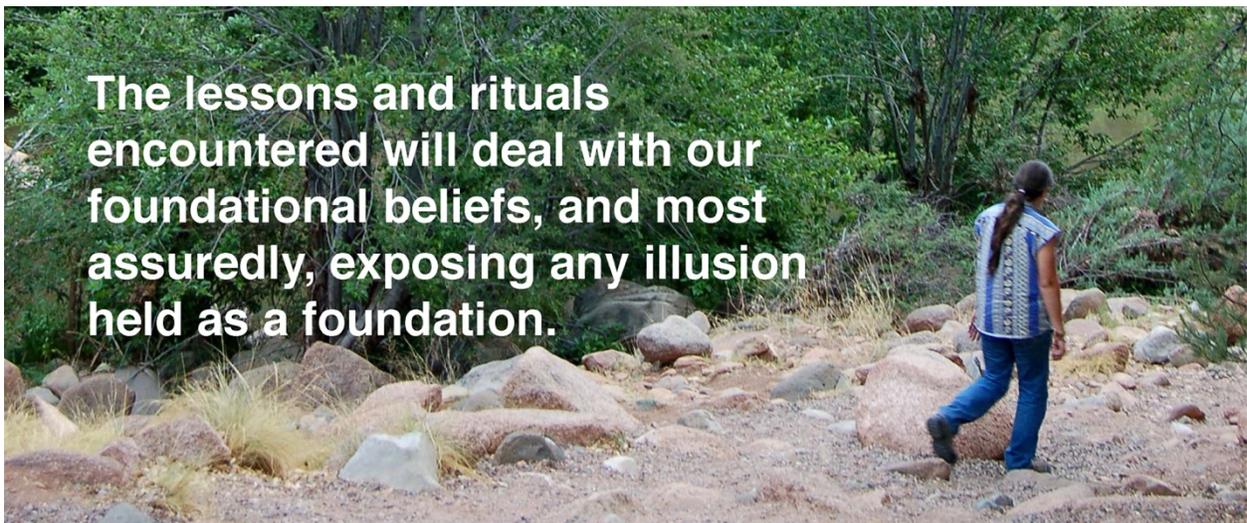
I am I

shíi shi ukehí...

This is my prayer, and I am grateful

daíina...

And so, it is!







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MEDICINE WHEEL CONCEPTS

& CREATING THE DZIL KUGHA

PUTTING IT TOGETHER

Before I say anything about what this apprenticeship is, I want to say something about what it is not. This is not a “get fixed quick” or “think your way to enlightenment” program. You will not be admonished to “think like an Indian,” “understand anything over night,” “or assimilate knowledge faster than you are able.” You will not

find advice on managing your life or planning your future. There are more than enough folks in the world willing to give this type of council. In this apprenticeship, the emphasis will be on the deep experience of a nature based spiritual philosophy and healing tradition.

To be sure, many apprentices will find that applying the principles of the 8 directional energies and stone lessons, will in time, bring greater balance to their lives. Certainly, applying these principles will assist you to opening to receive a sense of connection and inner peace from which all harmonic flow ultimately springs. Yet this increased sense of connection will not come from struggling to attain itself as a goal in itself, but rather as a natural result of experiencing a deeper state of self-understanding. The new feeling of inner peace that you enjoy will come to be reflected in all aspects of your life. Yet even if you don’t become a teacher, or healer, but come to live your life in a way that truly reflects your spiritual nature and expresses your personal truth, your experience of life will be enhanced. Indeed, some may find that a truer experience of connection requires that they relinquish their attachments to control and excessive drama.

So how do we do this?



*ya'ai hayaa-gee shiwoye...
Grandmothers at sunrise, each
generation inherits from its
ancestor the spiritual legacy of
life. And each generation is
responsible for life
preservation and affirmation.
-OAK, validation*

The fundamental premise of this apprenticeship is that the universe is you and is for you. If you put yourself in accord with the way of the universe, it will guide you and take care of you. To experience this connection, there is nothing you need to do first. It is not necessary for you to disown relatives, move away from home, quit your job, or more. All that is required is that you become aware of the inner process through which you create an experience of separation and struggle in your life, and refrain from doing it. Feelings of connection and gratitude are natural to the 2-leggeds (humans); they do not need to be learned. We only have to become aware of how we are resisting and sabotaging this natural state.

Throughout this apprenticeship, you will be asked to accept responsibility for creating your own experience of connection or separation. We cannot do the work for you. Of course, no individual operates in vacuum. It would be absurd to deny the impact that the values and illusional foundation beliefs of the Fourth World of Soul Sickness have had on you as an individual. In an effort to control, guarantee power to the elite, modern culture has vigorously promoted “fear consciousness.” You do things you don’t need to, because you have become convinced that you must fit yourself into someone else’s agenda to be valued and validated. You have become exhausted being something, or someone, you are not. Thus, even while you work diligently to belong, the feeling of connection keeps eluding you. In addition to the role that the values of the broader society have had in promoting a psychology of inferiority with the individual, the organization of society possess barriers to your creative development and spiritual freedom.

Nevertheless, ultimate responsibility for the individual’s experience lies with the individual, not with the culture into which you have been born. Awareness of the broader dynamics that promote a consciousness of separation, as well as the inner ego, or Shadow of Fear, ties that bind you to them, empowers you to break, once and for all, the chains of psychological inferiority and disconnection. This apprenticeship will address the root causes of psychological inferiority, and how this can be overcome through ritualistic action and earth connection.

Ultimately, the system is the perspective of the Shadow of Fear. Freeing yourself from the dominance and control of the system perspective will be your primary concern. What you see reflected in the broader social system - alienation, attachment, greed, resentment, craving validation, competition, pride, and chaos – originate with the Shadow of Fear. This apprenticeship will contrast the way the *tlish diyana* with the way of Fear. The way of fear

necessarily produces a psychology of separation - one that cannot be overcome, regardless of quantity of time you spend trying to fix relationships. Alternatively, the way of the *tlish diyān* naturally yields a feeling of connection, regardless of how great, or small, your circle of acquaintances may be.



*o'e'a-gee shiwoye...
Grandmothers at sunset, the
manifestor in life is prayer;
prayer is the foundation;
prayer is the voice of love; the
voice of love brings
manifestation; the
manifestation of love is peace.
– MANDRAKE, dominion*

This is not to say we should reject the idea of boundaries or shun the blessings that come with them. With healthy boundaries, much can be accomplished, and unnecessary suffering avoided or eliminated. Moreover, in these times of transition, healthy boundaries are a display of responsibility, integrity and recognition of the value in noninterference. Each individual must take responsibility for their own life. They can ask us for assistance. To act without being asked is enabling them to continue in their dysfunction,

while returning us to the path of chaos. It takes time to appreciate and enjoy life and all of its simple beauties. It takes time to develop, heal and embrace power. And in the making time for all these, a person must choose responsibly.

Boundaries also give us freedom from self-victimization and promote respect for others in their process. Throughout most of 4th World history, boundaries have been disrespected, or ignored for lack of recognition. For one unwilling, or unable, to operate daily with personal boundaries, there was always the option of filling time with the blame game - an option that will not be feasible in the new energetic paradigm of the 5th World.

The *tlish diyān* values freedom and dignity of the human spirit, and in this respect the idea is not to express (or harbor) feelings toward others, but to affirm and follow your own path, free from intimidation or control of others. If you are looking for others to fulfill you or validate you, you will be disappointed.

In lacking self-esteem, we often think that we are victims. This apprenticeship is about the return of innocence and the wonder necessary to enjoy life. You will develop your gifts and

talents and discover the strength and power to become all you dare to believe and more. In short, the choice available is to be free, or be in fear.

Connection is a relatively simple issue. There are only two important questions: (1) Do you believe in something larger than yourself? (2) What can you do to affirm life? It is keeping these two questions in mind that gives you a truer sense of Spirit's relationship to your life. If you answer "no" to the first question, then this is not a path of study for you. In what style do you choose to live? Remember in choosing the path you walk there is always an exchange. How much of your energy are you currently giving away with little satisfaction, or fulfillment?

When it comes to determining how to connect that which is unseen, there are two important things to keep in mind. First, you are grounded in, and honoring your physical body and its needs. Second, are the areas of "connection" related to actual healing and self-discovery. With both, you have a great deal of manifestation power. The ancient *tlish diyan* HolyOnes were keenly aware of the power in connection and were highly diligent in their practice.

To begin with, it's worthwhile to ask whether the reality you live in is one of support for this type of work or will there be resistance. The way you answer this question depends in part on how honest and secure you are in your relations. Traditionally we believe as you change, so will the nature of your relationships. In fact, everything changes with you. This is the purpose of evolution. The first *tlish diyan* viewed humans as cells of the Changing Mother, along with everything else, so as we heal, so too does the good Mother. This conception spurs the need to share this ancient philosophy and practice. Generally, the more people that heal and awaken, the more prosperous all are.



*ko' doo ntseihi-gee shiwoye...
Grandmothers from the eternal
flame, we live in a time
paradym that promises the
nonlinear experiences; nature
values; diversity and
tolerance; community and
individual identity; and our
capacity to co-create a
peace-filled reality.
– YARROW, meditation*

Because the psychological dimension is so important to your experience of life, this apprenticeship will address it at length. The *tlish diyen* principles examined here will provide powerful keys to embracing and integrating a life philosophy that supports you and the universe. In the first two stone packets, a groundwork will be laid for overcoming the sense of alienation and separation that have undermined you. Again, for most, the feeling of separation is not a result of separation. It is brought about by struggle, chaos and exhaustion. This will be considered respectively in stone packets three through eight, both in terms of understanding their causes, and in terms of practical ritual for creating greater connection in your life. The rituals will help you integrate and apply the information you encounter on your path.



*dawa shii'yu shiwoye...
To all my Grandmothers, about
twenty millenium have passed,
and drastically changed our
lives forever. Our experience
is far from unique. Consider
this: in just one year we have
made more than thirty
thousand changes in our lives.
Evolution alone affects the
quality of life, based on human
free will and choices.
It is inevitable.
– 5 FINGER GRASS, dance*

The Eight Directional Energies of Life

The dynamics of the psychology of separation go like this: Simultaneous to the formation of the individual ego there arises a profound sense of loss, a feeling of separation from everything else in life. This separation brings a feeling of contraction and a sense of incompleteness, which humans try to mitigate through mental, physical, and emotional attachments. The perceived need to defend and validate, in turn creates a feeling of struggle. Struggle brings resentment, ingratitude, and withholding of self, which robs you of joy and keeps the energies from flowing in your life. This leads you away from the path of your inborn destiny. Instead of following your sacred path, you crave the approval and attention of others. This craving for approval in turn, produces competition and envy. Envy in turn, provokes secrets, which agitate your mind and sends you on the mad chase known as the “rat race.” In the process, you lose the ability to appreciate the simple enjoyments that come naturally in life. Ultimately, this leads to a sense of

chaos and confusion that bewilders your innate connection and robs you of your capacity to appreciate the joy in your life.

On the other hand, the psychology of connection flows naturally from the *tlish diyar* tradition, a way of life. Moving from the unity of the universe, from the experience of oneness with all of life, you receive the natural connection with the universe with ease in a spirit of gratitude and joy. Thus, the energy flows freely in your life, and you fulfill your innate destiny. Recognizing the innate power and dignity of all life, you live in harmony with it and its natural cycles. Respecting your humanity above any outer validation, you cultivate the sense of leisure and peace necessary to appreciate the beauty and order inherent in life, and thus, allow it to express itself through you in all that you do. There will be more on the eight directional energies at the end of this.

In addition to the inner and outer psychological dimension, Spiral Dancing Apprenticeship will address some of the factors that contribute to an individual and collective experience of separation and offer suggestions for how you mitigate these effects in your own life. This apprenticeship purports to apply ancient wisdom to modern times, and in this, modern times are as important as the ancient wisdom. I have no interest in spouting spiritual platitudes divorced from everyday life. Rather, I will attempt to apply ancient, really, universal, principles to the situation humanity are now in. The ancient *tlish diyar* were keen observers. In the spirit of my tradition, I will address factors that have contributed to a mass psychology of separation, as well as barriers that limit the natural creative development of individuals.

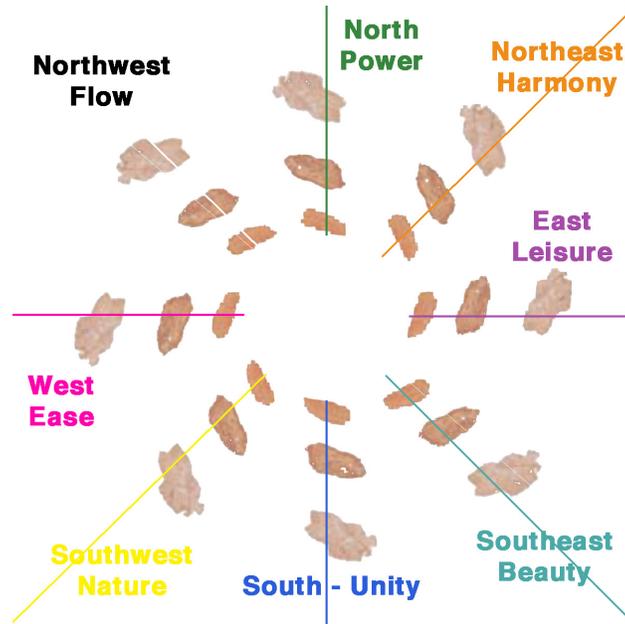
You may try to make others see what you have seen; you may even insist that you have given up actively trying to get them to change. Still, you need not make your own experience of connection contingent on their change. To view another's belief and opinion as an enemy that must be overcome before you can succeed and be happy is to put yourself in a position of powerlessness, frustration, and resentment. While there is a place for collective action, there needs to be a balance on what you as an individual can do to enhance your own experience of peace and well-being within life as it exists moment to moment. By becoming a living example in your own life, you participate in the evolution of a much bigger plan. While no individual can change the world alone, each of you can transform your own experience in life. This affects others, and effects change. You can in your own unique way, challenge the widespread belief that we live in a world of separation.

By now, you've probably gotten the idea that what I mean by "*tlish diyen*" is something altogether different from the norm. *tlish diyen* is more holistic in its scope, addressing the entirety of life, and not simply physical existence. It accepts an innate order in life, one that individuals realize as they fulfill their inborn destiny. It further assures that the world we live in, the world we create, is in evolution.

Now, if in fact, we live in an evolving world, there are three primary tasks for each one of us on our journey to a life of co-created peace. The first task is to recognize the inner and outer forces that work to keep us separated. Awareness of these factors will help us to dispel their influence. The second task is to heal the spirit of life within us, celebrating the gift of creation with joy and gratitude. As we focus on our intent and create situations that bring a feeling of connection with all life, we begin to move in the flow of the *tlish diyen*. In this way, we allow blessings to come to us as part of the flow of harmonious creation - not as things we crave and struggle for from a sense of fear or desperation. To come from fear can only bring fear, even when you get what you think you need. On the other hand, when you come from the spirit of connection, you attract only love.

Finally, as you walk on this land from the spirit of connection, you become a liberating and empowering force in the lives of those you interact with. They come to you and ask you to help them see, not by words, but by example, that everyone lives in a co-created world and that they, as well, can free themselves of separation consciousness. Together, we unite in the spirit of connection and co-create a new community of energetic shift, a new world perspective, and new ways of being, based on cooperation rather than competition. As envy, greed, and competition flowed from separation, so do compassion, service, and cooperation flow from a spirit of connection. It is this spirit of connection that is your guide as you embark on the journey to co-creating total peace in our lives.

The Directional Energies of *tutuskya*



The Directional Energies of *tutuskya* are stated in English. The corresponding *Quero* term is often not, nor is it intended to be, a direct translation of the energy as expressed in English. Rather, the *Quero* terms give the essence, an active ingredient of the energy.

<u>direction</u>	<u>energy</u>	<u>quero</u>
------------------	---------------	--------------

south	unity	<i>lanákai</i>
-------	-------	----------------

recognizing the unity of all things starts you on the path of beauty

southwest	nature	<i>dakó ko'at'e'í</i>
-----------	--------	-----------------------

learning to receive opens the way for your highest good

west	ease	<i>doo nyee da</i>
------	------	--------------------

following the path of least resistance brings transition with ease

northwest	flow	<i>hálíí</i>
-----------	------	--------------

circulating the energy in your life strengthens health, deepens relations, and generates abundance

north	power	<i>diyi</i>
-------	-------	-------------

honoring your innate dignity and actualizing your inborn abilities is the path to authentic power

northeast harmony *nkegohen'áání begoz'aahí* balancing *ishashteeli* (male) and
bi'aadi (female) eliminates stress and brings peace of mind

east leisure *náách'iyol*

taking time to be, to grow, and to nurture your relationships gives you the strength to evolve

southeast beauty *hozhoñi*

achieving your destiny is a matter of trusting and embracing the universal pattern of your life

Working with the Dzil Kugha

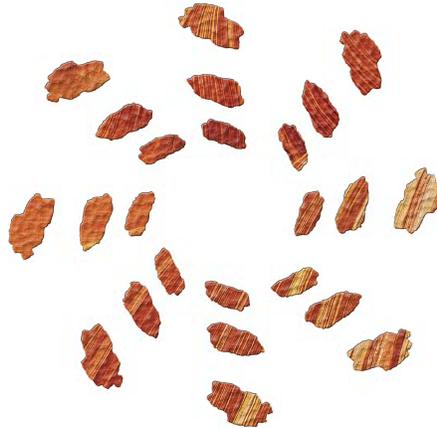
The *tlish diyan* work with a medicine bundle known as the *dzil kugha*, or mesa home. The *dzil kugha* is a portable representative of earth's *tutuskya*, wheel of life. Each of the corresponding Spiraling Stones is an aspect of self-mirroring planetary magnetics. Working with a *dzil kugha* aligns us to the natural universal flow of energy, awakens vortexes, and heals humanity's soul.

For the time being, you will learn energy in a traditional manner, beginning with the directions flows - the structure foundation of the web. This is the 1st *penseh* – Following Ancestors' Tracks.

Sit down with the directional energy chart just presented and select eight pieces to begin our work with. Each piece should be able to fit in the palm of your hand with your fingers wrapped around it. Remember, your *dzil kugha* will eventually contain 24 items and must fold up neatly for carry. Sit with each of your items and identify each one with an energy. You do this by holding the piece in your left hand and read the statement. Does your selection feel good in your hand when you voice this statement of Remembering? If not choose again until you find one that elicits a warm, fuzzy "ah-ha, this is it!"

Once you have eight items selected, you go on a hunt for their home, the mesa cloth itself. This cloth represents the landscape of our lives, past, present and future. Through its construction, a power vortex is created with which other dimensions become powerful allies of healing and spiritual connection. The *gotah na'iká* comes in two configurations: 28" x 28" or 24" x 28". Normally a weaving of wool, it carries the power of creation. In *Inkan Q'ero* tradition, actually being a catch cloth at birthings. Whatever you choose, make sure it's durable, yet flexible.

Lay your cloth out flat in a space where you feel it will be safe. This will be the beginning of your personal sacred space. *Quero* are known as Southern Seers, henceforth our ceremonies begin in the south. When you work with your *dzil kugha* you will ALWAYS sit on the side where the south item is placed.



you sit here – you will only have the outer circle

Metaphorically you sit at the center of your personal wheel. As you can see, if the wheel were full size and you sat in the center, directional energies would flow through you. As you come to recognize the sensations associated with these directional pathways, you will also come to understand the dynamic flower where if, say, your lesson was in the energy of the southeast, the energy of the northwest would be the energy supporting you in your task.

We'll get more in-depth into this later, for the time being let's begin with acquainting you with the energies and the structure of ceremony.

Sit at the south end of your *dzil kugha* with your items next to you. Smudge yourself and the items you have selected. What's smudge? Smudge is a ritualistic purification or cleansing, of our space and our etheric web - or body via smoke. There are many types of smudges available to use. For this blessing and awakening, we suggest sage, or palo santo. Both of these have properties that touch our hearts with joy.

When you have completed smoking yourself and your *dzil kugha* items, begin the boding process. Pick up the south item first. Hold it a second and center yourself with its energy. Gently

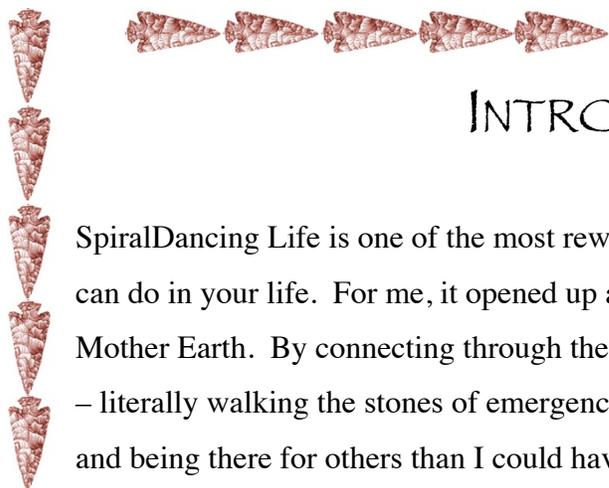
blow your love to the item, then place it in its respective place on your *dzil kugha*. Do this until each of the eight items are in place.

What we would now propose to you, is that you dream your *dzil kugha* awake. Beginning again in the south, take the item and set it next to your bed for the night. When you get up in the morning, jot down thoughts, feelings, and any dreams you may remember. Thank the item and replace it on your *dzil kugha*. Work with the next item and repeat this process until the circle of eight has been completed.

Now, in your daily life when a breeze blows from the southwest, what message are you being given? If you're facing a challenge, what direction does it originate from? Does holding the item of that direction, bring something to mind? What?

As you are beginning to see, the ritualistic actions and traditional philosophy I endeavor to teach you, are designed to empower you. This, and much more, awaits you as you prepare to begin your Path of Beauty.

As soon as you have your first 8 stones in your dzil kugha, it's time to meet the group, so be sure to let your Mentor know!



INTRODUCTION

SpiralDancing Life is one of the most rewarding, fascinating, and fulfilling things you can do in your life. For me, it opened up a line of relationship with the Changing Mother Earth. By connecting through the principles of the tlish diyan Medicine Wheel – literally walking the stones of emergence – I have learned more about myself, life, and being there for others than I could have ever imagined.

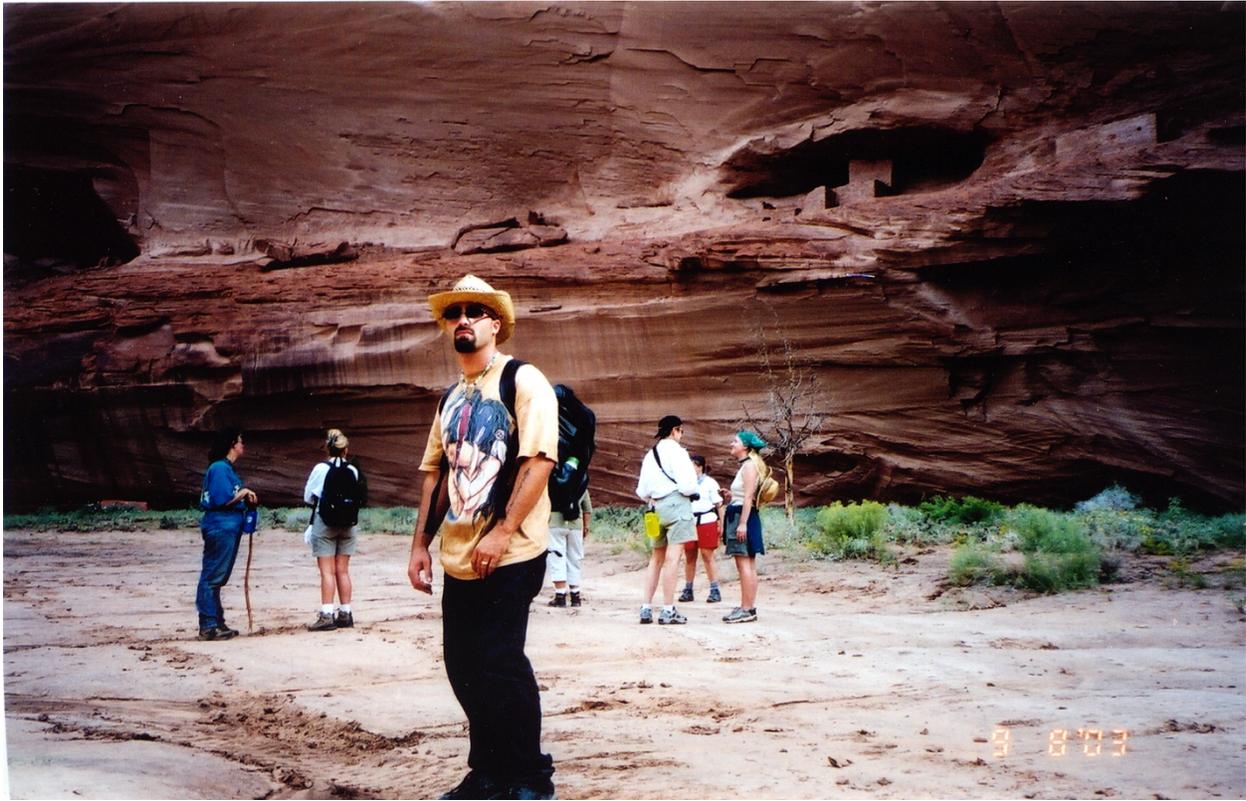
The lessons involve the dynamic, and subtle rapport in life that we have with the planet, as we receive her as an entity worthy of our love, softly supporting one another through our responsible choices. The Earth Mother invites us to return home to the heart of connection that flows with intention, reciprocity, excitement and flow.

At its most basic, SpiralDancing Life is about the healing of self as we find our way back into relationship with All That Is. SpiralDancing Life has practical applications and enhances all other healing modalities. All the basics – directional energy cycles, subtle circle communications of vision, and the importance of clear intention – also apply to human relationships.

Most significantly, SpiralDancing Life develops a meaningful relationship with the planet and us unlike many other philosophies. One of my hopes is that every dancer finds their unique gift. I believe it would drastically change life on this planet: We need to stop acting in separation. We really need to look at things in a more I do We perspective and take what we see in consideration. Fear and ego have allowed us to run from our responsibilities and our innate power; however, we can turn the tide. We can reconnect and release our need to shut down in protection: The light goes back on in our eyes and our spirit soars.

We pass from one trauma to another because we have learned we are unlovable and irrelevant when we are seeking the very things, we feel we cannot acquire. We search and search, going from one healing style to another, as if to find the miracle cure. I don't see this as

an answer. Sure, SpiralDancing won't speak to everyone, but in so many cases, the traditional



style of learning and support has changed folks. There are many ways to move into being a fully functioning humane being, and one of the most powerful that I know is to really tap into nature and the connection to Earth as the medicine wheel re-turns us in evolution.

The concepts in this book are nothing new and nothing I've invented, but the knowledge has been held by the Dreaming Societies of the Indigenous around the world. Before time, there were seasons... cycles: Daily activities were planned on a cyclic basis in order to live, to find sustenance, and to thrive happily. At that time, the mind could understand the feelings Earth Mother would put forth, and there was interaction. The average person had a level of understanding that does not exist in the world today. That said, while Earth was a fundamental aspect and necessary part of everyday life, it was also socially acceptable to have visions and engage in daily, as well as cyclic rituals that by today's standards are considered time-consuming – every constant illusional belief.

While society at large may not know these principles anymore, shamanic enthusiasts today maintain a fraction of the practices, a desire to facilitate the miraculous that sets us all free. In addition, the study and pursuit of relationship with the good of All of Earth in mind is

proliferating. However, still many shamanic enthusiasts lack the multidimensional connection, to allow for real movement, which lies in true relationship with things we've been taught have no consciousness. Without a living relationship to the foundational truths of earth, and experiences of relationship, they can never quite achieve their goal, keeping it off in the future somewhere.

Trying to rely on partial collections of work, puts a bandage on a wound that needs major surgery, and leaves many seekers ever taking on new pursuits to find what's lacking – a revolving door of release work. Many go through several programs: Ones that start out in respect and good intention but slips when they determine the program is not a good fit.

A determined few manage to persist through all kinds of philosophies – and visits to their therapists – because to succeed involves the premise that crazy making concepts are real. However, superstition... the evilization of natural connection to spirit and ownership of one's power, only further push away the authentic relationship that can be experienced with Earth.

For so many people, in everything they do, the dream of healing connection becomes lost – not because of Earth or programs, but because the basics have been overlooked.

There seems to be a huge hold in most shamanic trainings. People start with a discipline specific program. There is no progression or foundation. Relationships often gets tossed aside for ego pursuit.

Even students with the best intentions don't often take enough time to find out what Earth is relaying to them, or what Mother can do for them. Instead, they focus on *their* goals and expectations. They never consider the dynamic communication being provided as a result of their relationship with the spirit of the Earth. Expectations are not met, and they drop whatever they are doing as failure or irrelevant.

For me, this is sad – our Mother cries. At the same time, I understand. I walked away from traditional practices. Growing up on the rez, and then forcefully moved to a metropolis, I would forsake my foundational beliefs because the world was amuck and nothing like I anticipated. I would think Mother was trying to wreck my life; would be upset and frustrated when people I knew didn't "get it;" and would hope (and pray) that the prophecy stories I'd learned as a child were real.

That is why this *penseh* of studywork is mostly about foundational relationships. I don't know of a better way to learn relationship than to pursue a relationship with the Earth Mother that is judgment free, without understanding attached. SpiralDancing Life gives you constant

signs above where and how to heal, whether communications you offer the Mother are clear and acceptable or not because when you SpiralDance the Medicine Wheel, Earth feels you. She gives you options. This is key.

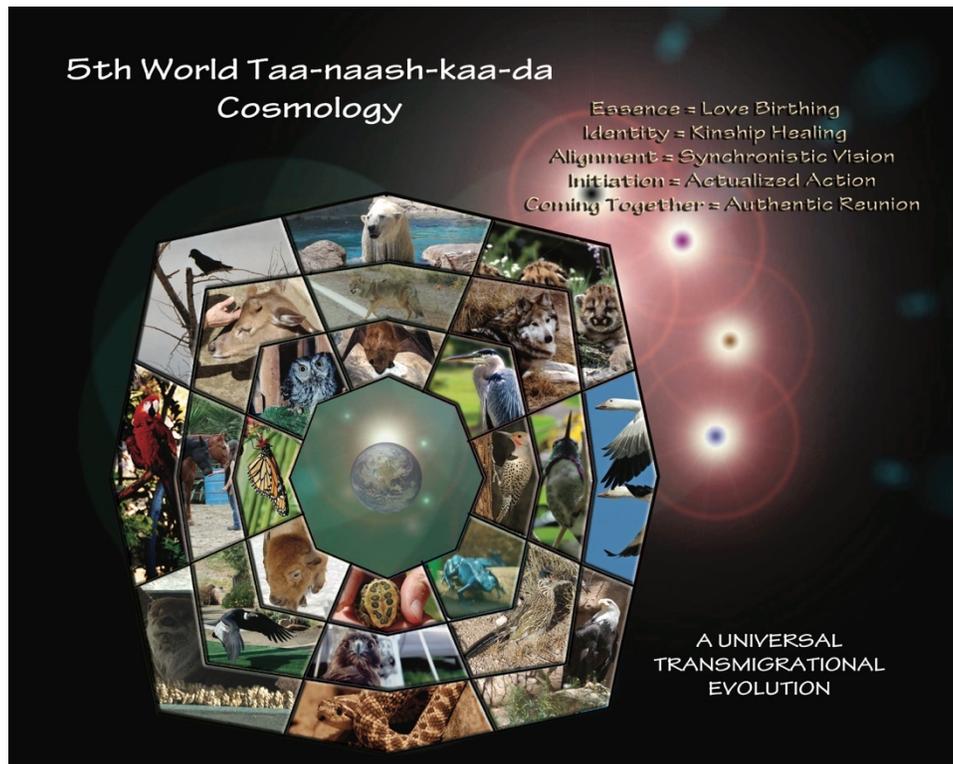
I hope to teach you about living as an Earth Empath. That term is not something I throw around lightly; it takes a lot to learn the language of Earth as it flows through your body, and you learn to respect yourself. I promise you this journey is one of the most exciting paths you can take. It will cause you to look at every facet of yourself; you will be embraced by family; you will be mesmerized, sometimes, confused; and you'll probably find yourself shedding tears of joy! But it will be amazing. It always has been for me.



BE HERE NOW

In SpiralDancing Life it is easy to get caught up in “keeping up with the Jones,” and loose sight of why you are here. So the first thing I’m going to say is that this work has a suggested timeline, but you are also here to learn to honor your own timing cycle in relationship with the Earth’s energies. Let go of how and when, and who else is doing what and be in the now so you are aware. I am training you to have a structured lifestyle supported by being present and spontaneous.

Let go of the need to have this *penseh* done in the 32 months we estimate it will take, and clear yourself of the chaos. As you come to SpiralDancing and that first stone, *remember, you have just entered a world unknown*. These concepts are foreign, for the most part, so give it a minute. You’ll sabotage if you rush, think about other things, or have expectations. Every time you work a step of this Wheel, you re-turn to a relationship with Earth and all things before unknown.



For example, when I lead Community Medicine Wheel Gatherings, where we literally build a medicine wheel together, we first start with a Talking Circle to get to know each other and build

a system of trust among people who are nervous, wide-eyed kids, with a lot of expectations on what they are going to find.

We get to know one another and share who we are, then we do a little service work to learn to work together as a team, and of course help the planet landscape where we will activate the power of the Medicine Wheel by dancing. The land senses our intentions and responds, and as Children of Earth and Spirit – Guardians of Life – we are coming together to learn to recognize where we can facilitate change and life affirmation as we live day to day. Every person that comes to that gathering is different. A new concept and circle of people, and the music even can be different. This is a lot of energy to work with! Given the day, and the service work, we all begin to settle into what we might call a cohesive rhythm, so we move into the construction of the medicine wheel and our activation rituals for the rest of the day. As we place the stones, and listen to the prayers, taking in the legends of transformation, we interact accordingly. You always need to check, “Am I present?” Allow the new situation to be felt within your very being. That’s it! You have a new way of dancing your life and you are the star charter that will plan the whole future.

Being present can be hard because of all the things we’ve been taught we are liable for... did you get that? *I said liable, not responsible for.* Why? Well, most of what society has been taught is a psychological control through fear. If you can’t keep up, you fail. If you fail, well, you feel helpless after a while. And while this world has come a long way to heal victimization, we still struggle with many of the symptoms of PTSD – that’s where I started. Because of this, we need to constantly be present to not process situations in our lives as we once did... as the victim. The more quickly we can act differently and redirect our perspective, the easier and faster our healing and growth are, because we are what we need in our lives.

So, before you even begin, create relationship with your stones and be fully ready for whatever comes. Every morning, rise and say a prayer. This is our foundational work always. I create prayers through this program for every lunar cycle. This practice is an honor and privilege, and creates relationship between you and the Sacred Parents. Build on what you learn daily, take all the time you need to get yourself to sensational connection. It will take three cycles to have a sense of this connection. Be flexible and patient with yourself. It’s a new way, a new day... and what you asked for.



MY STORY

I was lucky enough to be born into an indigenous family. My grandfather was a *diiyin* – holyone – counselor, healer, priest, teacher, storyteller, and magician. The Medicine Wheel of Life was a family foundation that we worked with every day. My grandfather grew up with the stories of Geronimo, and his great uncle Nochaydelklinne... the Apache Dreamer of the 1880s!

The first thing I remember was sitting around the Storyteller Fires, listening to Myths and Legends¹, and journeying, mesmerized by the flames lighting the dance of Grandfather's words. Stories were the first step I took. Grandfather guided me and encouraged me in my childhood retelling of these stories!

I remember many times, quoting stories and the lessons found within to get myself out of precarious situations. Even when I was nervous, I would always trust the words and teachings that would be revealed.

When I was six, I got to participate in the first initiation of our clan. Sponsors/guardians would bring us kids of age to the Sacred Lodge, braid feathers into our hair to bring clarity to our visions and thoughts and proceed with the Creation Story. We would be asked, one by one, who we were, and I would reply, "I Am All My Relations." We were asked where we came from, and I responded, "I came from the Earth Mother, I came from the Sky Father." When we all lined up to have our foreheads bathed with the sacred medicine water, in front of the fire, we were asked, "Why are you here?" And I proudly spoke, "To be all I can be."

¹ Legends and Prophecies of the Quero Apache, Bear and Co. 2002 – these are part of our studywork and lays the groundwork for our cyclic ceremonies and spiraling lessons.



The initiations continued, as I learned to listen to the Stone People and walk the Medicine Wheel, Greeting the Sun each day and watching for signs from the Animal Nations. I began to realize I was pretty good at this stuff. Of course, Grandpa was the real deal, but I was still pretty insecure... because of my mixed blood. And walking through the gate of doubt I had entered a life of challenge... the challenge of living in two realities simultaneously. Time overlapped... warping dreams and history and knowing into a spinning consciousness on the Edge of Reality.

Looking back, Grandpa taught me well. He planted seeds that sent me to other traditional elders after his death, to learn the commonality of what we do – *tlish diyen* became the processing perspective that grounded it all as one. All my experiences have included other traditions, and I had mine – a lot of philosophical discussions in circles of people from all over the world unfolded.

For many years, Grandfather helped me gain confidence and strengthen my connection to the Earth Mother and our lineage. My next teacher made me realize how I needed this stretch and grow of other traditions to truly represent the Earth Mother. It took me through the tunnel of dysfunction, spousal abuse, the birth of my children, and things that, if they had not happened, I wouldn't be sharing these ways today. Grandfather had inspired me to "become all I was meant to be," by experiencing everything.

For years after Grandfather crossed, I felt lost. I tried to fit in. However, I couldn't walk away from the connection with Earth Mother no matter how I tried. And in my connection, I

finally found my way home to what is possible in my heart, so I have kept working my life as the gift I have to share with you.



MY PURPOSE

When I was about 10, my grandfather took me to the annual Council of Elders at Havasupai. It was there that I was initiated into a lifestyle that would keep me mesmerized for the rest of my life. A beautiful meeting where Elders from many southwest tribes would gather under the cottonwoods, it was a dream for child like me. After I experienced the elders sharing their prophetic visions of my life, I knew I live the way these HolyOnes were.

Ceremony at home wasn't enough for me, so I finally convinced my grandfather that I should travel with him to the Sacred Sites he was guardian of, like Pagotzinkay and Montezuma Wells. So, I got to live in a way more the style of 100 years ago, than a normal kid.



It was during those days of pilgrimage, moving from one ancient altar to another leaving offering that I was introduced to cross cultural ways and ceremony. I learned that the medicine wheel was a commonality with a very real purpose with many layers of information to be revealed, whether it's the stories of origin or alignment confirmation through the animals of nature. For whatever reason, being a *da'igoti*... a tracker of these things, was who I was: I would give up everything to go on pilgrimage just so I could live outside of time, and still walk the path of sharing I have been destiny to fulfill.

Unfortunately, those days were hard. I had to move to California, my dad died, and I wasn't fully trained in the ways of the *tlish diyen* yet, so I lost my way a couple of times.

Hell

You see, I do know... some of what you've been through. We have common stories, though the details are not exactly the same. By the time I was 13 years of age I was married, and life took a long time to get me back to where I belonged. I guess I made an agreement to experience some pretty ugly things in exchange for the miraculous, which has far out done the ugly.

I've had three near death experiences, two at the hands of violence; been bitten by rattlesnakes three times, and struck by lightning twice. Yep, the kids say I'm supernatural.

But I'm still here, and to me that was something of a miracle each time I would hear the words in my head... "You're still alive." As I would come back to a strange type of awareness, so much would go through my mind. It would be years before I would fully comprehend the gifts I would receive from these moments... even the ugly ones.

When I was in college, I started working with women who were sexually abused as children. This was quite possibly the starting point of what I would call SpiralDancing today.

I woke up in an abusive relationship many years later... the second one in my life, and oddly the haze of consciousness I had been living in lifted. My private practice, daily kata returned as I brought prayer back into my life, and listened to a tape of grandpa chanting. It would take me out of body, and I would drift and dream, and things happened, things I didn't want to see.

I took my plight to the Sacred Parents and asked them not to be psychic in my skills, and they released me from this innate ability so that I could see purity and goodness and help you. It was a time out of a thriller movie that kids like to watch at Halloween.

It was during my 32nd year of life that I returned to a community of shamanic ritual. Looking back now, I'm sure Grandpa had a hand in the direction of my life from this point on. I didn't know at the time, but I'd be leaving my husband of nearly 20 years soon, and completely personifying the life of a HolyOne within a matter of days of doing so. There was a sigh, and in that echo of shimmer breath, destiny was fulfilled.

Houshte

In 1995, I met a woman named Linda Tari. She walked into a class I was giving on Animal Medicine Cards from Jamie Sams. I was blown away by her appearance. She tells a story of speaking up for herself when I said, "You're late," to which she retored, "But I'm here." A good answer. But it was not the first time I had seen this woman, who turned out to be an amazing, yet relatively new, massage therapist. No, I had seen her the first time I was bitten by a rattlesnake when I was five. In spirit form this woman came and sat with me until my cousin came and found me. Years later, when I met her, I found out that the moment of her birth was actually one year following this serendipitous dream!

After I recovered, she came to class for about six months, learning other basic skill sets of the *tlish diyen*. I remember at the time I felt odd about not sharing the incident with her; then she showed me a picture that was beyond bizarre; she had taken a picture of her cat wrapped around her foot in 1983, and in the upper corner was a photograph of me from 1972 with my best friend from high school. Lying awake at night I would seek the meaning of the two incidents and jump out of bed every day to go talk to Linda more, trying to find the patterns to understanding what was happening.

Yeah, I fell in love, and that's an understatement. We became an amazing unit of healing and ceremony for Earth Mother. I asked her to marry me, and promised that "life would never be boring." And she agreed... then Snake Clan and Coyote Clan joined, as it was in the Mystic Marriage.²

I'll be forever grateful for my union with Linda—it began our journey of Making Relations, our family you are part of—and for this, our life together has been full, and we help others achieve their dreams with the medicine wheel.

² Legends & Prophecies of the Quero Apache, Bear & Co, 2002

As my original dreams became a reality, it was as if I had been sent back in time to the feeling I had as Grandfather and I drove up to Hopi. So many years, and I have been through a lot in life and, although the medicine wheel was a part of my life, it wasn't until I started sharing SpiralDancing Life that I got back the pure excitement and joy I had with Grandpa.

My experience with the medicine wheel has been so much more than I could ever have imagined. And with all the things I have learned – the amazing thing was I could feel my relationships healing and become ones I wanted to have. You are a gift for me, from childhood, because without you, I wouldn't have ever known that I was fulfilling my destiny.

This book comes from my motivation to share what is magical and connect with Earth, and my desire to share the process and key lessons that are important when returning to a relationship with the spirit of Earth. I wanted to share my personal story with you because that's the filter through which I process everything, and what has created the guiding principles that have shaped my life and my approach to life in all aspects. My experiences have enabled me, many times, to be present and know what to do in emergencies, conduct ceremonies that surpass the imagination – the medicine wheel – a wish I have for you.

A passion that I never imagined I would have in my desire to share these Stones of Emergence I have lived; it's so rewarding to see you get the connection for your life – to return what was once known. It is from that place that I hope you sit with me in circle, enjoy your time learning that you are a true humane being, develop your skills, and constantly celebrate your growth and journey.

Chajala naaisha ashne ate... Healing Complete We Are Love Always

– Maria

The Dimensions of Tutuskya

As web thinkers, we use the Line to give us direction, the Circle to create teamwork and community, the Spiral to help us develop and grow and transform, and the Web to reach out, establish relationships and connection.

– DR. LINDA SEGER, *WEB THINKING*
(OCEAN PUBLISHING, 2002)

Okay, so we're going to enter the realm of philosophy, cosmology or eco-psychology for a moment and get really heady with explanations. Bear with me, it gets better in a minute.

Before considering how to apply principles of *Quero Apache tlish diyan* philosophy to enhance our experience of a spiritual life, it makes sense to ask, "What is *tlish diyan*?" This is a difficult question for two reasons. First, when we speak of *tlish diyan*, we are talking about that which is unknown to the average human. *tlish diyan* - by translation - is Snake Energy. As Ten Bears put it, "The energy is one of such subtlety as to be almost unrecognizable." Second, the energy itself takes on different meaning in different applications.

The discussion that follows focuses on distinctive mapping methods of *tlish diyan* in application to our personal evolution, and that of humanity, the world, and the universe as an interconnected action of focused intent. For purposes of this introduction, each of these methods will be considered as a referent to a distinct tool of self-discovery and healing. Yet we should keep in mind that in reality, these mapping methods are not distinct at all. They can be separated in thought, but never in reality. Even as water may reshape itself in the form of rivers, clouds, rain, ice and snow, so *tlish diyan's* Wheel of Life, or *tutuskya*, is a web that permeates all levels of consciousness. *tlish diyan* is a multidimensional mystery of a cosmic tapestry in which each thread of the web is woven into our lives.

I call these venues of mapping "the Dimensions of *tutuskya*." We should never forget that these dimensions are part of totality, and lines of connection that interlock us one to another. They are not All That Is. Still recognizing each of these metaphors will help us to appreciate the

subtlety and depth of the *Quero Apache tlish diyen* philosophy and tradition. They also serve as a foundation to the discussion of shifting world reality as discussed in later study.

<i>Maps of Tutuskya</i>	<i>Dimension</i>	<i>How we relate</i>
Hub of Infinity <i>guzhugjua</i>	Mystical	Spirit
Web of All Things <i>tutuskya</i>	Cosmological	Nature
Spiraling Stones <i>náádinda'i'i</i>	Psychological	Soul
Circles of Time <i>penseh</i>	Physical	Work/Art
Directional Energies <i>intin'diyi</i>	Sociological	Guidance & Relationships

tlish diyen offers us more than a spiritual philosophy and healing tradition, a path to fulfillment. They have a great deal to say about how we relate to nature and our own truth. They also have a lot to say about life purpose, interpersonal relationships, health, sex, the organization of community, and more.

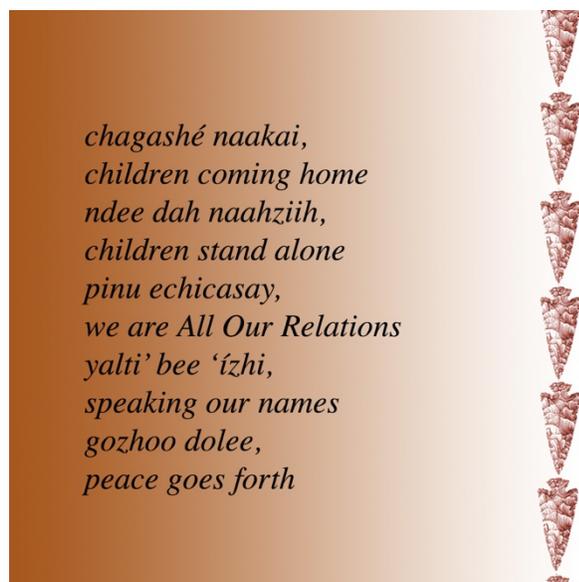
In this section, you will find a brief sketch of each of the aspects of *tutuskya* referred to. Don't be concerned if any of these aspects are not immediately clear to you. For most, traditional philosophy of this nature presents a radically different way of viewing the world - one that requires an open mind and considerable interaction to be fully appreciated. You will have the opportunity to explore many of these ideas in greater depth and in more concrete concepts in the study and ritual that you will engage in.

The Hub of Infinity

Each of us is a radiant energy exquisitely ordered within the great friendly universe, generating energy... giving it... receiving it... and bringing perfect harmony to this exchange. - MARIA YRACÉBÛRÛ

In its infinite aspect, *tlish diyan* cannot be expressed in words. Infinite means beyond time and space and, therefore, beyond the reach of the physical senses and the intellectual musings of the mind. The Infinite *tlish diyan* cannot be seen, tasted or touched. It cannot be spoken of or reasoned about. It's a multidimensional mystery. If we try to speak about it, our words seem to be nonsense, and it sounds like a paradox. We could say that the Infinite *tlish diyan* exists, quite apart from existence, that It lives beyond life and death, or that It is and yet, both is and is not. Yet statements such as this communicate nothing unless one has experience in the multiple dimensions, and if one has the experience, what is the point of talking about it?

The fundamental difficulty lies, not with the realization, but with the limitations of language to communicate or to express total reality. Names, words, and language are only metaphors of the reality we seek to present. This is an obvious point; we know that a word is not a living breathing entity... or is it? When we work with energy we are dealing with abstract, we leave the world of structured thought form as we progress in our knowing. So, long as we cling to literal interpretation in all things, *tlish diyan* and the process of evolution elude us.



*chagashé naakai,
children coming home
ndee dah naahziih,
children stand alone
pinu echicasay,
we are All Our Relations
yalti' bee 'ízhí,
speaking our names
gozhoo dolee,
peace goes forth*

Yet if you approach the metaphor for this concept, *guzhugjua* (Perfectly Encircled), also known as the Hub of Infinity found in the center of the Wheel of Life, with an open mind and receptive heart, we sense the point from which all things originate - the silence between heartbeats. The Hub, or vortex, we create in our study, celebration, ritual and lives is the doorway to the mystery of *tlish diyan*. Yet whether or not we find center depends on how we approach center. The spiritual teachings of the *tlish diyan* are presented as a

spiraling path of stones moving inward. The point is not the collect stones but to embrace experiences.

The Infinite *tlish diyan* is just that - Infinite. *tlish diyan* have no particular claim on Universal Reality, all spiritual traditions point to it. Ten Bears, thought of himself as “only human.” He was

simply a loving man around whom students gathered and whose lineage philosophy is now continued.

While there are elements unique to *Quero* Apache culture and history within the teachings I received, these are better understood as metaphors for what could be termed “nature philosophy,” than belonging to any particular tradition or culture.

The similarities within esoteric teachings - across time and cultures - represent a single universal philosophy. Like a song fashioned into arrangements, this universal philosophy takes on different inflections in different contexts but is always recognizable as the same song.

The Infinite *tlish diyan* cannot be equated with the modern notion of God. Still there are many parallels. Both are recognized as eternal and transcendent, that is beyond time and space, and yet manifest in it.

The Hub of Infinity and Actualization

guzhugjua, or the hub of our wheel, is central to our discussion of self-actualization. The world view of modern science recognizes a limited potential of what is possible and does not see the relevance of spirituality as a daily expression of life.

It is the loss of a living spiritual connection in daily life that, more than anything, bred the alienation and anxiety that plagued the energetic paradigm, known to the *Quero* as the Fourth World of Soul Sickness. Since there was no way to free ourselves (nor even a belief that it was possible to do so), humans became the prisoners of time, restless in our space, trapped in fear. The preoccupation with “What If” both reflected and projected our spiritual emptiness. We missed the wonder and the purpose of being alive.



*ch'inádabisiid! They awaken!
When we look back on earth
from our completed moment in
evolution, we will know totally
in a way that only connection
can, we are reminded to live
our nature, explore momentary
limitations. Until then,
esonkhsendehi – Changing
Mother earth – is the purpose
to our being. Yet our wisdom
is incomplete. Those
magnificent, quiet dreams of
possibility carry the most
profound clues we begin to see
– the invisible slowly becomes
the knowing.
– GROUND IVY, beginning*

For many, there is growing recognition that the spiritual dimension is fundamental to life. Infinite *tlish diyana* offers a spiritual vision that is mythological, and philosophic in approach and powerful in expansion.

In subtle and beautiful power, it speaks of a reality of co-creation that all of us assist in, whether we are conscious of it or not. To access this timeless wisdom, we need only begin to wonder about the mystery of life.

Web of All Things

tutuskya - the Great Wheel of Life - is also referred to as a web. In some respects, the “Web” dates back to the beginning of creation. The Web is a metaphor of imagined and conceived linking, a kind of interlocking system of life to which all things respond. Within the connecting threads of the web, everything exists, resides, and evolves.

All cultures are made in the image of their cosmology, that is, in their understanding of the origin and structure of the universe. Cosmology deeply affects not only our relationship to the universe but our perceptions of time and creativity.

From the *tlish diyana* view, there is no supreme being. The nature of the universe is the combination of all things. The process of Totality, or All That Is, is one designed and oriented to fulfill all cultures and traditions. From the *tlish diyana* perspective, two entities came into being when Totality “thought outward into space.” Everything has grown out of this process of manifestation. The universe, being of all things, is also equal in all things. The Sacred Parents created in this thought process are representatives of the duality found within life up to this moment in time. They, like all other things, have mutually manifested and therefore mutually create and sustain one another.

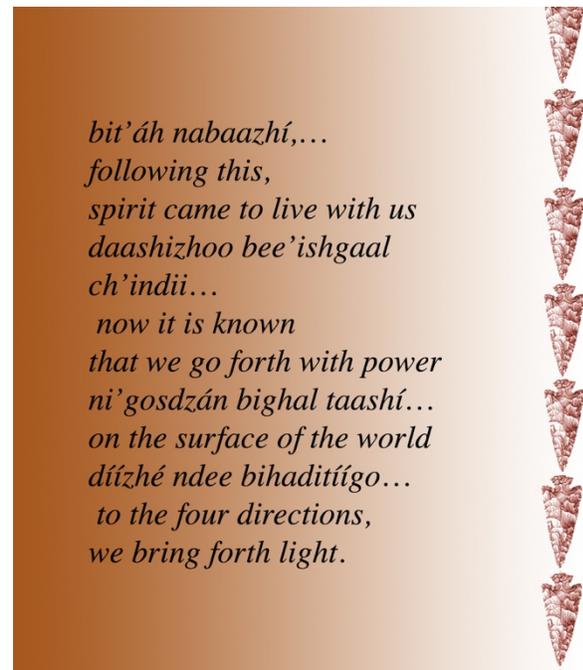
With respect to the process of the universe, there are striking parallels between *tlish diyana* cosmology and the Superstring Theory of modern physics. The theory suggests that all things are



*ch'indadabisid! They awaken!
the symbol we etch on stone
records are our manifestation
of peace. Our generosity is the
prerequisite to all achievement.
– BLACK ROOT, skills*

interconnected by energetic threads. Through these superstrings, all-knowing is shared. All subsequent evolution, including that of humanity, is intricately interwoven.

The cycling spirals of the Web can be conceived as the breathing of Totality, or All That Is. The Web is sometimes referred to as the “original connection,” and contains all metaphoric aspects of time - line, circle, spiral, and void. This process of unity applies not only to the grand cosmology of the universe but also the life cycles of individuals - all that transpires between birth and death may be found within the Web.



*bit'áh nabaazhí,...
following this,
spirit came to live with us
daashizhoo bee'ishgaal
ch'indii...
now it is known
that we go forth with power
ni'goszán bighal taashí...
on the surface of the world
díízhé ndee bihaditúgo...
to the four directions,
we bring forth light.*

This is the Web of All Things - the tapestry of our connection. The Web is past, present, and future; and past, present and future are one in birth, life and death.

If all things have mutually manifest, we cannot reject any one thing or situation without rejecting Totality. The practice of compassion applies to the realm of the Web. In the context of a co-created universe, to say that this or that should not be is to say that we should not be. We either embrace life in its totality or we split apart into undefined fragments. Psychologically separated from the whole, fragmented pieces of

self, circle us until we find the compassion that facilitates our reunification.

The practice of compassion is not an appeal to close our eyes to the reality of evolution. The *tlish diyan* express concern for social well-being and advocate integrity and responsible action. Certainly, the great philosophers and prophets of this lineage invite us to live in the world as part of the world, not as entities separate from it. The true power to transmute is realized when we accept life as evolutionary and find compassion in the process as it unfolds. The ultimate purpose is living itself. Embrace the process of life and you embrace all aspects of it.

Spiraling Stones of Emergence

*ch'inadabisid... They Awaken!
There is a calm directiveness in
those who understand and
work with their unique
purpose. And there is an
excitement of child-like
purpose as they live out their
faith from day to day.
– BALSAM FIR, forbearance*



The Spiraling Stones of Emergence are expressed in the term *intin hozhoñi*, the Path of Beauty. The two central metaphysical understandings in the Spiraling Stones of Emergence are what the *tlish diyan* call the “identity of all” and “unity of all.” Quantum physics tells us that our experience of the world of separateness is merely an illusion, reinforced by the structure of language. What we see is a function of mind set - not reality.

Astrophysicists estimate that more than 90% of the universe is invisible to the human eye.

There is no limit or end. What exists is spiraling patterns of potential. There are no finite lines that divide; we are interfused with All That Is. This is the principle of *naadindi'i'i*, the stone steps we travel in our spiraling journey into emergence, or actualization of our full, higher potential. Stones appear distinctive as we interact with their lessons of inner discovery; yet the more we study the more we recognize the overlapping dimensions of time and space. One is not separate from the other. We can separate in language, but not in reality.

If in fact these are not individual steps, or moments, why does it appear so?

The answer lies in an unbalance ego. Ego is the center of attention that turns everything else into separation. In the *Quero* language when we say “we, our, mine, I, me” we use the same term. Ten Bears referred to the formal “us” as *echicasay*, All Our Relations. The limits of our physical senses and the necessity of language to

*hadago dayahago
yaak'os pinu'onii...
upon a little cloud we fly
gát'ée pinu'desolkaiyú,
thus we journey.
na'ditinyú godiyihgo dokáh...
to a holy place we go,
la'yik'e náyidi'aa ch'in
ádishdaal shinkááyú
benách'idyolí...
changing
as we pass through air.*



categorize and differentiates, laid the groundwork for the fragmentation of our lives, and our souls.

The *tlish diyen* believe that with the Spiraling Stones we dance our lives back into holiness. Ten Bears said, “The awakening comes, the dream become real. Awake is not having one’s eyes open but having mind and heart join as one.” Echoes of this may be found throughout world traditions. Ten Bears called our world reality “very small.” There are 64 dimensions a human may access. Most are lucky if they become aware of one in their lifetime.” I will have much more to say about ego and limitations of “illusion” in later study.

As we journey the Spiraling Stones of Emergence, the ego shrinks; indeed, it become a small, but integrated element in the holiness of potential. At this beginning teaching, I suggest you look at the labels, jobs, agendas, you place on your identity by saying, “I am...” and finish the statement. Write down everything you come up with. Make a column for the good and one for the negative. Now go through your positive list and ask yourself if each title is actualized potential or ego-fear validating. How do you know? Is the title an easy fit without effort? If not, then the title is something you are trying to prove to yourself and others... it becomes a title with an agenda of validation. Case in point... I need ceremony in my life daily to maintain my balance with the Sacred Parents. Others may join me, however, the reason I am doing it is a sacred pact between myself and the universal forces. It will be done with, or without others, because I am a ceremonialist.

The structure of the ego relies on the limited perspective of time, which generates the illusions of fear. To dismantle this draining life pattern and create an energetic flow that is harmonious and balanced is the purpose of the Spiraling Stones of Emergence. We dance life to discover Self.

The Spiraling Stones of Emergence & Self-Discovery

*shiwoye-di nigodszan
biyideel... Grandmothers from
the Spirit World, we were born
to be! We were born to be all
that we were meant to be. Be
the mountains, be the stars that
stimulate our dreams, be the
truth of our lineage. As long
as we live integrity and abide
by the Sacred Laws, we are all
that we are expected to be.
– STRAWBERRY, aging*



The Spiraling Stones of Emergence relate to Self-Discovery because, as we see, the separation from consciousness is the psychological illusion we carry of poverty, conflict, degradation, hostility, competition, abuse, overindulgence and victimization. Do you feel you will never be good enough?

The Spiraling Stones of Emergence diffuse the ego and realign it to its original purpose... map reader. The reality of an injured ego is one that ceases to be of true human nature. Step by

step we awaken to our personal truth and are empowered.

A balanced ego acknowledges higher power, honors physicality, experiences the unity of life, releases the flight or fight response. The war of polarities ends. The Rainbow Warriors become Web Dreamers.

*adlinihi ch'inadabisid... All of
us awaken! It's time to define a
shared vision of reality, and
truly live peace.
– BLUE VERVAIN, adoration*



Circle of Time

*shiwoye ch'inadabisid...
Grandmothers awaken!
Remember a time when we
were humbled.
Remember a time when respect
and truth were the foundation
of our lives.
– GINGER, balance*



The Circles of Time express themselves as development tools in our Spiral Dancing. In this early teaching, differences in time are recognized: past, present, future; yet all three reside in the Hub of Infinity, the Web of All Things, and the Spiraling Stones of Emergence. The potential for “us” exists within the Web of All Things; we are one with (not separated from) all things by the Spiraling Stones of Emergence, and yet express ourselves in our uniqueness, according to our own

potential pattern, or principles in the Circle of Time. In looking at your life, you may perceive the unique principle of your life, while at the same time recognizing its unity, or interaction, with everything else.

Everything that exists expresses energy according to its own *hozhoñi*. (The term *hozhoñi* will be defined and developed as we move forward in our adventure.) Within the Circles of Time, the principle of humanity is examined for its own *hozhoñi*. You have a unique principle of organization, an individual destiny that is entirely your own.

There are general, overarching principles that we call Sacred Laws that apply to the entire manifestation of Infinity. These Sacred Laws help us understand the dynamics of manifestation within the Circles of Time. One of the key overarching principles of manifestation is the balance of male and female energy traits, which

*esonkñhsendehí diyi át pinu...
Changing Mother,
spirit that we are,
náshidnltíni diyan
esonkñhsendehí-yé'...
we receive medicine power
from Changing Mother
nádsidlii' diyi pinu nizhaazé...
because of Spirit,
we are, children.
yágo'ii híbigha ádánniid
diyi-ijish...
they guide us, that is why,
they call us
to the medicine circle
baa shini' dandnwisteséh
diyin...
we want to see you, Holy Ones
lehik'ehgo pinu pinu...
as we are, we are*



will be considered at length in further study. The self-same Spirit resides with Changing Mother earth and All Our Relations that populate her - as well as in the infinity of All That Is. Where the realization of the Spiraling Stones of Emergence is “out of the past, Now” - the realization of the Circles of Time is “within the Now, ALL.” As Ten Bears put it, “The past teaches, the future inspires, the Now manifests.” Having realized illusion, you must return to the basics and act according to the principles of your own nature.

The early *tlish diyan* were interested in understanding the nature of things and acting harmoniously with them. As Ten Bears said, “Being a part of nature, the cycles of time that effect Changing Mother earth, also affect humans.” It is the practice of Spiral Dancing in the “Circles of Time,” that give character to our lives.

Directional Energies

*ch'inadabisid... They awaken!
We have gone through the
process that very quickly
accelerated and confirmed us.
To acquire capability and enjoy
life – is this: Creation and a
sense of connection. Which is
infinite. That quickly moves us
beyond capacity to understand.
– PRICKLY ASH, concealment*



For the *tlish diyan*, the use of focused energy is not a matter of controlling time, but of more effectively responding to the directional energies, or harmonizing with the magnetics of Changing Mother.

Indeed, for the *tlish diyan*, the capacity to manifest, or heal, requires that one release and be filled. Just to the extent that one embraces Changing Mother and releases the need to control life, one become able to tap directional energies where manifestation is best nurtured. This is not

only the basis of *tlish diyan* tradition, but of universal life as well.

Manifestation is not, then, a matter of assertiveness of intent, but of “flowing in energetic harmony.” Simply put, projecting a need out of fear, will not produce results. Precisely because *tlish diyan* were in sync with these energies, they were able to actualize the unknown.

The method of the *tlish diyan* is the time spent in *doowaagon'ch-aada* or entering the silence. This time generates energy between self and directional powers that produce a partnership of co-creative ability.

The *tlish diyen* philosophy of being receptive, and the *tlish diyen* practice of *doowaa-gon'ch-aada*, provide an alternative vision of human potential valid in manifested reality.

Directional Energies & Evolution

*ch'inadabisid... They awaken!
The calculation of effectiveness
is based on one criterion – that
we have faith. Can we imagine
that? The holistic effect
virtually simultaneous in our
reality. – ORCHID, beauty*

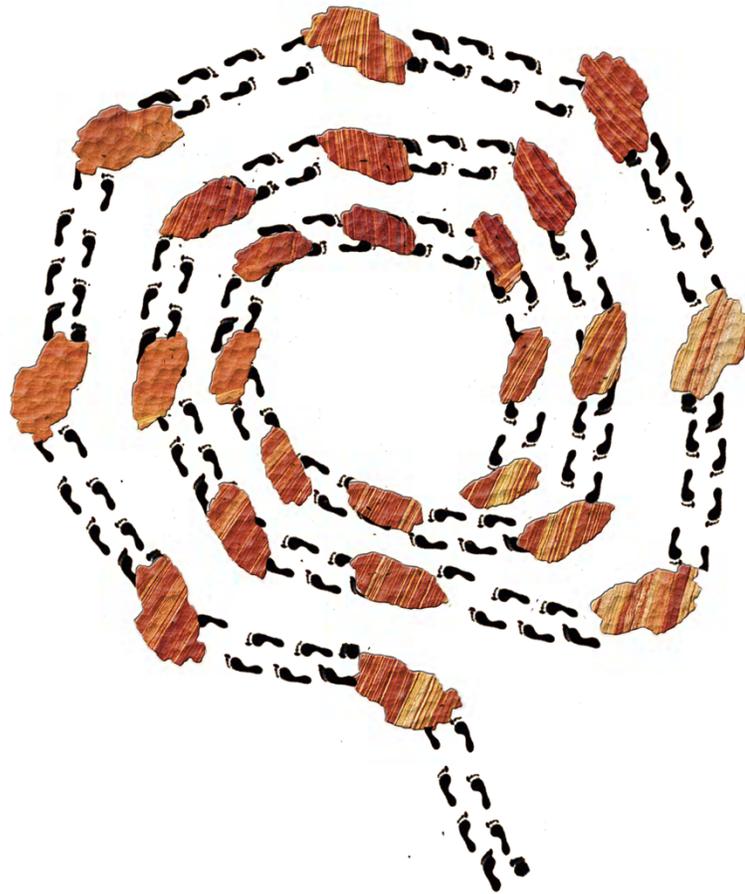
Life has been defined in linear time. This has facilitated a distorted view of life. One who lives a “linear existence” blinds them-self to the impact that directional energies have on human life and happiness. What is good from the standpoint of the line doesn't necessarily promote a balanced lifestyle. In fact, because of the illusion created by the linear standard, directional

*onih begoldoh biyati'... Words
fly forth! Situation and
experience have provided us
with insight into the
unimaginable. Raw power
for 7 Generations
is only a prayer away.
– TANSY, pivoting*

energies are generally unrecognizable. The *tlish diyen* offer an alternative view of linear perspective, one that values maintaining cyclic opportunity, and frees the mind to leylines of flowing knowledge. These themes will be explored in greater depth.

Embracing the Directional Energies moves you out of a dual relationship with All That Is, allowing you to tap into the love and spontaneity that is the source of human potential. Moving in

harmony with energy is first and foremost lesson in recognizing out true purpose, as well as our combined destiny as humans. When you embrace your unique gifts and talents as an individual and put them into expression, the Path of Beauty opens before you. As you share your gifts, you receive. More-over, you experience the greatest feeling that there is - authenticity. Perhaps the greatest illusion of separation has been to go through life feeling you could never express, or be seen as, your true self. The *tlish diyen* were not so much interested in explaining why as they were interested in developing what does work. Later we will consider some of the practical insights of *tlish diyen* ritual, and how you can apply these in your own life.



1st Penseh: Following in the Ancestors' Tracks

“Circles can do anything: empower our lives, change our homes, our workplaces, our government, our churches and synagogues... If the circle were in place and used in our society, our lives would be very different. In the circle, we would experience empowerment as a regular part of daily life!” -Christina Baldwin, Calling the Circle

With our *intin'diyi*, directional energy threads firmly attached, we begin the first *penseh* (vision circle of time) within our spiraling stones (*naadinda'i'i*). The first eight stones create the path for Following in the Ancestors Tracks. The lessons and rituals encountered will deal with our foundational beliefs, and most assuredly, exposing any illusion held as a foundation. It is a looking back to move forward.

While operating within the time/space structuring this entails healing the isolation and alienation of the past, and releasing the need for high drama as a key ingredient to life. These limiting ideas have kept you from recognizing your own *hozhoñi* (pattern of beauty) and in the year that you will spend experiencing the energy that comes with all self-discovery of personal truth, you will reconnect with your natural environment, learn how to apply energy principles to your life, find strength in your history, receive initiation, be transformed, release the degree of fear you currently operate in and the story that continues to pull you into drama, claim your power, and find the space between heartbeats.

The items you selected in your directional work, will also represent the first eight stones in your *dzil kugha*. The *naadinda'i'i* that have stepped forward, of their own choice, to be in service to you. Never forget this. These items are alleys in your healing growth to actualization. They are living entities co-creating with you, a foundation for a reality of peace and harmony.

As you follow in the Ancestors' tracks, you will begin to have “ah-ha” moments frequently. Your experiences with some of the rituals, exercises and ceremony may very well trigger dreams, visions, *deja-vu* of genetic and past life memories. Many who have worked with us have gone on to discover their own genetic land philosophy background. Every spiritual, or religious tradition, when traced back to its roots is very similar to what you will discover here. This is the fundamental truth of spirituality. What is the same, is the same, the rest is what our unique overlays have applied over the centuries. So, as an example, if you traced Christianity

back to Judaism, you would discover that prior to Judaism was a nature based tradition known as Zoroastrianism, whose rituals and mysticism laid the groundwork for the powerful Kabbalists. Such is the truth of all traditions.

We advise you to approach your studies with the eyes of a child and the integrity of a responsible co-creator of reality. You will get as much out of this apprenticeship as you choose to put into it... meaning effort and courage to move and change.

hashidilaa yee godilhilyú k'ihzhi' ndaagodinoh'aah... By your authority, the darkness is put aside. The world beginning has promised extraordinary moments, rich in endeavor and attainment of our collective vision. It is mind boggling. – CELANDINE, orientation