

The Sacredness of All Things

By Jim PathFinder Ewing (Nvnehi Awatisgi)

Something that keeps coming up again and again with this work -- and by that, I mean all types of energy work, shamanic, Reiki, etc. -- is an aspect that often overlooked: the sacredness of all things, or sacrality. In the shamanic tradition, all "things" have life. Rocks, plants, insects, the Earth itself, expressed as the Mother of all life -- every "thing" is alive, capable of expression, in the shamanic tradition generally and in Native American lore. In the prayers of native peoples, they are frequently ended: Mitakuye Oyasin -- or "all my relations." That refers to the plant people, the stone people, the insect and animal peoples, all that creeps, crawls, slithers, walks, swims or flies and the "people" people of family, friends, tribe, nation, all the peoples of the Earth, all, as well as the grandfathers and grandmothers of all, the Earth, Moon, Sun and Stars. And it's true. We each are beings of light, of energy, and we are all connected. The "substance" of being -- rock, bird, wind -- is actually little different. There is more "space" between molecules of any manifestation of substance than there is cohesion. All matter is an expression of energy in a consistent pattern. Or, looked at another way, each of the elements of our bodies are found in the Earth; if you pick up a handful of "gravel and dirt," you are picking up a handful of humanity, just in a different pattern ("dust unto dust..."). It is spirit that animates us and binds us, as we direct it. This sacrality of "things" must never be forgotten in our work. When we are working on (or more precisely interacting with) someone, we are touching the most intimate, private parts of that person. It is far more intimate than sexual relations, for it is much deeper and closely held, more private, than the body. We are dealing with a person's essence, what allows that body to exist as a coherent pattern, a living, breathing being in this plane of existence. We are relating with the source (soul, spirit, animus) of that person's life, not the outward expression (body, action) of it. So, to do this work, one must approach it from a perspective of extreme reverence, respect and bedrock understanding that it is sacred. And this does not apply only to people. To take energy away from a rock or plant or object of any kind without its permission is to steal the soul of that being. You wouldn't consciously steal a piece of someone's soul would you? Would you want to dispirit someone? Take away their life essence? Make them lifeless and without energy? Yet, if you use a rock or plant or animal or any "thing" to transfer energy without that being's permission, you are nothing more than a thief and a thief of the most precious commodity in the universe -- the soul. If you think "the devil" is the only being that steals souls, you are wrong. Many

people unconsciously do this, through envy, greed, jealousy, thoughts of ill will. To strike someone with hate can be a killing blow when one is attuned to manipulating energy. To assault someone with greed or envy can be dispiriting, stealing life essence, soul. Yet, unconsciously, people do it all the time. In my practice of soul retrieval, one of the most common forms of lost soul parts being lost are pieces that are stolen -- not consciously through ancient tribal warfare, which was one of the roles of traditional shamans, to steal and return souls, but subconsciously, usually by close, even intimate, family members. Sandra Ingerman, in her book, "Soul Retrieval: Mending The Fragmented Self" (HarperSanFrancisco; New York; 1991), explains this. A harried mother, feeling totally overwhelmed, might look at her precious baby and covet that bubbling energy. Bang! A lost soul piece. There is no evil intent there. That mother would give her life for that child. But, in a moment of weakness, the life or "power" is there, why not take it? Believe it or not, we all do it. At one time or another, one of us has "stolen" a soul part of another human being -- whether it's through "wishing" we could "be like" someone, to "globbing on" to someone like an energy vampire (infatuation? hero worship?), to being so much "in love" that "I can't live without" him/her. And we give away soul pieces, too. These are the routine transactions of soul loss. But no one actually "gains" from soul loss. A piece of soul from one person cannot serve another. They are energetically separate. The soul part obtained becomes actually an encumbrance and weight to the person who takes it, just another piece of baggage. And there are ceremonies one can undertake to "release" all the soul parts one may have inadvertently picked up -- even in, and from, former lifetimes. The serious events of soul loss that require retrieval are far more than these "routine" transactions; they are found in the case of the mother who incessantly and unrelentingly steals soul essence from that vulnerable child; they are where someone stalks or controls or fixates upon another, robbing them of independence, freedom, choices in life, so the essence is drained away; they come from severe emotional, psychological and physical trauma of any kind -- car accidents, divorce, death of a loved one (particularly when the departed one won't "let go"). The point is, we must be conscious of how we use our energy. One of the most shocking things to me was to discover in a journey that someone who had worked on me energetically had stolen a soul part. I had trusted this person, put myself -- my true "self," my energetic "self" -- into the hands of this person for treatment, with openness and trust. And I thought I was (and I was) treated in a very effective way. It was very beneficial. But, a few weeks later, during a journey (one of those where I just check in with my guides and power animals see if there's anything they need to

show me), I was shown where a piece of my soul had been taken and I had to retrieve it. I do not think this person had any intent to steal a soul part. In fact, it was shown to me in the journey that there was no evil intent. The soul part itself was shown to be just "hanging in a closet." I didn't have to fight for it, trick the person, steal it back or even converse to urge its return as is often the case. It was unconsciously taken. This person just didn't know better. As light workers, we must know better. We must treat all beings and every person we come in contact with during this work with respect, with honor, with full knowledge that we are doing sacred work. And we must be careful not to take anything that does not belong to us; to remove all debris and "footprints" from the person being treated as well as ourselves when the session is over. We must realize that when we are doing this work, we are being honored with the privilege of directly touching and affecting the most sacred, inner part of the being who falls within our sphere. How does this apply to "things?" I'll give an example. When I was coming back from a workshop, I decided to take a short cut off the interstate from Durant to Lena, where I live. It was raining and I was driving along on an old, curvy road out in the country in my old pickup truck. I noticed a rather odd house. It actually was a pretty house, but its energy gave me a chill. Even though the house was painted brightly, energetically, it was dark and ugly, menacing and held something very negative. Mind you, I just glanced at this house and went on, not giving it even a thought; just an impression. About half a mile down the road, the windshield wipers quit working. The two events didn't connect in my mind. I was too preoccupied with trying to drive in the rain without windshield wipers. I thought: "Hmmm. I wonder if I can treat my truck?" So, I'm driving along, in the rain, with no windshield wipers, with one hand on the steering wheel and the other on the dashboard doing a treatment on the truck. (And people complain about folks driving while talking on cell phones!) I checked in with the truck and connected. It had "taken on something." Since I didn't have my book where I could follow the prompts and drive, etc., in the rain, I had to rely on intuition and what transpired was a most amazing conversation. I learned that my truck loved me. I could "feel" each system in the truck and its workings. I got the sense that when the truck is operating well, it "feels" good; when it is operating as it is designed to do. And, more, the truck loved my energy; it loved the way I used it the way it was meant to be used; the care and attention I gave it; the fact that we both derived joy from taking it out in unusual circumstances (it's a 4-wheel-drive truck and sometimes I take it out in the mud just for a good workout), keeping it fully functional. We actually have a symbiotic relationship, based on use and happiness. About two miles down the road, the

windshield wipers starting working again and, surprise, the air conditioner came on like new (it's been "out" for a while). When I got home, I started doing treatments on my house and the revelations there were something to behold, too! My house actually has its own merkaba. It had been segmented and some parts were lost in the void; there were pieces of it in other dimensions; there were areas that needed being brought into alignment as to its "purpose." The more deeply I worked on the house, creating wholeness, the more "humming" it became; and you should have heard it creaking and groaning when I got about midway through! After I had worked on my house for a couple of days, my son came to see me. He walked in the door and said: "Wow! The energy in here is about enough to knock you down!" At night, now, when I say my prayers before going to bed, I can feel and see the house's merkaba, neatly spinning in its life field, within which I am cradled for sleep. These "things" have life. One usually doesn't think of a nine-and-a-half-year-old pick up truck or a 120-year-old former cobblers shop (my house) as being anything but "things," but they are be-ings -- they have a life of their own within their own framework that is "there" all the time, in the process of growth and change, living and dying, motion and rest, even as we are. And they have their own inherent wisdom. By working on these "beings" that are close to me, these "things," I have come to a new appreciation of the sacrality of all life -- even "things" we don't normally think of as being alive. And I am grateful for it. It is a great gift and blessing to have this knowledge and, yes, the companionship of these gentle beings who are here to help us, shelter us, carry us where we need to go, all the actions they perform. In the shamanic tradition, I know and have known all things have "life," but I haven't always treated every "thing" with the respect it deserves. I haven't always asked permission to use a "thing," or shown gratitude and given it the thanks it deserves for the gift of its power. Yes, I have what I consider "power objects" in my work, certain rocks, crystals, feathers, etc. (even the most sacred, the sacred pipe), that I treat with utmost respect. But now I am coming to the realization that all "things" have power. All "things" have life. All "things" are sacred. We share the Earth and this dimension with them and they have their own unique intelligence, caring, and "soul," too. An appreciation for the sacrality of all things may be asleep within most of us and maybe so in the "things" themselves -- but we are mirrors of all things around us, as those things mirror us. As "things" may be asleep to their own sacrality, we may be asleep to their sacrality, too. It is up to us each individually to wake up -- wake up ourselves and those "things" around us, be they people, places or things. "Buddha," after all,

means, "awaken," and we are all sleeping buddhas, some more asleep than others.

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