

PRAYER FOR OPENING SACRED SPACE

Invocation

South

To the winds of the South
Great Serpent
Wrap your coils of light around us
Teach us to shed the past the way you shed your skin
To walk softly on the Earth
Teach us the Beauty Way

West

To the winds of the West
Mother Jaguar
Protect our medicine space
Teach us the way of peace, to live impeccably
Show us the way beyond death

North

To the winds of the North
Hummingbird, Grandmothers and Grandfathers
Ancient Ones
Come and warm your hands by our fires
Whisper to us in the wind
We honor you who have come before us
And you who will come after us, our children's children

East

To the winds of the East
Great Eagle, Condor
Come to us from the place of the rising Sun
Keep us under your wing
Show us the mountains we only dare to dream of
Teach us to fly wing to wing with the Great Spirit

Mother Earth

We've gathered for the honoring of all of your children
The Stone People, the Plant People
The four-legged, the two-legged, the creepy crawlers
The finned, the furred, and the winged ones
All our relations

Father Sun

Father Sun, Grandmother Moon, to the Star Nations
Great Spirit, you who are known by a thousand names
And you who are the unnamable One
Thank you for bringing us together
And allowing us to sing the Song of Life

Fire Ceremony

In Inka, Hopi, Tibetan, Mayan, and other indigenous societies throughout the world, the elders carry on the tradition of gathering around a fire when the moon is full and dreaming of a world that they'd want their children's children to inherit. On that evening, they quietly arrive in a circle of dreamers, knowing that while what they have to offer is just a tiny piece of the larger puzzle, it's important that they show up with love and intent and participate in the dreaming process.

At serpent (at the physical level), they know that they need to sit by the fire. At jaguar (at the emotional level), they realize that they must bring with them their love and curiosity. At hummingbird (at the mythic level) they offer their contribution without comprehending how it fits into the collective dream. At eagle (at the level of Spirit), they see the larger picture before them and understand the totality of the dream without being able to express it or define it. They feel immersed in love, connected to all. No longer experiencing "I", but the power and wonder of Spirit. They become the moon and the stars, fire and the smoke, each other and themselves, no one and everyone.

The transformational fire ceremony is done on the full moon of each month. Traditionally, one participated in a fire ceremony for approximately a three-year period before beginning to do it for yourself. Then another three-year period was spent doing it alone (or with your teacher) before you attempted to do it for others. Until recently, this was the training process for this ceremony. Now, shamans say that there is "no time" for this lengthy process, that the earth and our civilization are in such great peril that students should begin to do the fire ceremony as soon as they are guided to do so. In my experience, the fire then becomes the teacher. It will let you know immediately if your intention or attitude are not pure or in tune with the tradition.

- Before coming to the fire circle, create an offering out of burnable materials. This Spirit Arrow or Death Arrow represents an issue or something you want to let go of. Blow the issue into the offering. It serves to focus one's attention in an active meditation.
- Choose a Pachamama stick to circulate at the fire for prayers for Pachamama (this stick is thicker and more substantial than a personal offering stick).
- Open Sacred Space.
- Prepare the fire. Begin by placing the kindling in the form of a Southern Cross and then build a teepee of wood.
- Start the fire. One person should care-take the fire for the evening.
- Begin the chant to call upon the Spirit of the Waters beneath the Earth:

Nitche Tai Tai, N-U-Y
Oro Nika Oro Nika
Hey Hey...Hey Hey
Ooo Ai.

The following is not a literal translation but expresses its essence:

O Great Mother, Mother of the Waters
We call on you, Waters of our Birth
Waters of our Sustenance
Waters that cleanse us on our death
Waters of Life

- Feed the fire with olive oil three times: offered first to the four directions, then heaven and earth, and, last connecting the circle with the fire by honoring "all" those present.

- Test the fire for friendliness. The moment the fire becomes friendly it changes color and burns in a different manner. This change will be learned from direct observation and experience with the fire; it will be discovered by the student.
- When the fire is friendly, the space holder opens the ceremony of offerings by making their offering to the fire (with someone at their back).
- All others make their offerings to the fire coming in from the four directions. One person holds space behind each of them. Each person approaches the fire and silently puts their offering into the fire (with someone at their back). They then put their hands briefly through the fire drawing the energy of the fire into the belly, then into the heart, and then the forehead. The only protection when touching the fire is to come before it with a pure heart. You can touch it lightly or go deeply into the flame. It is not meant to be sensational or dramatic, but rather a way to focus attention and energy upon one's transformation.
- Meanwhile, the Pachamama stick is passed around the circle for all to place their blessing. After all the offerings are made, the oldest person or youngest person places the Pachamama stick in the fire.
- Close Sacred Space
- At least two people, ideally one male and one female, stay with the fire until it is embers – no water on the fire.

Students are asked to view this information as the “heart” of the ceremony. The style of one's teacher is not to be literally imitated – but rather it is a beginning point to find one's own unique ritual to add to this essential ceremony.

There is a two-week period following a fire ceremony in which “instances of opportunity” appear. These “instances” provide the opportunity to translate your intent for healing into reality. You are advised to think of the fire ceremony not as an instantaneous magical change, but rather an opening for healing distinctive habits and patterns. Recognize this “opening” and seize the opportunity to change your behavior in the real world. Then let the universe take care of the details.

This does not apply to your personal archetype fires. You do these fires alone (or with another mesa carrier from this Lineage).

