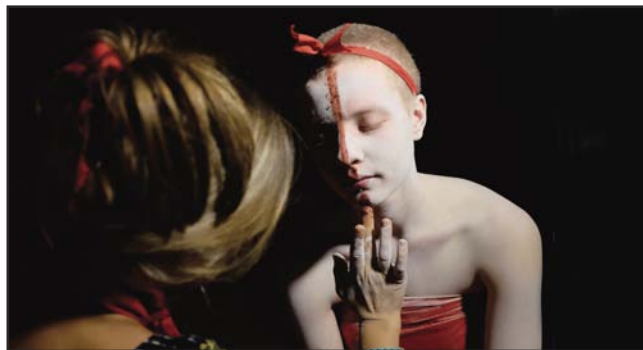




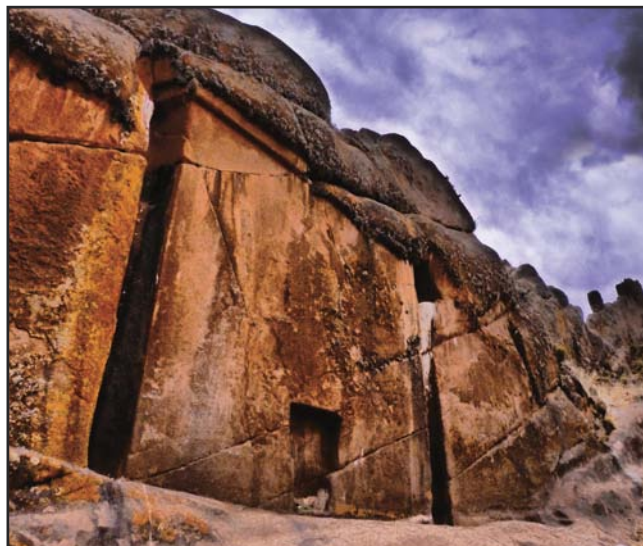
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PUBLISHING POLICY:

SACRED HOOP seeks to network those wanting to learn the spiritual teachings of indigenous peoples as a living path of knowledge. Our contents cover the integration of both old and new ways, and insights that contribute to a balanced and sustainable lifestyle in today's world.

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ISSN 1364 - 2219

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When his teacher's teacher told of a secret and sacred land accessed by an ancient portal high in the Andes **Raul Juan Tomaylla Lezama** was very moved by the tale, and shares it here now for all to enjoy.

A Q'ERO 101 14-21

High in the Andes mountains of South America, the descendants of the Inca hold many ancient teachings **Lisa McClendon Sims** introduces us to the wisdom of the Q'ero people and how they understand creation.

BUNDLES OF POWER 22-24

A mesa is an altar, and for the Q'ero they are bundles of power which they use to bring balance and healing and connection with the sacred nature of reality.

RESETTING THE ADDICTION BUTTON 25-27

Substance abuse is a major problem in the West. **Geral T. Blanchard** introduces us to iboga, an entheogenic healing tree from Africa, which offers hope to addicts.

THE GIFT OF IBOGA 28-29

A record of an iboga healing, held for an young heroin addict.

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The Mesa Bundles of the Q'ero : pages 22-24

ETHICS IN SHAMANIC HEALING 30-33

Psychotherapists and counsellors have strict ethical ground rules. **Susan Mokolke** looks at the ethical considerations for those who offer shamanic healing.

ACCEPTING POWER - CHANGING PERCEPTION . 34-36

It can be said there are two types of power, 'power over' and 'power with'. **Jonathan Horwitz** looks at these two powers, and reflects on the shaman's need to surrender to power in order for the spirits to work through them.

EATEN BY THE SUN 37

The leaving of offerings at sacred sites is as ancient as humankind, but now our offerings are often 'man-made' and will outlive us. **Michelle Easton** looks at some 'greener' alternatives we might want to use.

MEETING THE ORISHAS 38-41

The ancient tradition of Ifa comes from Central Africa. **Marsha Scarbrough** visited with the Yoruba people there, and shares about their rich spiritual tradition.

VEGETALISMO 42-45

In the Amazon there is a sacred tradition of connecting with the spirits of plants by eating them - a practice known as 'la dieta' or vegetalismo. **Travis Bodick** introduces the practice and explains how it can be practiced in the West.

DREAMING WITH HORSES. 46-49

Horses have always been important to **Rachel Fairhurst** and a very powerful dream as a young teenager changed her life for ever. She tells her story and explains how the horses help her in the healing work she does.

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THE FOUNDING INSPIRATION FOR SACRED HOOP MAGAZINE IN 1993
"Then I was standing on the highest mountain of them all, and around and about me was the whole hoop of the world... I was seeing in a sacred manner the shapes of all things in the spirit and the shapes of all shapes as they must live together like one being. And I saw that the Sacred Hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight and in the centre grew one almighty flowering tree to shelter all the children of one mother and one father, and I saw that it was holy."
 (From the vision of Nicholas Black Elk Lakota Holy Man: 1863 - 1950)



Healing with Horses : pages 46-49

From the Editor



In Tibet there are said to be many hidden lands, places of power into which the right people get access. Shambhala (Shangri La) is the most famous of these. But such secret lands occur in other places too, and our first article is an account of passing into one, high in the Andes of Peru.

Stories of these secret, magical lands remind us of the fact that the sacred is all around us, that we live in a rich magical land - here and now - a land where myth is real, and reality is myth. But often we are asleep to it. We get dulled by the humdrum of our lives, and all too often fail to see the preciousness in the every day.

This dulling of our senses and our seeking of something to take away the boredom and pain, and give excitement and enrichment instead, is why most of us are addicted to something - to some degree - be it food, drink, fiction, music, movies, fast cars, holidays, sex...or perhaps heroin or cocaine.

So people seek help for their life situation - when life hurts enough - when the pain felt asking for help becomes less than the pain felt living life as we have always tried to live it.

Iboga, an entheogenic tree from Central Africa, looks like being a great help in the treatment of substance-abuse addiction. But most of us are lucky, we don't need such drastic help, instead we might go to see a counsellor, therapist, healer or shamanic practitioner. But what ethical considerations does a 'healer' have to be aware of, and what is the nature of their relationship with power?

Spiritual practice is all about waking up. My favourite quote from psychologist Carl Jung is 'religion is a device designed to inhibit religious experiences.' I like that quote because it reminds me that in order to wake up, we need to live on the raw edge of Spirit - not on the dull edge of safe formulas. We need to venture into the edge-lands, because that is where power is to be found - but when we find that power, what will our relationship with it be?

Blessings to all Beings
 Nicholas Breeze Wood