

Tepahtiani Group 2

1st Online Series

December 2021

“When you consider the work that is being asked of you as a healer and what identity that this implies, there is more to it than just that. There is a great deal of inspiration possible when you reflect on the reality that today’s indigenous peoples have inherited unique systems of knowledge that have developed out of thousands of years of living, dreaming and engaging the lands, waters, animals, plants, seasonal cycles and the skies over the world that you live in and which most people take for granted. These perspectives and approaches explain the fundamental structures of the cosmos, the interrelationship of humans and other beings, the nature of spirit and power, and of life and death. This has provided the basis for specific ritual and ceremonial practices that make human beings effective in important activities which include simple, practical matters such as growing crops or hunting, to deep complexity such as how to live with the world and each other and how to best accomplish the journey through this world to the next. This includes how to heal and cure diseases. This is all there. This has always been there.”

Tepahtiani means you are a healer. Quiapequís is a more common village term, different to a curandero. It indicates you are a type of conjurer (someone who invokes where something shows up). It means you have a natural relationship with spirit – you are in the thick in it. It is not just an interest or general affinity, but indicates someone who is in the spirit world a lot and engages it a lot. They are part of that world rather than a visitor of it. Into the work. When you are a Granicero, the gods have called you and now have a special arrangement in that way. When we talk of a quiapequís, that means special circumstances where you are part of that world. In some villages there is a nervousness with it (relating with someone who is a quiapequís), because they/ quiapequís walk into the spirit world to do that work. It is professional shamanism versus household shamanism.

Tepahtiani Goals

Learning: Demonstrates a basic openness to learn and be a good learner. This regards something beyond remembering and assimilating facts, figures and information. It's creating a perspective that wasn't previously held or seen and leads to different actions taken when a familiar situation arises. This highlights:

- Embracing the natural human condition of cognitive blindness (not seeing that you don't see).
- Embracing the natural condition of when you don't see or don't understand because the mind avoids recognizing this situation.
- Having a functional awareness of your "enemies of learning".
- Having a functional awareness of your responses to "breakdown", to choose a productive, "learning perspective".
- A basic facility in moving through the conditions of learning when you declare that you want to create something new.
- The capacity to create, maintain and problem-solve long term commitments.

Basic Life Wisdom: To understand the foundational basis of the human-from-nature dilemma and the basic approach that all traditions have employed in order to work with our situation so that we may grow, live and support ourselves and others in the best possible way given the natural limitations.

Ethical-Moral Behavior. To demonstrate that you can discern the choices that are presented to you on a daily basis and to choose actions, representations and behaviors that are honest and ethical in personal, community, and societal matters.

History and Culture: To understand the basic historical chronology of the Nahuatl people up to the present and have a basic understanding of their cultural view, from a prehispanic-Mesoamerican view to how this view has been adapted into the colonization and now the modern view.

Identity. In order to embrace, support and deepen your relationship and effectiveness in this work you need to create a coherence between:

- Yourself as a modern, Western person.
- Yourself that feels called and compelled to do this work.
- The personal, social, family and societal obligations that you have.
- How this work fits into these relationships as a supporting, guiding view.

Emotional Fluency. If your emotions are the doorways to perception and effective guidance, interpretation and action in life but particularly important in this spiritual work, a basic capacity must be present to be aware of and separate out the sometimes influence of the mind to distort, project and misinterpret.

Spiritual Fluency. Demonstrate the capacity to move out of modern-mind perspective-interpretation and into an “indigenous” heart to mind, healer perspective and interpretation. This is the capacity to distinguish “spiritual” (all is spirit and what does this mean?) versus Spirit-mundane world or secular-Spirit).

Path Life-view. This could be considered the cosmology of the Nahuatl world view and therefore the view the path takes in interpreting and intervening in the life of the client. You need to show understanding of this but also how to see and relate to it as different from the Western Judeo-Christian view.

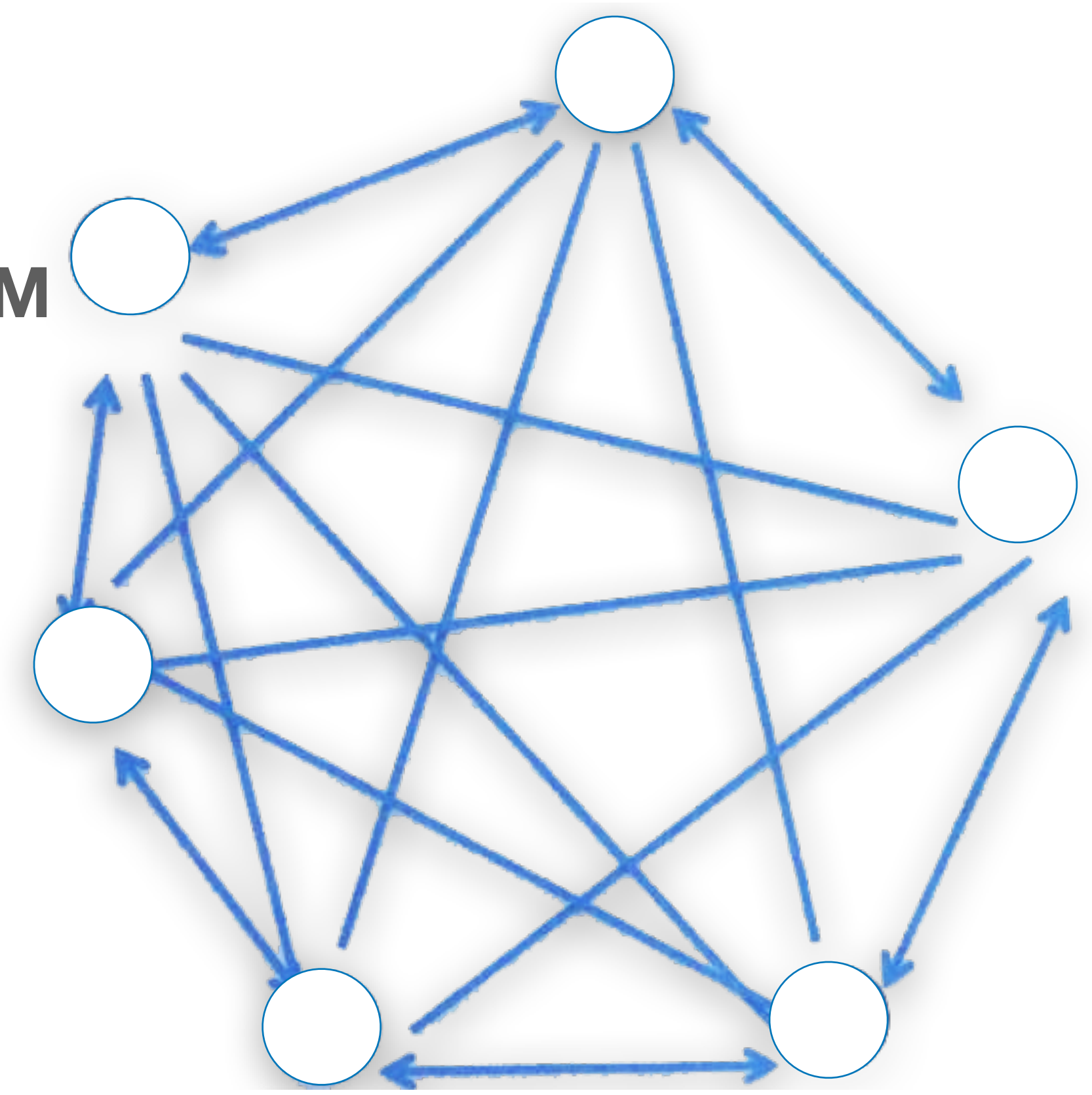
Connection, Evocation (bringing something present) and Invocation (asking for assistance to something of authority). To have produced relationship with your healing-connection sources (Weather path divine expressions and your pilgrimage-medicine sacred sites) bring this present into a healing space that you've created with your altar and how to effectively ask for the help you need to produce the conditions for healing. This includes understanding what your altar is and how it works.

Tradition Forms. To understand the classifications of illnesses and imbalances exhibited by clients, and the approaches, methods and tools for engaging them to produce healing, understanding the limitations of this (and any) spiritual form of healing.

Initiations: To have moved through a first stage and then a graduation stage of initiation so that you can continue on a life-long journey of learning, growing and helping.

**TRADITIONAL
FORMS AND WISDOM**

**CONNECTION
INVOCATION
CONSULTORIO**



HISTORY

IDENTITY
As a modern person
You feel you must do this
Social, Family, Societal

**PATH
INTERPRETATION**
How the path translates phenomena

SPIRITUAL AND EMOTIONAL FLUENCY