



## MUAISA HALE PULE SACRED BUNDLE / MEDICINE WHEEL CEREMONY INSTRUCTIONS



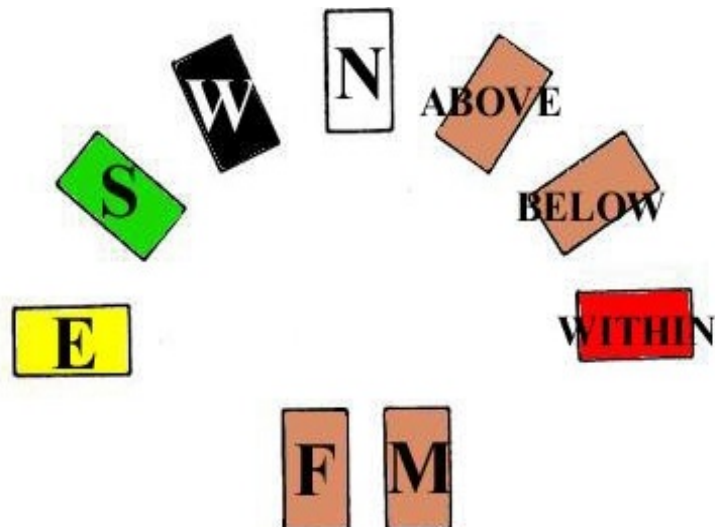
The Medicine Wheel is an ancient symbol that spans many cultures and thousands of years. Over the millennia it has evolved differently in various native tribes. Each tribe has slight to major distinctive traditions involving the Medicine Wheel. There can be color and animal variations but, the basic premise of the Medicine Wheel is the same.

At Muaisa Hale Pule, our Medicine Wheel is located in the center of the labyrinth on our front lawn. As a first step in studying about Medicine Wheels and in creating of your own Medicine Wheel Ceremony, we invite you to walk the labyrinth to view our Medicine Wheel.



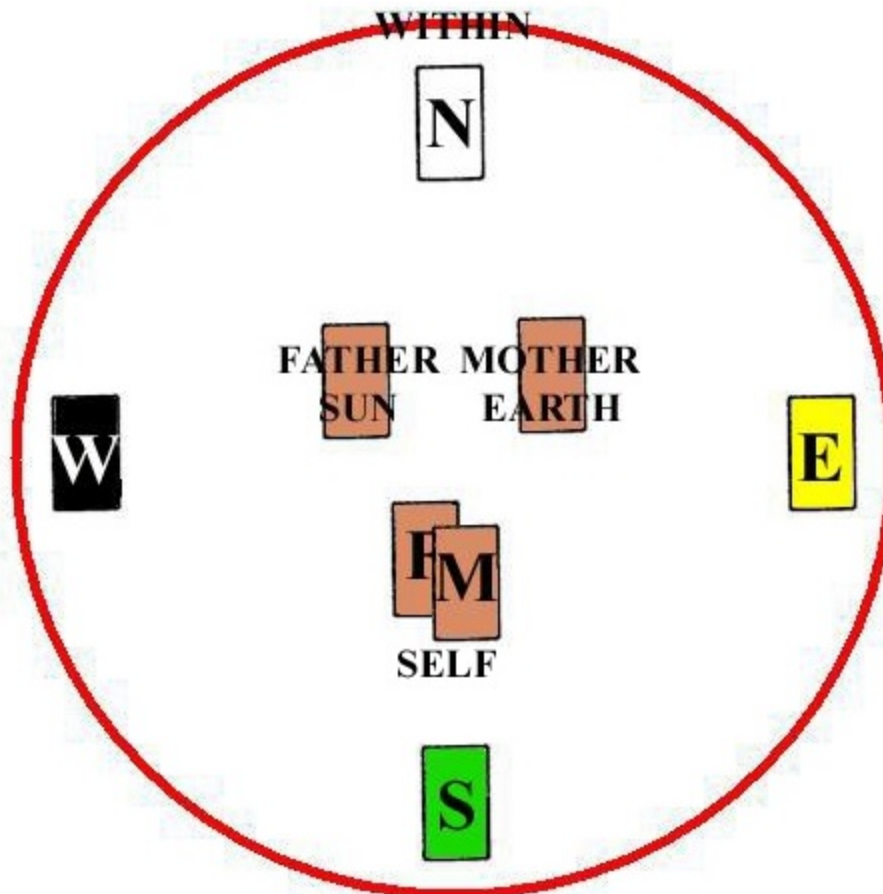
The Medicine Wheel celebrates how life is connected, how we are the essence of the Universe, and how Its essence is within us. As such, a Medicine Wheel ritual can be unique, personalized and extremely meaningful. On the next few pages are suggestions of what can be done along these lines. This does not comprise every possibility; rather, it is an idea of how to use the Medicine Wheel in a personal ceremony. As you grow in your comfort and knowledge, your use of the Medicine Wheel will evolve and expand.

In the New Haven Native American Church (NHNAC) tradition, we represent the Medicine Wheel in a variety of ways. The most common way is comprised of seven stones or relics and a cord or hoop, all of which symbolize the 9 Toteml Animal Medicines . We place a yellow stone/relic to the East, a green stone/relic to the South, and a black (or dark blue) stone/relic to the West, a white stone/relic to the North, and three red stones/relics in the center. The cord or hoop goes around the outside of all these stones, creating a composite of hoop and stones with symbolism both large and small.



When representing the Medicine Wheel in this manner, we start by placing four stones at the four points of the cardinal directions. Different tribes begin this placement at different points. The Lakota Sioux and the New Haven Native American Church (NHNAC), for example, start by placing a Black or Dark Blue stone in the West. Yet, the Medicine Cards tradition, which we follow, and which represents a combination of teachings that have been handed down from the Choctaw, Lakota, Seneca, Aztec, Yaqui, Cheyenne, Cherokee, Iroquois, and Mayan traditions, starts by placing the Yellow stone in the **EAST**,

For this example, we will start in the **EAST** by placing the first stone, the yellow stone, in the position that corresponds with the first animal medicine in the **EAST** position in your 9-totem Medicine Spread. You may adjust your starting point according to whatever feels right to you and your personal beliefs or inclinations.





The **EAST** Point on the Medicine Wheel symbolizes the golden door to enlightenment. It also represents the Eagle watching the Yellow Sun rising. This position – whether you choose to represent it with a yellow stone, a bead, a crystal, a piece of glass and/or a symbolic statute, feather, claw or relic of your personal **EAST** totem -- stands for the “Sees Far” people, for inspiration, enlightenment, and frequency, vibration and resonance. The **EAST** Point also governs our digestive system, the bowels of the body.

After placing the East stone, you may then place your green stone at the **SOUTH** Point, which represents the Totem Animal in the **SOUTH** in your 9-totem medicines and also the Mouse on the Green Earth, his position – whether you choose to represent it with a green stone, a bead, a crystal, a piece of glass or a symbolic statute, feather, claw or relic of your personal **SOUTH** animal medicine -- symbolizes introspection and paying attention to the details in your life; so that the details don't manifest into something greater than they need to be. It reminds us to check our own hearts, motives and desires at all times. The **SOUTH** Point represents the physical structure of our bodies, bones, muscles, sinews etc..



We next place the black or dark blue stone in the **WEST** Station This point represents the the Totem Animal stationed in the **WEST** in your personal 9-totem Medicine and also the Black Buffalo standing in the ocean surf. Whether you choose to represent this position with a black or dark blue stone, a bead, a crystal, a piece of glass or a symbolic statute, feather, claw or relic of your own **WEST** totem -- it represents the wisdom of the ancestors, all ancient learning, and a reminder that we arrived here to play out our role in the flow of our ancestral collective. The **WEST** Point is the filter of the wisdom that checks our life, and as such also represents the liver, kidneys, and gallbladder -- the filtration system of the body.



Lastly at the periphery, the **NORTH** Point is symbolic of the Wolf on a tall White snow covered mountain as well as the **NORTH** animal medicine in your 9 totems. Whether you choose to represent this with a white stone, a bead, a crystal, a piece of glass or a symbolic statute, feather, claw or relic of your personal totem in this position, this station represents the spiritual realm and the Divine Essence of our Spiritual Collective. The **NORTH** Point also represents the lungs, with which we breathe, and the entire pulmonary system.



After placing these first four stones in orientation to the four cardinal directions, you may then start placing the various other stones and relics inside the center of the circle. The first stone in the center represents Sky Father, the Masculine Creator and Protector of the Divine Feminine. It is the placement of your **ABOVE** medicine, Sky Father, which reveals itself to you in the **ABOVE** position of your 9-Totem 'Life Purpose' spread. Sky Father has many names in various cultures, and the name you choose to assign to it is your choice. The language or vocabulary is not important; the connections are. This stone also celebrates that part of you that is your protector, the immune system.

The second red stone in the center of the Wheel is the Earth Mother, the Female Creator or Mother Nature. This stone is placed South of the first stone either to the right side or in a straight line behind the first stone. Symbolic of the natural world around us, this stone also represents the **BELOW** animal in your 9-Totem medicines and is positioned to remind you of your own creative powers governed by the endocrine system.

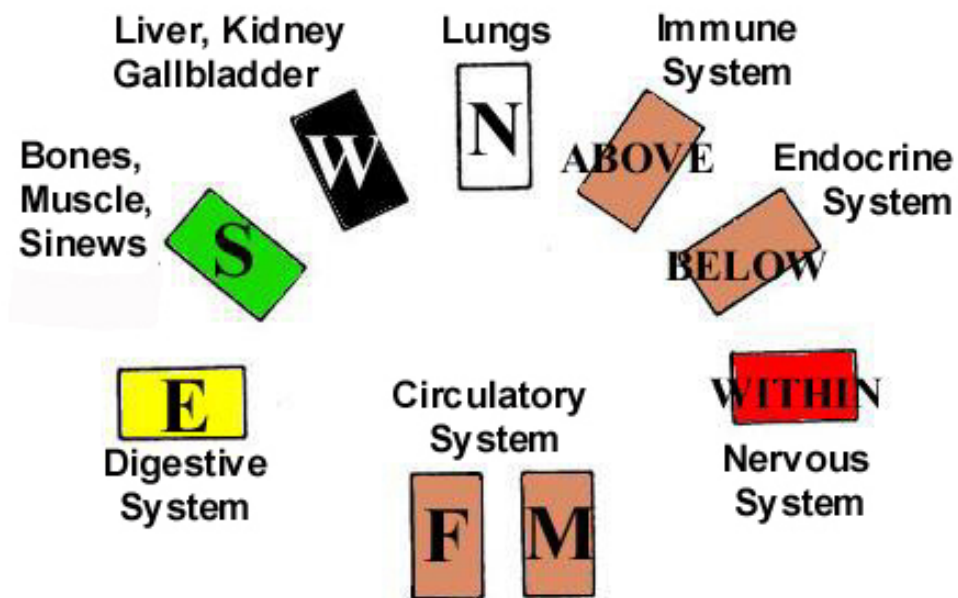
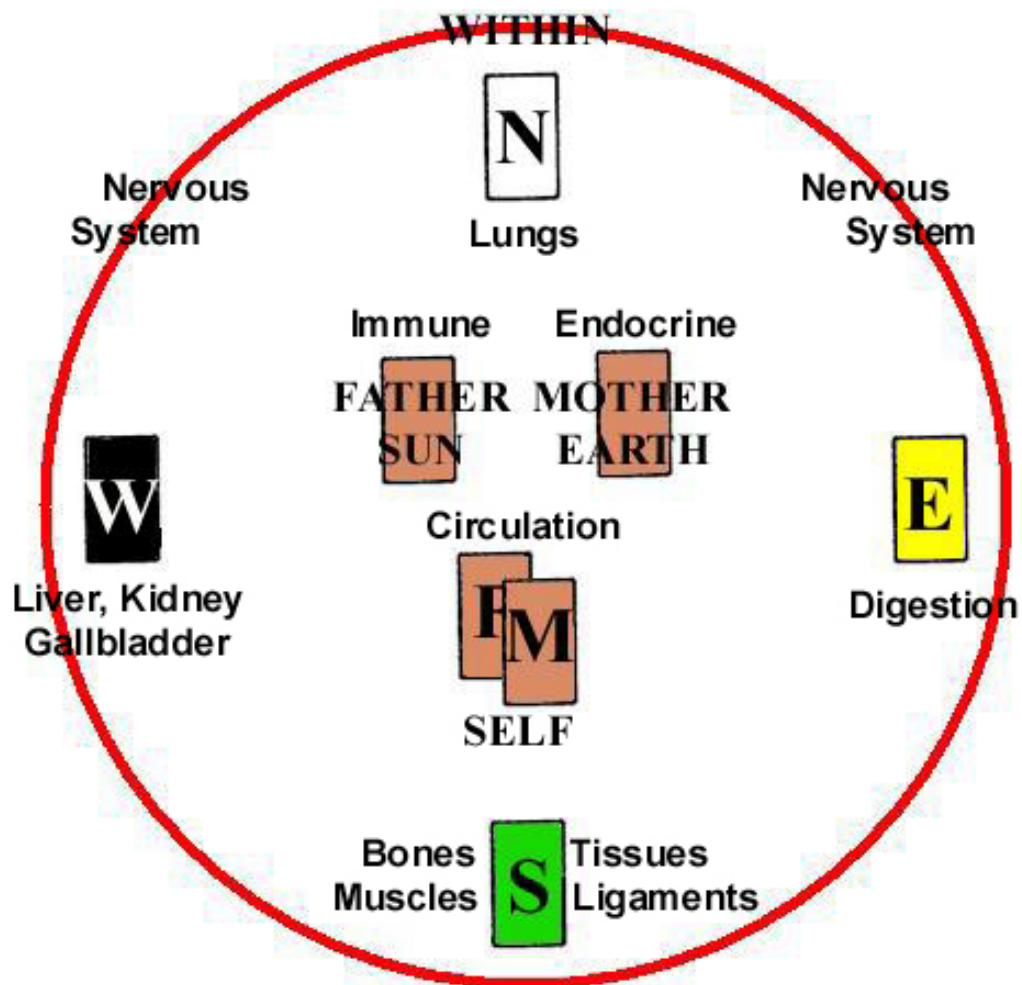


The third red stone is often called the Heart Stone; it represents your own will and desire. It naturally represents the circulatory system and is placed south of the first stone, to the left side, forming a triangle with the other two red stones. Alternatively, when using the straight line method, the Heart Stone is placed between the Sky Father and Earth Mother stones. In this way, we tie ourselves with our own **MASCULINE SIDE** and **FEMININE SIDE** of Creation and show our connected place with them.



Finally, after placing the three red stones in the center of the Medicine Wheel, the cord or hoop that ties everything together is usually represented by a red string, hoop or tie. Placed around all eight of the stones, this is a symbol that all things are bound together in the Great Wheel, the Torus of Life that is ever moving and looping unto itself. (Sometimes this dynamic is also represented by a multi colored abalone shell.) The cord or hoop represents your **WITHIN** medicine, your nervous system, the body's own great tie. Once the Medicine Wheel is tied together or encircled, all points within it represent Divine as Great Spirit, the Void as the illusory version of Itself . The multi-verse/omni-verse construct around us is our perceived-life co-creations being lived.

## BODY SYSTEMS REPRESENTATIONS



## THE BUNDLE CEREMONY

The Sacred Medicine Bundle, which can also be referred as a Medicine Bag, is a wrapped package used since ancient times to house a variety of sacred objects. NHNAC requires all people who wish to be a Medicine Man or Medicine Woman create their own Sacred Bundle and Medicine Wheel Ceremony for the opening of that Bundle. This assists in giving Medicine People another layer of legal recognition..

Your Bundle and Ceremony are meant to contain or represent the significant items you use in your Healing Ministry. Whatever these objects are, they are unique and individual unto you. That is the main thing to remember when writing your Bundle Ceremony. This is your personal devotional, representing your connection with Divine, the multi-verse/omni-verse complex, Nature, Life, Healing and All That IS. A Bundle Ceremony can be as simple or as complex as you care to make it. To increase your legal authority, NHNAC highly suggests that all Medicine People include the following:



1. The stones and hoop string of the Medicine Wheel.
2. Representations of your Medicine and Healing Ministry.
3. A spiritual offering -- It is traditional to use some type of spiritual offering in your Bundle Ceremony. It does not matter what offering you use as long as it should represent what is meaningful to you. Whether you burn sage in an abalone shell, use essential oils, smoke herbs in your Sacred Pipe, or whatever, the purpose of the offering is to show gratitude and connection.

To begin your Bundle Ceremony, you open your Bundle and place your representation of the Medicine Wheel before you. Next, you take out all the meaningful symbols of your Ministry and reflectively arrange them around the Medicine Wheel. (Examples: a bag of herbs, a bottle of essential oil, a cloth representing the earth, religious symbols, family photo, and so forth.) Lastly you take your offering and perform your ceremony.

Below is a default template of an acceptable ceremony. You may use this one or create a variation based on your own beliefs or a favorite tradition (i.e., Buddhist chants, Vedic sutras, Christian prayers, or whatever else suits you.)

1. Taking your offering in both hands, lift it to the East, say, ***“Oh Wayakin Huntka”*** (Pronounced: Oh Why-ache-in Hun-Tka) or “Holy Spirit.”
2. Holding the offering to the South, say, ***“Oh Wayakin Hahoh”*** (Pronounced: Oh Why-ache-in Hah-Oh) or “Holy I Am.”
3. Holding the offering to the West, say, ***“Oh Wayakin Himiyu”*** (Pronounced: Oh Why-ache-in Him-e-you) or “Holy Ancestors.”



4. Turning to the North, say, ***“Oh Wayakin New Haven Hemene”*** (Pronounced: Oh Why-ache-in Hay-men-nay) or “Holy Heavenly Guides”.

5. Now, holding your offering skyward, say, ***“Oh Wayakin Sha Eloiy”*** (Pronounced: Oh Why-ache-in Sha El-o-ay) or “Holy Sky Father.”

6. Then, holding your offering down to the Earth, say, ***“Oh Wayakin Pa Eloiy”*** (Pronounced: Oh Why-ache-in Pa El-o-ay) or “Holy Earth Mother.”

7. Finally, move the offering in a circle before you, and pressing it to your heart -- symbolizing taking all into yourself in remembrance, gratitude and connectivity -- say ***“Oh Wayakin Haho”*** (Pronounced: A-Ho) or “Holy Acceptance”.

Most people personalize the Bundle Ceremony in a variety of ways, and you will find that your Ceremony will evolve with you throughout your life. An easy tip to start writing your Bundle Ceremony is to begin with something to get yourself in a relaxed and connected frame of mind. This can be song, a prayer, chants, meditation, or anything that assists to calm, center, ground, and focus the mind on gratitude and feelings of being whole and healing as the co-created universe within.



Because of the sacred nature of the Medicine Bundle, many people prefer to perform their ceremonies on some sort of altar, normally a piece of cloth laid out with respect to the four directions. After acknowledging the four directions (E - S - W - N), which are also the four points of the Medicine Wheel, they include singing, praying, meditating or something like that. This is an acceptable and honorable way to acknowledge each of the four sacred directions and the symbolism they represent.

Keeping your Bundle open symbolizes that you are continually engaged in your Healing Medicine or Ministry. Closing the Bundle represents that you are closing your Ministry and will be focused on other things. Many find great joy in closing their Bundle with songs, prayers, the burning of incense, and so forth.

If you must put your Bundle away for the sake of practicality, consider leaving out a sign or token that will remind you that your Healing Ministry is still open. Some like to wear the bundle cord or carry around a small item from their Medicine Bundle collection. Others simply gather together but do not tie the bundle before stowing it safely out of harm's way. Whatever you choose to do with your Medicine Bundle is up to you. Remember it is ***your*** sacred reminder that you are a Healer and that it is up to you to share your healing gifts.



## YOUR CERTIFICATION ASSIGNMENT

1. Begin building your personal Bundle. Obtain Stones, Coverings, Shells, Sacred Objects, and so forth, from the surrounding environment, from local shops and vendors, or from items you may have brought with you in your packed luggage.

2. **Write or type out your personal Bundle Ceremony**, render it into hard copy, and practice your ceremony until it becomes comfortable.

The following two locations are accessible by bus and car and have computers and copy machines to assist in this process. See <http://www.heleonbus.org/schedules-and-maps> for bus maps and schedules.

### PC911

81-6641 Mamalahoa Hwy, Ste 5  
Kealahou, HI 96750  
(at approx the 112 mile-marker)  
tel. +1-808-323-3770

### Office Max/Office Depot

Kona Commons, 74-5448 Makala Blvd  
Kailua Kona, HI 96740  
tel. +1-808-329-1907

3. For certification as a New Haven Native American Church (NHNAC) Healer/Medicine Man or Medicine Woman, you must submit the following:

- a. A **written transcript\*** of your Medicine Bundle Ceremony. The transcript must include:
  - i. **Your name**
  - ii. **Your current address**, for mailing your certificate + ID card
  - iii. **Your signature**
- b. A jpeg **photo of your Medicine Bundle** which we generally take for you upon witnessing your performance of the ceremony..

In approximately one month after filing, you will be receiving two NHNAC certificates like those on the next page. (Note: New Haven Native American Church was formerly called Oklevueha NAC. Where our certificates say "Oklevueha," yours will say "New Haven.")



The Council Committee on New Membership of the Oklevueha Native American Church of Missouri, Inc

Upon recommendation and by virtue of the authority in them vested, certify herewith

*Your Name Here*

Having made application for Spiritual Adoption and having made appropriate covenants, qualifies in every way to be a Member of the Church in full fellowship.

All the rights and responsibilities appertaining to Membership in the Church are duly given, in accordance with the guidelines set forth by the Church's Constitution, Ethical Code of Conduct, Principle Medicine Chief, appropriate Councils of the Church and the Sacred Scriptures.

*Man Found Standing*

Principle Medicine Chief  
Man Found Standing

**Effective Date:** *Month/Year*

Governing Laws:  
U.S. Constitution, NAFERA (Native American  
Free Exercise of Religion Act, 1993)



The Council Committee on New Membership of the Oklevueha Native American Church of Missouri, Inc

Upon recommendation and by virtue of the authority in them vested, certify herewith

*Your Name Here*

Having made application for Spiritual Adoption and having made appropriate covenants and offerings, qualifies in every way to be advanced in the Church in full fellowship and is hereby called and designated as a:

**Medicine Woman**

With all the rights and responsibilities appertaining thereto, including but not limited to performing the Ceremonies of Sacred Smoke, Healing, Purification, and so forth, in accordance with the guidelines duly set forth by the Sacred Scriptures and by the Principle Medicine Chief and the appropriate Councils of the Band.

*Man Found Standing*

Principle Medicine Chief  
Man Found Standing

**Effective Date:** *Month Year*

Governing Laws:  
U.S. Constitution, NAFERA (Native American  
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