



**Title:** Grooving with the Shadow

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*Grooving with the Shadow  
A Traditional Way of Knowing*



*Sun & Sisiutl (C. Reid, 1993)*

*The Indigenous Mind Concentration is based in antediluvian rock carvings, which embody and convey the mindset of the earth-based spirituality of our Ancestors. All spiritual indigenous people are schooled in these symbols, which are not actually symbols at all. Instead they are interactive essences who reveal their wisdom when the time the person and the image match. The Dalai Lama explains:*

*“There is a great sort of interrelationship between the appropriateness of the time, the place, and also a person intimately related to it. All these factors must be taken into account. When suitable people remain there, the image remains. When there are no more suitable people there, the image also disappears.*

*I myself have one very little pebble, white quartz. There is one Tara in that pebble, very clear, very clear.”*

*Central to Indigenous Mind is the carving of the giant lizard, snake, or dragon because this image teaches the knowledge of the integration of dualism.\* To acquire the understanding of why and how this is true is an initiatic experience. This means that all aspects of yourself will become engaged in an intensive, transformative learning experience.*



*“According to legend, Sisiutl strikes terror in human hearts. He is a soul searcher who sees from both front and back. He is continually searching for truth and seeks people who cannot control their fear—people who do not yet know truth. If people do not know how to deal with fear, they could be killed or turned into stone. The Sisiutl myth teaches the importance of staring fear in the face.” (from Sisiutl House Posts from Knight Inlet, Canadian Museum of Civilization)*

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\* As I typed this for Apela, I had an “aha” about my Italian Ancestors’ relationship to the snake! (Kit)

*Traditional ceremonies and rituals, such as Sweat lodge, teach us the process. In the Sweat, we feel fear; fear of no body because we can't see and the fear of bodily limits, e.g., intense heat.*

### ***A True Narrative Account***

*Even the reflection that generated these notes was the same dark process. I noticed how negative I was feeling as we began but did not judge it. Instead, I thought, "Oh, that's interesting. I wonder what is going on." This comfort with my own darkness and ambiguity is a result of the TKN process. I also retained my objectivity in noticing my negativity. I thought, "I'm unhappy. Something must be wrong. It must be me. No, it's not me, it's Busaba. She's causing my suffering and should be punished!"*

*I noticed this in an early morning drive east to the other side of the island. As I approached the Pali or cliff that juts out to the sea and marks the turning point of the journey, I became aware of these thoughts and wondered how or if I would be able to get out of them and do our work.*

*When Busaba and I sat down at the Mall to reflect on the TKN process, I told her the thoughts I had on the drive over. She said she was in a bad place, too; she was even wearing all black! We both laughed.*

*We decided to pray but I was so crabby that I couldn't formulate words. We sat in silence with our eyes closed for a few minutes and began to speak. Thoughts, memories, and images flowed. Two and a half hours later, we stopped. We were shocked that it was so late, yet somehow not too late to go to the airport, the purpose of the drive!*

*We noticed that even speaking of the dark journey changes time and space. There was no time; there was no mall!*

*We struggled to recall the question that we began with. It was, "What was our experience in the TKN process?" Busaba and I reflected on the personal experience of being in the darkness. We spoke about ourselves and realized that, oftentimes, in the darkness, I can talk about me and even you but not really you, just my view of you. You are a mask of healing for me. This understanding can bypass the ego. I can talk about my negative experience of my experience of you without judgment of YOU. This allows me to do my work; to examine you as the teacher in my life and to own my own issues. It's transformative.*

*So we (Busaba and I) began in silence; and acknowledged where we were at, including the negative. We were present in the moment. This is the beautiful*

*beginning of who you are, what comes to you in your individual reflection in the moment. Why is it true? (this "insight" ) Because at the end, we come to the beginning again, recognize it and say, OH, I SEE...thus become one with the story—the snake that eats its tail/tale.*



Oroboros

*Our individual efforts are a part of a greater movement in the Western world.*

*“In some sense we are all here to reframe the old myth—that of the God of patriarchal religions, who is never seen as being in creative partnership with a Goddess, and to take action to make a new story come true. We are here...to discover a new solar system in the making whose central sun is not ordinary cognition but trust in the alchemical darkness.” (from *Living the Magical Life*, Suzi Gablik)*

*The IM concentration works with the interplay of dark and light. It is a process long known even within the Western world.*

*“When they first appeared in France, Black Virgins were linked with a path of initiation, associated with esoteric Mystery Schools, in which initiates learned about the hidden powers of human consciousness by submitting to a renunciation of their individuality, and surrendering up the need to be in control (a symbolic shift from masculine to feminine)...[this] signaled their connection with the regenerating powers of earth.” (from *Living the Magical Life*, Suzi Gablik)*