

Peyote Hunt The Sacred Journey Of The Huichol Indians Symbol Myth And Ritual

The Second Edition of Religions of Mesoamerica comes at a turning point in the study of the Americas and the religious and cultural histories of the New World. To that end, esteemed scholar David Carrasco integrates past and current research, developments, and excavations to vividly synthesize the history of Mesoamerican cultures—their religious forms, ceremonial centers, complex social structures, view of time and space, myths, and rituals. Carrasco's deep yet concise overview takes readers on an absorbing journey where they experience the dynamics and complexities of Aztec and Maya cultures, the Spanish conquest, and cultural combinations of European and indigenous ideas and practices. He skillfully demonstrates how the religious imagination was and continues to be crucial to the survival and creativity of Mesoamerica and its Chicano/a descendants.

Examine the fascinating details of the daily lives of the ancient Aztecs through this innovative study of their social history, culture, and continuing influence, written from the perspective of the history of religions.

The collection provides insights on developments in post-traditional religiosity

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(especially 'New Age' and 'Neo-Paganism') through studies of rave's Gnostic narratives of ascensionism and re-enchantment, explorations of the embodied spirituality and millennialist predispositions of dance culture, and investigations of transnational digital-art countercultures manifesting at geographic locations as diverse as Goa, India, and Nevada's Burning Man festival. Contributors examine raving as a new religious or revitalization movement; a powerful locus of sacrifice and transgression; a lived bodily experience; a practice comparable with world entheogenic rituals; and as evidencing a new Orientalism. *Rave Culture and Religion* will be essential reading for advanced students and academics in the fields of sociology, cultural studies and religious studies.

Credit and debt appear to be natural, permanent facets of Americans' lives, but a debt-based economy and debt-financed lifestyles are actually recent inventions. In 1951 Diners Club issued a plastic card that enabled patrons to pay for their meals at select New York City restaurants at the end of each month. Soon other "charge cards" (as they were then known) offered the convenience for travelers throughout the United States to pay for hotels, food, and entertainment on credit. In the 1970s the advent of computers and the deregulation of banking created an explosion in credit card use—and consumer debt. With gigantic national banks and computer systems that allowed variable interest rates, consumer screening,

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mass mailings, and methods to discipline slow payers with penalties and fees, middle-class Americans experienced a sea change in their lives. Given the enormous profits from issuing credit, banks and chain stores used aggressive marketing to reach Americans experiencing such crises as divorce or unemployment, to help them make ends meet or to persuade them that they could live beyond their means. After banks exhausted the profits from this group of people, they moved into the market for college credit cards and student loans and then into predatory lending (through check-cashing stores and pawnshops) to the poor. In 2003, Americans owed nearly \$8 trillion in consumer debt, amounting to 130 percent of their average disposable income. The role of credit and debt in people's lives is one of the most important social and economic issues of our age. Brett Williams provides a sobering and frank investigation of the credit industry and how it came to dominate the lives of most Americans by propelling the social changes that are enacted when an economy is based on debt. Williams argues that credit and debt act to obscure, reproduce, and exacerbate other inequalities. It is in the best interest of the banks, corporations, and their shareholders to keep consumer debt at high levels. By targeting low-income and young people who would not be eligible for credit in other businesses, these companies are able quickly to gain a stranglehold on the

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finances of millions. Throughout, Williams provides firsthand accounts of how Americans from all socioeconomic levels use credit. These vignettes complement the history and technical issues of the credit industry, including strategies people use to manage debt, how credit functions in their lives, how they understand their own indebtedness, and the sometimes tragic impact of massive debt on people's lives.

"Dating from around the 1540s, barely two decades after the fall of the Aztecs, the mapa recently underwent extensive physical analysis, conservation and a photographic survey. Many of the resulting images accompany fifteen essays that explore the meanings and uses of the document, its complex narrative, and the social and ritual memory of an indigenous community struggling to hold its own in the turbulent atmosphere of early colonial Mexico."--BOOK JACKET.

Folded plate (1 leaf, 39 x 61 cm, folded to 19 x 16 cm) in pocket.

***This paperback edition has a new introduction by the author and updated content. This is the third and final volume of North Atlantic Books' updated paperback edition of Dale Pendell's Pharmako trilogy, an encyclopedic study of the history and uses of psychoactive plants and related synthetics first published between 1995 and 2005. The books form an interrelated suite of works that provide the reader with a unique, reliable, and often personal immersion in this

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medically, culturally, and spiritually fascinating subject. All three books are beautifully designed and illustrated, and are written with unparalleled authority, erudition, playfulness, and range. *Pharmako/Gnosis: Plant Teachers and the Poison Path* includes a new introduction by the author and as in previous editions focuses on plant-based and derivative psychedelic “teachers” (including ayahuasca, peyote, LSD, and DMT) and on the “poison path” of substances such as belladonna, ketamine, and ibogaine. Each substance is explored in detail, not only with information on its history, pharmacology, preparation, and cultural and esoteric correspondences, but also the subtleties of each plant’s effect on consciousness in a way that only poets can do. The whole concoction is sprinkled with abundant quotations from famous writers, creating a literary brew as intoxicating as its subject. The *Pharmako* series includes the predecessor volumes *Pharmako/Poeia* (which covers tobacco, alcohol, cannabis, opiates, salvia divinorum, and other substances) and *Pharmako/Dynamis* (focusing on stimulants and empathsogens).

EDWARD L. SCHIEFFELIN: *From The Sorrow of the Lonely and the Burning of the Dancers*

This treatise argues that the quest for the spirit is not a rare mystical experience, but a frequent expression of basic human impulses, rooted in our biological, psychological

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and social nature. It presents the quest in the myths and religious practices of tribal people throughout the world.

The most comprehensive guide to the botany, history, distribution, and cultivation of all known psychoactive plants • Examines 414 psychoactive plants and related substances • Explores how using psychoactive plants in a culturally sanctioned context can produce important insights into the nature of reality • Contains 797 color photographs and 645 black-and-white illustrations In the traditions of every culture, plants have been highly valued for their nourishing, healing, and transformative properties. The most powerful plants--those known to transport the human mind into other dimensions of consciousness--have traditionally been regarded as sacred. In *The Encyclopedia of Psychoactive Plants* Christian Rätsch details the botany, history, distribution, cultivation, and preparation and dosage of more than 400 psychoactive plants. He discusses their ritual and medicinal usage, cultural artifacts made from these plants, and works of art that either represent or have been inspired by them. The author begins with 168 of the most well-known psychoactives--such as cannabis, datura, and papaver--then presents 133 lesser known substances as well as additional plants known as "legal highs," plants known only from mythological contexts and literature, and plant products that include substances such as ayahuasca, incense, and soma. The text is lavishly illustrated with 797 color photographs--many of which are from the author's extensive fieldwork around the world--showing the people, ceremonies, and

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art related to the ritual use of the world's sacred psychoactives.

Describes the peyote plant, the birth of peyotism in western Oklahoma, its spread from Indian Territory to Mexico, the High Plains, and the Far West, its role among such tribes as the Comanche, Kiowa, Kiowa-Apache, Caddo, Wichita, Delaware, and Navajo Indians, its conflicts with the law, and the history of the Native American Church. Bikers converge at the Vietnam Veterans Memorial in Washington, D.C. Thousands flock to a Nevada desert to burn a towering effigy. And the hopeless but hopeful ill journey to Lourdes as they have for centuries. Although pilgrimage may seem an antiquated religious ritual, it remains a vibrant activity in the modern world as pilgrims combine traditional motives—such as seeking a cure for physical or spiritual problems—with contemporary searches for identity or interpersonal connection. That pilgrimage continues to exercise such a strong attraction is testimony to the power it continues to hold for those who undertake these sacred journeys. This volume brings together anthropological and interdisciplinary perspectives on these persistent forms of popular religion to expand our understanding of the role of the traditional practice of pilgrimage in what many believe to be an increasingly secular world. Focusing on the healing dimensions of pilgrimage, the authors present case studies grounded in specific cultures and pilgrimage traditions to help readers understand the many therapeutic resources pilgrimage provides for people around the world. The chapters examine a variety of pilgrimage forms, both religious and non-religious, from Nepalese and Huichol

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shamanism pilgrimage to Catholic journeys to shrines and feast days to Nevada's Burning Man festival. These diverse cases suggest a range of meanings embodied in the concept of healing itself, from curing physical ailments and redefining the self to redressing social suffering and healing the wounds of the past. Collectively and individually, the chapters raise important questions about the nature of ritual in general, and healing through pilgrimage in particular, and seek to illuminate why so many participants find pilgrimage a compelling way to address the problem of suffering. They also illustrate how pilgrimage exerts its social and political influence at the personal, local, and national levels, as well as providing symbols and processes that link people across social and spiritual boundaries. By examining the persistence of pilgrimage as a significant source of personal engagement with spirituality, *Pilgrimage and Healing* shows that the power of pilgrimage lies in its broad transformative powers. As our world increasingly adopts a secular and atheistic perspective in many domains of experience, it reminds us that, for many, spiritual quest remains a potent force.

Ramón Medina Silva, a Huichol Indian shaman priest or mara'akame, instructed me in many of his culture's myths, rituals, and symbols, particularly those pertaining to the sacred unity of deer, maize, and peyote. The significance of this constellation of symbols was revealed to me most vividly when I accompanied Ramón on the Huichol's annual ritual return to hunt the peyote in the sacred land of Wirikuta, in myth and probably in history the place from which the Ancient Ones (ancestors and deities of the

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present-day Indians) came before settling in their present home in the mountains of the Sierra Madre Occidental in north-central Mexico. My work with Ramón preceded and followed our journey, but it was this peyote hunt that held the key to, and constituted the climax of, his teachings.--from the Preface

Myths from the ancient world usually have some supernatural element, a component often generated from a particular intoxicant. These substances promoted a variety of states including possession by the gods, liberation of the soul or a communion with the spirit world. From Acan, the Mayan god of intoxicating drinks, to Zagreus, the first incarnation of the Greek god Dionysus, this encyclopedia encompasses intoxicant-related stories from world mythology that explain the origins of a particular intoxicant or how that intoxicant was involved in creating a particular culture. Entries are arranged alphabetically without regard to category (e.g., gods, intoxicants, places, and rites). Different versions of a single myth are presented when pertinent to the overriding theme. Entries record the referenced story, the identity of the culture in which the myth originated, and when applicable, information about related plant sources and pharmacological effects. Cross-references are noted in bold and sources appear at the end of each entry. Appendices group entries by category and by place of origin. In this book, Victor Turner is concerned with various kinds of social actions and how they relate to, and come to acquire meaning through, metaphors and paradigms in their actors' minds; how in certain circumstances new forms, new metaphors, new

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paradigms are generated. To describe and clarify these processes, he ranges widely in history and geography: from ancient society through the medieval period to modern revolutions, and over India, Africa, Europe, China, and Meso-America. Two chapters, which illustrate religious paradigms and political action, explore in detail the confrontation between Henry II and Thomas Becket and between Hidalgo, the Mexican liberator, and his former friends. Other essays deal with long-term religious processes, such as the Christian pilgrimage in Europe and the emergence of anti-caste movements in India. Finally, he directs his attention to other social phenomena such as transitional and marginal groups, hippies, and dissident religious sects, showing that in the very process of dying they give rise to new forms of social structure or revitalized versions of the old order.

"Earthly Bodies is a thoroughly and ceaselessly informative exposé. This is an original, important, no-punches-held, illuminating, approachable and entertaining work for both the specialist and general public alike. The venue of summer camp gatherings has become an important expression of contemporary western paganism. The author gives us an inside view of the thrills, difficulties and conflicting nuances of these ad hoc communities and their significance toward the possible establishment of more permanent institutions."—Michael York, author of *The Emerging Network: A Sociology of the New Age and Neo-Pagan Movements*

From the opening pages, amidst the throes of Ramadan during the hottest and driest season in

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Mali, Dutch ethnographer Geert Mommersteeg welcomes readers into the religious culture of a historic city uniquely filled with Islamic scholars known as marabouts. This finely crafted English-language translation provides a remarkable contribution to the study of Islamic practices and beliefs observed in local contexts in sub-Saharan Africa, with a focus on the interrelationship between public and secret knowledge of maraboutage in everyday reality. This inviting personal narrative of an anthropologist's long-term fieldwork in Djennor centuries a center of West African culture, scholarship, and architecture is full of valuable methodological insights. Mommersteeg, with unassuming honesty, becomes absorbed in the knowledge of the Holy Word and slowly enters the closed world of religious practice in which marabouts serve as intermediaries between God and their clients. While marabouts do not claim to be all-knowing, they do know how God can be addressed most effectively, which amulets are the most powerful, and which alms are best for nudging the future in the right direction. This is the story of the author's return to learn about and meet the people who are keeping Judaism alive in Cuba today.

Even before Robert Flaherty released *Nanook of the North* in 1922, anthropologists were producing films about the lifeways of native peoples for a public audience, as well as for research and teaching. *Ethnographic Film* (1976) was one of the first books to provide a comprehensive introduction to this field of visual anthropology, and it quickly became the standard reference. In this new edition, Karl G. Heider thoroughly updates *Ethnographic Film* to reflect developments in the field over the three decades since its publication, focusing on the work of four seminal filmmakers—Jean Rouch, John Marshall, Robert Gardner, and Timothy Asch. He begins with an introduction to ethnographic film and a history of the medium. He then

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considers many attributes of ethnographic film, including the crucial need to present "whole acts," "whole bodies," "whole interactions," and "whole people" to preserve the integrity of the cultural context. Heider also discusses numerous aspects of making ethnographic films, from ethics and finances to technical considerations such as film versus video and preserving the filmed record. He concludes with a look at using ethnographic film in teaching.

The continued vitality of Sufism as a living embodied postcolonial reality challenges the argument that Sufism has 'died' in recent times. Throughout India and Bangladesh, Sufi shrines exist in both the rural and urban areas, from the remotest wilderness to the modern Asian city, lying opposite banks and skyscrapers. This book illuminates the remarkable resilience of South Asian Sufi saints and their cults in the face of radical economic and political dislocations and breaks new ground in current research. It addresses the most recent debates on the encounter between Islam and modernity and presents important new comparative ethnographic material. Embodying Charisma re-examines some basic concepts in the sociology and anthropology of religion and the organization of religious movements.

The Strange World of Human Sacrifice is the first modern collection of studies on one of the most gruesome and intriguing aspects of religion. The volume starts with a brief introduction, which is followed by studies of Aztec human sacrifice and the literary motif of human sacrifice in medieval Irish literature. Turning to ancient Greece, three cases of human sacrifice are analysed: a ritual example, a mythical case, and one in which myth and ritual are interrelated. The early Christians were the victims of accusations of human sacrifice, but in turn imputed the crime to heterodox Christians, just as the Jews imputed the crime to their neighbours. The ancient Egyptians rarely seem to have practised human sacrifice, but buried the pharaoh's

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servants with him in order to serve him in the afterlife, albeit only for a brief period at the very beginning of pharaonic civilization. In ancient India we can follow the traditions of human sacrifice from the earliest texts up to modern times, where especially in eastern India goddesses, such as Kali, were long worshipped with human victims. In Japanese tales human sacrifice often takes the form of self-sacrifice, and there may well be a line from these early sacrifices to modern kamikaze. The last study throws a surprising light on human sacrifice in China. The volume is concluded with a detailed index

Introduces the mindset of the shaman and presents a view of the patterns of symbolism that underlie all religions

Written by the experienced author team of Susan Andreaatta and Gary Ferraro, **ELEMENTS OF CULTURE: AN APPLIED PERSPECTIVE** is a concise new text for the cultural anthropology course. It covers all the major topics you expect in a traditional course in twelve brief chapters that allow your students to access the main concepts quickly. The book's streamlined content, pedagogy, and real-world applications focus students on global current events and issues that illustrate the usefulness of anthropology in careers and in solving societal problems. The brief format allows you the flexibility to assign additional readings, including ethnographic case studies or selections from CourseReader's online Editor's Choice list of original applied anthropology articles. Important Notice: Media content referenced within the product description or the product text may not be available in the ebook version.

With great bravery, honesty, and eloquence, women from diverse backgrounds write about their own drug use in this compelling anthology.

A definitive history of mescaline that explores its mind-altering effects across

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cultures, from ancient America to Western modernity Mescaline became a popular sensation in the mid-twentieth century through Aldous Huxley's *The Doors of Perception*, after which the word "psychedelic" was coined to describe it. Its story, however, extends deep into prehistory: the earliest Andean cultures depicted mescaline-containing cacti in their temples. Mescaline was isolated in 1897 from the peyote cactus, first encountered by Europeans during the Spanish conquest of Mexico. During the twentieth century it was used by psychologists investigating the secrets of consciousness, spiritual seekers from Aleister Crowley to the president of the Church of Jesus Christ of Latter-day Saints, artists exploring the creative process, and psychiatrists looking to cure schizophrenia. Meanwhile peyote played a vital role in preserving and shaping Native American identity. Drawing on botany, pharmacology, ethnography, and the mind sciences and examining the mescaline experiences of figures from William James to Walter Benjamin to Hunter S. Thompson, this is an enthralling narrative of mescaline's many lives.

Best known for their ritual use of peyote, the Huichol people of west-central Mexico carried much of their original belief system into the twentieth century unadulterated by the influence of Christian missionaries. Among the Huichol, reciting myths and performing rituals pleases the ancestors and helps maintain a

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world in which abundant subsistence and good health are assured. This volume is a collection of myths recorded by Robert Zingg in 1934 in the village of Tuxpan and is the most comprehensive record of Huichol mythology ever published. Zingg was the first professional anthropologist to study the Huichol, and his generosity toward them and political advocacy on their behalf allowed him to overcome tribal sanctions against divulging secrets to outsiders. He is fondly remembered today by some Huichols who were children when he lived among them. Zingg recognized that the alternation between dry and wet seasons pervades Huichol myth and ritual as it does their subsistence activities, and his arrangement of the texts sheds much light on Huichol tradition. The volume contains both aboriginal myths that attest to the abiding Huichol obligation to serve ancestors who control nature and its processes, and Christian-inspired myths that document the traumatic effect that silver mining and Franciscan missions had on Huichol society. First published in 1998 in a Spanish-language edition, Huichol Mythology is presented here for the first time in English, with more than 40 original photographs by Zingg accompanying the text. For this volume, the editors provide a meticulous historical account of Huichol society from about 200 A.D. through the colonial era, enabling readers to fully grasp the significance of the myths free of the sensationalized interpretations found in

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popular accounts of the Huichol. Zingg's compilation is a landmark work, indispensable to the study of mythology, Mexican Indians, and comparative religion.

Shamanism can be defined as the practice of initiated shamans who are distinguished by their mastery of a range of altered states of consciousness. Shamanism arises from the actions the shaman takes in non-ordinary reality and the results of those actions in ordinary reality. It is not a religion, yet it demands spiritual discipline and personal sacrifice from the mature shaman who seeks the highest stages of mystical development.

This investigation into the lives of a group of elderly Jews living in Venice, California, establishes correlations between their ethnic heritage and rituals and their acceptance of physical hardship and approaching death

In *The Ritual Process: Structure and Anti-Structure*, Victor Turner examines rituals of the Ndembu in Zambia and develops his now-famous concept of "Communitas." He characterizes it as an absolute inter-human relation beyond any form of structure. *The Ritual Process* has acquired the status of a small classic since these lectures were first published in 1969. Turner demonstrates how the analysis of ritual behavior and symbolism may be used as a key to understanding social structure and processes. He extends Van Gennep's notion

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of the "liminal phase" of rites of passage to a more general level, and applies it to gain understanding of a wide range of social phenomena. Once thought to be the "vestigial" organs of social conservatism, rituals are now seen as arenas in which social change may emerge and be absorbed into social practice. As Roger Abrahams writes in his foreword to the revised edition: "Turner argued from specific field data. His special eloquence resided in his ability to lay open a sub-Saharan African system of belief and practice in terms that took the reader beyond the exotic features of the group among whom he carried out his fieldwork, translating his experience into the terms of contemporary Western perceptions. Reflecting Turner's range of intellectual interests, the book emerged as exceptional and eccentric in many ways: yet it achieved its place within the intellectual world because it so successfully synthesized continental theory with the practices of ethnographic reports."

In historical terms, religions do not exist apart from the people who practise them. This is the first collection of biographical studies of figures from religions around the globe and from traditions both ancient and modern. It represents the work of an enormous international team of scholars, and although many entries involve original research, this substantial work of reference is intended to be of use to both the specialist and the general reader. Particular care has been taken to

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ensure a balance between religions and to include figures from the diverse branches of the different religions. Indexes and an extensive bibliography make it an invaluable working tool.

This anthology tells the story of shamanism in Eurasia, North and South America, Africa and Australia. It brings together for the first time fifty-six articles and book excerpts illustrating the variety of views on this subject.

Nationalistic meccas, shrines to popular culture, and sacred traditions for the world's religions from Animism to Zoroastrianism are all examined in two accessible and comprehensive volumes. * More than 500 A–Z entries ranging from the Alamo and Bamiyan to tourism and visual arts * Photographs including worshipers at the Western Wall, pyramids in Egypt, and the Montserrat monastery in Spain illuminate the coverage * Maps including the Hajj, Jerusalem, the journeys of Saint Paul, and the Church of the Holy Sepulchre * Includes two appendixes: pilgrimage sites by country and pilgrimage sites by religion, a complete bibliography, and a thorough index

You're no idiot, of course. You know that shamans are also known as medicine men and women, who use the power of the mind and call on spiritual helpers to heal the afflicted. However, this ancient art has been put to more modern uses, including problem solving, empowerment, and personal mastery. But you don't have to trek

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through steamy Amazonian jungles or frigid Siberian tundra to become enlightened in the ways of shamanism! The Complete Idiot's Guide® to Shamanism will show exactly how to discover your own shamanic power—and how that power will guide you in your everyday life! In this Complete Idiot's Guide®, you get: --Shamanic history—from its origins in Paleolithic times to its spreading influence today. --Power animals—where to locate them and how they communicate with you. --How to take a shamanic journey—traveling through the Lower, Upper, and Middle Worlds, and exploring your past or future. --Shamanic healing techniques in use with modern medicine.

Lassiter's accessible introduction to anthropology encourages students to evaluate its relevance in our increasingly complex world. Part I focuses on the underlying assumptions and concepts that have driven anthropological theory and practice since its modern inception. Part II explores cross-cultural human issues showing how anthropological studies offer relevant insight into human beings and valuable models for thinking and acting. Invitation to Anthropology is an ideal text for undergraduate students, easily supplemented with case studies in anthropology.

The first substantial study of a Mexican Indian society that more than any other has preserved much of its ancient way of life and religion.

A rare in-depth look at the inner workings of Huichol shamanism • Describes the five sacred sites of the Huichol and their peyote ceremonies • Explains how the Huichol teachings of awareness, centered on the five points of attention, connect you to your

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true essence • Reveals the deep relationship between Huichol cosmology, Gnosticism, and Christianity, especially Jesus Christ and the Virgin Mary Taking place in the heart of the Huichol homeland in western Mexico, this book offers a rare in-depth look at the inner workings of Huichol shamanism, which is permeated with the use of the sacred peyote cactus. Outsiders are almost never allowed access to Huichol sacred sites and ceremonies; however, James Endredy, after years of friendship with Huichol families, earned the privilege nearly by accident. Swayed by persistent pleading, he agreed to take another gringo into the mountains to one of the Huichols' ceremonial centers, and they were both caught. After trial and punishment, Endredy was invited to stay within the sacred lands for the festivities he had illegally intruded upon and found his initiation into the Huichol shamanic tradition had begun. Sharing his intimate conversations and journeys with the shaman he calls "Peyote Jesus," the author explains how Huichol belief revolves around the five sacred directions, the five sacred sites, and the five points of attention. As Peyote Jesus explains, the five points of attention refer to dividing your awareness yet staying focused on your inner self. This is not a normal state of consciousness for most people, yet when we maintain these points of attention, we discover our true essence and move closer to God. Endredy undergoes dozens of spiritual journeys with peyote as he makes the pilgrimages to the five sacred Huichol sites with Peyote Jesus. He is shocked by his vision of the Virgin Mary while under peyote's guidance and learns of the deep relationship--strictly on Huichol

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terms--between their cosmology, Gnosticism, and Christianity, especially Jesus Christ. Providing an inside look at the major ceremonies and peyote rituals of the Huichol, this unexpectedly powerful book reveals the key tenants of the Huichol worldview, their beliefs in the afterlife, and their spiritual work on behalf of all of humanity.

Experience and explore the often controversial lives of the ancient Aztecs through this comprehensive social history of their culture.

The remarkable story of the innovative legal strategies Native Americans have used to protect their religious rights From North Dakota's Standing Rock encampments to Arizona's San Francisco Peaks, Native Americans have repeatedly asserted legal rights to religious freedom to protect their sacred places, practices, objects, knowledge, and ancestral remains. But these claims have met with little success in court because Native American communal traditions don't fit easily into modern Western definitions of religion. In *Defend the Sacred*, Michael McNally explores how, in response to this situation, Native peoples have creatively turned to other legal means to safeguard what matters to them. To articulate their claims, Native peoples have resourcefully used the languages of cultural resources under environmental and historic preservation law; of sovereignty under treaty-based federal Indian law; and, increasingly, of Indigenous rights under international human rights law. Along the way, Native nations still draw on the rhetorical power of religious freedom to gain legislative and regulatory successes beyond the First Amendment. The story of Native American advocates and their

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struggle to protect their liberties, Defend the Sacred casts new light on discussions of religious freedom, cultural resource management, and the vitality of Indigenous religions today.

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