Appendix B

**Prayer to the Six Powers of the Universe**

Mother Earth Spirituality by Ed McGaa, Eagle Man

Bright Earth Warrior (Judith Favia), one of my rainbow friends, has been very moved by the prayers in the sweat ceremonies that she has attended and asked if she could write a prayer for this book. Below I have included her prayer. She has been very consistent in praying with her pipe and has become comfortable with the four directions and the six powers and their unique attributes and characters. Although your prayers need not be so long in every case, hers will give you a sense of how your own beseechments may be made.

Ho. *Wiyopeyata ouye,* power of the setting sun. We call on you. Have pity on us that the people may live.

*Wakinyan,* thunder beings of the black west, we call on you. You are the source of both the power to live and of destruction, who ride the back of *mine wichoni,* the life-giving rains.

For long years, the way of the people has been weak and there has been fear. Many have said that the red road would disappear and that the six powers and *Wakan Tanka* would turn their faces from us.

It is true that many of the old ways have been lost. But just as the life-giving rains restore the earth after the drought, so your power will restore the Way and give it new life.

We ask this not only for the red people for all the people that they might live. In ignorance and carelessness they have walked upon *Ina Maka,* our Mother. They did not understand that they are part of all beings, the four-legged, the winged, grandfather rock, the tree people, and our star brothers. Now the earth and all our relations are crying out. The cry for the help of all people. And many are hearing. Once again, the people call on the six powers and try to walk in a sacred way upon the land.

Power of the west, we call on you to bring life to their efforts. To once again bring rain to the desert.

*Wakinyan,* have pity on us that the people may live.

*Mitakuye oyasin.*

Ho. *Hetch etu aloh.*

For time out of time, you have made us strong and helped us to walk the holy path. Your white blanket covers our Mother as she sleeps and dreams. And from her dreams come the spring and renewal of life. Even so are the people purified and made strong by your cold breath.

As our Mother sleeps, we too dream and pray. It is a time of holiness and preparation. And from this time, the people become strong and they endure.

 *Waziya*,bring of sleep, our ceremonies also have slept. And like the earth, they have dreamed deep dreams. Now we ask that these ceremonies blossom forth renewed, as do the flowers in spring.

 Giver of the sacred herb, remind us that every act is sacred, since all are performed on the body of our Mother and beneath the eye of *Wiyo Ate,* Father Sun. Purify our intentions, that each ceremony may be performed for a holy purpose, that the people may live.

 *Mitakuye oyasin.*

 Ho. *Hetch etu aloh.*

Ho. *Wiyoheyapa ouye,* power of the rising sun of the east.

 From you come wisdom and understanding. To you we send a voice.

 You are the power of the red dawn and the home of the morning star. We call on you to bring forth new knowledge and understanding among the people that the earth and all our relations may live. Once you brought us *Ptecincala Ska Wakan Winan,* the White Buffalo Calf Woman. She brought to us the sacred pipe and the seven rites, that the people might live. Today, we again need the power of the pipe to show us the sacred path. It is a time of new ways, and we ask that those ways be right and holy. With each new day we pray to you for wisdom. And we know that with this gift come the obligations to use it for the good of all our relations.

*Mitakuye oyasin.*

Ho. *Hetch etu aloh.*

Ho. *Itokaga ouye,* yellow power of the south.

 You are the power of the hoop, the hoop of all the peoples.

 With these ceremonies, may the people come together as one, united with all our relations.

 South power, we pray to you for healing for abundance, that in the warm sun of the south, we may bring forth the flowering tree of Black Elk’s vision. Let the sacred way of the people include all, red, yellow, black, and white, that we may join together that our Mother the Earth may live. Heal the hurt and enmity of the past. Light for us the good red road that leads us to harmony and balance among all the beings of the earth. Tech us that no one lives unless all the people live. And let us recognize that every other being is simply ourselves in another skin.

 Power of the south, we call on you. Have pity on us that the people may live.

 *Mitakuye oyasin.*

Ho. *Hetch etu aloh.*

Ho. *Ina Maka,* Mother Earth.

 It is you who feed us, shelter us, teach us, heal us. And like unthinking children we squander your riches, taking without thought for the future.

 Mother, we are ashamed of our ignorance and our greed.

 It is our wish to live in a holy way, in harmony with you and with all our relations. We commit ourselves to a new reverence for life, for you, and for ourselves and our place in the universe. Mother, most of all, have pity on us that the people may live, for without you we are nothing.

 *Mitakuye oyasin.*

Ho. *Hetch etu aloh.*

Ho. *Wiyo Ate,* Father Sun.

 We thank you for the fire in our lives.

 Sunmate of Mather Earth, you provide us with heat, light, and the passion for growth. It is your power, made gentle, that we see in the campfire. It is your power, stored for us millions of years ago, that today provides our heat and light. You warm us in summer and cheer us in winter.

 We understand that we have been wasteful with your gifts and we ask for the passion to find new ways. We send a voice to you Father Sun. Have pity on us that the people may live.

 *Mitakuye oyasin.*

Ho.Hetch etu aloh.