



THE KU OF THE CEMI

CODEX I

ORAL TRADITION

"The Clue Is In The Maya, But The Key Is In The Cemi"

By, Kukuya, 2008

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Jayuya, Puerto Rico

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Dedication

This First Codex is dedicated to my parents: Julia and Elias, my sisters, Mary and Evelyn, and my nieces and nephews who will some day embrace their Legacy in this awakening as one would embrace a newly born child.

And to those who find themselves walking the path alongside each other, sharing our dreams and our desires; To the warriors of light, both male and female, who have kept their torches fiercely lit amidst the struggles of uncertainty and incomprehension, lighting the way for the many. You are all my Guatiaos. You know who you are because your heart is asserting this truth. Bo-Matum (Thank You).



Prologue

“ The Clue is hidden in the Maya, but the Key is in the Cemí. ”

“ The Clue is hidden in the Maya,

“ The Clue is in the Maya ” refers to the experiences that have been occurring within Creation, the planet Earth, the Universe, and Humans up until the year 2012. The wisdom of the Mayan Culture presents these teachings as the culmination and beginning of a new life process.”

But the Key is in the Cemí ”

“ ...the Key is in the Cemí ” refers to the activation and movement of Spiritual Energies by the descendents of the Taíno Nation who have the inherent responsibility of activating the effect of equilibrium in the Universe.

We give special thanks to Kacike (Chief) Kaisihú who was chosen by the Creator Yukahú as the vehicle to create the Last Cemí. By way of this creation the people of Boriké have remembered from whence they came. Aracoel (Grandfather), your labor of love has kept the dream of Sacredness alive within our hearts thereby preparing the way for the eternal and mystical connection of the Sacred Cemí. In the spacious mountains of the High Land, this majestic presence is felt in the eternity of our soul. Bo-matúm Aracoel (Thank you Grandfather.)

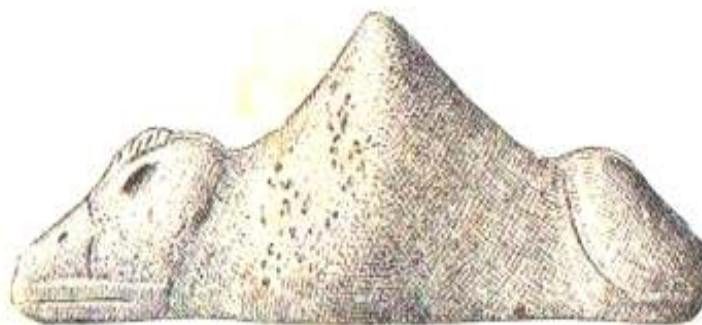
Message to the Reader: Taíno and Guatiao

This Codex is directed towards the Native Taíno descendent and to people of other Nations that are sympathetic or gravitate to this tradition. Within the Spirit of Truth, the Essence of Life creates all things and thus gives all. We are speaking of the Spirit of Life (The Creator) who is revealed within and about us. The Ku of the Cemí, Codex I, is one of many Windows that has opened for all to see what is, and what is being created. For this, I am simply a channel, finding myself in the precise moment that the Ku of the Cemí chooses to reveal itself. If this sounds like an invention, it is surely the creative invention of the Spirit. The purpose of this Codex is to provide you with the tools that can aide you in your awakening and spiritual anchoring with The Creator: Yukahú Bagua-Ma-Orokoti, if this is what you choose to do. A People that practices their spirituality, knows their spirituality and in knowing they can transmit and share it with others. We are responsible for the continuity of this spiritual tradition and culture. We are, by choice or consequence, living examples of this wisdom here on earth.

The Cemí is a portal to the Creator Universe. We are being offered this gift as a guide to Knowing ourselves in our journey back home.

We need to work with ourselves within a space that is private and secure. The Universe within us is movement, presence and power of energy. The formula of anchoring the essence of the Cemí within ourselves may be different for everyone. The common factor here is that we are the inheritors of this Legacy and that the Cemí is inviting us to know the unknowable. We are being guided by the energies of this tradition to discover the mystery within and around us. We can enjoy the experiences that life provides if we choose to do so in the Eternal Now.

We pray that the White Cemí takes you by the hand in your return Home. When you find yourself in your KU, remember that we are all there; those that were and those that are. Enjoy that which cannot be explained and the eternal peace that lies within. Jan, Jan , Katu (It is so).



Returning to the KU

One of Many Experiences

Doña Herminia (Monsita) Vargas (deceased) of Vega Baja, Puerto Rico, a Taíno Grandmother of this last century, would say: “The clue is hidden in the Maya, but the key is in the Cemí. ”

Still, many of the daughters and sons, descendents of the Taíno lineage, did not comprehend the significance of what she was saying.

We would venture on some fragmented idea of what this meant, but many of us were awakening from the dream state of illusion; recommencing our journey to the awaking of our Tradition. We would go with Papá (Don Manuel Galagarza), Mamá (Doña Monsita) and Grandmother Shashira (Valeriana Rodríguez), Ivonne, Norberto, Johnny, Carmen, and others to the Ceremonial Center of Kaguana, of Otoa (Utuado) and while there, Papá would tell us to walk on and feel the presence within and about us. He would take us to the Batey of Agüeybana, which he called the Big Batey (ceremonial plaza), and then to the Batey of Guarionex and we visited all of the Bateyes including the Bateyes of Jayuya, Mabodamaca, Yuisa, Don Alonso, Orocovix, Aymamón and Majagua. Meanwhile, the Grandmothers would settle themselves in the bohíos (small Huts) aligned close to the Bateyes.

On occasions, we would go to the waters of the adjacent river that was accessible to the public at that time. Here we would experience the song and the roaring of the waters. Some of us had the opportunity of participating in certain ceremonies and some of us received specific tasks to perform to help others in need. Many Taínos visited the home of Don Manuel and Doña Monsita; Elba (Anaka) y Hagüey, two pioneers in this awakening, Lilian, Taína, Alex, Wanda, Spider, Heidi, Papo, Valeria, Joanna, Emi, Cristi, Miguel, Nelson, Orlando Rimax, Naniki, Guatuel, Martín, Milli, Múcaro, and many others.

We learned how to listen, feel, dance, and sing. We also learned how ceremonies and rituals were carried out. The Elders would say: "The things of Spirit within you have not reached their maturity. You are not ready to comprehend the messages of the Spirit." Papá would say: "Things are maturing." And although there were questions and doubts as to what he meant by this, many of us had to wait to reach our own maturity. We were being hit by the temporal winds of our personal storms. In many, the temporal winds have subsided and calm has prevailed. In others, the temporal winds continue to attack their bohíos (bohíos, in this case, meaning their lives). Nonetheless, the message of Spirit is clear. As the waves of the ocean move about, so does Spirit.

The Taíno Nation rises amidst the winds of turmoil in its surroundings, since there are those who continue to lash out against their Guatiao (Family). Those that do this are themselves instruments of disharmony. There is no need to signal out or to blame those that may not understand or sympathize with you or your beliefs when the splinter of our own tree tries to damage you. Those of this mentality are still asleep. The soul of Spirit feels this attack and says to those that continue to give rise to disharmony: "Whoever you are, from wherever you come, you will by your own acts of judgment reap the same results". The Mission of the Taino Nation is to be fulfilled. Be there many or be there few, Yukahú Baguama Orokoti uplifts the Children in the fulfillment of Prophecy, and through them raises the universal and planetary vibration.

Everything that has occurred is in Divine Order and had to happen. The experiences that many have lived have influenced the learning processes that have, and are, taking us to the rebirth of the Taíno Nation from within. Joseph Campbell in his book: The Hero of a Thousand Faces , states that each person has been a Hero or a Heroine, giving themselves over to a cause or causes. He says that we are triumphant in the face of constant attacks from the temporal forces in this world.

Be we conscious or not, we are on our way Home to return from whence we have come. The interesting thing here is that, in being aware of this journey (our passage through Earth), we can return Home and we do not have to wait to die (that is leave the physical shell, which we call our body) to be able to do this. We can go Home to our KU right now, or whenever we desire, and enjoy the experiences that Spirit provides us.

Footprints on the Path to Inheritance

What is a Cemí?

A Cemí is the manifestation of one of the most sacred Icons found as primordial evidence of the existence of the Ancient Taíno Culture.

There have been many writings found from the chronicles of the Spanish Government and Religious Organizations of these times and up to the present. These writings speak about and identify the Cemí as a religious object utilized by the Ancestors as part of their religious beliefs. Many of the opinions expressed in the past were based on subjective interpretations. The cultural, social, religious and educational beliefs of the interpreters were limited to their personal knowledge, superstitions and fears. The conquistadors and Monks apparently needed to define and explain what they called strange forms, which were exquisitely designed and constructed by the ancient inhabitants of Boriké. In their determination and insistence to interpret and categorize what they were viewing, feeling and hearing, they decided that the Cemí was a god. When they saw many Cemíes and observed that our Ancestors performed rituals with them and also gave them names, the observers and interpreters decided that the Cemíes were deities or gods. From their viewing place and in their limited understanding, clouded by their attitude of ambition and control, they called our Ancestors idol worshippers and superstitious pagans.

They had to justify their own limitations when seeing the manifestation of the Cemí, which was monumentally different from all they had experienced or known before. Their fears got the better of them and they attempted to destroy the Cemíes and the ritual. As a result of this, they created the mirage of demons and evil spirits to damage, break and twist the true essence of the Cemí. The Cemíes hid in the womb of the Earth Mother. In appearance, the Cemíes were dead. They were now something of the past. They were lost in time, only to be remembered as relics of a grand civilization that had been conquered, subjugated and almost completely assimilated.

In the eternal now, the Spiritual Cultures of the Universe will show and demonstrate unusual and unexplainable things. As the waters of the rivers reclaim their space and return to the source, so does the Ancestral Stronghold of this land reclaim its space in the Universe of Creation, returning to the Source for the fulfillment of Prophecy.

The Prophecy is the Resurgence of the Taíno People in their Awakening as a Nation, letting go of the illusion of the death of the Taíno People, and re-forging our own destiny, through responsible action and awareness.

What role does the Cemí Icon have?

The Cemí, Sacred Icon of the Taíno Nation, represents the essence of Creation. It is what is created, what is being created, and what is to be created.

The Cemí is the pendulum that activates the energy of Spirit in the Taíno Tradition. It represents the Universal Law of Attraction. The application of this law invites the Soul of the Universe to conspire to bring forth the manifestation of the Spiritual World into the material world.

The triangular form of the Cemí is the Law of the Trinity, composed of the following three parts of energy: one side - positive, one side - negative, and the central part - neutral. Here is the union of the Father, the Mother and the Son (Child). The Cemí contains all of the elements of the Universe; formed or in formation. Within the Cemí is fertile ground. It is the Konuco (the planting field) where the seeds are sown. All that you think and express in the sacred planting field bares fruit. The Cemí is the instrument inherited by the descendants of the Taíno Lineage to create and manifest their existential reality. Within the Cemí the creative law is shaped.

The Cemí comes from the invisible world and it is born into this visible world with purpose and significance. It is both the provider and the receiver.

The materials used in the birth of a Cemí are determined between the Creator Spirit, the initiate or guardian of the Cemí and/or the Artisan. This relationship guides him/her in the selection of the type of natural materials that will be used to create and birth a Cemí.

The Cemí, created with purpose and significance, is a materialization of the Creator from whom emanates essence and grace. It is a portal to the kingdom of the Most High and the Universe within and around you.

The Taíno descendent has inherited the gift of connection to the Spirit, Source of life. Once the person knows that he (she) is Taíno, the idea of separation between the past and the present, is dissolved. A new state of consciousness is revealed and the portal of continuity between this world and the world of Spirit is opened. A prayer that affirms this connection is the Taíno Our Father. It is a decree of affirmation that confirms the union between the Creator and that which is created.

In Taíno Tradition, the use of the spoken word (verse) is an integral and sacred experience in our daily lives. The Ancestors and the descendents know that words, spoken in awareness, create and impact our daily life, life on the planet and in the universe. The legacy of the children of Boriké is that we have the ability to create our own reality and our own personal liberation. We are not speaking about the liberation of responsibility, but the liberation of enslavement that has dominated our emotions, thoughts and actions. The thoughts that make us see the glass half empty, instead of seeing it half full, has overpowered us. Thus, we are absorbed into the wheel of desperation and uncertainty.

In this present society, the system is dedicated to the control of the masses. It continues to feed the human psyche with tales of scarcity and separation. These tales create fear, thus raising the levels of stress in humans and fueling the illusion of scarcity and uncertainty. Although we live in a Universe of plenty, we have not believed this to be true. Thus we create mountains of disharmony that bring forth anxiety due to our lack of trust in Spirit. The human mind is focused on desperation and is unwilling to transform these thoughts with ideas that bring forth healthy and prosperous experiences. We have been taught that God punishes, that nature is unsafe, that God and nature are separate, and that God lives somewhere outside of us. Human Beings are taught to be sinners. Thus we are told that we are going to hell. This is just another cliché of control that is used. There are many metaphors that are interpreted literally and are held to be factual. The moment to become aware and to begin to work towards our own liberation is now. We are part of a Universe that has everything. God and the Universe are One. . Since we live in a world of temporal apparitions, we must find the good and the bad, day and night, angels and demons, the just and the unjust, freedom and enslavement. There is no need to fight or to struggle with incomprehensible thoughts. The safest path that we can walk is the one that takes us to the Heart of the Creator within us. This is the transcendent space. The Cemí is that path. In this sacred space we are a conscious part of the Creator Universe. Here we can feel the heavens and the earth within.

This is our inheritance. Reach for your Star, the Morning Star (Aura Surey). We can transform our lives with the application of conscious thought and conscious verse, and bring forth our own liberation.

We need only believe.

Lokono (Creative Verse)

Tool of Creating

Let us review the first six (6) verses of the Taíno Our Father and later on we will review the last three (3) verses of this Prayer:

(1) Guakía Baba, Turey Toca,

Our Father, in the Heavenly Sky,

(2) Guamí-keni, Guamí Kara Ya Güey

Lord of Earth and Sea, Lord of Moon and Sun

(3) Guariko

Come to us

(4) Taíno-Ti, Bo-matúm

Good, Holy, Grand and Generous, We honor the Light in you

(5) Busika Guakía Pa-ra Yukubía

Give us rain and sustenance

(6) Aje-Kaza-bi

Abundant Kasabe...

When we speak of Our Father in the Heavenly Sky, we see Our Father outside of ourselves. Our internal and external vision has the tendency of raising our vision to the unknowable, which we consider to be over and above our heads. We are seeking the Creator of the Universe. But where is this God? Where can we look, if God is everywhere? When we refer to our Father that is in Heaven, we mean the Heaven that is within our being. Let 's do something that may help us to better understand this thought:

Let 's look at our body. Now, see it divided into segments. The feet, legs and hips can be one segment. The area of the stomach, chest, arms and hands are another segment. And finally, the neck, head, face and hair are another segment. Now, see the body as being divided up into three segments. As we observe these three divisions, let us perceive them as spaces of energy where the lower, middle and higher vibrations are respectively anchored. Thus the power of the Creator is in each of these segments and keeps everything in balance. Next we will deduce that the Creator is seated in the higher space, to be found immediately over the crown of the head. The highest place of the higher segment is found at the top of the head. This is the heaven of God in the human body. When a person prays to the Creator his or her energy is usually focused from the Heart which is located in the second segment of the body. This is the midpoint between the lower and the higher segments.

This midpoint is the neutral zone where thoughts and decrees are received for manifestation in our lives. When one prays with awareness, the heart catalyzes the energy. What is interesting about this is that the Creator who dwells in Heaven comes to the neutral zone situated in the Heart.

When a person expresses: **(1) Guakia Baba, Turey Toca**, Our Father, in the heavenly sky, The Creator is being sanctified in recognition of the existence of the divine presence in ourselves and in our lives. When we say: **(2) Guamí-keni, Guamí Kara Ya Guey**, Lord of Earth and Sea, Lord of Moon and Sun, and **(3) Guariko**, Come to us, and we say: let it be your will here on earth and in the heavens, we are affirming within ourselves, earth and heaven, and the waters which are the essence of life that exists within our bodies. In this moment there is a state of awareness that all these things are one in the neutral space of the heart.

In the third segment of the body are the feet, legs and hips. These are anchored on the earth, and the energies thereof rise to the heart to unite with the spheres of heaven. This encounter produces a convergence of energy. In other words, there is a miracle of love. In this way the Creator is manifest in our conscience and in our lives. Here Faith, Hope and Trust in the Creator is Awakened from within, in the now which is eternal. What is above is also below.

When we speak of the earth and the waters we are referring to the union of these elements in the formation of the human body. The moon and the sun are two celestial spheres of energy that appear to be in opposition. They are however complementary and essential to life on the planet.

These opposites unite to manifest balance. When we say: Come to us, it is the calling that affirms that the Creator lives within. **(4) Taíno-Ti, Bo-matúm**, Good, Holy, Grand and Generous, We honor the Light in you is also an affirmation and acceptance that the attributes of the One are in the caller.

(5) Busika Guakía Para Yukubía, Give us rain and sustenance.

(6) Aje-Kaza-bi, Abundante Kasabe, brings forth the bread of life and its wisdom. Kasabe is the product that is derived from the root of the Yuka. The aim of the Ceremony of the Kasabe is to bring into fruition the true, primordial essence of life that lives within each Taíno person. Upon removing the shell of the Yuka, there is a birth, revealing the essence of the root. That which has been born is to be cleansed with the water element. It is then to be grinded, compressed and strained, made whole and cooked. All of these steps are the experiences that the Taíno descendent undergoes throughout life. The Taíno person consciously performs this ceremony upon him or herself as the Kasabe is being prepared. The Taíno person is the Yuka, being transformed into the Kasabe. This is done for his/her own higher development and growth, and that of the People. The Yuka (White Bread) as primordial essence represents the untouchable, that which is pure and sacred within. We are thus the Temple, the Ku of Yukahú. This is the grand metaphor in Taíno Spirituality.

The Creator-Provider and the relationship with the Taíno Descendent

The Creator-Provider, Yukahú, is represented as the Architect of the Universe and is the Source of food that sustains Life. The Taíno Descendent is the temple of the Creator. Thus the Creator and the Taíno Descendent are One. It is the responsibility of the Taíno Descendent to work with the Divinity of the Creator, Yukahú, who lives within. As the seed is planted in fertile ground, we nurture it and, when it is ready, the Kasabe is prepared.

The Kasabe is the essence of what has been nurtured. It is the product of the effort made with purpose and meaning that brings forth equilibrium. We are then better prepared to be an awakened Creator and are in connection with the Spirit of Creation.

In having reached this state of equilibrium in the Heart, the duality of opposites unites. There is no struggle. There is no separation between Creator and that which is created. In the conscience of the Taíno descendent, the Creator which is feminine and masculine are One. There is a union that prevails. Therefore, Mother and Father and Night and Day are also One. In this way, the Konuko that is in the Cemí is cultivated for the manifestation of the Law of Creation.

As it is above, so it is below. What is in heaven is also upon the earth. It is the middle path that transcends the apparition of temporalities. Opposite energies unite to bring forth the Light of the Cemí within the Universal Consciousness in the Awakened Taíno Descendent, Child of the Sun.

The last three verses of the Taíno Prayer: Our Father , verse (7) , (8) and (9) are a decree.

(7) **Jura-kan na, Yuki-yu jan**, The turbulent winds of Hura-Kan that manifests the creative life force of wind and water is present within the space of that which is created, Yukiyú, Creator. These forces of nature appear to be in opposition, but are working together to bring about change until the process is completed and a new dawn arises. (8) **Di-osa Naborí Daka**, I am present in the eternal now. I am in service. (9) **Jan, Jan, Katu** are words of power that affirm what is.

When there is awareness in the Taíno descendent, he/she decrees, affirms and creates through the spoken word.

Guakía Baba, Turey Toca,

Our Father , in the heavenly sky,

Guamí-keni, Guamí Kara Ya Güey

Lord of Earth and Sea, Lord of Moon and Sun

Guariko, Guakia

Come to us

Taíno-Ti, Bo-matúm,

Good, Holy, Grand and Generous, We honor the Light in you

Busika Guakía Para Yukubía

Give us rain and sustenance

Aje-Kazabi

Abundant Kasabe...I am in you

Jura-kan na, Yukiyu jan

That the cleansing energies of Hurakan bring forth the renewal in Yuki yú

Di-osa Naborí Daka

I am present in the eternal now,...I am in service

Jan, Jan, Katu

It is so.

The Mystique of the Cemí

The Cemí is a metaphorical symbol that embodies the energy of the Creator. It is a tool to be used by the Taíno Descendent to assist him/her in the journey to know him/herself as a source of energy of the One within.

The Cemí is considered to be a source of Spiritual Energy to be discovered and tapped by the student and the initiate who is seeking spiritual anchorage, self-healing, healing, prosperity, abundance and wisdom. Through the awakening of the Cemí within, the vibratory elevation of the self, the planet, human beings and our other relations can be achieved. The energy of the Cemí should be applied with noble thought and clear purpose in mind. The Creator responds to those who, amidst the temporal forces of the earth plane, die unto themselves to be reborn into the essence of the Spirit upon their journey back home.

In mythological terms, the Cemí is an Icon that represents the Creator. As such it can also be considered to be a Mask of God. Joseph Campbell mentions this in his book Masks of Eternity. He states that behind every mythological figure there is a mystery that is associated with a belief system and specific spiritual practices. Each system has a set of codes. This system of belief is no different. Behind the Cemí Icon there is a hidden mystery with codes of practice and ritual.

The continued attempt of the external powers of assimilation to annihilate Universal Spiritual Truths has failed. They have in fact aided the Taíno Native in returning to the Spiritual Stronghold of our Taíno Nation.

In Native Taíno tradition, everything speaks about the Creator Energy. The Cemí is the central figure in this belief system. On each side of the central mountain (the transcendent space) of the Cemí, there are fields of opposites: male and female, day and night, light and darkness. These, according to Joseph Campbell, are temporal apparitions recreated and manifested on the Earth Plane.

As such, they are in a continuous battle of right and wrong, good and bad, yes and no, and so on. The Cemí, being the central figure, within this belief system provides the neutral (transcendent) space where the extremes that appear to be in opposition are unified. The union of these extremes, without the imposition of value or judgment, form the Triad, the Triangle, the Law of Creation, which is also the Law of Attraction. Within this sacred space, the seeds of our thoughts are planted for fruitful manifestation in our lives.

Knowing the Cemí

Creator-Cemí, Language and Reverence

- * The Cemí is handled with both hands, allowing the base of the form to rest upon the fingers of your hands while holding each side of the Cemí with your thumbs.
- * To present the Cemí before an altar, it should be raised in the aforementioned manner and positioned as indicated by the Cemí.
- * The Cemí is fed with the bread of the Yuka.
- * The Cemí is bathed with the milk of the Yuka.
- * The Cemí may require water. Thus it should be submerged in this element. In addition to this, the Cemí will indicate when it needs to connect with the other elements such as earth, fire, and air. Therefore you can submerge, expose or place the Cemí where it indicates. The Cemí may ask to be exposed to the rays of the Boinael, heart of the Sun, or to the waves of Katira, the Moon. The dew of the morning or the calm of the night may be requested. In all these scenarios, this is a shared process. The Cemí is the vehicle by which you also receive the benefit of the Ceremony.
- * Every Taíno Family has a Cemí and there is a guardian, or guardians, who care take this Icon.

- * The Cemí is kept in a designated sacred space.
- * The Cemí is the unifier of families and, by the same token, has its own Areyto.
- * The Areyto is a celebration of a coming together and a sharing. This is why the Cemíes can be together in a space or designated location. This space or location is called the house or Ku of the Cemí in the physical world, or mundane plane.
- * The Cemí is a live entity created with various natural materials.
- * The birth of a Cemí is sacred and is created with purpose and significance in mind.
- * The Cemí energy ceases to manifest when the human caretaker is contaminated with passions of low vibration.
- * The essence of the Cemí lives within you. If the Cemí is alive in the world of Spirit, it is alive in the physical world. You and the Cemí are One. If you feel that the Cemí has a need, it is because you or someone close to you has the need and the Cemí is letting you know about it.
- * When you transcend, so does your Cemí. For this reason the Cemí is guide and guardian within you.
- * Feed you inner Cemí and the physical Cemí will reflect what emanates from within you.
- * Some day all of the Cemíes will return home when we, by mutual accord and respect, choose to receive them. Then we can say that the Ku of Yuka-hú is within us.

Jan Jan, Katu. It is so, Now.

Legacy to the Taíno Native

A Mythological Short Story... A White Toatí (Cemí)

There once was a female child who was called Yuke-ti. Her name signified having come from Yuke (the white land) or being a child of the white land. The day that she was born, her Aracoel (Grandfather) Guananey and her Aracoela Grandmother Atibi were in preparation of the feast for her coming forth or, in other words, her birth. Yumuri and Anaku, the parents, were also in preparation since the coming of this child represented their firstborn guaili (child). As was the custom in those days, the people of the yukayeke were preparing and collecting the best gifts for the child. In this way the child would have all that she needed throughout her life on earth. That day, the Yuka that had been sown was going to be harvested. This root was being harvested not only to provide food for the Areyto (celebration) but also to honor the Creator Yuka-hú. While they were in the process of harvesting the Yuka, they saw that it was enormous and of all of the fruits and roots harvested that day it was by far the grandest. When Aracoel (Grandfather) Guananey began pulling this root from the earth he observed that at the end of the enormous yuka root hung another small yuka. At the precise moment that the Aracoel lifted the Yuka from the earth, the smaller yuka separated from the larger one and fell upon the earth. At that same moment, the child was born. All of the people knew what this meant. The child that had been born had been sent by the Creator to guide and help the people of the Yukayeke. The child continued to grow and she demonstrated the gift of understanding, even though she was quite young. It seemed as though the Creator spoke to her directly and that, even in her young age, she knew that she had come to help her people. The Elders of the yukayeke allowed her to accompany them while they were in conversation. They knew the mysteries of the mythic ancestral world. They were humble people and very reverent with the sacred objects of the yukayeke.

They would speak about the moment when they would connect with the Creator and they would explain that one must be clean and must be as a child, because innocence is the way that takes one to the door of wisdom. Yuke-ti listened attentively when they would speak about their travels to the Whiteland, home of the Creator Yuka-hú. The elders would say that those who wanted to reach this space would have to overcome the passions of hatred, vengeance, jealousy and things of this nature. Yuke-ti would ask them if everyone could reach this place. The elders responded affirmatively. They stated that all Taínos come from the Yuke (white land), and that in this space, there is a White Toati (Cemí) and that this Cemí is the wisdom, the compassion, the Love and the abundance of our Nation. Those who arrive at the ku (home) of the Creator are part of this Toati and become White Cemíes. This is why the children-descendants of the Taino Lineage are, in essence, Cemíes.

Their mission, as ours, is to prepare to enter the Whiteland. Once you have entered, you have transcended the world of duality and you become a Toati (Cemí). Upon hearing this, Yuke-ti decided that in her last voyage to the Yu-ke (white land) she would become a white Cemí in the eternal now and she would help the descendants of the Taíno Nation.

Today, Yuke-ti is a white Toati. She is born every morning with the rays of the sun. She is the dew that caresses and adorns the petals of the flowers, and is one of the many drops of water that form the rivers of the land. Yuke-ti rests upon the clay shards of the mountaintops and, from this space, you can see a beam of light reflecting what is in your heart and in your imagination. You need only believe.



Thanks and Acknowledgements:

To the Creator Spirit of the White Cemí, to Aracoel (Grandfather) Agüeybana for your presence and guidance and to all the Elders and Guardians of the Cemí, thank you.

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A Conversation with the Universe and our Ancestors

To the Universal Spirit of Myth do I send forth this message of inner truth asking you to conspire with me and the Spirit of Life to bring purpose to the lives of human beings and to provide all of us with the desired experiences of life that will guide us to a greater understanding of life 's mysteries as we meet the challenges of our own expressions of growth which are necessary for planetary evolution.

To the Taíno Ancestors of a once powerful and flourishing Nation, we ask you to come again and awaken within ourselves, that we may be better than we were, that we re-member as a Nation of Spiritual Livelihood, recognizing the supremacy of nature and its offspring within and around us. Help us to awaken to our true essence and help us to align ourselves with the root of our Creator. Some of us have forgotten the way and have taken on attributes not our own. These attributes, which make us fearful and angry, lead us to more frustration and increments our inability to prevent and stop the abuse and desecration of that which we hold to be sacred.

Help us to stop the abuse and the desecration of the ancient burial grounds. Help us to protect our sacred sites, and provide us with the resources needed to serve and educate our children and the people about our tradition and culture.

We call forth the Spirit of our mythology.

Bring back our metaphors; bring back our animal guides, our stone people who are the teachers of earth 's evolution. Bring back the spirit of our true essence and take us by the hand as children who are awaking to a new life, learning to honor each other and ourselves. Help us to remember the language of the Great Spirit in the entire splendor that life brings forth. Give us the strength and the wisdom to learn our lessons and to experience the wonders of life.

Lead us back to ourselves when we plunder under life 's tests and allow us to have the experience of gratitude and wholeness when life 's journey triumphs within and around us.

And lastly, that our final journey back home take us to a place where we can be of service to, and with, all of creation until we evolve as the sacred light of the White Cemí.

*The Taíno Ancestors live within us.
We are their descendents, and as such we
become the voices of our Ancestors.*

*We are evolving as a Nation, living and
making visible our Tradition for the
present and seven (7) generations to come.*

*The Author, Margie, has dedicated her life
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