

TOUCHING SEDONA

SPEAKS OF MANY TRUTHS THROUGH
ROBERT SHAPIRO



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1

HONORING THE RED ROCK: HOW TO CULTIVATE WISDOM THROUGH TOUCH



This is Speaks of Many Truths. Greetings. There are ways to relate to Sedona that are traditional and have not been discussed in print. Certain sacred people who used to come to this part of the world interacted with the different colors of stone and native plants. One of the things not very well understood in your time, even when your anthropologists have been exposed to traditional peoples, is the coloring of human faces and bodies.

Traditional peoples are mystical. One group who used to come here (usually the mystical men of that group) to learn something or teach something, one or the other, would go to be near the rock that they felt

could support what they were teaching or learning. The rock, having been there for so long, would contain a significant amount of wisdom simply from its experience: what it felt, what it saw in its own way, what it had experienced of the knowledge the person was seeking.

In order to be more acceptable to the rock—so that the rock would feel that the mystical man was honoring it and acting in such a way as to create a greater communion—what the mystical man would do is make a paste or a paint that would stick to his own body (maybe the face, maybe the chest, maybe the arms, sometimes the legs between the knee and thigh, whatever he could reach) and spread this color on himself as long as it contained some rock dust of that color. In this way, he was not trying to disguise himself as the rock—because the man would know that the rock would know who he was—but he was attempting to honor the rock. He was saying in rock language (which is not mental but physical), “I honor you. I ask for your guidance, your assistance and your wisdom to the degree you would like to give it.”

Then he would take some portion of his body colored with the rock dust and touch it to the rock with

very specific touches—sometimes just leaning against the rock—and ask the rock to commune to him any wisdom it might have. For instance, if it was a rock associated with altitude, maybe he would want to know something about birds or the sky. If, on the other hand, it was the red rock that Sedona is known for, perhaps he would want to know something about thoughts, dreams and stories, because the red rock [sandstone] in Sedona is not very firm and dissolves gradually, turning to dust that is blown around. This is because the red rock contains the spark of thoughts, ideas that stimulate stories of benefit to people all over the world. It would be possible to feel what you were going to be given—a dream or a vision or perhaps a story—or to be telling a story that you already knew and discover you have a new ending for it. Maybe that is stimulated by the rock.

If we think of a modern radio station that broadcasts signals or stories or information as far as they can go, this is really a technical imitation of what the wind has always done. The wind takes stories, energies in the form of some substance, and carries them all over the world. Sometimes seeds of plants are carried across the sea and released over a continent where the plant

might be needed someday. Maybe it isn't needed now, but it might be needed five thousand years from now, because then animals will migrate to that area and need the food those seeds can bring. In five thousand years, the plant will re-create itself many times. When the animal comes, it will be there.

For years and years, the wind has been doing this. So why not think of it like this: You could wait for the wind to deposit some of that dust where you live, or if you are in Sedona, you could go to this or that rock. You could touch it in some honorable way. You could even take a little dust and touch it to your skin. In this case, because you want to honor the rock and you want something from it, you would put that dust on the back of your hand. If you put it on the palm of your hand . . . that's what you give and take with. Here you are asking to receive something. It is not something you are giving or taking; it is a request. Since it is a request, a gentle approach is needed. Put it on the back of your left hand, the feminine hand, and gently touch it to the rock. As you are touching the rock, ask your question or make your request.

And then sit there and meditate and just allow yourself to receive?

Meditate, or if that is not your way, just wait for as long as you feel comfortable. Then thank the rock. Even if you have no conscious thoughts, if nothing has changed, say thank you. Either the rock will reach out to you in your dreams at some point in your life, or it will help to stimulate the vision or request you have made when it can. This is also a way to remind people that what they desire, especially in the form of wisdom, can be granted through what Zoosh likes to call the divine physical.

When you become intimate with the divine physical, it becomes first nature. First nature is what you do; second nature is what you learn or think about and then do. When physicality is first nature, as in my time, then you do many things first, and later, when you get old enough to learn from grandfather or grandmother or your parents or maybe your uncles or aunts, you are shown how to do all the things you are doing in ways that will work better for you and others. But in the first few years of life, you do what you do on the basis of imitation. Later you are shown how.

So what I am saying is that in your time things are not so physical, because the mental has been raised to a high standard. Now people are very often afraid to

touch. How often is a child told not to touch? And yet for us, unless something is genuinely dangerous or could be harmed by touching, it is not only allowed but encouraged. Look at the animals. It is in their nature to understand something, what it means to them, by using their senses. And very often this involves touching or tasting or even chewing a little bit: “What does that taste like? What must it be?” Human beings are very much like the animals and have similar abilities, so touch is important.

Is there anything different about touching, different things to ask for at different places?

Before you get to Sedona, write down some of the questions you have. If you live there, you can do this at home. Let the questions be in areas of life that interest you. If you are a youngster, ask simple questions: “What will I be like when I grow up?” If you are a little older, say, “What does this mean?” or you can even make a request, saying, “I’d like to know more about . . .” and then fill in the blank. It’s best to ask for wisdom, because in its own way the stone will have seen much of human experience and migration and also will have seen and overheard many talks of spirit. Also, the stone is part of Mother Earth’s body,

so it will have the ability (maybe some stones better than others) to feel through Mother Earth's total knowledge what her answer would be to your question.

So you might as a youngster say, "What might I be like when I grow up?" or "Which one of my strengths should I work on the most?"—something more, a more specific question. Go around Sedona with your parents, if you are a youngster, or on your own, if you are more grown up. Then follow the procedure. Find a rock or maybe a rock face or some soil place—not a soil that people walk on all the time, but it could be a place where wild animals walk. Wild animals have natural wisdom and aren't dependent on humans for what they need.

Go to a rock—it might be a boulder or a rock face. If it's away from where everybody goes, good, but you don't have to go to some place strange or hard to reach. Then see if you can find some rock dust or even some pulverized rock (you don't have to pulverize it; it's always there in the cracks) that's the color of the rock you want to touch. Put it on the back of your left hand, and touch it to the rock. Ask your question out loud. If there are people around, you can whisper it, but say it out loud so the rock will know and under-

stand that this is something that you want to know physically or consciously.

If you just think it, the rock might give you what you ask for to the extent of its ability, but it will be mixed in with all your other thoughts and you might not notice it. You want to dream about it. You want to have a vision or a picture or a sudden idea or inspiration that won't come only from the rock. By asking the rock, which is asking Mother Earth, you will then be able to feel that you are participating in the growth of your own wisdom and strength as an Earth person.

One of the rarest things in your time is for people to think of themselves as Earth people. If you're from Boston, you think of yourself as from that city. Or maybe you're from Mexico and you think of yourself as a citizen of that country. But rarely do you think of yourselves as Earth people, and yet from what I have seen or heard, people from other planets who visit call us Earth people. They don't say Sedona-ites, they don't say French people; they say Earth people.

One of the first ways we will show them we are Earth people is by treating our Mother Earth with the affection and trust and faith she shows us every day

by sharing her body with us. This is a way we can be affectionate with her. Grandfathers and grandmothers like more than anything to have their grandchildren ask them questions when they are around, and I think maybe Mother Earth has this same attitude toward her children.

Do you have to walk up to where there is an outcropping from Mother Earth, or can you do this with a piece of rock you have?

It is best at an outcropping. If you have a piece of rock, it is hard to say who might have touched it. If you have picked it up from where it was starting its life—meaning a shard of rock, not a piece of river pebble—that might be all right. But probably most rocks, especially rounded ones, have tumbled or traveled; they are far away from where they were and might have been touched by many people. As such it is best to touch the rock where it is growing or connected to the Earth.

What about sitting on it? In many places, especially here in Sedona, you tend to sit on a rock.

No. It is always done with the back of your left hand.

Standing up?

Oh, you can be sitting if you wish, but I think that would be awkward. Probably you would be standing or crouching down or something.

Well, I was thinking about Bell Rock. If you were sitting on it, could you put your left hand on . . .

No. If you are sitting on it, then it confuses the rock, because the back of your hand is not just like a wire or a terminal. It is a part of your body that represents something. And if you are sitting on the rock, that part of your body represents something also, but it is not about asking for visions or dreams.

So the back of your left hand represents asking for visions or dreams?

Yes, the back of your hand is not arbitrary. It is specific.