

Mayan Spiritual Healing

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The Maya of Mesoamerica developed a sophisticated medicinal system which addresses disease that are both physical and spiritual in origin. The diagnosis and treatment of spiritual illness is a unique and powerful gift of the Maya to modern students. In this intensive training you will learn the primary techniques used by the Maya to diagnose and treat illness.

Causes of spiritual illness: evil eye, fright, grief, envy, and sadness

Spiritual illness causes symptoms for which Western medicine has no explanation. Understanding these causes, and treatments will provide you with powerful tools for healing.

1. Fright “susto” (water):

- a. Occurs after a big scare in your life. Commonly in modern life it is the result of car-accidents. Fright can also happen from the actual or threatened harm to a loved one. In children fright can come from watching scary movies. In babies fright can occur in those who were extracted by forceps. This is the most easily recognizable pulses to identify.
- b. S/Sx: anemia, loss of hair, lung problems (cough, asthma without wheezing), panic attacks, palpitations. Pulse is fat and bouncing on the surface
- c. The solar plexus feels tight, like there is a lump there (years later). This is why we address this in the massage treatment. Massage for 9 days; start slow to break up the fascia
- d. Even when a baby is delivered, he/she can feel fright, so this is common. For this reason, midwives in Belize only bathe the baby on the 8th day, with herbs and olive oil. You can't burn copal in the baby's room as the baby is too vulnerable and can get sick.
 - i. Can massage feet – not solar plexus – with olive oil or almond oil
 - ii. Give garlic and honey (not < 1 yo) if they start to wheeze – boil just the skin of the garlic
 - iii. Hot compress on the chest for babies that cough, then massage with olive/almond oil and wrap cozily
- e. In older people, fright causes anemia (iron won't fix it), leukemia (blood problems)
- f. Tx: letting go ceremony, massage, B12, herbal bath, black copal, prayers for 9 days
- g. Solar plexus massage essential
- h. Take the nerve tonic “mental eraser” – when you sleep, you feel better

2. **Grief “pesar”, heaviness (earth):** goes slowly, comes and goes; superficial and racing
- a. From loosing things you are attached to, loosing pets, a lover, etc
 - b. Sx: sighing over and over, wheezing, not sleeping, loss of appetite, heaviness in the chest. In babies they will have loss of appetite, a late-stage sign is a black and blue patch on the buttock. In older adults grief can cause a sudden loss of hair (fright as well).
 - c. Tx: massage, herbal bath (same as for fright)
 - d. Tincture of rue or place some in water and drink daily (or may use 3 big basil leaves instead: crush and seep in water and drink before bed for 9 days). If necessary, repeat for another 9 days – should feel a difference, see better sleep, feel happier
 - i. Do whole body massage starting from the head
 - ii. And do rolling on the back
 - iii. The baby may pass a BM with hair, paper, or other things
 - e. Nerve tonic

3. **Sadness “tristeza” (metal)**

- a. “the little cousin to grief”
- b. From neglect, such as when babies are left alone to sleep, neglected, weaned too soon. Or a mother gets pregnant too soon as can’t take care of both babies. Children suck their thumbs. This neglect causes insecurity when they grow up, may cause them to use drugs or be suicidal.
- c. S/Sx: vomiting, diarrhea, fever, sitting in a corner and not moving (babies)
- d. Tx: prayers, herbal baths, black copal for 3, 7, or 9 days
- e. “Florida water” or neroli water added to the bath
- f. help children do a letting go ceremony, or have them take a bath upstream – the current washes away the sadness
- g. Do Primicia to call back their souls 9 days in a row
- h. Gibe skunkroot (naturally forms a cross shape) to drink retrieves the soul

4. **Evil eye “mal de ojo” (fire):**

- a. This comes from admiration of others – unintentional
- b. Evil eye is recognized by various cultures around the world. The result of too much admiration, unintentional. Affects babies the most. Will cause a hot head (101-102F) but cool body, fever, headache, vomiting, diarrhea (very green). Most severe presentation is the baby will cry non-stop and reject its mother’s breast. If the admirer touches the person, the energy will be released and the person’s health is restored. Another preventative measure is to tie a red string on the left wrist with 7 knots in it; replace every 3 months and make a prayer for protection over the string. Amulets also protect, as does dressing the baby in red.

- c. Other symptoms: vomiting, diarrhea that looks grass-green; one eye is smaller than the other one; baby won't stop crying and rejects the mother's breast
- d. Cure is the hug the person giving the evil eye
- e. Black copal wards off evil spirits; also wild rue, basil, marigold. Make a cross from marigold, rue, and basil. Pray over the pulse, forehead, pulse, and heart.
- f. Other beneficial herbs: St John's Wort, rosemary, mint, artemisia, lemon verbena, calendula
- g. Spiritual bathing; mash one sprig of rue or St John's Wort in ½ bucket of water. Can add basil, marigold. Bathe in the water. Also consider 3 sprigs each of rosemary, St John's Wort, Calendula, possibly red roses.

5. Envy "envida" (wood)

- a. The result of intentional wrongdoing; jealousy, maliciousness, preplanned. Can be from bad thoughts or through the use of symbols like dolls. First symptom to come on is a headache followed by achy joints, fever, and racing heart. Can affect places and objects, for instance if someone envies your home, you will feel irritable at home but not outside. Fear can come on with thoughts that the 'end of the world is coming.' Can experience irritability, insomnia, anger. Things just start to go wrong. Extreme fatigue for no reason or high spiking fever out of the blue. S/SX: headache, racing pulse, aching joints, fatigue
- b. It affects the things which are envied: if someone envies your house, you will feel irritable at home but not outside; if someone envies your car, it may break often
- c. Smudge the house with black copal every day
- d. Smudge yourself and drink rue water (rosemary, St John's Wort, basil) or tincture
- e. Say prayers
- f. Put an aloe vera plant in front of your door – the shoot in the middle of the plant will die as it absorbs the envy for you
- g. Garlic peels with charcoal and black copal protect against envy – evil spirits don't like the smell of garlic
- h. For 3 days, take a tincture of St John's Wort or Rue 3x/day, herbal bath with rue, marigold, basil, rue; say prayers and burn black copal
- i. Buy a mirror – the envy reflects back
- j. Keep your future plans a secret from these who are envious
- k. Put 3 sprigs of basil under your pillow in a cross formation and sleep that way
- l. Sprinkle holy water onto 9 crosses in front of your main door

Mayan Spiritual Healing Treatments

Copal- there are four types of copal that are used in Mayan ceremonies: white, yellow, red, and black. Black is the most powerful for warding off evil spirits. It can be burned with garlic peel, sage, sagebrush, rosemary, or basil to enhance the effect. Burning of black copal and garlic peel is especially useful after fright or when bad energies are felt. Never burn white and black copal at the same time.

Prayers- in Mayan Spiritual Healing, prayers are an integral part of the healing process. Before any healing session, prayers are spoken over the two radial pulses, 3rd eye, and heart while holding fresh leaves in increments of threes. The specific plants used are less important, however for deeper spiritual healing, any of the herbs used in the herbal baths listed below are best. The prayer itself can be anything which is meaningful to you, whether you believe in a higher power or not; it is the intention that is most important. A sincere heart and faith in the power of the prayer are essential for it to be successful. The Maya would often use prayer to ask for dream visions,

Cloth Massage- used to dispel spiritual diseases. Patient lies down. Two people on either side of patient feed a long flat cloth (Faja) under the patient, cross over, and apply gentle pressure to cocoon the patient for 20-30 seconds. Massage proceeds in a stepwise fashion from head to shoulder, chest, stomach, hips, thighs, knees, legs, and feet.

Solar Plexus Massage- with two hands slightly overlapping, the solar plexus is massaged with a total of 9 strokes of medium depth with a thin coating of olive oil. The first three strokes down the middle, three strokes from the ribcage toward midline, and then another three strokes from the other side to midline. Can be used as an independent treatment or as a lead-up to the uterine massage. Copal or rose oils may be used to good effect.

Herbal Baths- a wide variety of powerful protective herbs can be used in making herbal baths. Herbs such as Rosemary, Mint, Basil, Marigold leaf, Rue, St. John's wort, Vervain, Sage, Sagebrush, can all be used. Add several handfuls of herbs to a large bucket of water. Rip the herbs into pieces and place the water in the sun for several hours. Then without straining the water, pour by cupfuls over the body. Do not rinse off after the herbal baths and keep pieces of the herbs on you; the effects will be stronger.

Herbal Teas- all of the herbs used for herbal baths can be taken as teas as well.

Amulet- protective from spiritual ailments. Amulets are small bags of black cloth that are sewn shut with black thread; hold a variety of protective objects. Mayan Amulets contain 9 pieces of white or yellow copal, one piece of garlic, 1 piece of Balsam bark, and 3 leaves each of Zorillo, Marigold, Rue, and Basil. Excellent to repel envy. An amulet will last for 3 months. Burn or discard old amulets.

Bracelets- red strings or bracelets are tied around babies wrists to protect from the evil eye.

Laughter- one of the best medicines to release spiritual disease from the body. To be healthy each person should laugh hard twice a day.

Primicia- Mayan ceremony in which thanks are offered to the 9 Mayan Spirits. During the primicia objects to be blessed are placed in the central table along with bowls of corn Atole. Prayers are spoken aloud to the Mayan spirits in each of the cardinal directions: north, east, south, west, as well as up to the sky and down to the ground. At the close of the ceremony, the corn Atole is eaten by the participants and blessed objects are gathered.

Sastun- a powerful divining tool of the Maya, the Sastun is an object with the special ability to foretell future events, and offer guidance and counsel. A Sastun can be consulted when the cause of a person's illness is a mystery. A powerful tool that is often too intense for most patients as it even has the power to tell the time of one's death. The Sastun chooses the healer, and only a true healer can use the Sastun. The patient holds the healer's Sastun for 30 minutes in their hand, after which the Sastun is read by the healer.

Saltwater- protective against evil spirits and ill intent. Add 2 Tbs of sea salt to a vase or bucket of water, keep inside house. Bad energies will be drawn into the saltwater and not into you

Ruta graveolens protects against bad spirits

- Place a sprig under the tongue and dissolve to ward off envy
- Also for sore muscles, stomach cramps, late menses

Use **fertilized eggs** to trap an evil spirit:

- Roll 9x over vertex to umbilicus
- Roll 9x temples to fingers
- circle 9x around vertex to bottom of spine
- 3x on each leg

Letting Go Ritual: Find 9 pebbles or rocks. Think of that of which you want to let go and with your intention, "place" it in each of the pebbles/rocks. Go to a live body of water, preferably a moving body of water such as a creek or river. Turn so that you are facing away from the body of water and throw the pebbles over your shoulder. Do not look back. Simply let go and walk away when you are done. Perform this for 9 days in a row.

Miss Beatrice Waight 1948-2011



Beatrice Waight, a traditional Maya healer who spread the medicinal customs of her family and ancestors around the world, died on October 3, 2010, at the age of 62.

Originating from a small village in the Cayo District of western Belize, Waight was a multiple-generation healer who obtained her skills and knowledge from observing her father, who was a traditional Maya healer, from her upbringing in a traditional Maya home, and through training with her grandmother, who was a midwife.¹ She was also trained through dream visions, a common occurrence among Yucateca Maya healers.

Waight spent the majority of her life treating fellow villagers and others abroad with traditional Maya medicine practices, while also educating people around the world on this system of healing. From the time when her first children were small, she treated or offered healings to neighbors and family in her home, and about a decade ago, she began seeing patients, teaching workshops, and conducting ceremonies in a “healer’s hut.” A small clinic in a traditional, round Maya building, the healers’ hut was built using funds donated from noted herbalist and author Rosemary Gladstar and a group of students. Though she received midwifery training from her mother and grandmother, Waight felt more drawn to the other components of Maya healing. “She felt that her calling was not to be a midwife but to be a traditional Maya healer using massage, herbs, ceremonies, and Maya spiritual healing to ease people’s physical and emotional suffering,” said Silva.

Perhaps the most important of these were herbs. “Herbs were the center of Miss Beatrice’s life,” said Silva. “Plants were dear friends to her and she used them every day. For her, herbs were vital in the role of medicine because they were effective, available, affordable, and healing, both physically and spiritually.”

Waight had training from the Ministry of Health on how to perform basic nursing tasks, but she generally did not use these skills in her healing treatments. Waight taught at many workshops led by Rosita Arvigo, an herbalist and naprapathic physician who also practices Maya healing techniques, and also held her own workshops at her home in Belize and in the United States, England, and Mexico.

In addition to her healing and educational activities, Waight advised the Belize Ethnobotany Project at the New York Botanical Garden, as well as the Student Rainforest Fund in Pennsylvania. According to Silva, Waight spent her life helping others, “because her heart was huge and she was very compassionate, and because her father asked her to take his place in a dream so she promised him she would and she kept her promise.”