

## Sa'ah Naaghéi Bik'eh Hózhóón-Tádííin K'eh Atiin

These are the cultural and the traditional intricacies of becoming whole and walking the path of “Sa'ah Naaghéi Bik'eh Hózhóón and Tádííin K'eh Atiin” and the attainment of “As'ah Na'adá”; A life that is immersed and becomes holistic in heritage knowledge and wisdom. Similar to the Western teaching in which they say, There is a ‘Pot of Gold’ at the end of a Rainbow, and if you can reach that end, you will be able to enjoy life to your heart’s desire”. A metaphoric resemblance to that of the Corn Stalk Philosophy, in which one has to attain knowledge and wisdom from the root to the staff of a cornstalk; a peaking culmination and destination, and finally, an anointing of Tádííin / Yellow Corn Pollen, a pedestal of life in which “As'ah Na'adá is attained.” Grandparents teach us that we are all part of Mother Earth and that we should respect it wisely, for we are all connected and blessed through its internal spirit as we are, “Adorned and blessed from the palms of their feet to the top of their heads, and connected with sacred feathers”. “Sa'ah Naaghéi Bee Bik'eh Hózhóo dooleeł, bikéł'ááhdóo bitsiit'ááhji', be'ets'os dínéeláaji'.” A connection created and made possible through a spirited sacred feather that connects the mind and the internal being to “Yíkáisdáhi” / “Milky Way” for it is a guide, a keeper of positive and modes of thought processes. That, there are two sides to everything in this life, and in essence, it is virtually noted in the conclusion of the Diné prayer, that humane aspect of youth in gender is aspired and inspired as “Sa'ah Naaghéi Ashkii, Bik'ehózhóón At'ééd; an emphasis that life is much more meaningful than what some people think is a mere simple life. Yet and furthermore, the former is understood, derived and based on legends that relate to the constellation in Diné Origin, just as in Greek mythology, they are Gods and Goddesses in/of people and animals whom are elaborated in how varying groups of Stars were formed; a logical processes as to why it serves the Diné people as their guide and their modes of thought. “The way of life on Mother Earth for Diné people follow the rhythm of the changing seasons as directed by Father Sky, where it is told that the Star People were given the authority to determine the direction of the people. The Star People are defined as holy and sacred because of their great and forceful powers.” The First People's Universe by Mike Mitchell, David Shindleman, Navajo Curriculum Development Center, Chinle, Az. 1992