

# Summer of Peace™ 2013

## Reunion of the Condor and the Eagle and Other Indigenous Prophecies panel (Jul. 2)

[0:00:00]

Philip:

Hello everyone and welcome to the Summer of Peace, a celebration of our common humanity. This is Philip Hellmich, the director of peace with The Shift Network. Today, is an incredible blessing and a joyous occasion as we have a summit, a special summit called the Reunion of the Condor and the Eagle where we will have three sessions and these were brought together by hereditary Chief Phil Lane who also likes to be known Phil Lane, our Brother Phil.

Before I provide a more thorough introduction Brother Phil, I would like to invite you to join us on social media today. Please go to Facebook and search for Summer of Peace and look for the logo or just look for Facebook.com/SummerOfPeaceShift. We invite you to share your comments and reflections about the insights that will be shared today and what actions that you're called to take based on the inspiration from today. Then also please follow us on Twitter. You can search for @PeaceSummit or just look up Twitter.com/PeaceSummit. Again, this is a way for us to hear reflections about the dialogue today.

Again, this summit is it's really a vision of Brother Phil Lane and he is just a remarkable being. He is a member of the Yankton Sioux Tribe and Chickasaw Nations. For more than 45 years, Brother Phil has been working with Indigenous Peoples from across the Americas, Southeast Asia, India, Hawaii and Africa. The list of accomplishments just goes on and on with Brother Phil. He's worked with Indigenous Peoples in Bolivia towards actualizing the Reunion of the Condor and the Eagle. He served 16 years as Associate Professor in Indigenous Education at the University of Lethbridge and he co-founded, with Elders from across North America, the Four Worlds International Institute. It goes on and on in terms of the lifetime of service that Brother Phil has brought to the world. So that is also just from my own heart, I just really want to thank Brother Phil for organizing this summit and bringing his brothers and sisters together in a sacred circle to share sacred wisdom about the Condor and Eagle. So Brother Phil, thank you and thank you for hosting the call with us today.

Phil:

Well I really want to thank you, Philip, and all your team for the great work you've done. We have gathered together a tremendous, tremendous wonderful, brilliant reflection of indigenous peoples and

there's so many more that could be here as well but these are the circle that I know of and we're able at this time to come together and join us and share just lifetimes of wisdom literally. That goes from beginning with this whole idea of the reunion of the Condor and the Eagle Summit but really it's about indigenous wisdom for building a peaceful and harmonious world.

We're going to begin that three-part process with this first panel, the prophecy of the reunion of the Condor and Eagle and other indigenous prophecies with guidance for today because all these prophecies have guidance. What we need to do at this point that's been promised by all sacred prophecies throughout history have pointed to this moment we're living in right now.

So with this and this morning with the everywhere spirit is a very beloved sister Grandmother Mona Pollaca, a dear sister. I know also of Brother Lee Brown who will be on soon and have known each other in a ceremonial way for many, many years that I have known her. She's Havasupai and Hopi, one of the 13 grandmothers and she was preparing today and had some things to do to go to Sweden. The 13 grandmothers are going to Sweden but she was kind enough to take time with us here before she left to start us off with a good sense about prophecy and her greetings and heartfelt feelings about today's summit.

Grandmother Mona: Okay.

Phil: I want to warm welcome all the relatives who are joining us this beautiful July 2<sup>nd</sup>. We're really, really thrilled to have with us Grandmother Mona Pollaca, I call her Sister Mona. I've known her for many years and know of the incredible work she's done and now with the 13 grandmothers. Prior to that, she had been working since a young person in running her ways and traditions. She comes truly from a southwest background Hopi and Havasupai, I believe.

**[0:05:29]**

Grandmother Mona: Right.

Phil: And she's just someone who's touched my heart so many times over the years. I'm so happy to have her with us as we talk about this theme of the reunion of the condor and eagle and other related indigenous prophecies that have meaning for today. So with that, I really would like to reach out and give my sister a big hug and hand her some spiritual tobacco and ask her if she --

Grandmother Mona: Thank you.

Phil: -- would open us a prayer and then just share what she feels in her heart and mind about this whole time we're in and the prophecies and the things she's been finding out from her journeys and so forth. So Sister, it's all yours.

Grandmother Mona: Thank you, Brother Phil. First of all, I would just like to greet each and every one of you that are on this call or are listening in wherever you are this time. I greet each one of you with good thoughts and good feelings and thankful for this time to share with you. I'd just like to open with a little prayer.

**[0:06:44] [Indiscernible]** calling upon you here again, calling upon you in this beautiful time, this beautiful moment that our good relatives have come together. We're joining together in this good way to share time and to share our heartfelt words and heartfelt teachings that our ancestors have passed on as indigenous people. And the ones that are listening, the ones that have been touched in some way that they have an interest that they have a thought and a feeling that there might be some words of wisdom, some knowledge that they may be able to acquire and apply in their everyday life.

At this time creator, the way things are moving, the way things are going, these divine creations of yours with the water, with the air, with the grandpa fire, with this holy mother earth, all these beautiful life-giving elements that you've given to us. These things at this time, you know, we're seeing great change, we're seeing many things that are happening in the world that are causing us to think about what is going to happen in our lives here if we take time out to acknowledge you. So for that reason, I'm calling upon you so that you could help us, you could recognize our time that we're spending together during these different times of sharing.

I'm grateful for my Brother Phil Lane Jr. taking time out to moderate these sessions and I'm grateful to you that, The Shift Network, is also open to allowing us to have this time to share in this good way. As I'm saying to you, if there is anything I left out I ask that you could take care of it just like you always do. Say this to for all my relations **[0:09:12] [Indiscernible]**.

Phil: Ho-ho-ho-ho.

Grandmother Mona: So here again, I'm grateful. I'm grateful that I could have a few minutes here to share some of my thoughts and some of the things that I've experienced in my life up to this point in time. My experiences in terms of the traditional knowledge about some of the prophecies go way back. The time that's sort of a landmark for me is when I was about 14 years old when I first met a Hopi elder, Hopi elder of mine who was a great teacher and a great messenger on behalf of the traditional Hopis up on the mesas in the northeastern part of Arizona.

**[0:10:16]**

I'm grateful to my good teacher, his name was Thomas Benyaka and it was through him that I heard about the Hopi prophecy. At the time in hearing them, it was very interesting to me and it seemed like there was a seed that was planted because ever since that time I've been aware and watching to see these things unfold. At the time when he was telling us about the great change that was going to take place, he talked about how there was going to be a disregard for mother earth and all the creation.

But that indigenous people had what were called original instructions and in the original instructions that he shared with me, he said that we had made a promise to the creator that we would take care of this world. We would take care of all these good elements, the water, the air, the fire, and the earth. That we would take care of them, we would honor and respect them and this was our covenant that we had with the creator when we came into this world.

So at that time, we were also told that there were going to be those who would forget about those original instructions and would forget about the promise to take care of this life and this world. So as time had passed, I've begun to see that these are some of the things that have actually been happening over the years. One of the things that I always thought about was how he had said that these prophecies aren't something that are happening down the road. They're already happening and this was back when I was 14 years old.

So he said look around. Look at the waters, look at the life on mother earth, the animals, look at how the air is, look at these things and pay attention because we're already in that process of creating problems with it by not taking care of it, by pollution and by the pollution that is being released by manmade things.

One of the things he also said was that there was going to also be a time when the people, all people would begin to realize that there were threats to our existence in this world. That there would be some of the people who would come together and share this knowledge with one

another and begin to take steps towards having a unification, unification of all peoples that share in this concern, that share and acknowledge that we must respect our mother earth. That we must respect all of life on mother earth including everything that we take from the mother earth, including the animal life and the plant life and the life that is in the water and the ones that are in the air. We must pay attention to them. We must respect them. So these were some of the things that he told me.

**[0:15:06]**

But what I've found out since then is in my travels and meeting with other people, I have found that there are other peoples, other indigenous people who also share that same prophecy, that same traditional knowledge and they too talk about the original instructions and how important it is to stay connected to them. So this is something that I've seen since that time, 14 years old, since that time I've been on this journey traveling and meeting with other people of different indigenous nations and sitting in ceremony with people of other nations and praying with them and acknowledging that we as human beings we're so pitiful. We're really pretty insignificant compared to all of the rest of life in this world.

I guess in a way to me, it's been such an opportunity and a joy for me to be able to experience this. When I was age 14, 15, 16 and I was following the elders, wherever the elders were gathering, I would go and sit with them and listen to what they were saying and they talked about these things and said these things were coming. The Mayan elders they would talk about how they would do the teachings of the Mayan calendar. They would talk about this day one that was going to come and I've listened, I heard and I took it to heart and true enough last year that time came and I was able to see it.

I was able to be present with it. It was a most humbling experience for me and certain other events that have been occurring have been so humbling to me to realize their fulfillment after hearing about them all my life when I was just a young lady. So it's very important and very exciting to me to know that there are many of us in the world who are looking at these changes and the fulfillment of these prophecies and there's much more to come. So it's been quite an experience for me and I'm very grateful that creator put me on this path that I've been walking ever since that very, very first time I heard about it.

Of course, there are other things that are occurring that are very alarming in the world, things that are happening. One of the things that my elders told me in my teachings like a part of the Havasupai teachings that I was given through my mother was that there are certain things that

we have that the earth holds. If you go and you take these things out of the earth, if you're going to use something out of the earth, let's say like in her case she was a potter so she would go and collect clay. She would find these places where the clay was and she knew which clay was the best to use. She would go there and when she would go to collect the clay, she had to make a prayer and she had make her offering. She would talk to mother earth and talk to mother earth that she was going to take some of her body. She was going to use it and that what she was going to use it for was create, make something good from it, something good that's going to be useful when she would make her clay pot, her pottery.

**[0:20:39]**

That was how she did it and she would say you only take what you need because whatever you take, you're going to have to carry it, you're going to have to take it on a path back to where you came from. But if you take more than that what you need, you may not be able to carry that, your clay. You may not be able to carry it all the way back to where you came from. If you take more than you need, it's going to get really heavy. She said it might even get to a point where it's either you or the clay. If you continue to try to carry this, it may so heavy that it may put you in a position where it becomes a life and death situation.

So she always said you only take what you need. You don't take more and you always have to give back. You have to make an offering. You have to make a prayer. She would say that you know. Why I'm talking about this is because of what we see happening right now in the world with all the extractive industry, all the mining, all of this degradation of mother earth with total disregard for that relationship and for the purpose that these elements or these minerals or things like the oil, all these things of the earth there's no regard for it. There's no regard for how it's being taken and how much is being taken.

So the teaching that comes to my mind about these situations that are now occurring, the disasters that are occurring as a result of how the extraction is being done, it just reminds me of that teaching. So it's sort of like when you talk about sustainability, you know, people talk about sustainable energy, sustainable living. I always say by using that word, do people really know what that means?

Because when it comes to sustainability I say indigenous people know what sustainability is. We know how to live in that balance. We know how to just like in this little analogy I just gave you about the clay. We know the balance, we keep the balance. So that's sustainability so that it's renewing. It's renewing. There are certain medicines, certain herbs that we use. We don't go in and pull the whole thing out by the roots. We

leave enough there of the plant life, of the medicines, or even the roots. We leave enough there in the soil, in mother earth with the roots so that it's going to renew and continue to feed us, continue to be there for us and the medicine will continue to be there for us. So that's sustainability. That's the way we practice it. It's not just a word, a tagline that everybody seems to be attaching to things that they want to create an identity from. So you know, I guess in some ways I'm really thinking about that as really considering what sustainability is if we're going to use that word.

**[0:25:34]**

So the other concern I have is regarding the water. I'm working on the Indigenous World Forum on Water and Peace and this is, you know, calling together indigenous people of the world to come together and give voice to our concerns about the water because we really don't have life without it. Right now, we're all aware that with climate change, we're seeing so many different I think about it as the moods of the water. Either it's there or if it's there it's almost you know, we're seeing flooding occurring. If it's not there, we're seeing all these droughts. It's one extreme to the other and so what we're doing with this world forum on water is to create opportunities for dialogue among the indigenous people from their traditional knowledge as well as to begin to give voice to others in terms of starting with the basic consciousness of that water is life.

So this is some of the work that I'm doing that's related to bringing things back into balance. I've been hearing people say it's too late, things like that but I really have hope and I really believe in prayer. So it's on that basis that I continue to walk this road and continue to do the work. So I would just like to share that much with you. Thank you.

Phil:

Well I really want to thank Sister Mona for her sharing and wish her well and the 13 grandmothers on their journey to Europe where they're going to continue this awakening process. We have coming up a dear, dear brother, Dr. Lee Brown who is really, I don't know how to compare him in the overall mainstream world. We met over 40 years ago and even then, his source of spiritual strength was the sacred drum. He's an incredible singer, a great, great student of elders. So he has a cultural side that has participated in all various ceremonies. In fact when Sister Mona mentioned Thomas Binyaka who we both knew very, very well clear back from the late '60s, I know that Lee spent as well as myself a lot of time with him as well as other elders. So he has this cultural dimension of himself.

I've never known over 40 years to have a dream and he has dreams. Dreams are real things. To have a dream and see that dream every time consistently over 40 years never miss exactly what he dreams. He dreams it's going to happen in two weeks and it happens exactly as he dreams it. So I hope he only has good dreams about me. [Laughs]

On the other hand, I remember when he was about 55, he said you know, Phil, he said I think I'm going to go get a PhD because he loves learning of all types. So sure enough, he went to the University of British Columbia and got his doctorate and probably in the area of emotional competence, you know, the feelings dimension of who we are as human beings. Probably from my perspective is the world leader in that thinking because our indigenous worldview allows us to look at that emotional dimension.

**[0:30:14]**

So he as well the executive director of the Indigenous Institute of Aboriginal Health in the University of British Columbia but most of all he's a dear brother and speaks from his heart and has as our next speaker as well, a tremendous background in our prophecies that have been learned directly from the elders themselves. So Brother Lee, we're really happy to have you with us and the time is yours.

Lee:

Thank you, Phil. Speaking in singing at the Sundance and as you know that's really hard on your voice to sing for a number of days without stopping but I'll try my best to speak here this morning. I'm very happy to be here. Wonderful to hear the words of Mona Pollaca, a dear friend from Hopi land and another co-student Thomas Binyaka and the beautiful phrase she used about the moods of the water. Looking at emotional competency that really resonated with me. I wonder how many people think of the pollution of the water in Northern Alberta and the tar sands and the mood of the water, the incredible floods that are happening there that they see a relationship between those two that the anger that the water has expressed and flooding Calgary and many cities.

I'm also very happy to be speaking with Dave Courchene today. We spoke together recently at the International Indigenous Gathering a little with Phil and myself and Dave and Mona has spoken there in the past as well. Dave just gave just an incredible, incredible precise summary of exactly where we're at as human beings and where we need to go. It was very moving and I'm very glad that he is on the program this morning that he will be the final speaker and tie everything together.

One of the things I was thinking when Mona was talking was this idea that I have and Mona mentioned that many people talk about

sustainability and I remember going to a major conference Eastern Canada a few years ago where people were talking about having, expanding the economy but still staying green. I felt that they were trying to solve the world's problems with the same tools that they created the problems with and I don't know if that's possible.

I look at the earth in relationship to the prophecies. You know, two of the prophecies that really stood out for me that Thomas shared and there were of course hundreds and hundreds of prophecies. When we listened to him speak it was for hours at a time and just about everything that he has said has come true. But one of the really major ones is that he predicted that the Hopi prophecy state that there will be a house in the sky with no connection to the earth. Of course, that sounded very strange when we first heard it many years ago. How could somebody build a house in the sky but now we had the international space platform and it is there and Thomas said that several years after this – he said exactly three years after this is finished, the real strong changes will start happening upon the earth.

I see the earth right now was being in a state of palliative care and in palliative care, when you're in a palliative care center with a patient, the patient is passing. I think Mona mentioned that many people believe the earth is past the point of no return and I myself believe that. I don't believe everything is going to come to an end but I believe that there's going to be big changes. I don't believe all of humanity is going to be destroyed but I think that the population will probably be decreased.

I think that where earth is in palliative care, when a patient is in palliative care, you have usually an elevated temperature and with regard to the earth we have global warming. Many times when people are in palliative care, they lose their hair and with regard to the earth, the trees are dying. Earth's hair is literally falling out and I remember seeing a statement recently that 95% of the elm trees in east coast of North America have died. There's a tremendous tree death here in British Columbia and it is increasing, the amount of trees dying is increasing 20% every year.

So I think mother earth is in bad shape and what a person in palliative care really likes is truth. I think it's one thing that we really need right now is for the human beings to come together and to be truthful with ourselves as to what is happening as Mona talked about the story of the clay and taking clay from the earth, be truthful about what we're taking, about the fact that is happening.

The disease that has put mother earth in palliative care is a disease of greed. Greed is a cancer that has come upon the earth and any medical person knows that if you have infinite growth in a finite system, you have a cancer. That's what a cancer is. A cancer cell is a cell that doesn't die. It recreates itself and keeps recreating itself until it has a disastrous effect on the system that it's in whether it's in the kidney or liver or lung.

**[0:35:29]**

Right now, we have the disease of growth upon the earth. We hear politicians speaking over and over again about we must have growth, we must have economic growth, we must have economic development, we must have more jobs. But as Mona also mentioned, the indigenous people are aware that the only real sustainability in a finite system is to strength the system. When Europeans came to British Columbia, there was old-growth forest that were just incredible. The salmon that came up the Fraser River were so thick they literally pushed each other out on the bank. I mean the river was chockfull of salmon. That was a result of people, the indigenous people of the indigenous area taking care of that resource and strengthening it. Bringing strength to the resources, not exploiting them, not depleting them, not using them for economic growth but strengthening the systems that we live in.

When you have a system with perpetual growth someone was mentioning it to getting on the weekend that they were listening to a man on TV who was worth \$20M and who had a life goal of becoming worth \$30B. The interviewer asked him why do you want to have \$30B instead of \$20B when you can never even spend the \$20B? He said well I don't really know why but that's just what I do. I think that's what happening with the majority of the people in the world that are caught up in this system of greed where they have to have more and more and they're willing to destroy the earth to get more.

I remember hearing a man who runs a company that harvests those trees in Brazil, you know, does clear cutting in Brazil and was very disastrous for the native people there. They asked him when he's already a billionaire why he needs to do this and he responded by saying I can't make money from a tree that's standing. So it's just this incredible greed that has got us to this place where many of the earth's systems are already in a state of disintegration. Polar ice cap is melting, global warming, and we have this ongoing process of disintegrating systems.

People that live in cities probably don't notice it but indigenous people who are on the land notice the changes in the phase, the changes in the water, the changes in the climate, the changes in the plants and the animals and the difference in the growing season and the changes in the

cycles that are already occurring. They're as Mona said way into the change and it's going to speed up here.

The thing about change in the earth's systems is it's usually geometric not linear. So when people thought that polar ice cap was going to melt, it would melt by so much this year than two next year then three next year and four next year but instead it was one this year, two next year, four next year and then eight next year. Because the melting increases at a geometric rate so everything is speeding up and we're coming, coming closer to the times of the prophecies where major changes are going to happen upon the earth.

Having said that, there's also an integration happening of people who are dedicated and who are sincere, who are dedicated to bringing together unities upon the earth and ever increasing unity, which I think eventually would lead to a sort of world confederacy but a coming together of the world's peoples, races and religions. I think we have to come together. We're either going to come together or we're not going to survive. So there's this integration going on.

I think in times of extreme storms, the wise person seeks refuge and the storm of change is coming upon the earth. We need to find our refuge, find our places of survival and at the same time integrate and create as great as unity as we can. Dear Brother Phil Lane has done a great deal of work in this with the reunion of the eagle and condor. He's one of the primary people that's responsible for making that happen, the unification of the peoples of North America with Central and South America.

I think these integrations and these unities are very important. On the other hand, there's people that do great wonderful work in the communities and are focused on the local area, looking at gardening, looking at food sustainability, creating communities of sustainability that can integrate with environments and strengthen the environments they're in without abusing or taking too much from that environment and this is very important.

**[0:40:18]**

I want to share a story as I get into my talk here about another wonderful elder that Phil and I knew and his name was William Swagerman also known as William Eagle Feather. I was in a sweat ceremony with him when he was 92 years old and it was a sweathouse ceremony on the Muckleshoot First Nation in Washington State. It was late in the evening and I was a young man then and I was really wondering, I really was questioning a lot of things of course.

One of the things I noticed about William is that he would hang the four flags up in the sweat and that he would pray a long time for each of the four peoples, for the African brothers and sisters, for the European brothers and sisters and for the Asian brothers and sisters. I waited until the ceremony was completely over and everybody had gotten out of the lodge and it was just me and William in there and I asked him if I could ask a question and he said he will allow a question at that time.

I asked him if before Columbus we knew that there were four peoples and if we were praying for them then. If we were, why are we still doing this when the peoples that have come to our land here really brought a great deal of destruction. William said that in fact that before Columbus the people used little pieces of buckskin and would dye one blue for the blue or black people, would dye one red for the red people and one yellow and then a little white piece of buckskin for the European so that those prayers were made. That the reason everyone has come here is because prayers were made.

Recently I had the honor speaking at a mosque here in eastern Vancouver in Burnaby and one of the things I shared with the people there is that your relatives and your ancestors or grandparents further back that have come to this land, have come to Canada have walked on the prayers that were made on those lodges.

I went out at the Sundance this weekend on Vancouver Island, the flags were there and I was looking at the sacred tree at the middle of the Sundance and looking at the yellow and the black and the red and the white flags as well as the green flag for mother earth and the blue flag for father sky. Just really appreciating that the people have held on to that concept that there are four peoples and that we do need to come together and that these prayers have been made.

I have to say that when William told me that, I thought it was a wonderful piece of knowledge but I had a little bit of doubt about it. I had a little bit of doubt about it because I wondered about indigenous knowledge and many of us that went to school as I went to where indigenous knowledge was put down and oftentimes it's not really respected. But I myself believe that indigenous knowledge is what we really need to continue living upon the earth in a way that is actually sustainable and strengthens the environment rather than using from the environment around us.

But when I was able to finally read the translations of the Mayan book of knowledge the Popol Vu, I had seen in that book, which was carved on a pyramid at least 9000 years ago and maybe 15,000 to 20,000 years ago

that says on that pyramid, we had made yellow corn for the health of the Asian brothers and sisters or we have made yellow corn for the health of the yellow brothers and sisters. We had made blue corn for the health for the blue or black brothers and sisters. We have made white corn for the health of the white brothers and sisters and we have made red corn for the health of the red brothers and sisters. So that corn was specifically made for the health and wellbeing of the four peoples in the world.

When I read this, I knew in fact that this knowledge was here in this land, this incredible knowledge of not only going way into the past and being very aware of the world and be with that, we're in that but also incredible knowledge of the future and what was coming and what's newest prophecies. But most of the prophecies have actually come from the past and we'd been through an incredible time that began with the prophecy of the eagle flying as high as in the night of the eagle circulating in the moon and returning of the eagle landing upon the moon. When the eagle landed on the moon, the first light of the new day would come in the native peoples and that we would begin to revive and awake and people would wake up and become more aware of their past and their history and this happened.

This time went by to the second event of the heavens, which is now the building of the house in the sky, which signals a time of great changes that we have come awake for and that we need to provide leadership for indigenous leadership in the world. So making, doing the work of creating the respect and bringing about indigenous knowledge of bringing forth the indigenous voice of creating indigenous spaces where that voice and that knowledge is respected and where it contributes to the integration and the survival of the peoples on the earth in a way that brings us together as human beings.

**[0:45:39]**

I was very happy at the Sundance on the weekend to see a small delegation of dancers from Japan who actually were from Japan that came for the dance, delegation of dancers from other racial groups. All four races were represented there and I know some people don't like that but I actually do because I think it's good. It's us finally coming together.

One of the strong dreams I was given and Phil mentioned dreams and one of the strong dreams I was given was a dream that has led to a ceremony called the four peoples ceremony. In the original dream ,I was given just as a way of name giving my children and involving all the four peoples and the elder or from the native people to the east, an elder from the Asian brothers and sisters in the south, an elderly couple from

the black brothers and sisters to the west and an elder couple from the white brothers and sisters to the north.

In the dream, I was told to do it this way which we did carry that dream out at the [0:46:47] *[Indiscernible]* British Columbia. I was told to do it this way so that my children would feel related to all human beings and this concept of relationship not only to all people but to all the different aspects and levels of creation. It's a very important thing.

In the dream, I was also told that if we did this and if we carried this out that in time it would be a ceremony that is done among the people. That seems to be happening now that having this ceremony for bringing together humanity, for providing a space for each of the four peoples to come together in a sacred way with true respect for each other in a space that also provides that respect for indigenous knowledge and indigenous space and indigenous ceremony. I know that Phil has been a big part of contributing to some of these ceremonies and bringing some very sacred objects and very sacred knowledge there.

So I think we're moving into this time when we want to see the integration of humanity and the integration of people in ways that would allow us to survive and the fulfillment of the prophecies. So it's very, very important that we come together in communities of sincere and meaningful people and survive the coming earth changes that are happening. We know that there will be a time that when the polar ice cap melts that major changes will come about upon the earth to the endpoint of which there will be a new north star and a new tilt of the world.

Things will change. Some of the land that's above water will go below and some of the land that's below will come above. When these things happen, you know, it won't be the end of the world, it will be the beginning of this new cycle, that's starting with what Mona mentioned this day one and this new cycle of the calendar that is coming. I think myself what I believe is that we just passed through the age of the Mayan and we're entering the age of the heart. In this age of the heart, heart knowledge will come to the fore that the ability of human beings to be caring and loving to one another, to have community, to have relationship, the emotional qualities of beings will be enhanced and developed.

In Canada, we're lucky to still have communities of heart and those communities of heart are called First Nations where we have entire nations of people that still understand the teachings of the heart and how to function with hearth knowledge and relationship to each other,

relationship to family. And have the values, the kinds of community and family and personal values that stem from heart knowledge, that stem from relationship rather than individualism, that create cooperation rather than competition and cooperation with each other as well as cooperation with the environment rather than competition.

These sets of values, these indigenous values are going to be extremely, extremely, extremely important and that's one of the reasons why I'm happy that Dave Crouchane is speaking today because he is actually working in this community at the Turtle lodge to really strengthen and develop and continue these values in community relationship and in community ceremony. That's where they occur and that's very, very, very important work to be done among the people.

[0:50:27]

So we need to create these values of relationship, these values of heart and communities of heart that will be the communities of the future. People who are stuck in their mind and who proceed strictly on cognition and who believe that the mind is everything will be as cripples, will be as cripples in the coming age. Because this age of the heart that kind of thinking if you [0:50:52] *[Indiscernible]* to that kind of thinking that would be too bad.

It's unfortunate here that's why I work at the University of British Columbia that they just spent quite a large amount of money developing a new university logo. The university logo that's developed was UBC, a place of mind. Not a place of mind and heart, not a place of mind, heart, body and spirit, not a place of holistic education and healthy learning, a place of mind, a place out of balance, a place that continues that cognitive oppression of the age that is now fortunately just coming to an end. A place that continues the thinking of Descartes that I think therefore I am.

But to think that you are merely because you think is not a holistic statement. We need to realize that we are not just because we think but because we think and we feel. Because we are thinking and feeling beings and in a physical and spiritual world where our spiritual beings having a physical experience but the aspects of that experience are mental and emotional not just mind. So, excuse me, we're entering into this age of the heart and people have heart qualities, they develop heart qualities through ceremonies, through connection with each other, through community will be blessed and that I hope will rise to leadership for the coming age.

One of the really great things we're doing here at UBC is we have a number of indigenous gardens at the University of British Columbia farm. In each of those four indigenous gardens that we have incredible communities have grown up around food and around food sustainability and creating the respect for the seeds, the original seeds that were developed mostly by indigenous people actually. Growing seeds and promoting the concept of food as medicine and returning people to the earth to regain health.

We promote the idea of food as medicine, of food and water being the two primary medicines and we also developed the knowledge and use of herbs and herbal plants and the healing knowledge that we have because as we enter this new age, humanity is entering a time of healing. Many of the people on the earth not just native people but many people all over the earth have been through difficult times, have been through times of oppression and war and colonization and holocaust and other things that have happened to the human beings and many people are in need of healing. It's time to arise to the leadership of that healing by the creation of integrated communities of sustainability based upon values of cooperation and relationship with each other that are sustainable with regard to strengthening the environment around us. That sentence right there is a very important sentence because in that sentence is I believe the essence of what we need to do as human beings to continue living upon the earth and for communities to go on, to go on living and to have generations to come.

But there's just no doubt that this extraction mentality of extracting all from the tar sands and the fracking that is going on and doing everything that people can do to take the last little bit from the earth to continue to promote the idea of growth, which is really a false concept based upon the illusion of growth. Created as false concept based on debt, and debt financing and we see now that all the countries of the world have come to a place, most of the countries in the world have come to a place with debt where it's just simply no longer sustainable.

**[0:55:19]**

Phil does a lot of talking about how these debts cannot ever possibly be repaid but there's this debt that's just financed the illusion of growth and combined with the extraction of resources from the earth, which are coming to depletion. I understand that 1/3 of the earth's **[0:55:37]** **[Indiscernible]** are extinct. Many of the trees are – I mean the old growth forests are practically totally gone. The oil is being extracted as fast as you can from the earth but eventually that will run out. We have a combination of depleting resources and increased need and increased use, which has to occur to sustain the illusion of growth.

So this process has to disintegrate. There is no doubt that we'll disintegrate but we're blessed that at the same time we have this process of integration going on beside it, communities coming together and seeking harmony and it's not easy. It's not easy for the peoples to come together. There's been a lot of hurt but it is happening. It's not without difficulty. It's not without challenges but there are places in the world where the human beings of different backgrounds are coming together in unity and integrating themselves in ways that are sustainable.

So I think that's about all I have to say right now. I think I'm two minutes short.

Philip: I believe Brother Phil would like to have Brother David now. Dave, just share your comments.

Lee: Uh-hum.

Dave: Yeah, I'm going to go ahead now?

Philip: Yes. Yes if you can, please go ahead and share your comments. I'm sure Brother Phil will be back with us shortly.

Dave: **[0:57:17] [Speaking in foreign language]** First of all I want to acknowledge the prayer that was done by the grandmother and also to the message that Lee shared with all of us. I believe that we've entered a very special time in our evolution as human beings that we're being given to make an important decision, which can affect our future as humanity. I believe the choice is simple and that is to find a way to live guided by spirit, by higher spiritual laws that reflect the natural laws and following principles and values based on peace. So we can continue to live supporting systems that exploit the sacredness of life and the sacredness of the earth itself.

All the wisdom keepers, the knowledge keepers of our nation have always encouraged us to make this special journey to the beginning, a beginning that reflects our true identity as a spiritual people. Many of the ceremonies that I've been able to attend and be a part of and listening to the prophecies that are shared by our visionaries and our prophets that is said that a door is being opened to those that wish to go into the new world, a new world that is truly guided by the spirit.

We are told that the skies from above and the spirit of the earth are opening this door, the word, the piece that we all are hoping for. How do

we know this? We know this because we are feeling it in every cell of our body. The cells of our beings are in communication with the sun, the moon, and the stars. The earth itself through the voice that is spoken from the land itself is a vibration of life itself that is in all that has been created by our great creator. It is in the universe and in the earth.

**[1:00:29]**

This is what binds and connects us all, this great binding law of the creator. Out of the present world, it is said a few will make it through to understand the simple truth that we need to understand. A simple truth beginning that we do not own the earth but rather we owe our existence to the earth itself. We must go forward into this new world that has been confirmed by others believing in that simple truth.

Indigenous peoples have always been a people of ceremony because they evolve with a great understanding that in order to understand life, and to live life in peace, you must be anchored in spirit itself. Being anchored in spirit, you rely on the highest source of influence that can guide you, that can teach you, that can give you a dream that define your purpose and meaning in life.

What we find in today's world that there is no vision that is given by the spirit that we can find a way to be able to live in peace. There is prophecy in our people in this area that foretold of this time that it would be here in the Americas that the truth will be revealed and it will be led by the indigenous people that have remained faithful and loyal to, that are anchoring and connection to the spirit itself. Being a people of ceremony, we have been given the gift to invoke the spirit by offering the proper words through the unique languages that we have been given and the gift that offer us the key to communicating with the forces of the universe and the forces of the land.

In that prophecy, it was said that from the four corners of the world, the uniqueness of the human family would gather in the Americas, the homeland of the independent and free people that we know today as indigenous peoples. In prophecy, it was said that there would be those amongst those that would arrive that they would also have a passion to find the truth of their own existence. It will be through the great knowledge and wisdom that indigenous peoples have they would help brothers from all the other direction come to terms with finding their own identity as a people in the positions that they've been placed in the four quadrants of the circle of life.

The indigenous people have been given the gift to understand the significance of spirit in all life, to understand the significance of spirit in all life that has been created and to understand the significance of spirit that is in each and every one of us as human beings. It is understood by our people that it is the spirit that maintains the memory of the original instructions that we were given by our great creator and it was mentioned by the grandmother here earlier in prayer that we were all given original instruction. All the human family were given original instruction and that original instruction was given to help us on how to be human beings.

**[1:05:21]**

All life were given instructions on how to be. An eagle was given original instruction that is imprinted within its own seeds on how to be an eagle. Original instructions were given to a tree on how to be a tree. All life was given an original instruction and so have we been given original instruction but we have not followed those original instructions because of much what was mentioned by the previous people. Grandmother Mona and elder Lee Brown, they mentioned and reflected on how **[1:06:15] [Indiscernible]** that we are as human beings, that we have no spiritual understanding with the earth itself. We need to find that spirit in ourselves before we can move forward in achieving any sense of spirit of peace in this world.

Our ancestors foretold of this time that we've just entered into and this time we are now living will bring great change and opportunity. We have entered a time when nature will use its forces to cleanse the earth, to repair the damage man has done to the earth and bring a new life. Nature has a way of helping us to understand the truth. It's an expression of nature's laws that can help us in teaching us about the balance, about balance and harmony.

Mother earth will encourage and invite all of us to return to her, to live the truth of our purpose and meaning of her children and she will help us to let go of the thing that rob us of our spirit and disconnect us from the earth.

There are four elements that the earth is made of, the earth, the air, the water, and fire and these elements carry the force of the earth and they must all be respected. If we choose not to respect these forces, these forces will show its force to correct us. If we choose to show any disrespect to the earth in any way, then forces will correct our misbehavior. The earth itself will shift, shake such as an earthquake. The air, the winds will become very strong and they're strongest when they're in a circle, the hurricanes and the tornadoes. The winds will join with the

elements of the earth to bring flood and the fire will burn out of control causing a lot of destruction. These are only elements that are there to help us to realize the truth of how we are behaving. It has been prophesized that the truth will be revealed and of course what we are seeing and what we are witnessing in today's world is the revealing of our barbaricness. What is being revealed is how we have not been able to find the proper behavior that would honor and respect all life.

Indigenous people carry a vision, a vision that is based on inclusiveness that can help create a unified voice for all people. In that vision of unity, it is recognized that there is uniqueness within the human family. It is only when we are able to find and live the spirit of respect for that uniqueness will we have any opportunity to be able to find peace in this world.

**[1:10:03]**

We must be open to the voice of spirit. We must recognize that where spirit comes when spirit comes that it comes through in a dream, it comes through vision and it comes through nature itself. A spirit speaks through the animal world, the wind, and the thunderbirds and through the fire of the sun. It is when we will be able to hear and feel the power of truth itself.

We have always been an oral people and being an oral people we had been gifted to be able to listen. We listen to the voice of the land. We listen to the birds sing. We listen of the whale's sound. Their voice passing in the waters, in the ocean and they all bring a message and we are not hearing that message because we are so consumed with these values of greed, values of always wanting to be entertained. So we deny ourselves that opportunity to be able to hear the beauty of the sound of nature itself, the beauty of the woman that has been denied in our world.

What we are witnessing in today's world is a world that has been created, that is in absolute opposition to the spiritual beliefs and understanding of indigenous people. The indigenous people of the world have the credibility to be able to speak about the significance of spirit. The indigenous peoples have the credibility to be able to be the voice and the conscience of the earth itself because of how close that we are to the earth.

We have failed in living our true spirit simply because we have ignored the intelligence of spirit. There is so much that we can do as the human being to come to terms with the way that we are treating life and the way that we are treating each other as human beings. We cannot continue to allow ourselves to be engaged in systems and structures that do not honor life. There is no reason in the world that there should be

homeless. There is no reason why there should be poverty in this world. There should be no reason why there would be war as we see is displayed all over the world.

It is because of misguided people that we have allowed to guide our world and create structures that are in opposition of what is sacred. We face a challenge in today's world in disengaging from the system that refuse to follow spiritual and natural laws. We need to be designing, creating, offering a practical, social spiritual system based on spiritual and natural laws. We must be prepared to share with the rest of the world and teach and help heal the human spirit with the knowledge that we have been so fortunate to have, that we have been gifted with as indigenous people. As we engage in creating this environment, we must be open to attracting others, willing to be involved and following spiritual and natural laws.

**[1:15:09]**

In listening to Lee and what he has done in terms of food, that is the direction we all need to go. Because the food chain has been taken over by the very system that have no regard for the sacredness of life. In our understanding as indigenous people, we say that all food is sacred, that food is medicine. Food has been tampered with to the extent that today we do not realize the full extent of how much damage that it is doing to our own wellbeing and health wise.

We need to return back to the original ways of showing gratitude, respect and appreciation to the earth and all that she offers for all of us to have a good life. In reflecting on the words of the prayers of our elders, they say mother earth, thank you. Thank you for the food, thank you for the water, thank you for the medicine, and thank you for all that you teach us. That is a profound understanding of the elders of that sacred relationship that we should have with the earth itself.

I realize that as much as we would like to have peace tomorrow, that following natural law that we must understand that first that we must plant a seed that we believe reflects what peace is to each of us. And realize that it will take many generations to affect changes in people or in mankind as a whole. First, there must be that seed of change and that change happens and begins with a field that see and that can read the sign.

The few who understand and abide by the law will someday go through generations to become finally the majority of mankind. Just like using, planting the seed of a tree. The tree just does not pop right out of the ground. That tree needs to be nourished by all of the elements of life, the

sun, the air, the water and the earth itself. It is the same for any vision that we may receive from spirit. It must be nurtured and how we nurture the vision is by first of all individually living the spirit of our own being. All our spirits as human beings reflect the spirit of the truth of our being. The essence of our spirit carries the pureness of the unconditional love in the way that we have been created by our great spirit. We are beings that have the potential to be able to reflect great love for all of life.

The only foundation for a healthy humanity is to have peace with the earth. Peace is the only way for survival for mankind. If we don't go into ceremony of prayer and offering a reconciliation to the earth, we will never find peace. We must go to the earth and speak to her, talk to her and reconcile with the way that we have treated her and understand that it is only through love, the supreme source and the cohesive force which binds the universe together in all its part, it's the only way that we can move forward to have peace.

As a people, we have been given great dream and great vision. All indigenous people have always been guided by their dream, their vision and through the teachings that have been expressed from the grandmother and the grandfather. Our world today has displaced the grandmothers, the grandmothers that hold the true voice of the sacredness of life itself. We must do everything that we possibly can to ensure that the grandmothers, the mothers be brought back to their rightful place of influence.

**[1:20:38]**

They are the ones that are the true expression of the voice of the earth itself. As men, we are challenged to be able to be the men that support an environment that is reflective of all that represents our understanding of peace. That as men that we should not bring any children into this world until we have created a place for them that they remain strong in their memory of the promise that they have made with our great creator.

We look again at the world and we see that we have layered the spirit of our children, the moment that they enter into the wombs of their mother. They hear the violence, they feel the anger, and it begins to work against the truth of their own memory of their spirit. We have to recognize and honor our sacred responsibilities as men that we are to protect the rights of all children. Every child was born with the right to have strong, caring, loving, spiritual parents. Every child was born with the right to have clean water. Every child was born with the right to have a relationship with the earth. That that child be given every opportunity to be able to experience the land in the way that our ancestors were so connected and so close to the land.

Every child was born to be able to receive the spirit of love. Every child was born to be told the truth and that truth has been concealed from children by the fact that we have supported a system that destroys the spirit of our own children. We need to find a way to offer greater opportunities for our children to experience the land. As indigenous people, we have given and have followed the rites of passages that have been handed down by our ancestors to help a young boy become a man, to help a young girl become a woman that they begin to learn about the significance of the sacredness of their being in being a woman and being a man.

Just recently, we took 18 young boys out to the land to seek a vision, which was the ancestral way of our people. It is my dream to offer that rite of passage to all young boys of the world, to go out and initiate into that rite of passage, to go and seek a vision that would define its purpose and meaning in life.

And to the young girls that have entered into the rites of passage when they would bleed for the first time, a sacred time for a young girl. That she was brought to the grandmothers immediately to be given all the teachings about the gift that she was given to be able to bring life into this world.

If we can find the courage within ourselves as leaders, wherever we find ourselves in positions of influence, then we allow this rite of our children to feel the land then we will begin to see that there can be peace into this world. We all have an opportunity at this moment because of what we have been told through the **[1:24:47] [Indiscernible]** of our people that this time that we have entered offers us a great opportunity to make a shift away from this world that is destroyed, that is destroying life.

**[1:25:02]**

The earth will survive because the great creator will never allow man to destroy his great vision that is the home for all of life. It is us as human beings that we should be concerned about in the way that we have become and how we have strayed so far away from the original instruction that we have been given by our great creator.

Prophecy is there for a reason. It is not to predict but rather it is to offer guidance and direction for all of us. I remember being in a ceremony in Bolivia to help also be a part of the fulfillment of the prophecy of the condor and the eagle people coming together. After all the sacred fires were lit in their ancient temple that they said was at least 5000 years old and the water ceremonies that were done with the feast and the elder

said look, look into the sky and see the words that are being written for us and the word was liberation.

It is that time now that it is a time of fulfillment now. We must fulfill these prophecies and we can only fulfill them by finding the spirit within ourselves. We cannot ever be able to give, to love and to respect and to show honesty in this world if we are not connected to the spirit or to the earth itself. So we must make that journey to the earth that is so full of spirit. The earth is waiting for all of us to be able to join her as she helps give birth to a new life that has been prophesized by our visionaries and our prophets.

I want to thank Phil. I want to thank The Shift Network and all those that are helping fulfill this prophecy, these prophecies that are so important in today's time. The prophecies that tell that there is a way that we can find peace. By allowing the indigenous people their rightful place within the circle of the family and the circle of life. That we together can join in the common effort in ensuring that our children are placed back into the center of our life, supported to ensure that their rights are protected and the greatest protection that we can give all our children is the protection of love.

So that is what I want to offer here today is that expression of love that I have for all life, for the earth, and for all those people that are answering the call that is being given by the spirit and the land itself. Thank you so much.

Phil:

Thank you Brother Dave, very, very much. I was going on giving this thanksgiving to Brother Lee and then I was talking about yourself and all of a sudden I realized I was just talking to myself, this last call. So I'm glad that Philip stepped in and got this started.

But I did want to mention that Dave has been at this a long, long time. I began hearing about his work in the 1970s. It was over the last five years at the International Indigenous Leadership Gathering that I've got a chance to listen every year very, very carefully to what he's saying. What he's saying is that really the heart of the truth as Brother Lee and Sister Mona have shared. I want to recognize too that he's been really recognized in the aboriginal community itself winning the National Aboriginal Achievement Award in Culture, Heritage, and Spirituality which is now called the Inspire Award. It's the highest kind of award you can receive here in Canada to indigenous people. Another speaker on the youth panel, Deloria Many Grey Horses, has won that award in leadership and education. But he has done this work for many, many years and in

years since the '70s and before that had been raised in it. His work has been really focused on young people.

So I want to thank you, Dave, for inspiring us today. I want to thank you Brother Lee, Sister Mona for clearing this session. I don't know, Philip, if we have available that first clip from Tata Alejandro or not.

**[1:30:09]**

Philip:

We do have that. It's a brief clip. Lindsey it's clip #2 if you can play that.

*[Speaking in foreign language]*

Phil:

This is a message that was shared from Wondering Wolf, Tata Alejandro who is the grand elder elected by the other Mayan elders in Guatemala whose film Shift the Ages has been winning many awards. We're able through the kindness of the director Steve Copeland to get some cuts from that film some of the many, many profound things he shares.

I really like this to finish this session off, what he said was the day will come when we will live like the rivers without borders. We'll live like the clouds without borders, like the birds fly without borders. The earth belongs to everyone. Everything has its time.

So thank you again for joining us on the first panel of our summit for Reunion of the Condor and Eagle. We look forward for you joining us for the second panel coming up that is going to be focusing on how indigenous spiritual teachings for building a peaceful and harmonious world, those teachings and how to best apply those teachings. We have three great presenters coming up. So I thank you again so much and have a beautiful, beautiful day. Thank you.

**[1:32:09]**

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