

WORDS OF WISDOM FROM THE INDIGENOUS & HOMAGE TO INDIGENOUS PRACTICES FOR HEALING THE HEART AND THE COLLECTIVE



The story features two characters: a grandfather and his grandson. The grandfather explains to his grandson that there are two wolves fighting within him, which is an image that serves as a metaphor for the man's inner sense of conflict. "I have a fight going on inside of me" the grandfather says. "One is evil – he is anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego."

The grandfather looked at the grandson and went on, "The other is peace, joy, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith. The same fight is going on inside of you and every other person too."

The grandson took a moment to reflect on this and looked up at his grandfather and asked, "which wolf will win?"

The Cherokee elder replied, "The one you feed."

Hopi Prophecy: This could be a good time. There is a river flowing very fast. It is so great and swift that there will be people who are afraid. They will try to hold on to the shore. They will feel they are being torn apart, and they will suffer greatly. Know that the river has its destination. Elders say we must let go of the shore and push off into the middle of the river. Keep our eyes open and our heads above water. And see who is in there with you and celebrate.

“Words have power. They are either medicine or poison.”

Toltec: “My blood is my medicine. My blood is my medicine.” (Blood is symbolic)

“Hear me, my chiefs. I am tired; my heart is sick and sad. From where the sun now stands, I will fight no more forever.” Chief Joseph

“The elders were wise. They knew that man’s heart away from nature becomes hard; they knew a lack of respect for growing, living things soon led to a lack of respect for humans, too.” Chief Luther Standing Bear of the Lakota

“We are all guests on this land – nobody owns her.”

“Indigenous peoples made huge contributions to this country. The biggest is the sharing the land and resources. People need to see that, understand that. Indigenous peoples should be viewed as the founding peoples of this land.” Perry Bellegarde

“This we know: the earth does not belong to man; man belongs to the earth. All things are connected like the blood that unites us all. Man did not weave the web of life; he is merely a strand in it. Whatever he does to the web, he does to himself.” Chief Seattle of the Duwamish and Suquamish

“When a tree grows be it ever so strong and large; it rots away and gradually and down it goes at last, but through time another young tree shoots forth from there, and as it grows it gathers beauty and strength.” Chief Peguis of the Saulteaux, Canada (Peguis initially helped European settlers, saving some from starvation but became increasingly concerned about illegal settlement on tribal lands)

“Even though you and I are in different boats you in your boat and we in our canoe, we share the same River of Life. What befalls me, befalls you.” Oren Lyons Onandaga Nation Chief and member of the Indigenous Peoples of the Human Rights Commission of the United Nations

“Cows run away from the storm where the buffalo charges toward it – and gets through it quicker. Whenever I am confronted with a tough challenge, I prolong the torment, I become the buffalo.” Wilma Mankiller was an American Cherokee activist and social worker who became the first woman elected as Principal Chief of the Cherokee Nation

“It is early morning in the Amazon, just before the first light: a time that is meant for us to share our dreams, our most potent thoughts. And so, I say to all of you: the Earth does not expect you to save her, she expects you to respect her. And we, as Indigenous peoples, expect the same.” Nemonte Nenquimo, Waorani leader of the Ecuadorian Amazon

The touching of foreheads is an ancient greeting that honors the hearts and souls of another human being. Amongst the Maori, it is nose to nose, forehead to forehead – called Hongi. The

Hawaiian peoples call it Honi, and it is practiced among the Tibetans and the desert Bedouins in southern Jordan. The Inuit and parts of Scandinavia also practice this greeting. It is how we beloved Feminine Divine. The third eye to third eye is sharing sacred breath. This is a way of representing the exchange of ha – the breath of life and mana- spiritual power between two people.

“The earliest origins of modern psychotherapy known to history lie in archaic shamanism and the practice of the medicine men of primitive peoples...the figure of the shamans is characterized by individual experience of the work of spirits (which today we call the unconscious.” Marie-Louise von Franz, C.G. Jung : His Myth in Our Time



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