



Shamanism Summit™

Melting the Ice of the Heart of Humanity!

Angaangaq Angakkorsuaq

Michael: Welcome, everyone, to this segment of the *2020 Shamanism Summit*. I'm very excited about our next guest, a friend I haven't spoken to for several years. Angaangaq is also called "Uncle". He's a shaman, traditional healer, carrier of the Qilaut winddrum. He's also an intuit Kalaallit elder whose family belongs to the traditional healers of the Far North, the only country in the world where man lives and there's never been a war in Kalaallit Nunaat, Greenland. Uncle, welcome to this segment of our wonderful summit that we're having here. It's really good to have you, my friend.

Angaangaq: My friend, I'm so happy to see you again and I'm so happy that you invited me. I don't know why I deserve it, but I'm happy to be present with you. My name is Angaangaq and it means "the man who looks like his uncle". I was named after my father's older brother. His name is Qujagi, which means "the beloved one." He was named after his uncle Angaangaq who was named after his uncle Qujagi and we go long ways back. We just don't know how long we go back except that three years ago, my government called me up and said that I should come up north and visit because they have UNESCO coming. So I went home and I met all the officials and my government has decided that the land of my grandmother would become a heritage land. I've been there since 1963 when I was a young man, when I went to visit her land, and there in that village, they have been there for more than 5000 years.

Michael: Wasn't your grandmother also the person who recognized your skills as a shaman and actually helped to develop those skills?

Angaangaq: Yes, that's her. Her name is Aanakasaa. I was born up north in Greenland actually on November 2, 1947. My father has received a telegram that, "If you want to see your father alive, you should come home." That's the message from his mother, so my father packed up the home with my older brother, my mother, himself and me, a little baby, when I was about four months old and took the dogsled from

north Disko Island down to the mainland and all the way down to Aasiaat, which is a journey probably about a month long.

Michael: Wow.

Angaangaq: I remember the howling of the dogs and the winds. I was a little baby sitting there with my mother. Then we took a big ship to go down to Maniitsoq and met my grandfather. I remember all that. I remember my grandfather, he could not stand up anymore, but I will be sitting on his knees and he will lift his knees and I could feel my stomach moving up and down. For some reason, I can remember all that's happened. As I grew up, my grandmother will always say when she comes in or I'll come in. She'll say, Angaangarallak, which means beloved Angaangaq, it is one of my spiritual names. And she would say, "He got it" and would look around and see if you have snow on your boots. "I don't have snow. I should have walked on the snow also because I didn't want to be different than you." I always remember that statement. Nobody smiled. Nobody laughed. Nobody asked questions. It's just something grandmother will tell everybody that "Angaangaq got it." What it is that I got, I have no idea. She died in 1969 in January just before I graduated from college, and I couldn't be at her side for the funeral. I now know why I'm trained like that. I tend to see things which become apparent. It's like I look at things and then it just shows itself.

It's really interesting. Now, I have walked around the world and I realized that I'm not the only one. There are many more people who had those kinds of skills where they were all trained, and that's so interesting. When you think of Greenland, up until the '70s, it was considered to be the most desolate and isolated place on Earth. It was a desolate and isolated place. I grew up in a small village of three houses. For the first 12 years of my life, in those days, children grew up with their grandmothers. My mother's mother died before we were born, so my father's mother was the only one. And because mother and father had to hunt and fish and my father had to translate for people, he spoke Danish, my grandmother took care of all her grandkids. That's the old traditional way of doing things. So I grew up in her arms, in her presence, in her love, in her laughters and smiles, and her beautiful singing and chanting for the first 12 years of my life. When I think back at it, I am so incredibly privileged that I grew up in that world because it showed me that it is possible to live in two worlds, the ancient tradition and the modern day living. When I think about it, I've got many things in my life now. Growing up in the village, I was really shy when we go to the big city of 300 people to do shopping and when we had to go to school. I never liked school because you had to sit in a small prison of one little table and one chair and you cannot move. You have to raise your hand if you need to go and pee. It's like a real prison. Instead, my school was listening to the stories.

I wrote a little book called *Melting the Ice in Your Heart*. It's not out in English yet, but it's out in nine different languages. There, I tell the stories of my grandmother, how she trained me. When I became a teenager, it's so interesting, I was always so shy when I go to big cities like in Maniitsoq. Imagine 300 people living in the same village. I don't know how they could do it. They don't say "good morning". They don't say, "How are you? What's your name?" It's like they don't know you. Many times, I had to really pinch myself to see if I really am real because it's like nobody saw me. Then I grew up, and in one of the United Nations events, I did the opening ceremony for 350,000 people. It's like a science movie where somebody from a tiny, tiny village is standing in front of 350,000 people. It's like a bad dream of a movie. I realized that my training has been really a gift granted to me because of my grandmother, whatever she saw. Then my mother carried on with it until her passing 20 years ago. Then me having had the courage to accept the gift I was given by my family, my brothers and sisters.

That little gift I carried for a year and a half. Then one day, I went to the big mountain. It was not our sacred mountain. Because of the travel conditions, I couldn't go, so I went to another mountain, and then when I came home, it was my duty to give dinner for everybody, so I cooked dinner for all my brothers and sisters and their children. A little kid was in front of me, and across from me sitting was my oldest sister. Her name is Arnaq Finnersoq, the most beautiful woman, and she's a traditionalist in our family. The kids were playing around and she said, "Are you going to open the gift?" I looked at her and I said, "I am contemplating..." I did not finish that sentence. She said, "I don't want to know if you're contemplating. I just want to know, are you or are you not going to open it?" So I found myself picking up that thing and I unpacked it and I opened it, and it was my first shaman medicine given in our family for almost 200 years.

Michael: Wow.

Angaangaq: What's fascinating about it in our tradition is that when you open a gift, you take on the responsibility to be. So I took that responsibility to be the shaman for the family, and out of that grew all of my cousins, and I have hundreds of them, so I became Angakoq, a shaman. Before I knew it, it seemed to be like all over the world that wherever I go, I'm introduced as the shaman.

Michael: I just want to say one of the things that you've been a tireless advocate of is bringing attention to climate change. Of course, that's important because the ice is melting in Greenland, but all over the world, there are major climate disruptions. I'd love for you to share with us that whole journey. You've talked to so many world leaders, the United Nations, about not only the melting ice on the land, but melting the human ice to drop from the head to the heart. Can you speak to that, Uncle?

Angaangaq: I would love to. In 1975, my mom and dad appointed me to be the runner for the elders, and all the people who know about native communities, they know that every community had a runner who will carry a message to the next village, people who go into kayaks or dogsled or walk over the mountains to the next village and tell them that someone had passed on or someone is born, messages, news. In 1975, I was one of the very few native people who traveled the world, so my mother and father decided that I should be the runner. They would give me what to do then when I come home. I just tell them who I met, what I saw, what I experienced, and what I heard. Then they will give me another message and I will travel again. I've been doing that until last September when my great aunt at the age of 93 passed on. That made me the oldest one in the whole family. I have nobody anymore I can ask. Now, I have to find the answer on my own, which is really different. The very first message my eldest sent me out to do in 1975 in June is to tell the world that the big ice is melting. It's really interesting because it was melting in 1975. It was already melting rapidly and the world is totally unaware of the danger it will bring to the rest of the world.

So it makes sense now when I think back at the wisdom of these people who've never gone to school, who most of them could not read, but they had knowledge and awareness that you and I don't quite understand. They wanted me to tell the world that the ice is melting, the big ice, and that's what I did. Now, I've done it in 72 countries. If you notice, I have a little company called Icewisdom because the big ice has a wisdom because it carries the story of the world on the northern hemisphere. How? All these particles the winds carry, what you and I have been doing with our automobiles, every time we go on the highway, it eats the rubber of our tires and those small particles of rubber flies up in the air and the jet streams take them and they become too heavy over Greenland, my country, and they freeze and then they fall down as snow on the big ice. When the sun returns, of course, because the tires come from Vancouver, all of a sudden and immediately, the sun melts the ice. If you can imagine how many autos we have in the northern hemisphere. The impact is enormous and it is so interesting.

I was being interviewed by CNN and they had heard me telling that we now can see the sand from the Mojave Desert. Now, we can see the sand from Sahara. They wanted to see them, but you can't really just go up and say, "Oh, look at that. This is from Mojave Desert. Oh, this one's from Sahara." You can't really do that, but luckily that day, as I walked on a wall of a big ice, I saw the brown, really brown streak of sand probably about a hundred meters. I got the camera and took close-up pictures of it, and lo and behold, the sand had landed from Mojave Desert north of the Arctic Circle. The winds are becoming stronger. They literally carried the sand that distance. Then I walked again and then I ran into that reddish sand of Sahara. Imagine from North Africa, from Northern Mexico and California flying up to Greenland, and from Sahara flying up to Greenland, those are enormous distances. The strength of the winds have increased so much that not the dust,

but the sand flying for thousands and thousands of kilometers. That's one of the impacts of the change that all people talked to me about in 1975. What does it mean now today? The winds have become stronger everywhere.

Michael: You know, it really strikes me, Uncle, that the connection in nature, the wind blowing the Sahara Desert, the tires from Los Angeles, all these things are moving and connected in nature and it's so obvious to anyone who looks, and yet humanity is just the opposite, disconnected. Our breath, our wind, is not connecting us. We live in a fantasy that somehow we're separate, separate from our body, separate from the elements and nature, separate from each other. This is a real problem in getting anything to even happen around climate change or to find agreement in what to do. What are your thoughts about how we can not only reconnect with nature and the elements, but also connect with each other so that we can come to some kind of common direction to avoid what you've been trying to get people to recognize for 45 years now?

Angaangaq: You make me sound very old.

Michael: Remember, I'm your older.

Angaangaq: Yes, it is so interesting. I have experienced that whole thing close by because I travel so much. We're in a tiny village where we know each other inside out, and you come into the world where they don't recognize each other. It's really different. There's a big difference. It's really interesting that we have lost connections to each other. Yes, we have now your organization of Shift interviewing people from around the world where we can see each other and hear each other and hopefully feel each other, and then we have the television with live broadcasts from New Zealand or from another place in Africa or South America. We have these capacities now, but it's the connection amongst us where we have failed each other. I've landed two years ago, a year and a half ago, in India. I was going to do some ceremony in the north of India where Dalai Lama lives and we were going to do some water ceremony because they were running out of water in India. I got out of this plane and very shortly, I got to the belt of the suitcases. I noticed a young man, a tall, beautiful, young man looking at me. It just touched my heart and I carried on looking for my suitcase. Then I realized that this young man was following me, but I was looking for my assistant. She was supposed to be there and I couldn't find her. I finally walked out. I'm a foreigner trying to locate my assistant around, and then I saw a lounge where I could sit down and have a cup of coffee. So I went up to the lounge and I realized that that young man was following me. I went up to him and I just gave him a hug and I sniffed at him. "I noticed that you've been following me." The young man, very tall, looked at me and said, "We knew each other from before." This is in India, New Delhi Airport, the international airport. "I'm so glad that we've known each other from before." I asked from where. Mondsee, the lake of the moon in Austria.

He had been there in a shaman conference where I was one of the speakers, but that was many, many years ago, and he recognized me at the airport in New Delhi, in India. It was so contrary to what we do now. We don't recognize it. If you ever go to Vancouver Airport, nobody will say, "Oh, what's your name? Where are you from? Where are you going? How's your family?" It's like you don't exist. That's how far apart we are and that's exactly what my mother told me, that we have developed ice in our hearts. Fascinatingly, as the elders told us, the big ice is melting fast, but the more she melts, the bigger the ice in our heart. It's really interesting when you think about it that it really is true that Michael Stone literally does not exist when he goes to a public place. Nobody says "hello" to him. Nobody asks about his family, not his name, where he comes from, what he does, what he's experienced. But when we look at Michael Stone, he has an energy that he has things to tell, but we don't recognize that anymore and we don't do the effort to reconnect. So when you work in a shamanic world, it's really interesting that it's all based on you and me together not because we look like each other because we could almost be twins. When I look at this, it's not because of the experiences we have. We're so vastly different from each other, what you and I did. In an effort to spread out to the world, there are some good things happening.

Michael: I think one of the things, Uncle, that is at the heart of that is particularly in the West, while we're more connected by social media and computers and technology, we're less interconnected as human beings. I suspect that there's a relationship there between our relationship with our brothers and sisters in this world to our lack of connection with our ancestors in the other world. Can you speak about that relationship in terms of what's happening today?

Angaangaq: I do my ceremony every day not because I'm better than anybody else. It's just because I'm trained to do that. So in these isolated times with coronavirus, I cannot create smoke because it's illegal to create smoke in an apartment these days, so I had to do something else. So I create a ceremony for me because I had to live in myself every breath I take. I cannot separate myself from me, so I do my ceremony in my gratitude that I was awake this morning and that my life is worth celebrating. I do that over a cup of coffee. I brew it. I don't have a machine. I brew it like in the old days, grinding it and putting water on it and then the first smell, and remembering to say thank you to this guy that some people call God or the Great One or the Creator that I am here able to make my own coffee. That "thank you" in itself is a recognition of me being alive. If it is the will of the Great One, I will connect with somebody as I walk. Every time I walk, I connect to the eyes of the people I meet and I touch my heart and I nod at them. It is so interesting, Michael, that I have seen more tears of joy where people, strangers to me, are connected, who stops and say "thank you" and who starts crying in front of me. I want to hug them, but in these isolated times of the coronavirus, we can't do that, so I touch my heart. When I say that I have not seen so many tears, I really mean it.

I have not seen so many tears just because I took the effort to connect to you into your eyes and touch my heart and nod at you. People are literally stopping and crying because everyone is worth knowing. Everyone is worth recognizing. Everyone is worth accepting. As part of that, I want to tell you about the circle, which has no beginning and no end in which we all belong. That's a principle of the teachings of the Far North, it is our Qilaut. It's a big, beautiful instrument. It literally means the instrument from the great sky, and it's circular. In our tradition, this circle, it has no beginning and it has not end, and the handle is the one the Great One holds. Every time we touch the rim, the vibrations of the drum go into your being. It's so interesting because you and I are vibrating because we have a heart beating. We have the vibration, and when that big drum charges upon the rim and then it vibrates through us, it's making us aware that we are in the same circle. When you look at the -- I don't know if you had -- have you been watching the news lately in that little country of United States?

Michael: I follow it. I try not to watch it too much, but I definitely follow what's happening.

Angaangaq: Isn't it interesting how they are struggling to recognize each other? 500 years, they're struggling to recognize each other. It is like they've never known the beauty of each other. They only look at the differences. It's so interesting. I have made an effort personally to visit the homes of the prophets of God. I've met them all, Krishna, Abraham, Moses, Zoroaster, Buddha Christ, Muhammad, Báb and Bahá'u'lláh, the nine big religions, I met them all. I was asked to do that. Then when I met them, it was so beautiful because somebody took the effort to visit them. I didn't do it to be recognized, "I'm a good shaman. I'm here to visit you." No. I just wanted to meet them. Were they worth knowing? Were they believing something? The idea in our belief system is that long ago, before the prophets arrived, we always had a belief, all of us. All on Earth had belief in something, and not everyone was called a shaman. There was always a guide who could guide them through difficult times physically and spiritually, so we had that knowledge, but then the prophets start to arrive with incredibly beautiful teachings.

If you ever visited the Krishna, his teachings are so stunningly beautiful. I had dinner with the followers of Abraham in Old Jerusalem. My wife and I, we went there specifically to visit and find the followers of Abraham, and they were so happy. The grandmothers cooked just for me and my wife. It was the most beautiful, delicious gathering we have been to, my wife and I. The only thing wrong with the grandmothers, two of them, was because they were standing behind me and standing behind my wife, and they kept saying, "Eat more." I said, "I cannot eat anymore." That's so incredibly beautiful, so I have done that. What me, you and me and everyone else, what we have done wrong, it seems, not because of what we have done, what we have not accomplished is to understand the beauty and the significance of those teachers because tonight, when you and I go to bed, people will have been killed because of their beliefs.

Mankind for me seems like hasn't grown up to become an adult yet. I'm a grandfather, so I know my grandkids they are in the adolescence stage. The mother is never always right. The father definitely is not always right. "Grandpa, you're old." Do you know what I mean? They will grow up and become adult themselves, and when they become adults, my prayer for them is that they recognize what my grandmother told us that in the morning when the sun rises, she is always yellow, and lo and behold, because of the TV, we have learned that there are actually yellow people on this Earth. I went to visit them. I did a sunrise ceremony in Guangdong at the university and hundreds of people came. It's so beautiful. Unbeknownst to me, they call themselves the people of the rising sun. My grandmother had never been there. She never left Greenland, but she gave us the teaching, "When the sun rises, she's always yellow." Now, utterly, yellow people are on this Earth.

In the south, when the sun shines highest upon us, she is always white. Now, we have learned through TV that there are actually white people on this Earth. Isn't it amazing that there are actually white people on this Earth and they are worth knowing and they're so beautiful? Then in the west when the sun sets, she's always red, and there are utterly red people on this Earth. I am one of them because I live on a continent in North America, Pan-America, Caribbean, and South America where the sun sets, and we are the red people. Then at night, it's always black. Now, we have utterly black people on this Earth. I think it's all stunningly amazing. What we have done now is we forgot to recognize them as equals. I am not better than anyone else. You are not better than anyone else. The yellow man is not better than anyone else. The white man is not better. The black man is not better. We're all equal. If you want to work in a shamanic world, that's what I have now, I'm an old man. I realized I had to work harder if I really want to succeed as a shaman to teach what my grandmother taught us.

Not just to do a ceremony, but to actually teach people that they are worth knowing. They are worth accepting whatever color they carry on their skin, whatever tongue they speak, however they look. We are worth recognizing. When you think of the teaching of this circle, the circle, which had no beginning and no ending, in which we all belong, the beauty of the circle is that we cannot see each other's backs. The strength of the circle is that we can only see each other's beauty. That's the principle of the Eskimo tradition of belief. If I could spread that more, I would love to. I would love to see at the end of the day my wife and I, we have always seen these amazing pictures of lavender fields in China. Have you seen it? We went to Hong Kong and Macau and Guangdong when I was giving lectures at five universities in Guangdong, and we happen to be driving by this incredible field of, I didn't know that, but my wife told me it was lavender. We were on the road. We couldn't stop, but it was stunningly beautiful to look at, but quietly, my wife said to me, "It got monotonous after a little while" and I thought, isn't that interesting? As stunningly beautiful as it is, it becomes monotonous. The

beauty is not what we look at out there. The beauty is what we see from here. Those are things I want to talk about so as I grow older and when I look at myself. I want to invite you to my 95th birthday, but you have to bring a pound of coffee.

Michael: Okay.

Angaangaq: You promise?

Michael: I will. Let's see. That means I'll be 98 then.

Angaangaq: You can drink only iced coffee on the Big Ice.

Michael: I want to say something about what you're saying because it's so important. I want to underline it because part of what you're saying, I think, that's really important is the reason we can't connect with the beauty out here is that we have lost the ability to connect with the beauty in here, and I don't mean in a narcissistic way, but in a way of the spirit and the soul and what got us here. The fact that we're here is such a miracle that our ancestors survived, that we're actually here.

Angaangaq: Yes. Isn't it amazing?

Michael: It is amazing.

Angaangaq: You mentioned ancestors. We had northern lights at home. We cannot see them anymore. We cannot even see the stars anymore because of the midnight sun, but come late September, the stars would become alive, and when they become alive, they will bring in the northern lights and that's our ancestors. My body would be eaten by the small animals who will be eaten by bigger animals and bigger animals and bigger animals, and they will eat my body. At the end, all the animals will die and the plants will eat them and the flowers will come. Well, all the plants will die and then the energy will shower out to the mineral world. One day, somebody will walk on a field and find a rock and say, "Wow. It's beautiful. This belongs to the sweat lodge." They take it there and then cook the rock and then pour water on it. Water in our language is Imeq, which literally means life-giving source of all. When that happens, my energy will become alive and it will come back through these people who are inside the lodge. That's how it works, but my spirit will always live there on Earth. My father wrote a beautiful story about it and he says in his dream, he was told by the Great One that, "How can you ever think that you'll be forgotten when the grass and the small flowers are growing, and the small birds are singing their songs? How can you ever think that you'll be forgotten?" So my soul will ascend to a journey until he reaches the Great One. That's the northern light.

Every time I remember someone in my family and my friends who have gone to the next world, these people will become so happy that they will immediately invite all their families, all their friends, and all their relations, and they would dance for me an incredibly astoundingly beautiful dance. Now because of the science. We have learned that they dance 2400 km/sec. That's how far they go. Up north, because we don't have trees, the sky is really, really big and the northern lights travel in all directions just because we remember them. They dance for us. Those are the ancestors. It's so interesting. My grandmother said, "You and I, we can never live here unless we're connected to our ancestors." That's why we do the root ceremony. Sometimes, I get people who will pick up a plant and find the very beginning of it starting from that little flower to the very beginning of the root, and this will have hair-thin roots And not everyone is a good person in our families. Some of them will be rotten. Don't yank them off. Clean them up and say "thank you" to the ancestor and take it off and ceremoniously put it down. You get the root to decoct. You can replant it and you will again grow a new flower.

Michael: Beautiful, so beautiful.

Angaangaq: That's the shamanic work.

Michael: Uncle, I just feel so blessed myself, but for all our listeners, to have the opportunity to be with your wisdom, to connect with you in this way, just an expression from all of the listeners for the tireless work you've done for so many years in protecting the planet and the connection that is so important with the ancestors, with each other, with the elements and the spirits, it's just an honor to be with you. I do want to tell people that if you want to get a copy of this, you can go to shamanismsummit.com/upgrade and you can have these all because I think many of these like this one, you need to listen to again to really capture and feel and embody the wisdom that's contained in them. I'm just so grateful to you, Uncle.

Angaangaq: Michael, it is a privilege and an honor to be with you again. Please send my greetings to your family and tell them that their uncle says "hello" and tell them that he needs coffee.

Michael: I will. I will do that.

Angaangaq: Can I just say a little chant?

Michael: I would love that. Yes, absolutely.

Angaangaq: When our beloved mother passed on, we realized she's the one who really taught us to melt the ice in the heart, so I composed it. It took me a year to do that, but I did it. I promised my mother, "You will be heard by the world." It's so interesting that six months after I was interviewed by BBC International Radio, it was

broadcasted all over the world. The beauty and power of prayer is so stunning so this is my greeting to whoever is listening. I really wish that when you and I meet that we will greet each other, honoring each other, respecting each other, but most importantly, loving each other. This is the way I do it. [Chanting] Thank you.

Michael: Thank you, Uncle. Blessings to you, your family, and your ancestors. It's so lovely to be with you, my friend.

Angaangaq: Aho.

Michael: Aho.

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