

Daniel: Since that book came out, is really this question of, kind of a rapid or transformation in global culture, and potentially in consciousness, and what would be a kind of mechanism or set of mechanisms and techniques that would allow that to happen in a positive way.

Alberto: Right, I think that's the key: in a positive way because so many of the fundamentalists are signing on for the apocalyptic and the doomsday scenarios, and they are saying hey, bring it on, let's cut the last tree down so that the Second Coming can happen.

Daniel: Right, so I've been looking at, I come from kind of a counter-culture tradition, in a sense- my mother was part of the Beat generation, my father was an abstract painter, I remember she was a book editor in the 60's and the 70's, she worked on a lot of left wing and radical books, and I had sort of forgotten about that whole political and social dimension. In the last year or two I've been going back and reading Marx again, and Rousseau and looking at sort of post-Marxist social theorists like Antonio Negri and Michael Hardt, who've written these books called Multitude and Empire. I've also been thinking about design science; Buckminster Fuller and his concept that you could look at all of societies problems as design problems that actually have design solutions. I think that's a very powerful and also very, kind of beautifully neutral modality, sort of mode of thinking about the situation that we're in.

Alberto: Yeah, I like that approach because, you know my experience is primarily, I'm a medical anthropologist and my work has been with the indigenous people, and when you listen to the prophecies of the Inka which is what my exposure has been, they announce the bad news, they say that this is a time of death and rebirth, and that the important part is to pay attention to the rebirth element, not to dwell on the decay. That will happen on it's own, the systems, structures, ways of thinking, the extractive technologies of taking out of the earth everything that we need, of looking at forests as natural resources. The emphasis has to be on the birth, on the possible.

Daniel: Yeah, and I think to make that possible, we have to really face bluntly and courageously aspects of our current situation that most people still either don't want to think about or they really don't have a conceptual container for thinking about in a logical and sensible way. For instance, in the 2012 book I explored the crop circle phenomenon in

England and spent two summers in England and ended up really, basically my hypothesis, my conviction is that it doesn't seem likely that it is a human made phenomenon. There's a lot of evidence that points towards those formations, or many of the best ones, the most virtuosic ones being constructed by some other form of intelligence than human. That kind of opened me to this whole question of extra terrestrials and aliens and so on, and I've been continuing to look at various material around that subject.

Alberto: There's a whole phenomenon of the orbs, of these energy orbs that have been appearing in photographs, I mean most every photograph I take has luminous orbs in it. I have to ask them not to be in the picture for me to take a regular picture now. When I talked to the shamans about it, I showed them these photographs and they say, ah, these are the ancestors from the future, reaching back to us to help us create a world that they can be born into. Pretty wild idea, isn't it?

Daniel: Yeah, I don't really know what to say about the orbs, actually, and I'm actually supposed to speak at a conference about them in Glastonbury this summer and I am sort of still a little bit mystified by them. But it's definitely intriguing that they've been manifesting more and more, for sure.

Alberto: The interesting notion to me, as I spoke to the shamans and the medicine people, is that they believe the future is reaching back to us at this critical juncture in history to help us. To provide, perhaps in a similar way that the crop circles are maybe conveying information into the planetary matrix, that they are reaching back through orbs or through simple, classical contact- telepathic or energetic contact to try to help us craft a world that will be necessary for our children's children in a healed and wholesome way. So they are saying that we have tremendous spiritual assistance available to us at the time.

Daniel: Also it proves that our way of experiencing temporality may not be the only way to experience it, and there may be other dimensions of consciousness where it's really not seen as this kind of sequential, linear progress, it has a different quality to it.

Alberto: Right, the Inka, for example, talk about this as being the end of time, and I think that one of the things they are talking about is, of

course, not the end of the world, but they are speaking about the end of one kind of time, of this linear, sequential time where it's inevitable that we will make ourselves extinct. They're talking about other kinds of time that maybe pretzel and figure eight and loop back and forth into the past and future.

Daniel: Yeah, well in 2012 I looked at ... at these different ways of relating to time, and saw that maybe we would never negate or entirely revoke linear time. I don't really like the concept of the end of time, by the way, I tend try to think of it as the opening of time, that there would still be a kind of linear progression on one level and on other levels you would have more access to other ways of realizing time and space.

Alberto: Why did you pick the character of Quetzalcoatl as a subtitle for your book?

Daniel: Well, it more like it picked me or something. I had an experience described near the end of the book where I was working with ayahuasca in the Santo Daime religion in Brazil and I was really not even enjoying the Daime ceremonies that much, it was way to religious for me at that point. I began to have this argument in my head one night and I was sort of thinking about, while I was ceremony, all these different steps in my own process and things I had gathered and this whole work on the book that I'd been doing, and this voice kind of started speaking back to me from inside my head that explained that it was Quetzalcoatl and then it began to transmit this whole prophecy to me, which really took the next week or so, I could get pieces of it in ceremonies and in dreams, and it just felt like it was this tremendous energy imprint that was kind of guiding me to collate this material and write it down into a coherent form.

Alberto: And do you feel that you were chosen in a very unique and special way, or do you feel that this is a kind of communication that many of us can have with this archetype of the Lord of the Dawn, which is how Quetzalcoatl is known?

Daniel: I would say both, what seemed indicative through the process of doing the book was that by having made this determination to explore these prophecies, I was somehow karmically meshed in with expressing and fulfilling, potentially, of these certain prophecies. But on the other hand, I don't see Quetzalcoatl as a personal thing, I think it's an energetic

frequency of consciousness and what I kind of look at it as in the book is figure it out as plumed serpent or feathered serpent, so it's the meeting of bird and snake, it's the integration of perceived opposites. The bird is a creature of the air, the snake is on the ground, so it's the meeting of heaven and earth or spirit and matter, or it can also be the integration of themically opposed knowledge systems, which would be the fragmented, Western, material, empirical, scientific knowledge system and then the more integrative Eastern and indigenous shamanic and mystical way of knowing and relating to being. I think it's these two forms of knowing are coming together as the cycle closes, and it's really when they unify and integrate that this next level of human consciousness makes it's debut.

Alberto: You know, I love your book by the way. There are so many books out there on 2012, on the prophecies. I love your material, how clearly written and articulate it is. Everyone is coming out with a 2012 book these days and I really want to recommend it to everyone who is joining us today. In my work with the Inca, Quetzalcoatl has a different name. He is known as Pachacuti, Pachacuti means the one who steps outside of time and he is the one who delivers the prophecy. And the way that the prophecy is delivered is that you have to embody, you have to re-informed, you have to be entered by this new time so that you can leap out of this other kind of time that is haunted by death, which is that linear, sequential time, which always ends. So you have to be able to embody this archetype, become one with it, and then your world gets turned rights ide up again. This is done at an individual level, people think that this is the Lord of Heaven coming down again, it's not a messiah-like figure that's returning, it's really a personal embodiment of a new matrix, of a code for a new human that will turn our world at the individual, at the level of the village, at the level of the planet will turn the world right side up again.

Daniel: And then, as I said, my interest in the moment is really what tools do we have to bring about a positive transformation. I actually just finished reading Naomi Klein's best-selling book "The Shock Doctrine" which looks at how this kind of neo-liberal or neo-conservative economic policy of the last thirty or forty years has just led to incredible devastation and massive economic inequity and actually feeds on disaster and crisis and misery. It's so entrenched, now the US has basically gutted it's government and turned it all over to these private contractors and the military/industrial complex and the government has really fused into

one entity at this point. It's definitely very troubling and very hard to imagine a kind of dynamic solution. But then on the other hand, we can see that as these other books, these Antonio Negri and Michael Hardt books discuss, the internet seems to be opening up to present a whole different potential for kind of social and political organizing. What we've seen in the past is whenever there is a profound new media technology, it leads to a new social and political system. We would never have had a modern nation state with representative democracy before the Gutenberg printing press, we would never have had Hammurabi and empire without being able to write down codes of law. So maybe the internet is pushing us towards a kind of global direct democracy where you no longer need the mediation of authority structures or hierarchies and that even the whole notion of value, as in economics, may totally transform.

Alberto: I agree that intellectual democracy and spiritual democracy is really becoming available. We have people listening in tonight that are in Africa, in Indonesia, in Europe, and it doesn't matter what color, what caste, what class you belong to. But when you're relying on your butter coming from New Zealand because butter from New Zealand is cheaper than the butter you get from your farmer next door, and it's coming from a little town in New Zealand with their two thousand people living in this town with their 160,000 cows that are producing butter to sell in the US and Europe. What happens when the cost of oil becomes so prohibitive that this kind of globalization is no longer practical or functional, and we don't know how to go back to a little village or farm or to grow our own vegetables. I mean, my kids think that chicken is something that comes in a grocery store, wrapped in plastic.

Daniel: That's the way I grew up also, I grew up as a total Manhattan kid, I remember I was even in some class in the early years of high school talking about Marx and alienation just recognizing that I never really thought about where stuff that was in a can even originated from. So yeah, I'm totally in that dilemma myself but clearly re-localizing food production in as quick of a hurry as possible is going to be something that is absolutely necessary.

Alberto: Yeah, I think knowing where your water comes from and where your food comes from, it's always been important but I think particularly at this time.

Daniel: Things are obviously changing at a very high rate, and actually that rate of change may keep increasing, which also seems to be part of some of these readings of the Mayan Calendar and Mayan Prophecy.

Alberto: You know I just spent a few days with a group of medicine women, and I asked them about their take on the prophecy. These are women who have their fingers on the pulse of the spiritual part of the prophecy, at least, and I loved the language that they used is so different from the language of the guys, of the men, which were more apocalyptic and more how do engineer our way out of this. But they were talking, their language was about birth, about being fully dilated, about a new time beginning to emerge out of a dark tunnel, about the pain of delivery, about the contractions that we were going through socially and culturally. But all of them were really focused on the element of birth, of birthing, and that birthing is not easy. It's painful, there's going to be some tearing that happens and some ripping apart, but you're bringing forth new life into the planet. And the greatest danger that they saw was paralysis, that many of us feel that we could not make a difference, that there's nothing that we can do. Who am I? I'm just an insignificant little person, I don't know nanotechnology, what can I do? And I've felt like that myself at times, and one of the things that I've done for example, is I've stopped recycling plastic. I will no longer buy anything that comes in plastic unless I'm dying of thirst somewhere. I carry a little stainless steel water bottle with a water filter so I can fill my water bottle in bathrooms at airports. I've found that there are so many steps that each one of us can take during this time of the global re-thinking and re-visioning. What are your thoughts on this?

Daniel: I think that there is definitely a process of re-training that one goes through as an individual. But then the question is, and I definitely feel that the individual has this tremendous potential to change themselves and then also, everybody around them. Energy and exuberance is very communicative. But I also feel that we need to come up with systems that transform larger groupings of people because a lot of people really aren't picking up a stainless steel water bottle yet. So in that respect I think you could look at the potential of the mass media being almost a help at some point, if it was given over to people who wanted to create sustainable habits. The mass media is really a way to entrain people in behavior patterns.

Alberto: You think Murdock and Fox Television News are suddenly going to get on our side?

Daniel: I really don't see anything as out of the question at this point. Because when you actually look at the facts of the matter in terms of what's happening on the planet everybody's in the same boat, whether you're Murdock or me or you. At a certain point these guys also are thinking about their children and their future and their survival and if things keep going in this way it's not going to be a good situation.

Alberto: You know, in the past wealth insulated you from the changes happening locally and immediately around you, but when these are global changes, climatic changes, there is nothing that will protect you from that, I agree.

Daniel: If you read Naomi Klein's book, which as I said, I just finished, she talks about how there's a whole industry now opening up of private security groups that will arrange to pick up people in helicopters as a hurricane strikes, so these people are getting the maximum insulation they can get but if the biosphere disintegrates on us, that insulation is meaningless. We're looking at a situation now where 25% of species will be extinct in 30 years and the ocean is 90% fished out of large fish so at a certain point we are going to hit a limit where the biosphere really may not even be capable of supporting large mammalian life or regenerating properly.

Alberto: I was in a conference in London a couple of years ago, it was a conference of economists at Oxford, and they were looking at sustainability and the planet, and they determined that the earth could sustainably hold a population of about 800 million people driving bicycles to work. Of course, we've been living off the cream, we've been harvesting the old growth forests, we've been using all the available oil.

Daniel: Maybe, I'd be very suspicious of even any Oxford economist's projections, frankly I'd be suspicious of any economist's projections, there's often biases there. And that also could lead to a kind of Malthusian project, which may not even be very far from how some people are thinking about the situation. I mean, when you also think about the amount of the ecological footprint, I think we use like 10 times the

amount of material and resources in the US than somebody in India or Thailand does.

Alberto: I think it's closer to 100 times.

Daniel: So, it may be that the planet could support billions of people if everybody was really living close to the ground.

Alberto: Yeah, close to the earth, absolutely.

Daniel: Or at least there would be time to scale back the population in a rational sense rather than just being through cataclysm.

Alberto: Cataclysmic, yeah. You know, I love the word humility, because it comes from the Latin, humus which is close to the earth, to be close to the earth, to live close to the earth, to know that you're walking on the earth, and one of the things that the shamans in the Andes say that I love is that there is not going to be any place in the world that is safe during this time of tremendous change, but that you can become a safe person, you can become a safe harbor, that you can become that which you hope the world will become, and in doing so you will be bringing peace to your environment, where you live, you will be embodying that which you know, if we get to where we have enough of us monkeys doing it we'll get to the hundredth monkey.

Daniel: Yeah, that sort of feels like that intuitively, and then a whole another level is the question of kind of, one idea that really interests me is maybe we can harness psychic energy in the way that we once harnessed electricity. If you look at the 18<sup>th</sup> century people had experienced lightning but they had no idea that you could make electricity into a power grid and transform the whole planetary environment, which we then did in a century and a half. And, you know, the kind of experiences that people have with telepathy and synchronicity and even like telekinesis more and more may be indicating some kind of critical threshold where psychic energy becomes available as a positive energy for transformation on a planetary level.

Alberto: How would you see that expressing itself? What kind of networks would be formed, what would that energy fuel, what would that open up for us.

Daniel: That's an interesting question. I think there would probably be a series of stages. You've probably heard about, I think they did this experiment with Transcendental Meditators where they put them in a high homicide district in Washington, DC meditating around the clock and the homicide rate actually plummeted.

Alberto: Well, they've done that also with Tibetan monks who go around the world making mandalas on street corners, they make an accurate enough representation of the city in their mandala and shift something, and the crime rate goes down.

Daniel: So they do these things as one shot experiments, what if we were doing them as continual processes and practices and bringing more and more people into kind of resonance with that kind of work. And then, personally, I think it's possible that psychedelic substances may play some kind of a role in the transformation process. When we become mature enough to handle them without the biases and repressive animus against them that we've mostly had in the modern world. I think weather manipulation is also possible, a lot of tribal groups talked about shamans who were able to control weather patterns, I have often heard anecdotal experiences of this, I have seen minor experiences of this in my own life.

Alberto: I've seen it in my own life as well.

Daniel: So what if you had, it's very interesting when you see that we're having this climate crisis, what if you had millions of people around the world in kind of guided meditative states around the clock to actually focus on healing the climate, cooling the climate, bringing the magnetic poles back into alignment. There might be the potential for a very rapid shift in human consciousness and civilization.

Alberto: When I was with the medicine women a couple of months ago, they said to me 'Alberto, the good news is the mother has been hearing our prayers. The cataclysmic earth changes are not going to happen the way we were told they might, that the earth has been hearing our prayers. The prayers have made a difference', and of course it's very hard to measure that because we are talking about events that would occur in the future. But they believe that the very act of praying, of becoming

peace yourself would bring peace to the environment, would bring peace to tectonic plates.

Daniel: Maybe, I heard the opposite this weekend, I was at this festival in California, it was second-hand information but still it felt very resonant and potentially worth considering. A story about Amma, the Indian hugging saint, that apparently recently she went into a trance state and at the end of a long trance download she said that around the year 2010 there was going to be immense suffering on the earth that the world had never experienced before and that people were going to wish they had never been born.

Alberto: And this is the year 2010, she said?

Daniel: 2010, and she said that her ashram in Northern California on the coast would be underwater and she said that humans have become like a cancer on the earth and the earth wants to shake them off. Then she snapped out of this trance state and she actually had them, they were videotaping the whole thing, she had them erase the end of the videotape because she didn't want this going out in a larger way. Pretty intense.

Alberto: These are all possibilities, nothing is cast in stone, and you can track down any one of those possibility lines and the more you track it, the more energy you put into it, the more it happens. Every prophecy is self-fulfilling, whether it happens at your personal level or at a collective level, whatever you subscribe to you are going to be reinforcing and lining up with.

Daniel: Yeah, that's been, basically, that's been my entire understanding is that we're sort of in a co-creative process and that the more that we can put ourselves into alignment with the highest possible frequency and learn to tell ourselves the best story about the situation the better off we'll be. Having said that, it doesn't seem also that, I mean one way I look at this thing we're going through right now is kind of an initiatory process for human consciousness. I would say that, even looking at my own behavior in my own life, there's a lot of flaws and imperfections and impurities, and maybe if we are going to get to this higher level of being there does have to be this kind of cauterizing or burning out process. It's going to be something that we all have to experience together so we don't have to do it again.

Alberto: Hopefully. You know, every initiation involves a death, and you have to go through the death to get to the resurrection, so it involves being stripped of everything that is not essential; every belief system, every behavior that is not life supporting, every relationship, and coming to a set of values that are sustainable, that are ecological, that are spiritual and that's a very difficult process because we are so invested in the things we own, but I see that as a necessary process where we can either be stripped of all these things by life or we can do it voluntarily and consciously and die to our identity as a consumer. It doesn't mean that we have to give everything we own away, we can still enjoy comfort and enjoy driving a nice car...

Daniel: Can we? I'm not sure that we can, actually.

Alberto: You know, it would be a very nice, economic, car that's a hybrid.

Daniel: Do you think that people are going to be driving personal vehicles in the future? I'm not positive.

Alberto: I remember, when I first came to the US, a fellow who, because I was born in Cuba, this older Cuban man said 'you know, this is the only country in the world that I know where cars wait for people instead of people waiting for cars.'

Daniel: And actually, I remember I did go to Cuba for a few days, and one very nice experience was seeing, of course it was forced economically, the way the cars would stop and pick up anybody who was waiting, something I've only experienced in the US when I was on the Hopi Reservation. I mean, I think that part of what may totally break down is the whole concept of personal possession. I think that Marx had some crucial spiritual insights in the 19<sup>th</sup> century when he realized that in the late 18<sup>th</sup> century we'd enshrined the wrong freedoms and rights, we'd enshrined the freedom of religion, the freedom to trade, and the freedom to have property, and Marx quipped that should have been the freedom from religion, freedom from trade, and freedom from property.

Alberto: I like that. You know, one of the things that I have a hard time with all of the prophecies is that they're either completely cataclysmic, doomsday, or they're so optimistic and so yes we are birthing a new

human and new species, but in the Mayan, during this planetary alignment that's going to happen on Dec. 21<sup>st</sup>, 2012, when our solar system comes into perfect alignment with the heart of the universe, with the center of our universe, that before we get there we have to go through this region that the Mayans describe as Xibalba. Xibalba is the underworld, it is where you go into your dark night of the soul, where you go to find that which is truly essential to yourself, to find your true identity, to shed anything that is not of your true essence. It's a process of being stripped to our essential selves so that we can find that essence, and then express, dream a world differently, unencumbered by possessions without it mattering what you have or not have, but unencumbered by any of these things. Unencumbered, first of all, by our belief structures, by our erroneous thinking- those are the worst possessions that we have.

Daniel: I guess we'll just have to live through it. It's kind of frustrating, because I'm sure you feel like you've gone through a number of initiatory processes. I feel like I went through a number of deaths and rebirths writing the last two books, but then you began to build back up again, and in some ways life is all better, now I'm more popular than I was, and all I can see in front of me is more deeper depths and hopefully coming up to rebirths.

Alberto: That's it; it's resurrection. I love that theme in Christianity, I mean it's the best expression of that theme of how you have to go into the desert for forty days, of how you have to die to be resurrected without knowing that you might not come back.

Daniel: One of my favorite recent books is this book Not in His Image by John Lash, which is about Gnosticism, I just really recommend this book. I've started a web magazine called Reality Sandwich, [www.realitysandwich.com](http://www.realitysandwich.com), and John Lash who wrote that book has been writing for Reality Sandwich and he has his own website Metahistory.org. His whole thesis is that the Gnostics, who were often thought of as a heretical sect of Christianity, were actually the holders of the ancient Mystery wisdom, kind of shamanic traditions.

Alberto: And feminine traditions. They upheld women, women were priests, there were women priests, a place of honor and dignity.

Daniel: Yeah, exactly, their whole mythos was about Sophia, who John Lash talks about we can really see as Gaia, Sophia being this Goddess in the plurama had this dream of the earth and kind of fell into matter and became this dream and forgot who she was, and humans have this sort of responsibility to help Sophia awaken from her dream. So from a Gnostic perspective, they recognized that Christianity, as it gained power, was an incredibly dangerous deviation from humanities proper spiritual path. And according to the Gnostics it was a deviation that had been particularly prepared by these off-planet entities that they called the Archons. It's a very interesting way of thinking about the situation, and Lash looks at how these Christian teachings took our normal human propensity to improve ourselves, to become better, but they created this kind of impossible moral perfectionism and this kind of victim/perpetrator bond which then allowed for these kind of devious off-planet forces to kind of take hold of the human psyche. Another way of languaging it is John Tredell talks about this kind of predatory virus that entered the human mind and has now been unleashed on the planet.

Alberto: Well I think that this is what we are going to be facing in the year 2012 is that we're going to have the opportunity of breaking out of the predatory world, of the world I like to call the world of masters and slaves, and to step into the world of creators, where we co-create, we take stewardship for creation, for the earth, and we're no longer in the dog eat dog, predatory, parasitic world that most of the world is in. To me, that's the big shift, and that comes with the return of the feminine, the return of Sophia, the return of Gaia. You know, I've been looking through the Bible recently and it's amazing to me how women, if they appear at all, they play a very, very minor role. It's filled with men, but then if you look at the iconography, at the beautiful religious paintings of the Renaissance and of the high Middle Ages, they're all paintings of the Madonna, of the feminine. And if you look at the Vatican, the Vatican has over 22,000 documented cases, verified cases of the appearance of the Virgin, of the Madonna that they have certified as being true and accurate out of hundreds and thousands that were submitted to them, and out of those 22,000 cases of divine apparitions, only three or four are of Jesus. The other 21,996 are of the feminine, of the divine mother. So I sense that 2012 has so intertwined with the return, the awakening of Sophia, of Gaia, of the deep earth wisdom and that we have a personal choice. It's not going to happen automatically, somebody's not going to flip a switch and the feminine descends upon all of us.

Daniel: Yeah, I absolutely agree that the re-integration of the feminine is a massive undertaking. It's something that I do think, I definitely see in a lot of the communities that I frequent, a lot of positive change taking place.

Alberto: See this is what psychedelics do, as well. Most psychedelics are identical to serotonin, which is the prime neurotransmitter in the brain, and what we're doing is re-awakening our right brain hemisphere, the neo-cortex, our new brain, and breaking free of the tyranny of the masculine, linear, sequential left brain that we've been under for the last six thousand years.

Daniel: Well, some of us were under it and a lot of people were still living the indigenous life patterns and weren't dominated by that. So obviously that's once again another form of this integration, this kind of Quetzalcoatl integration. And for me, one thing I wrote about in 2012 is the question of whether that also leads to a different use of sex energy, which seems deeply related and may be inseparable from Kundalini, whether that leads to different relationship patterns and kind of resacralizing of Eros, a kind of rebirth of Tantric and Daoist practices of sexual alchemy. It's something that could be taken on as a conscious way to transform sexuality, because I definitely see that in our culture now the misuse of sex energy and control of sex energy is a way that the dominator culture keeps itself on top.

Alberto: Oh yeah, you demonize it, totally. I agree with you, not only sexuality but intimacy is- I was sitting in a restaurant a couple of weeks ago and there was this old couple three tables down that had obviously been together for 60 years and despised each other, they hated each other, they weren't talking to each other, and he said at one point 'Pass the Salt', what he was saying was 'You ruined my life' and they had become intimate enemies, and we've forgotten how to be intimate with anyone, with ourselves, with the earth, with our colleagues, with our lovers; we're transactional. We're looking at well, what can I get out of this relationship, how does this serve me? And if it doesn't, we dismiss it. So I think that this Kundalini, Tantric element which involves a deep surrender to an experience, whether it be a sexual experience or any experience is Tantric, that act of deep surrender that we're terrified of today.

Daniel: There's a good article on Reality Sandwich by this guy Richard Smoley writing in Christianity about love, he was kind of dismissing the concept of love and seeing how often what we use the word love for is kind of a transaction mechanism. It was pretty touch, but then I thought that in some ways he is correct that in our contemporary culture a lot of times there is a kind of unconscious transactional element in relationships and love relations and instead of it being an unconscious transactional element it could be flipped into a more kind of conscious reciprocity, if that makes any sense.

Alberto: Do you mean like, I'll buy dinner if you sleep with me?

Daniel: I certainly don't mean that.

Alberto: I know you don't, but the transactional, I think this is one of the paradigms that is coming to an end as we exhaust all of the paradigms in the west. You know, we've come to the end of medicine, to the end of countries- we have multinational corporations today, to the end of relationships as we've lived them before. And I think that this kind of transactional approach, I'll give you this, this contractual approach, if you give me that.

Daniel: I really was down on the concept of transaction, I like the concept of reciprocity.

Alberto: Well, Daniel, I think that sex and Tantra is a good note to wrap our afternoon up with. Anything else you'd like to say, anything as a closing statement or any message about 2012 that you'd like to share with the folks online?

Daniel: I certainly don't pretend to know what's going to happen on 2012, and the way I like to think about it at this time is we have a window of opportunity to catalyze a shift in predatory culture and consciousness, and we have a lot of tools available now, especially through the internet, and as the breakdown of the social structures continue the possibility to really create a positive alternative and get it out there to people so that there's a place for people to go as their traditional concepts are no longer functioning as well for them. So I really try not to allow it, as a concept, to lapse into passivity where people just expect something to happen, to really see that what happens is only what we make happen as we become

participants, as we utilize our time and psychic energy to kind of be of service to this transformational process and I think that's really all you can do is give it the best shot that you can.

Alberto: Yeah, absolutely. You know, what struck me the most when I first heard about the Inka prophecies, I was high in the mountains at about 18,000 feet and I stumbled across a gathering of elders, and there were three things they said that I loved. One is that this time had been foretold, and one of the signs is the wrath of the sun, they called it, the wrath of our father the sun. Of course these people live right below the tear in the ozone hole, and they were seeing mutations in their flocks, they were feeling the wrath of the sun, the tear in the membrane of the earth. The second thing they talked about was the disappearance of the condor, the condor was becoming extinct in the Andes. The condor, for them, is a representation of all of the species, of all of the animals in nature and the disappearance of species on earth. The third thing they said was the appearance of a new human that would look just like us but would be wired completely differently, that would look at the world completely differently, that would have the same experiences we had but would have a completely different set of revelations about them. That would be a conscious human, and that would lead to a millennium of peace that they saw beginning right after 2012. Then they said to me, 'you know, to grow good corn you got to turn the earth, and that's the difficult part.' So Daniel, thank you so much for joining us, thank you all for being with us this afternoon from all the different parts in the world you've joined us from. Blessings to you all, and pick up a copy of Daniel's book 2012 the return of Quetzalcoatl.

Daniel: Thank you very much, thanks for having me.