

Practical Animism Online Course: Live Call 6, July 10 2019

Please excuse any typos and inaccuracies in this transcript.

Daniel: So, welcome, everybody. This is actually the seventh, but the sixth previously scheduled live call for part one of the Animism course, and the squeaky toy sound in the background is our daughter, and I am in Porto, Portugal, in the first part of our European travels from summer and teaching. I'm making myself available to answer whatever questions or support.

Daniel: I'm a little jet-lagged, and sleep altered, and every other thing, so that's just in the mix, and hopefully fine, and the squeaky toy will probably diminish eventually. I don't know if you all can hear that. Sorry. I'm trying to be serious. We're going to focus on grieving the heart of the world with the squeaky toy in the background. This is actually good commentary, all of it.

Daniel: There are a few questions that folks sent in, and I'm happy to engage those. I'm also happy to follow your lead on what's alive for you. And so, if anybody has a question, raise your hand, speak up. It's welcome. Not only, but especially folks, in some ways, who haven't spoken up much. I like hearing from people. It's a funny ... I don't say it's one-sided, but it's a funny dynamic to teach an online course, because in a way you know me, but I don't always get to know you, and so ...

Daniel: I say that by way just of invitation to bring your voice, bring your learning, and your questions into the mix, if you want, that feeds the group's spirit. Yeah. So, let me make a little space. I'll check out the live doc and see what ... for the questions and see what folks brought here. Wow. There's a question from Pamela that I'll go ahead and start off with.

Daniel: It's a question about the word shapeshifting, and that there are dreams that Pamela's had, and she's asking me to speak to the principle about becoming an animal, or an animal becoming human, or an animal actually speaking, and could I just say some things about that? That it's not just about animals, but what about that principle? Yeah. There's a lot to be said about that.

Daniel: In one of the readings, I think it's maybe Tim Ingold. I'm not sure of his name exactly, but in some of the more academic readings that are included in the course, one of the angles on Animism, which I appreciate, is ... It's a heady term, but it's perspectivism, and it's basically saying that ... Lindsey, could you see who might be off of mute and see if you can get them to be muted? They're just getting a fair amount of somebody else's background noise.

Daniel: But, the principle is that to be a good Animist, so to speak, one is going to need to know how to assume the perspective of others, how to anticipate what other's need, what their angle on the world is, and this capacity to empathically imagine what it is to be another is a quality that's actually cultivated to a really high degree. If it's your job to hunt whatever, caribou, or to fish enough so that you people have enough fish to eat, then knowing the mind of the fish and the creatures, the other creatures that eat the fish, and the rhythms of the ocean, is really pragmatic.

Daniel: There can be an element that has to do with safety around it. There's a great reading from Keith Basso, *Wisdom Sits In Places*. It's included in part two of the course. But, he's basically saying, from his time with western apache folks, that one of the ways that wisdom is conceived of is the ability to anticipate danger. It's like you can see the patterns and the trouble coming so early that you can usefully warn a community about it and redirect the energy in some way, or address it.

Daniel: And so, that happens, as I've said in previous lessons, when people have a difficult childhood and they learn to anticipate danger by making their energy body, or their awareness the size of the room, or the size of the home, or the size of their family, so that they can more accurately anticipate the trouble that's coming and try to stay safer with it.

Daniel: So, there are different ways to think about ... There's two different principles. One is the ability to sense what's in your environment, and the related principle is to actually allow your consciousness to move as if you're that thing, and then there's the becoming of that thing, and that can happen. I haven't witnessed it happen literally, but I know weird, interesting medicine people, spirit people, who speak about that, and that a friend, [inaudible 00:05:38] teacher who passed in 2006 who I was really nourished by as a student of hers, spoke at times of being in such a state of trance that she looked back in the snow and just saw wolf prints instead of human prints.

Daniel: And I believe her. It's possible for physical living humans to shapeshift your whole physical body into the body of another kind of thing, perhaps mostly commonly an animal, and I haven't witnessed it, but I believe it. It seems kind of normal if a bit advanced. I hear it's hard on the nervous system. I've never tried it, and I probably can't do it, but it is a possible thing, and the underlying principle of having flexibility of identity, which is required to do that.

Daniel: If you're going to shapeshift into a tree, or a mountain lion, or whatever it is, the wind, then you're going to need to have a real chill and flexible sense of what you are, because if you're taking things real personally and you think you're only your body,

it's not going to work. And so, yeah, there's flexibility of form that can be intentionally cultivated.

Daniel: It's great on a human level, because if you can really empathically ... I spoke about it in the shift course interview that was out in a kind of snarky way. I was talking about cultural appropriation, and ... Sorry, the [inaudible 00:07:18] isn't someone through the shift networking. I was saying that people get excited about shapeshifting, but on a human level, can we shapeshift into the experience of someone who's culturally very different than us, by virtue of ancestry, or socioeconomic class, or nationality? Just having a really different kind of body or life experience.

Daniel: If we could, so to speak, shapeshift into those kinds of experiences from a place of real empathy, and not in an intrusive way, but in a, "What is that like?", way, I believe that can be a real catalyst for greater compassion and understanding, and so I think it's a good practice to be curious about the experience of others in a real embodied way, and that's possible. It's encouraged for flexibility.

Daniel: So, yeah. I'm going to say just that much. I think, hopefully, that response to Pamela's question ... But, yeah. Go with that shapeshifting, so to speak. We could say more about it ritually, but let me leave it at that. I see a question from [Rena 00:08:27] in Israel. Why don't you unmute yourself if you can, and ... Great.

Rena: Okay. Well, I'm actually not ... We probably crossed over the Atlantic.

Daniel: Say again? Yeah?

Rena: I'm actually not in Israel. We probably crossed over the Atlantic.

Daniel: Oh, okay. I'm sorry. I thought you were. [inaudible 00:08:49] for a bit.

Rena: I usually am.

Daniel: Oh, okay. Got it. Good.

Rena: Yesterday, I landed here in North America, and got to the security place at the airport. I finally got to a drinking fountain and ... I guess I'm just sharing this. It's really heavy for me to kind of be here, not [inaudible 00:09:17] to say anything about it and yet really come up against what I feel here. I just got a drink of water at the drinking fountain, and I just started crying.

Rena: I wanted to fall on my knees and it's like, "Oh my goodness. This water. This water is so amazing. It's so clear. It's so different than the water I'm used to having." I

haven't been here for almost a decade. I forgot, and I haven't experienced it. I just wanted to cry. I mean [inaudible 00:09:56] the right thing to do when you're about to go through security.

Rena: And then, I come here to Cleveland, where I grew up, and there was ... Anything that isn't so actively destroyed all the time is forests. There's so many trees. They get so big, and it's devastating. I don't even know how to begin to hold it. It feels like ... Where I'm used to living, the wounding is so old that it's like scar tissue [inaudible 00:10:32], you know? And here, it's just so fresh and bleeding.

Rena: It just seems like such a travesty. It's just so incomprehensible how everybody can't see it and, just, utter mourning all the time, and just be maintaining all this. It's the way things go.

Daniel: How does your heart speak of it now?

Rena: It's wonderful to just be able to speak of it, because it's not the kind of thing that my parents acknowledge. I don't think even my sister ... I have a wonderful time with the family. I love them. I laughed more in this last day than I probably have in the last three months. But, they don't get that. They don't get that. They never did. I mean, I guess I'm so used to being compartmentalized that ... I guess it's maybe the only way to do it. Maybe I don't ...

Daniel: What helps you ... I have the impression, from what you're sharing, that on the spectrum of, "Whoa. I probably oughta ground out occasionally." Or, "It's actually really good for me to be cracked open." That you might be more on the, "It's good for me to cracked open.", end of the spectrum. I know that's where I am, because usually I'm kind of headstrong, and I'm busy, and I got a lot in my life, so anytime I'm more cracked open, it's like, "Oh, this is good." [crosstalk 00:12:14]

Rena: Yeah.

Daniel: ... out here.

Rena: Yeah.

Daniel: Yeah?

Rena: It's really good and I wish there was more room for it in, you know, a hectic visit. I wish there was more room for it.

Daniel: Are you sure there isn't?

Rena: I guess I'll have to figure it out. I just got here yesterday.

Daniel: Yeah. I mean, I guess that's what I mean as, what would happen ... It's a question from all of us, from myself as well. What would happen if we just kind of left the door open on the heart chakra? What if we chose to just leave it that way? Would we really weird out the people around us, or make bad decisions, or get overwhelmed? We might, but some of that is worth experimenting with a bit, and it might lead us to show up in different, more connected, ways with people that are surprising to them and actually more welcome than we realize.

Daniel: And, when you see your relatives there, to actually see the way the land speaks through them as they're drinking in the waters from [Lake Erie 00:13:23], or the [Cuyahoga 00:13:23], or they have the ... the spirits of the land actually are still moving through them in some kind of way. And so, to practice seeing the ... How does the harm happening with the land there actually show up in the family conversations?

Daniel: I forget the poem itself, but I've read more of Margaret Atwood's poetry than her novels, but in some of the poetry, there's a ... In one of the poems in particular, she's speaking about the stage or the backdrop as the unnamed or the uninvited witness or third in the interactions and about the kind of erasure and silence of that, and I think it's fitting, for where we're at in the course, to be curious.

Daniel: How is the land present in the interactions between us and the others? Even if those others aren't listening to those things, how can we bring that presence into those interactions? So, that'd be a curiosity. Because when you are all drinking the water from the lakes and rivers there, and talking to one another, the water is still present. It's part of who you are. It's become you.

Rena: 60% or so.

Daniel: Yeah.

Rena: [inaudible 00:14:41].

Daniel: Thank you though, for naming what you are. It's good. I hope you feel that you can share comfortably from your tender-heartedness and connection with the land here, and be seen by that, whether or not it's welcome in your family.

Rena: Oh yeah. Oh yeah. And actually, I'm actually going to witch camps, so [crosstalk 00:15:01]

Daniel: Oh, good.

Rena: ... do it there. [inaudible 00:15:04] very lovely, welcoming place. There will be places in the midst of this. [inaudible 00:15:11] landing here less than a day ago, so [crosstalk 00:15:14]

Daniel: Great. Thank you. Let me go to [Kai 00:15:17], and then ... It looks like [R.K. 00:15:23], but [Ravi 00:15:25], I think. But go ahead, [Kai Grant 00:15:27], yeah. And then-

Kai: [inaudible 00:15:31].

Daniel: Yeah, great.

Kai: So, I'm here with [Beck 00:15:37], who's also in the course as well.

Daniel: Great.

Kai: And we have a question. We just landed a gig out in Nelson B.C., and we're helping out on a beautiful piece of land up here, helping out around the land, doing a lot of gardening and just grounds keeping pretty much at a therapy center up here. So, we wanted to ask about [inaudible 00:16:07] so much weeding.

Kai: So, we're engaging with a lot of different people all day, and there's a certain level of quickness that the work is done with, and I just wanted your thoughts on how to engage respectfully when you're ripping so many folks up, because I almost forget, sometimes, to acknowledge each one and work with each one. I'll just catch myself and be like, "Wow. I just ripped up so many plants without even considering them."

Daniel: I understand. Everyone's going to be impacted by that a little differently. But, for me, I think just the acknowledgement up front. I've seen that in traditionalists, when they go to harvest a thing. They'll pause and really make an acknowledgement, make an offering, and then proceed to do what they're going to do. And so, there's an addressing of the group level of the species, if you're harvesting a particular plant, or of maybe an elder representative of that one in the area, or-

Kai: [crosstalk 00:17:20]

Daniel: ... perhaps of the overall spirits of the place, or the plants, as a group energy. But, some kind of offering or acknowledgement. It's like, "Hey. This is who I am. I'm about to do this, so I'm letting you know, but I'm going to respect you, and I'm going to do this." And so, I think ... I've seen it with ... I don't know if it's surgeons or doctors where, "I'm about to do this. This is going to hurt. I'm about to [inaudible 00:17:49] your bone.", or whatever.

Daniel: But, that kind of, "This is what's about to happen.", and then do it, there's something different about that, where you're staying engaged, and it's not realistic that we're always going to ask for permission. Consent is a really nuanced topic when you take it out of the abstract and into actual life. I don't ask permission from the spirits every time I eat food. I don't.

Daniel: If you know anyone who's living like that, okay, cool. I've never met anyone, personally. And so, you can hold it as an ideal, but just an acknowledgement, thanks, is good, and if you forget to do it, you can do it later. And we all have this backlog where we haven't done those things, but I don't know. You just be kind with yourself. Find a way to take a moment, and just touch your head to the earth, and be like, "Hey. I love you. We're making some choices here. This is why we're doing it. We're prioritizing these things." Like, "Respect, and here we go."

Daniel: I think that's the spirit of it. And then, feel your way through what is more alive and connective, and try not to get into this really contracted, or almost compulsive, need to be okay. We're not looking for forgiveness, exactly, it's so much as relationship.

Kai: Okay.

Daniel: Yeah.

Kai: Yeah. That's very helpful. [crosstalk 00:19:26]

Daniel: Cool. Thanks Kai. Thanks. I saw Ravi [inaudible 00:19:31], I think. Yeah. Do you want to unmute? And then there's a couple other [inaudible 00:19:37].

Ravi: Hi. My name is Ravi [inaudible 00:19:41], and I'm from India. My question is ... I was focusing on the floods that I heard about in a different city, and my niece was staying in that city, and she had just confirmed that she was safe from it. And we hear about these floods in Mumbai every year. It just got to me that why does this happen every year? There must be something that's going wrong.

Ravi: And that was a mindset I went with. So, I connected to the spirit of the water floods there, and I asked why this is happening. So, the answer I got was, "There is a lot of suffering in that city itself, because it holds the [Bollywood 00:20:26] industry, and there are many people coming from outside to become actors there. And there's a lot of high-level exploitation there, too."

Ravi: So, the level of rage in people's consciousness is very high there, and the water expresses itself. So, my question is, is the water expressing human consciousness, which

is in pain, or does the water have its own consciousness and is taking it on and then expressing it?

Daniel: I follow what you're asking. There are lots of good layers to the question. The first one is I don't presume to know, because I don't live there and I haven't sought to ... A question like that would be answered by approaching the spirits of the water directly and being like, "Hey, it's me. Are you open to helping me to understand something about these dynamics? I'm interested in them."

Daniel: And you may or may not get insight into it, or the answer might be like, "Yeah. It'll take you three or four years of living here, and listening, and practice to really know, but yes, we can help you." So, you may or may not get access to a question like that. But, what's alive for me, and the response is that the human ... other than human distinction there is worth questioning.

Daniel: [Walid 00:21:56] and [Monica 00:21:57] were asking a question they wrote in about moving to the Bay Area, so let me reference somewhere I know more about. In the south part of the San Francisco Estuary, near San Jose, is the sacred mountain, Mount Umunhum, and that mountain is the site of the largest amount of mercury mining in North America, historically.

Daniel: It was driven by the colonialism of the gold rush and the [Anglo 00:22:30] settlers to native California in the 1850s because the cinnabar, or mercury sulfide, was extracted and then mercury was extracted from that in smelters and used to separate gold from the ore, and so it's very toxic and very harmful to the land. But, Silicon Valley also is arising in that area, so it's known for the tech industry and for the real innovative energies.

Daniel: And it's also over in San Andreas Fault. And so, there's all these complex, interesting metal spirits, if you will, in the land, as well as the dynamic earth energies that bubble up over a major fault line. And so, is it that the human there are innovative and that somehow gets imprinted on the land, or is it that the natural energies of that place encourage a kind of quickness and innovation?

Daniel: And, it's my habit to ask which story, and which way of telling the story, is more kind, and relational, and life affirming? And so, I would go with the story that the humans are expressing a much older energy, even if not consciously. And that energy isn't ... It's not that it isn't also human, it becomes also human as it's expressed through the humans, and that is where the energy deity becomes a structure that can hold those kind of stories.

Daniel: What's the name of the main river through Mumbai? Do you know? That's all right. But, whatever that river is, I imagine that's river's seen as a deity-

Ravi: It was just a spontaneous response to my niece saying that I'm safe even though there were floods there [inaudible 00:24:29] angel. [crosstalk 00:24:31]

Daniel: Yeah. [crosstalk 00:24:31]

Ravi: ... that's how I went [inaudible 00:24:33].

Daniel: No, I follow you, but what I'm saying is the deity, who is that river, let's say. The waters, the sacred waters of that area, are also speaking through Bollywood. They're also speaking through the spirits of the humans who live there, as we were talking about through, you know, drinking the waters of Lake Erie or the Cuyahoga, and how different they feel.

Daniel: And so, we're not just impacted by those waters when they dramatically flood an area. They're also the ones speaking here on the call to one another. So, yeah. We're trying to tell more relation stories, and you could say it's just storytelling, but really, we're making meaning of things, and in that way, it's the earth trying to hold itself together, because humans have a lot of tendency to fragment, if we're not woven in meaningfully.

Daniel: So, yeah. I'm going to say just that.

Ravi: Yeah. Another message I got when I asked-

Daniel: [crosstalk 00:25:42] I'm sorry. We just have 15 minutes, so I'm actually going to go for a few other questions. Thank you for bringing us a rich question [inaudible 00:25:50]. Yeah. I know there's a few folks that wrote in, but let me go to ... It looks like Phlaurel. So, I'm sorry if I messed up your name. Yeah, go for it. What'd you say?

Phlaurel: No, you got it.

Daniel: Okay.

Phlaurel: [inaudible 00:26:04].

Daniel: Yep.

Phlaurel: Hi. Grateful. I am sitting right next to the Mississippi. You might be able to see it.

Daniel: Great.

Phlaurel: Yeah, in Minneapolis, and I wonder if you can ... First of all, I'm really grateful for the conversations with water. I've had the good fortune of being with two different big rivers this last week, and so I can feel the different character's when I drink and bathe in them. It's been a blessing to communicate with them. But, as far as the rituals go, I'm wondering if you can speak to the grief of anger.

Phlaurel: Because I'm noticing ... Because I live in a very watery, Pisces, cry at the drop of a hat, place most of the time, and I feel like a lot of the grief, the nature of grief, is really a walk with inaccessibility to that most of the time. And this last week, as I've been attending specifically to grief, I've noticed instead I'm just furious, and volatile.

Phlaurel: I'm having trouble dropping into the heart center place, and maybe there's anger in the heart, but I'm curious about accessing the heart through anger actually, and what you might advise on that.

Daniel: Yeah. Sure. I would encourage folks, because I feel good and glad to be needing, and I don't feel like I'm usually heart dropped in in this moment more than average, but I did when we had this hour call with the Australian folks. If you haven't listened to it, check that out as well. It's in the recordings. And about anger, I've heard so many different spiritual and psychology views over the years that any kind of story of, "This emotion should be this way or should be that way", I'm just like, "Fucking ..." It's like, I'm over it.

Daniel: So, the first thing is, feel what you're going to feel, in general. Don't block any aspect of your experience in general. Anger has a sacredness, and there's lots of the different expressions of anger, but anger is often, but not always, a kind of "No" in the system, or recognition of something needing to change, or something's off, or there's some injustice, or some boundary thing.

Daniel: It's important to really try to understand, "What's anger about? What's beneath it? What's beneath it?" Yeah, it can be sorrow, but it can also just be a strong no, and so what if it's like that? And it's not something you can change personally, in the moment. Like, how do you work with that? It's a question to work on over a lifetime. I do have the view, personally, that ...

Daniel: I feel cautious about acting or working from a stance of anger as a really sustained stance. I actually think that it's possible to do harm when you're feeling things

primarily form anger and not also connected to love, and kindness, and compassion. And I'm not saying that we should repress our anger, but I'm saying there needs to be a sense of connectivity and accountability on a heart level to one another. That's also an element in the mix, I feel, for a really ideal, longterm way of moving.

Daniel: But, especially if you don't hang out in anger a lot, get to know it, because there's a really holy and important finding of voice and of asserting of your power and your limits in anger. And being willing to stand up to larger forces like, "This is not acceptable. This will not pass. We cannot do it in this way." That kind of warriorship or limit setting on a collective level is really needed and really critical right now.

Daniel: Three quarters of the earth could drop into this state of connective grieving, but if we don't change the systems that lead to the harm, then the same minority of people who're ... a small minority who're actually benefiting from those systems would continue along just fine. And so, it is important that there be tangible change of the troubling behaviors.

Daniel: So, yeah. And, follow where the energy's at for you, is the most important thing, and that the earth ... connected to the powers and see that anger is also a sacred ... one of the ancient kinds of powers, if you will. So, yeah. I mean, that's the general answer, but yeah. Roll with it. It's good. And one of the things I said in the other call is, "Look. Grief doesn't have to look like crying.

Daniel: It can look like ritual action. There could be an element of anger to it. It can look so many ways. Grieving is a bigger process that's definitely going to include an element of anger, and not in some linear sequential way ... Not always, but I'm going to say often times, there's an element in that. So, you make a lot of space for all of it. Yeah. May we be spacious enough for all that to arise without needing to be blocked or held onto. So, thanks.

Phlaurel: Thank you.

Daniel: Yeah. Yeah. Let me go to the other person I saw with their hand up. Was it Margaret maybe? Or, maybe it's not like that anymore. If you have-

Margaret: It was Margaret.

Daniel: Yeah. Go ahead. Do you want to say a thing and then ...

Margaret: Mm-hmm (affirmative). I do. I've changed the way I eat, and I go and I buy things mindfully at the grocery store, cruelty free, if possible. Try to be some mindful, and then sometimes, I'm really hungry, and I'm in the car, and I just buy some

food, and I don't give thanks at all. It's like ... I saw a video once of a little dressed kind of [inaudible 00:33:19] and how everyone was rude to her, and when she was dressed nicely, people were very nice, and I feel as if I'm doing that.

Margaret: The fancy food that I buy that's well treated all it's life, somehow I give thanks for, and appreciate. And the other stuff, I kind of want to wave away, and I'm kind of working through that. I know it has to be about being present to it, but you might have something to suggest, too.

Daniel: Yeah. If you're going to transmute the fast food of the world by eating it, and I'm going to put you on mute just because you have some background noise. There's a zen koan and it's very simple. It goes, "There's nothing in the world I dislike.", and I'm not saying I've embodied that wisdom, and you can take it to all kinds of places as a stance, but it's saying, "Can you take on the extreme stance for, just a moment, of not fighting what is?"

Daniel: Or, are you really deeply attached, in the moment, without exception to putting yourself at odds with what is? And we could extend that to food, of course, and of appreciating the foods that are of lower vibration, if you will, or they have more refined ingredients, or there's been harm and unconscious behavior in their arrival, and to say, "Can we also love these ones that we're consuming?"

Daniel: I would hope so. I think it's a good practice, rather than saying, "My love is really conditional. I only really like things when they're pleasing to me." So, nobody really wants to own that as their stance, and it's not particularly courageous. But, we do it a lot. I do it too. I get annoyed with people when they're doing things that hurt my feelings or whatever.

Daniel: And so, I hear Margaret, and what you're saying like an invitation to yourself, really, and to others that you're sharing, to be big hearted about how we're viewing the other than humans, including the ones we're eating, and loving them even when their journey has been difficult. And that doesn't mean that we have pity, either. When you see ... I don't know. I feel like there's a kind of harm in pitying others.

Daniel: It's patronizing, looking down on them, and when I'm in Nigeria, the road from Lagos to where we're going, there's a lot of people living alongside the road in really tough conditions, and part of my practice is I'm like, "I'm not better than these people." I'm not, and it would be really hard on me to raise our daughter in those conditions, and the air pollution is terrible. There's nowhere indoor to sleep necessarily. They're just really just barely getting by, if that.

Daniel: And if I think I'm better than those people, I'm worse than them. I'm creating the flip of that, because I'm bringing arrogance into the world. And so, we do that all the time, and it's good to notice it and kindly try to transform it, because it's a fear that holds us apart from others when we do it like that. So, yeah. Love your health food and your junk food, and all of it.

Daniel: I mean, maybe you don't call it junk food. You know what I'm talking about. Be real about it, but see if you can bring your heart to that. I can see the principle you're talking about. It's good. Modern people tend to look pretty troubled, I think, to a lot of the powers, a lot of the elder powers. Sometimes the ancestors kind of drop in to look and they're like, "Dude, you're looking ragged. You all look ragged."

Daniel: "Respect. You've got a lot of technology. You've got a lot going on, but you all are looking ragged.", and there's a sorrow in that, too. So, yeah. Thanks. Let me speak to a thing. It was in the comments about her and what folks sent in. I think it's from ... I forget the name, but basically, "How do you tell when something you're feeling, or grieving, is yours or not? And how do you work with the possibility of becoming flooded or overwhelmed with other people's stuff, or other things from your environment?"

Daniel: Yeah, it's a great question, and I don't think there's just one answer to it. It's something ... My way of holding it is try, if I can, to be pretty integrated and pretty whole within myself. Keep working my edges and growing, and keep my own energy pretty clear. And then be allowing and inviting of whatever's present without blocking it. And so, I guess I'm kind of assuming that whatever arises is whether or not it's mine, so to speak, but that it's all right. That I'm not in a state of, "Is this mine? Is this not mine?", too often.

Daniel: So, I would say don't obsess on the question too much, because you can get into a ... a fearful place around it. In other words, what if none of it's yours? Because there's nothing that's ... There's no personal self. Or, to put it another way, what if it's all yours? Now, don't get too socially weird about it. When you go to the party, not all the drinks are yours, so just drink out of your glass, right?

Daniel: But, what if ... There's a level of truth at which we are capable of ... There's the outer boundary, where there's me and then the things that spatially seem outside of me, and then there's this inner boundary where if I look to what's inner-self or core, there's a door where it opens up into the universe again. And so, we're like a strip of land between two big expanses, and that inner door to the vastness within, from that angle, any of the griefs of the world can arise within us because we're connected.

Daniel: Thank God we're not a separable thing, and if the waters are connected to other waters, and we're drinking water, and we're made of water, and all the water's

have moved through so many beings, including other humans, including some of our own ancestors, then are they here and this body of water carries memory? Yeah. This is ... just to be incarnate, you're connected to all the other things.

Daniel: So, now it is possible to get flooded, so what I would say is be able to ground in with your personal self. Remember your name, change your pose, shake it up, do some good therapy if you need to or whatever is like therapy for you, because if there's unresolved pain from the past, the universe will keep fitting in that shape around you again and again until those things are somehow addressed as a kind of horrible generosity.

Daniel: It's just ecological. We keep recreating things. And so, do the things you need to do to ground in. Put your identity back on if you get flooded. Go do something mundane and boring. Eat some sacred junk food and transmute it. But seriously, it's good to have ways to ground, so I'm not minimizing the reality of getting flooded, but I'm saying it's worth ... It's worth relaxing the concern about, "Is it mine or not mine?"

Daniel: For most people, most of the time, it's useful. It's possible they're really boundary diffuse and really need to work it from a different angle, so what I'm saying might not fit for everybody, but yeah. Let it get messy a bit with the grieving. That's what I want to say about that. I want to make space for small groups. I'll hang out a little bit after. I know there's some questions we didn't touch on here. Yeah, I'll say another thing to [inaudible 00:42:52], then we turn over to Lindsey to start to sort that so everybody has the full half-hour.

Speaker 7: And I always come out of the other side, and everyone around me has always been like, "Oh, what's going on? Tell me what's happening.", and it's like I don't even have words, because I don't even know it. I know what I'm feeling, and I always come out in a better place on the other side, and I realize ... From this teaching, I realize that, yeah, it's not all my grief, and I don't have to understand it all, and then-

Daniel: Great.

Speaker 7: ... [inaudible 00:43:24] that's quite a superpower, really. Rather than trying to dry up my wellspring of grief, it's one of the gifts I have for this world, is that I'm capable of going to those really deep, profoundly difficult places.

Daniel: That's great. [inaudible 00:43:43]. It's clear what you're expressing. It's really good. I'm glad for you.

Speaker 7: I appreciate that I don't have to discern, you know? That's really important that I don't have to discern which of it is mine, and which is not, and-

Daniel: You can decide when you get out of the waters, but the waters are deep and you're not going to empty the water. So, yeah.

Speaker 7: Yeah.

Daniel: I mean, usually you can decide. Not always, but it's beautiful what you're saying. Thank you.

Speaker 7: I feel like now it's changed my perspective on it, too. It's actually an important part of who I am versus, "How do I get out of grief?", because the world has always told me, around me, to just get over it and get out of it, and now I feel like I have permission to honor it in a different way, so I'm really grateful for that. I'm really grateful for that. Thank you, [Daniel 00:44:41].

Daniel: Thank you so much. Yeah. Great.

Daniel: - at our intersection last night, and so that was unusual, even here in Porto, but there's a lot of construction. And so, the heat, Europeans are really ahead of the curb with not using air conditioning, but it's hot, and it's loud, and we're jet-lagged. And not in a complaining way, but it's true about the sleep alteration, but I wanted to actually just speak to one thing before we complete it, which is what you'd written in the chat, Caroline.

Caroline: [inaudible 00:45:14].

Daniel: So, it's good that you spoke up, which is, "Just how do we actually weave in the unnamed others more often?" No, there's not one right way to do it, but what occurs to me is just to pause and notice them, and to notice them moving through and around our interactions with other humans, and it's a kind of lens or filter that we can ... It's a habit that we can cultivate.

Daniel: Just to notice them present in all kinds of interactions, including, in this moment, noticing the metals, and the fire, and the connectivity that's allowed from those people that have been extracted from their environment so we can have these conversations, or the gulls in the background here in Porto, or all the different creatures that are just sustaining our interactions.

Daniel: So, the most I want to say, pause. Give yourself permission to pause and notice who isn't being included. It's like setting out the empty seat. Yeah. That's a simple principle I think we can work with. Yeah. But good. Help people are good, otherwise. I look forward to seeing you, [Louise 00:46:41], on Friday. I'm going to try to be rested up. Thanks for coming to Porto.

Daniel: We had a sweet talk last night. I think I mentioned that, but it was good. We had 16 people on. It was my first time teaching about the work in Spanish in earnest. I know some Spanish speaking [inaudible 00:46:57], but some folks found it a bit easier than English. But, thanks everyone for your engagement with the work. For the folks I didn't get a chance to speak to, I'll aim to reply by email if I can, but if it doesn't seem like I'm doing that, then next couple days, be a little merciful on it, and I'll aim to get back to you next week. Or, just reach back out.

Daniel: So, big appreciation of the supporters, and to Lindsey for holding down the tech, and for [Seta 00:47:29], who just arrived in Porto today. Yay. Good. Okay.

Lindsey: [inaudible 00:47:37]. Well, on that note, I'm going to unmute everybody so we can all say goodbye. Goodbye everyone.

Miscellaneous: [Various goodbye's 00:47:43]

Speaker 11: [foreign language 00:47:46]

Daniel: [foreign language 00:47:48]

Speaker 12: What she said.

Daniel: Thanks.

Lindsey: Okay. Bye bye.

Speaker 13: I love that.