

## **Bristlecone Firesides Podcast, Season 2, Episode 3 Part 3: Wild Women and Wild Wisdom**

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### **Madison:**

Speaker 1: ([00:07](#))

We're definitely gonna be splitting this into at least two episodes.

Speaker 2: ([00:10](#))

what do you mean?

Speaker 1: ([00:13](#))

uh, a lot of people listen to Joe Rogan podcast and those things are like four hours. Oh my gosh. I can't believe it. Anyways. It's crazy. This is better than Joe Rogan. Um, I think one of the things that we need to, to reclaim in our community is this idea of heaven, my mother, and I think, um, there is a little bit of a tension in, within the community because I think, you know, a lot of people, when they, when we envision a heavily mother, it's very tame, very domesticate did very PED quiet in matriarchal. Um, but I white white , but I love this idea of let's take that wild woman archetype and let's apply it to our, our feminine divine. Right. And so what is a wild mother covered in like soil scrapes, sweat, and salt, and like, like how can we truly accept that? Or like, is that who heavily mother is? And if, if so, how can we like truly live into that?

Speaker 2: ([01:10](#))

Yes. that is Kathryn. Yeah. Amber continue. Amber. I know you have more. Okay, sure. Yeah. Um, so your observations are, uh, various astute Madison. Um, I mean, it's, it's a humongous accomplishment that we're even willing to consider the mother as a domesticated white woman that took 200 years . So I, I shouldn't complain, um, too much, but I think that that, that vision, um, is very much a reflection of, um, the culture. It it's the, it's a, um, it's a microcosm of everything that we've talked about. There are certain aspects of femininity that are acceptable that meet the status quo. And so that's, that's what we've got. Those are the colors we have on our palette. And so that's what we can paint. Um, that's, that's the image that we can make. And is it a step in the right direction? I hope so.

Speaker 2: ([02:25](#))

Um, but Catherine talked about mimicry and performance and that's one of my, I think, biggest, so spots as it applies to this conversation, suddenly in certain circles, heavenly mother is trending. And so you get a lot of people. I, I think who genuinely want to be a part of the conversation and feel moved and, uh, have a, have a sense

that something about this is healing and divine. Um, and yet, um, these same folks perhaps are not as far along on their journeys and are not as, as discerning or self-aware, uh, and can't see how their own projections and limitations are. What's being deified as opposed to, uh, encountering, encountering the divine. Um, I think one of the prerequisites of encountering the divine is humility, right? And that is, we don't do that because death, right? So when you approach the divine, maybe it's the divine feminine in this case.

Speaker 2: [\(03:42\)](#)

And you say, I want to know who you are like, will you please reveal yourself to me that requires putting something on the altar, many something, actually it requires a certain kind of openness. It requires a blank slate. It requires a threshold for pain and discomfort. Um, and if you're willing to put those things on the altar and you're willing to be led and you're willing to be changed the, what, what comes through, um, what, what has come through for me has been radical, uh, a, a radical being of love, but also fury and, and power and, um, uh, reality and, um, anger and beauty and sorrow and grief. I, I don't really know. Um, what I can say is that there was really nothing that could prepare me for encountering that presence and encountering that power. Um, I suppose my life prepared me for it slowly, um, and incrementally.

Speaker 2: [\(05:09\)](#)

And then I got there and was like, wow, I'm quite surprised, um, that, that came together. Uh, but yeah, she's, I think that the, the goddess, the divine mother is, um, um, so much more than what we would like her to be. I think that she's disruptive. Um, I think that she's very safe and I think that she, um, is, is difficult to comprehend and difficult to hold because of all of our patriarchal conditioning, uh, is she the missing piece in Mormonism? Um, Mormonism wouldn't be Mormonism. If that being, if we made space for that being, it,

Speaker 3: [\(05:57\)](#)

It wouldn't even be the same thing. Um, oh,

Speaker 1: [\(06:00\)](#)

But isn't it kind of hopeful and like kind of exciting. I dunno, cause that kind of like fills me with some excitement to think like, oh, we would not be the same if we made space for this. I don't know. It's kind of makes me really excited.

Speaker 3: [\(06:18\)](#)

Catherine, will you take the Baton if I pass it to you now? sure. Yeah, yeah. Um, no, it does. It, it makes me excited too Madison, I think because, um, I find, um, because of all the reasons we've talked about Mormonism to be a bit constricting and I don't mean like essential doctrines that my heart tells me are real and true, but the way that we've come to live it, and the way that we've come to sort of be a container

rather than seekers of light and truth, which the scriptures and Joseph Smith encourage us to do, right? Like truth, wherever you find it, like that's you, you take that, you incorporate it, it becomes you, it becomes an expansive vision of gospel and of good news and of, um, everything that Christ is right. All light and truth is Christ. Um, um, and so it makes sense to me that we have a, a sort of, um, incomplete and inaccurate and, uh, fallen version of that as a container, as a church, right?

Speaker 3: [\(07:42\)](#)

Like it's as a container for the gospel that, um, is not whole is not complete and is corrupted in a lot of ways. And I think the idea of saying like the church institution is corrupted as a very difficult triggering and like, um, um, you know, it's like everyone's mind is saying a paste, a paste. Like it's just a very, like, people can't get a make space in their hearts for that concept, unless they personally, um, have felt things or had revelations that have been contr very, or they've had something in their life, whether whatever it is that has said, wait a minute, like something about what I've been taught or something about the way things are being handled or traditions or policies like is not resonating with the heart of my heart, like is not resonating with the spirit that I've been familiar with.

Speaker 3: [\(08:48\)](#)

Um, the only thing I can count on and like, what do I do with that? And so it is very hopeful for me that like a heavenly mother is, is that archetype of women, it's the archetype of, but it's archetype also just femininity in every creature and every human that that says you can trust that heart. You can trust that intuition, um, follow of it wherever it takes you. And if that means you leave something burning behind you, you do it because you trust me. Um, in a paper I wrote a while ago, um, I, I put in a portion about this, like vengeful bench is not really word. I like, but this, the, the, the mother in her wrath, right? Like the mother in her, but it's like a state of prophecy that she's saying, if this, then this, and like, I'm, I've, I've warned you, I've told you, um, in the book of Proverbs.

Speaker 3: [\(09:58\)](#)

So we're for context, it's sort of this time when, um, the sins of Jerusalem are bringing its destruction, essentially. And we have like Isaiah prophe sign. We have like the ideas here. Not that they're not being condemned for not living like the letter of the law, they're being condemned because their hearts are corrupted. That they've lost the desire for wisdom because of pride because of ego, like all of these things they've given their heart to battle on. And in, um, the book of Proverbs, which scholars I trust, including Margaret Barker, ascribed to lady wisdom and capital w so like the divine mother, um, these are her words, how long will scoffs delight in their scoffing and fools hate knowledge, give heed to my repro. And I will pour out my spirit on you because I called and you refused to listen and you have ignored all my counsel.

Speaker 3: (10:58)

I will laugh at your calamity. I will mock when panic strikes you, when distress and anguish come upon you, then they will call upon me. But I will not answer. They will seek me diligently, but they will not find me. Um, and I think that I, and I, this adds a whole nother dimension to me of the sort of cycles OFE that we talk about in our church that like, um, it's not about like looking at Moses or Abraham, or can you hear me? Yeah. You just cut out for like three seconds. Okay. Um, and it's not really about this sort of, um, collective dismissal of a profit. It's about our collective disregard for wisdom.

Speaker 4: (11:54)

And, um,

Speaker 1: (12:00)

Oh, are they your batteries dying?

Speaker 4: (12:05)

They are. Can you hear me though? Oh

Speaker 1: (12:08)

Yeah. I

Speaker 4: (12:09)

Can hear you. Sorry about that. We've been on a long time, you guys, so, so essentially the idea of wisdom being, it's not like intellectual gain. It's not like being the smartest, whatever it's about. Like, you understand the purpose of creation and you're honoring the purpose of creation through your, your actions and your, and your, um, how you live your life. Um, and so when we go against that, when we, we sort of live for ourselves versus living for each other, that's when we reject mother God. Um,

Speaker 4: (12:50)

More clearly now in terms of like, it's all been about the mother to begin with, from my perspective, like, it's all it's been about. We've rejected her countless times. We rejected her through rejecting the savior. We reject her every time we serve our selfish purposes, um, that like essentially say, we're essentially doing what they did in the book of Mormon. Right? Like we care more about, um, our costly apparel, our things, our riches, whatever, than we do, like being together and in love and harmony. So it's like simple, ultimately like the concept is simple, but like, um, um, The practice obviously is like so complicated.

Speaker 1: (13:59)

Abby, do you have any final thoughts for you have to jump off?

Speaker 2: (14:02)

No, I'm just absorbing and, and taking it all in. I just feel like both of you have so much to offer on the subject and I, yeah, I'm just like a sponge soaking it all in . Thank you. But I do have to hop off. I'm really sorry, but thank you so much. Thank you for being on Abby. Yeah, I wish I'm, I'm excited to listen too. for the rest of this, the rest of it. That's a unique feeling, but thank you. Thanks, Abby. See ya.

Speaker 1: (14:36)

Um, I, uh, I'm really interested in, uh, the idea of kind of heavily mother or lady wisdom. Um, because to me, it feels though, as though, uh, I've got a lot of thoughts and I'm trying to get them in the right order. Um, it feels as though, like there is a path of spiritual journeying, right? That like the, the end goal of spiritual practice is to arrive at wisdom and wisdom is a way of a way of participating with reality in really a really cooperative, participatory sense. Right. And there's a lot, there's a lot to wisdom that I think we're gonna talk about. Um, but I, I have written here in the outline that I'm not sure I want a revelation from the brethren on heaven mother, because I'm not sure I'd like it. And I think that I, I also like this, you know, Richard Roar has the idea the first half of life, second half of life.

Speaker 1: (15:28)

And I think that, you know, the brethren might be prophet for the first half of life. And, but I'm just, and that's certainly a phase that we need to go that's, that is a, a part of our growth and development that we really need. But I, I think that to, to arrive at wisdom, to arrive at a relationship with a divine feminine is something that organically arises up from within us rather than come to doesn't come from outside of us. It happens from inside of, you know, it like organically. It's very grassroots and it's very bottom up. Um, and so like, what is wisdom in the spiritual sense before we jump into wisdom as, as the divine feminine, what is wisdom in this spiritual sense,

Speaker 4: (16:09)

Sort of a scriptural, um, definition would be understanding the paths of everything that lives. Um, and I think there's a lot to that small phrase in the sense that, um, you're understanding the mysteries of creation, right? You're like you're entering into the holy of holy space. You're seen as God sees, you're seen, um, every moment collectively and individually and all of, all of the why of everything and the how of everything and the, um, delicate and tender love woven through everything. Um, and so I don't, it's not an intellectual experience, right? It's an embodied experience. And so coming to the mother is, is coming into yourself that like you meet her as you meet yourself, and that's a full bodied experience and it's, um, sort of the opposite of Babylon, sort of the opposite of the tower, right? The tower B tower, baby, that's sort of like, um, an image to me that's really striking as I'm getting older in a, in a new way that, like, I don't know, kind of an archetypal image in a sense that like, these people

thought that they could access heaven with their own like willpower and strength and intellect.

Speaker 4: (17:48)

And that, that that's all was required is like, oh, we'll just build something really tall, like hall ludicrous hall ludicrous. Right. Like as a, as like, we would never do that now, but we like that, but we do it in so many other ways. Like we still do that.

Speaker 1: (18:08)

I mean, I, I, there's a space race right now to try and get into space by billionaires. So in some sense, I think we are interested

Speaker 4: (18:14)

In, luckily that's just a few really delusional men, right. It's not like a collective well, yeah, that, that is, that is, that is a symbol you're right. Like that is the symbol of culturally what we, uh, at least one version of our culture, uh, in the west that that's sort of the pinnacle of achievement, which is ludicrous. Right. So, um, anyway, I, yeah, I think I answered your question.

Speaker 1: (18:54)

Amber, any thoughts on, on wisdom as the end goal of spiritual practice?

Speaker 2: (18:59)

Yeah. Well, I'm glad that you mentioned Richard Rourke. That's a really great framework. And, um, it's interesting because many of the, the oldest religions on earth have a like kind of public facing front, like a first half of life structure in place, but then they also have a mystical tradition. Um, and that's, that's, that's somewhere where Mormonism is kind of lacking. Um, I mean, Joseph Smith was a very, uh, but from, from that point forward, we have the concept of personal revelation. We also have a lot of boundaries drawn around personal revelation, what it can be and what it can't be. And, um, and then the temple, um, I suppose that's some of our, our most, uh, profound mysticism, but it's also, um, I don't know, it, it's this the way I'm about to say, this is not quite what I want, but it's, it's open to everyone, you know, after, after you can check some like behavioral block.

Speaker 2: (20:14)

Um, and so on the one hand, that's a good thing because you come into the experience with your level of consciousness and you get out of it, what you bring into it. But on the other hand, I think that approach is also reflective of a very first half of life, um, philosophy, uh, it, and, and in, in some cases, these other religions, there's an implicit understanding that, um, that there are mysteries that are only accessible to those who have, um, the desire in their heart and the willingness to, um, to make profound sacrifices of time and, um, I even identity pieces of identity. Um, yeah. And

so I think Christianity on the whole is, is probably more lacking in that, um, arena than any other religion I'm familiar with. Uh, maybe you could say that narcissism was a Christianity's mysticism, but, um, we know what happened to that.

Speaker 2: [\(21:17\)](#)

Um, so I do, I do associate mysticism, um, uh, or like, or the study of wisdom with the feminine, um, within Christian history. It's interesting to see how both of those things were kind of exci from the narrative, um, at the same time. And interestingly, a lot of narcissism revolves around, um, discourse on Sophia, which is the Greek word for wisdom and, uh, Mary Magdalene also. Um, yeah. So, um, I don't know if I have a working definition for, for what wisdom is, but it's interesting that it transcends, um, Christianity that it's a, there are wisdom schools and wisdom teachers kind of across religion. And it's, it's also interesting to me that, um, within the Juda Christian tradition, it there's a strong connection between the concept and femininity.

Speaker 1: [\(22:21\)](#)

Yeah. You know, it's, I think that is probably one of, um, our best, one of our strengths as a Mormon community is that we do the, the, the quote unquote first half of life, so well, but I think we do it. I think Richard roars critique would be that we do it so well that people don't know that there's more, there's more to do. Um, and, uh, I think, I think right now we're, we're in a trans a transition part of our community where I think we're starting to see some mystics pop up, which I'm really excited about. Like, Kathryn, I'd say you're one of our mystics. I think Adam Miller is one of our mystics. Thomas McConkey is one of Dan Weatherspoon, right. Like I think, I think we're, we're at a, we're in a, in a place where we're starting to have mystics pop up.

Speaker 1: [\(23:04\)](#)

And just for an audience mysticism, I would define as having personal experiences with the rather than mediated experiences with the divine, through like institutions or leadership that you, you yourself are experiencing the divine presence, uh, with some degree of regularity, you know, whether it's meditation or, or nature, however, that that's what mysticism is. And I'd say, what is interesting is that, you know, there's this, this Christian saying that the reality has a cruciform shape to it, right. Which is kind of goes to this, this tragic sense of life. Um, but I'd say that reality also has a feminine shape to it that as I've, you know, ex you know, had some mystical experiences in and approached wisdom, there seems to be that that's where you approach the feminine divine is in the second half of life. And it's in these wisdom practices and in meditation. And non-duality, and that to me is just so curious. , it's, it's just, so it's just so interest to me. Uh, so maybe let's move into lady wisdom and Proverbs, and why wisdom might be more classically associated with feminine energies?

Speaker 2: [\(24:19\)](#)

Well, my understanding is that the Hebrew language is quite gendered and the Hebrew word for wisdom is Chama. Uh, and it's, it's gendered female. So, uh, maybe that's, maybe that was the starting point. Um, but then you also have Solomon. Um, so Solomon traditionally is understood as the writer of Proverbs and, um, this theme of wisdom, um, is quite prominent in those books. Uh, and Catherine read a passage from Proverbs. Um, a, a pretty quick study of the book of Proverbs will reveal that wisdom is not only personified as female, but she's characterized. Um, and I think it was pretty evident in, uh, the passage that Kathryn read. There's a kind of cosmic, um, sensibility surrounding the personification. There's a woman like speaking across time with her arms wide open Becking people to feasts and issuing like sensors and calls to repentance. And it's unusual, um, in terms of like the, the gendering of, of, uh, words, you know, that it's a step beyond.

Speaker 2: [\(25:38\)](#)

Um, and then we have some apocryphal texts. One is the wisdom of Solomon, which is also attributed to him as, as author and in those apocryphal texts, these images become E even more crystallized and kind of inescapable. So you could argue that when Solomon asked for the gift of wisdom, he wasn't, um, looking for the ability to, uh, rule fairly, um, or merely that, but that he was actually seeking, um, the mother seeking the divine feminine. So Kathryn might know more about this, but I, I assume that the connection between wisdom and the divine feminine originated with that tradition.

Speaker 4: [\(26:29\)](#)

Yeah. I, I don't know, um, origin, why, I guess, in our, in our world, like where the beginnings of that were except in the garden. And, um, and I think there's my, my sense and my feeling and my understanding about what happened in the garden and Eve and the trees is like constantly evolving and like the latest I've written about in my book coming out in the beginning of this, uh, new year. Um, so I'll save some of that for the book, but there's, there's essentially the idea that, um, of Eve like discovering in her wildest nature in the garden, right. That there was this innate knowing that she had about out her path and what her path would be in terms of bringing souls into mortality so that they could choose wisdom like that, that would be the way to wisdom was to come into the world, not just to know the difference between good and evil that's right.

Speaker 4: [\(27:44\)](#)

Like that's the beginning of that's the first half of life we'll say, but that they would have the opportunity to come to the mother tree, the tree of life, which I equate with the tree of wisdom, that life is wisdom, right? Like true life, true living, true like light and life that it is, um, divinity. That is the, the becoming the mystery of becoming is wisdom. And, you know, I, I would, it would be, I would feel silly, um, saying why like that, I know why that's all equated with, with, uh, femininity. Ultimately, I just know



that that's how it is, um, for our world, for our people in this world for our, um, take on the path forward. And I know ultimately it's connected to the way women are wired, which is very simply in our, our own brains are wired for connection. Like, uh, we're very different from men in that way that we see everything as connected like this happening here that is connected to this is connected.

Speaker 4: ([29:03](#))

This is connected to this. Like, we, we, we embody a sort of integrate that is biological, um, uh, in terms of like, not being able to just focus on like things as separate entities or separate. And, um, but I think there's layers to that. I think there's spiritual layers to that I think is a, a spiritual sort of mantle that we've accepted. This is just my feeling coming to earth that we would, um, in our mother use way bind the things that have been broken and the separation that came from the fall that we would choose connection that we would choose. Um, we would fight for, uh, things to be whole again . And so ultimately taking the first fruit was the first choice for eternal connection. And, um, I think honoring even that is something we, we fail miserably at. Um, even in Mormonism, like we do a lot of lip service, but I don't think we quite get it.

Speaker 1: ([30:28](#))

No, I, I would fully agree. Eve is probably one of my favorite, um, scriptural figures, uh, just because her choice was pretty radical. Um, and I don't think we, we do a good enough job at, like you said, I don't think we do a good enough job at honoring how radical and wild her choice was to, to even make a choice in the first place, instead of just kind of perpetuating this, oh, well, I'm gonna do what I'm told kind of thing. Um, and, uh, I, I am really drawn to kind of the symbolism of the, the nature of the tree of, of knowledge of good and evil. Um, because , I think when you, when you initially approach it, it is a tree of duality that splits the world into light and darkness. Good. And, um, but I think what I've heard in, in what you've said is that when you reapproach it, it reins everything back together, um, because what the tree, the tree is the knowledge of good and evil.

Speaker 1: ([31:27](#))

And so the tree itself is a symbol of non-duality and non-duality is, is part of this wisdom practice that the tree of wisdom held together in harmony, these desperate parts of reality, and held them together in kind of balance, you know, in that kind of Dallas that do sensibility, harmony and balance rather than like righteousness. And I am really struck by that, that w that Eve had the wisdom to see the wisdom of the tree and to eat the fruit and to bring us into this, this kind of reality so that we can all individually figure out how to walk back to that tree ourselves.

Speaker 4: ([32:08](#))

Yeah. And it's, it's interesting that you don't hear a lot in the scriptures about the tree of life that was also in the garden, right? Like the focus is on the tree of the knowledge of good and evil. But my feeling is that Eve knew that the way to that tree was only through the first tree. And so she had to have some recognition, she had to have some sensibility that there was more than, um, like there was more to come than the first phase of existence or the second phase for them. Right. That, that it, that there was that it wasn't the end that going to a fallen world, wasn't going to be the end and that, um, that in Christ, like the fruit of the , there would be reconciliation.

Speaker 2: [\(33:05\)](#)

Yeah. It's, it's everything that we've talked about, um, maintained in a simple, but dynamic story. There was life, and then the woman chose death and we're waiting for the promise of greater life yeah. To be fulfilled life, death, life. Yeah.

Speaker 1: [\(33:33\)](#)

Wisdom pattern. Um, yeah. I, uh, I so fi to the last question so that we can all have the rest of our Saturdays , um, is, uh, how does wildness lead us to wisdom? And I guess the sub-question to that is how does wisdom lead us to more wildness? Because I think they're, they're, they're kind of reciprocal things that once we get into the flow, they just kind of increase and intensify our wildness and our wisdom.

Speaker 4: [\(34:09\)](#)

I, I think, um, we have, we have talked about this not directly, directly maybe, but, um, it, I think it's the cycling, right? Like that you and I, I think about it in terms of root work, just because of the book I've been writing, like it's ingrained in my brain now. It's like what it is that it's sort of like when you're in that internal realm, you're like in the realm of the roots, you're down there doing a lot of like work internally having to come to terms with pain, and maybe it's also pain that other people that you love carry, it's not just what you're carrying like, that there's a recognition of the interconnection that you have for good and for, for evil, for, um, health and for, you know, illness and that you, um, address in the moment, what you, what you're being asked to address.

Speaker 4: [\(35:12\)](#)

Right. Because I, my experience is, is at least that we're given what we can, we can handle, but what we can perceive, what we can deal with in the moment when we ask like that there's this, uh, great mercy and love, and like, um, allowing us to see what we can, we can handle. And it might feel like it's more than we can handle, right. But there, there is this way through it. And that if we trust in that, in that divine power, that we, we will be taken through the pain. So we can find the cure for the pain that we have to go through it to find the cure. And so that there's this work, and

then you come, there's an emerge, right? There's the birth. And there's the recognition of, oh, this is how I am now changed. Therefore this has now changed.

Speaker 4: [\(36:03\)](#)

And my relationship here has now changed. And then there's a dive into the dark Abys again. And then there's an, a resurrection and a death and a resurrection. And it's, um, progressive in the sense that if we're really finding wisdom, we're changing, like there's an embodied change. It's somewhere in ourselves. Maybe we don't perceive it necessarily or directly, but that there is a change and that there's movement in progression and there's, um, reconciliation. And that, um, my kids, um, that, that is like, we're recognizing more and more than that, that's the purpose of life like that. That is life. That that's the only way that you live is to die and to be born again. Um, sorry, I kind of lost my train of thought. kids are screaming, speaking, speaking of wildness, the, the wildness of children I have very expressive children anyway. Um, yeah. So, yeah.

Speaker 2: [\(37:21\)](#)

Hmm. I'm not sure. I mean, we've explored so many of the parallels, um, between wildness and wisdom and woman, and we've talked about how these connections crop up all over the world and through time, and we've talked about how redemptive and healing, um, these things can be, um, or understanding and integrating these concepts can be, but why does wildness lead one to wisdom? And, and then why is that reciprocal? Why does wisdom lead one back to wildness? Uh, maybe the answer is because both are good and both are innate. And, uh, the relationship between the two is, uh, what will ultimately heal us and lead us out of this death into a new life, into, into life eternal until it comes time for the next rotation. I, uh, that's my guess seems to be something about that.

Speaker 1: [\(38:49\)](#)

Yeah. I think just in terms of like final thoughts that, you know, I, when I think of the world's tra spiritual traditions, and I think of, you know, mysticism, like I challenge you to find any spiritual tradition that wasn't, that wasn't born from a grow of trees somewhere that wasn't born from, uh, an experience in the wild. And that there's just something about wild spaces that calls out of us wisdom wildness in ourselves, because you can even like Joseph Smith was a wild kind of guy. He was a wild figure, uh, in, in relative context to the world that he was, he was in, um, you know, Buddha, Jesus, John, the Baptist, whatever, however you want to, they were all wild figures in their own sense. Um, and that, there's just kind of something about our relationship with the natural world that leads us to wisdom, which then leads us to become wild figures that can help create wildness and wisdom in other people. Ideally, hopefully any final thoughts.

Speaker 2: [\(39:56\)](#)

Um, I have this dream that has been circulating through my mind through the, so maybe I can share that and find a way to tie it up. Um, so I mentioned that I've been keeping a dream log for a few years and two weeks ago, I, um, went back through and transcribed everything, um, because I kept them as audio messages. And it was really interesting to see on paper, uh, where my mind has been, uh, working through things. And there was this one particular dream that made me laugh and that, um, after I laughed, gave me pause. So in the dream, my other is going to throw a party in the backyard, but I look out the back window and I see that the backyard is crawling with, um, tigers, like full grown Bengal tigers, and they're everywhere. And I perceive them as a threat.

Speaker 2: [\(40:58\)](#)

And so I, like, I rush out through the back door and I grab my father by the shoulders. And I'm like, what's your problem? Like, we can't have a party bag here. This is a, this is a security issue. And for whatever reason, my dad is, uh, blind to the tigers. He can't see them. Um, and so it's just me back there trying to take care of the situation. So I rescue my childhood dog, this little, um, cockapoo named Molly, and I bring her inside and close the door. And then I notice that there are sheep in the backyard, sheep and tigers, not a great mix. And so I, um, I'm trying to help the sheep. And in the dream specifically, I'm trying to help the sheep get back to their mother. And in order to get back to their mother, they have to fit through a small SL in the wooden fence, in the backyard.

Speaker 2: [\(41:48\)](#)

These sheep are the worst and, um, they're not cooperative. They're very like, uh, um, what would be the word they're prone to freaking out. They're very anxious and they don't trust me. And it all feels very high stakes because I'm like, if you don't cooperate, you're gonna get eaten by these tigers. So I spend quite a bit of time feeling frustrated at the sheep, and then I finally decide to give up, like, I wash my hands of this. I don't care what happens to you. And I sit down on a swing, so I'm sitting there and then this tiger Cub wanders into my field of view and the tiger Cub, um, approaches me. And I'm a little bit nervous and I'm not sure what happening. Um, but I, I watch and it gets closer. And then once it's within range, it, uh, pounces and it jumps up at me and something really peculiar happens.

Speaker 2: [\(42:46\)](#)

It, it bites me, but it bites me through the tongue. That's all just the tongue and then it kind of, uh, retreats and that's where the dream ends. Um, and I've been thinking a lot about that this week. I've been thinking about that, is it a prophecy about the lamb and the lion, like laying down together and, and that happening, like during the fulfillment of, um, time or whatever. Uh, and it it's, um, the progression of the dream has been really interesting, um, as I've prepared for this podcast in the, in the context of our conversation, um, that my father CA he can't see the wild things. He can't see

the, the animals that I perceive as a threat, and that the lambs perceive as a threat, even though I'll mention that no harm was done to any lambs. Um, the tigers actually never did anything.

Speaker 2: [\(43:43\)](#)

It was just me and these sheep freaking out, um, the sheep who needed to go back to their mother, but, um, were too afraid to go where they needed to go. And, um, you know, and then it kind of circle back in this, this baby tiger, uh, I don't know, unleashes my wild tongue or something to that effect. And then by the end of the dream, I'm reconsidering my fear and, um, seeing things from a perspective that I didn't before. And so I guess that's my personal goal moving forward after this conversation, I'm trying to, um, develop more peace and stability around this image of the, the lamb and the line, trying to develop more patients for the parts of me that are skitish, there's the word like those sheep, the parts of me that are untrusting and, um, feel unsafe in the presence of what is wild and powerful. And I'm also trying to kind of receive the gift of being bitten through the tongue. like, uh, receive, um, receive what it means to be a, a tiger, at least in that dream scape, you know, being unseen by some being feared by others. And, um, and ultimately hopefully like being received as something powerful and necessary and, uh, liberal. So thanks for letting me share those thoughts and that dream. And it's been really, um, really wonderful to be on the podcast with you today.

Speaker 4: [\(45:22\)](#)

Any final thoughts, Kathryn? Oh, I think those are excellent. Uh, thoughts to end on, so yeah, thanks again, Madison. This was really great. Yeah.

Speaker 1: [\(45:31\)](#)

no, I'll I'll so our, uh, our episode that we did with youth for the, the end of the world and the feminine divine, that was our most popular episode of the season. No way . And so, uh, I, yeah, so I fully, like, I feel like there's a hunger in the community for discourse and dialogue about the, you know, the divine in kind of ways that we're not used to approaching the divine feminine. And I, I think that this, the convers this three hour conversation we've had, uh, will, you know, when chunked out appropriately, I think it'll be really, um, uh, potent, uh, listening for a lot of people in the community, which is good. So, so thank you guys for, for being on this is really a, a joy. Yeah.

Speaker 4: [\(46:15\)](#)

I just wanna say Madison, Amber, like was very impressed with your outline and I was too, but I wasn't surprised. I just, I just want you to know, like, you're doing awesome work and it's, um, it's really great to have that coming. I mean, it would be good coming from any, like, but coming from a man, right? Like it's really wonderful to like

see your recognition of things and to feel like you're creating a space for women to like engage in a, in dialogue, in a safe way. So we really commend you for that. Oh,

Speaker 1: ([46:54](#))

Thank you. You can. Thank my mom.

Speaker 4: ([46:56](#))

thanks, mom.

Speaker 1: ([46:57](#))

yeah. Thanks Michelle. Thank you for joining us in the spiritual wild on this episode of Brison firesides.

Speaker 5: ([47:11](#))

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Speaker 1: ([47:27](#))

This season's beautiful cover art was provided by Ash Rowan designs and our fresh new music was composed by Brenton Jackson.

Speaker 5: ([47:34](#))

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Speaker 1: ([47:45](#))

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Speaker 5: ([48:09](#))

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