

Speaker 1 ([00:00:12](#)):

You are listening to the Journey on podcast with Warwick Schiller. Warwick is a horseman trainer, international clinician and author who helps empower horse people from all over the world with the skills, knowledge, and mindsets needed to create trusting partnerships with their horses. Warwick offers a free seven day trial to his comprehensive online video library that includes hundreds of full length training videos and several home study courses@videos.warwickschiller.com.

Warwick Schiller ([00:00:45](#)):

Today, everyone, welcome back to the Journey on podcast. I'm your host Warwick Schiller, and my special guest this week is Karea McDonald and Kana lives in Wales. I think she's originally from Scotland, and I would love to tell you what she does, but it's pretty hard for me to encompass it in my own words. I'm just going to read you her biography that she sent me. Ana McDonald is a healer, animal communicator, story carrier and workshop leader. She's also a heart math institute trainer and works in the field of human potential. Through equine facilitated coaching in the early 19 hundreds, she became one of the pioneers of holistic medicine with animals as a cranio, cranial osteopath, working with sport horses, working dogs, companion animals, and even injured wildlife. It was the animals who showed her how far humans had moved out of the interconnectedness of all life on this beautiful earth.

([00:01:47](#)):

They showed her the way back into an original kind of relating with grace and compassion. The passion and longing at the heart of her work became sharing these ways back into connection and a remembering of ourselves as one of the myriad kinds of beings on the earth. In the first couple of decades of her work, this was embedded within her osteopathic practice, bringing people in their animals into closer relationship. Then in 2014, she began sharing her love of all the more than human life through leading workshops in these she shares heart-centered practices that awaken us to the beauty of our more than human relationships. Connect us to a deep sense of our place amongst this web of life at midwinter solstice in 2018. In response to the challenge of these times, Karea created new work, bringing the wisdom of horse into the center of re-imagining a new way of being human.

([00:02:39](#)):

In these times, this work weaves together all the threads of her learning and experience and her own journey of transformation with horse. It is a work of reawakening our innate imaginal capacity and one where we connect to our agency to become the change that we want to see in the world. The odd myths that have accompanied the people of the earth for thousands of human generations of guides and teachers in the workshops and courses. The gifts and teaching of these stories are the framework for honoring the land and the more than human life, and for the inquiry that the workshop participants take to the horses, both in the form of shamanic drum journeys to the horse nation in the spirit world, and in meeting with the horses that live on the land where the workshops are held, that pretty much encompasses what she's on about. I enjoyed this conversation so much. She was this podcast on top of the one with Emily daughter and Rupert, Rupert Isaacson about the hunter gatherers and Donna Ard about her work. And this episode, this meeting with Karea came at I think just the right time for me personally, but I think for the listeners who are regular listeners to really understand what she's on about. So I hope you guys enjoy this conversation as much as I did.

([00:04:11](#)):

Patriana McDonald, welcome to the Journey on podcast.

Catriona Macdonald ([00:04:14](#)):

Thank you, Warwick. It's great to be here.

Warwick Schiller ([00:04:18](#)):

I'm excited about this. So our mutual friend Kathy Price and previous podcast guest suggested that you might be someone good to talk to on the podcast and looking at your bio, it's like, oh, we could talk for six weeks about your journey and all the things that you've done and how you got to the place where you're at. But what I might start out is tell us what you currently do.

Catriona Macdonald ([00:04:43](#)):

So what I currently do is I work as a healer. I do energy healing with people, animals and buildings, and sometimes the land around those buildings. And I'm an animal communicator as well. So I kind of weave all of those skill sets together. And then the other work that I do is that I lead and with my horse and a herd of horses that she lives in. Something called imaginal horse circles, which are about reconnecting people with the land and reconnecting people with our kind of ancestral ways of honoring the land and re-imagining with the horses through the wisdom of horse, re-imagining them with them a different way of being human in the world and navigating our ways through the challenges of these times that we're in. So to find a good way forwards and a good way for all the different kinds of life on the earth. So that's what I do these days.

Warwick Schiller ([00:05:50](#)):

That was the best what I do that I've ever had on the podcast. It's interesting you said you people animal the land and buildings, and some people might think that sounds a little strange. We have an intern staying with us here right now. So we're at a new, we bought a new ranch, and so we've got an intern here and she's British. Her name's Joe, and she does reiki. She does all sorts of things and she's just a force of nature, but what they call 'em a side-by-side or a quad, like the four wheel drive little thing you drive around and feed the hay out of and stuff. It wouldn't start the other day. It was stuck in gear and we couldn't get it out of gear. It has no clutch. You just push it in and out, couldn't get it out of gear. Joe was driving it when it happened and I was busy doing stuff and she couldn't get it out of gear, so it won't start if it's not out of gear. And so she called some friends and they said, try this, try that. And she tried a number of different things. She got on YouTube, she looked that up, couldn't figure it out. And so later on in the day, I see it's not there anymore where it was broken down and she's moved it somewhere. And I said, how did you get that thing started? She goes, well, believe it or not, I did reiki on it.

Catriona Macdonald ([00:07:06](#)):

Well, I do believe it because when I was in my early twenties, one of the first things that I ever did healing with was a motor vehicle. I borrowed my mother's car to go on holiday down to Glastonbury Festival, which you might have heard of and some of the people in the podcast might have heard of and a big music festival down in the southwest of England. And so my mom and dad were on holiday and my mom had loaned me her car because I didn't have one at the time to drive down there. And it's a long way from where I was living in Scotland all the way down, I guess not in US distances, but it takes a while getting across the UK. And anyway, it had an electrical fault and honestly, this car had broken down for the 13th time and the friend I was traveling with, we'd had the roadside recovery out and they would look at it and go, donno, just keep trying and we'll see.

([00:08:04](#)):

And it will start eventually, which it would and it would go so far and then it would break down. So 13 times. So I said to my friend, we've got going again for the 13th time and there was a motorway services. And I said, pull in here. So he went in and I said, right, I'm going to give the car some healing. And my friend went and I said, I dunno how to do this, but I'm just going to give it a go because I'm sick of this car breaking down. And we were nowhere near where we needed to go. And they were like, you can't do that in the car park looking. And I said, I don't care. So I gave this car healing and I just kind of tuned into where it felt like things weren't flowing because it's all energy. And I gave the car healing. Do you know what? Hand on heart, it did not break down again, it parked up for the five days at the festival. It drove the, I dunno, 4 50, 500 miles all the way back to Scotland. And then my mom tried to drive it and it broke down again and they never got to the bottom of what the electrical fault was, but as far as I was concerned, it got us where we were going. So yeah,

Warwick Schiller ([00:09:15](#)):

10 years ago. Listen to you say that, I'd have thought you're a whack job. And now of course it's all energy. Yeah,

Catriona Macdonald ([00:09:25](#)):

Yeah, yeah, exactly.

Warwick Schiller ([00:09:29](#)):

So let's go back to you heal people, animals, the land and buildings. I think we've had a lot of people on the podcast who heal with people and animals and people are probably, the listeners are probably up to date with how some of that stuff works. But what about healing the land? When you are healing the land, what are you healing the land from and how are you doing it?

Catriona Macdonald ([00:10:02](#)):

Okay, so there's two main ways I guess I would say that I do that kind of work. The first one is in the remote healing sessions that I do, which yeah, so nearly all of my healing work is remote. So I will work with someone who's saying, a common example would be there's some kind of disturbance that we're aware of in the house because there's a room that is always cold, there's a room that no one can sleep in. There's a room that the children won't go in or the children keep seeing someone at the top of the stairs dressed in black that scares them, or the cat behaves weirdly in a certain bit of the house or something like that. And there's some kind of sense of disturbance. So I'll always tune in when I tune into the building to tune into the land around and underneath the building because sometimes you get things like disturbed watercourse, you get disturbed energy flow through the land.

([00:11:14](#)):

And so I'll also tune in and sense where the spirit of that land is the main kind of overriding caretaking spirit of the land and spend some time in communication with them remotely to ask permission about what it's okay to do. Because what you're always trying to do is create more balance. So I have to not, as it were, fix something in one spot that it always has a ripple effect. So I'm trying to kind of go up to the boss as it were, the boss level, the managerial level upline to find out what I can do that will create more balance in that effect, not less so. Mostly it's that. And in Britain we've got areas, there was sometimes I've been asked to work in the border area between England and Scotland around kind of Hadrian's wall, and there were a lot of skirmishes and battles and raids.

([00:12:16](#)):

So then you get disturbed energy because of the people's activity and you get people that have been killed in a traumatic or a very sudden way. And so then there's kind of clearing of those spirits to do so that can be quite a bit of work. So that's a prey of the main way one way. And then the other way is, well, we're doing it where the horse circles happen here in West Wales. So there's a herd of horses where I live, the people who are custodians of the land, if you like, rather than saying they own it, which is a kind of alien concept. You can't own a piece of land, but they're custodians of this piece of land. And so we're in dialogue listening to the land about how the land would like to be part of that work and whether it would, and so there's beginning to be, there's a tree where I go and sing quite regularly, the grandmother chant to the indigenous grandmothers in the four directions, and I'll sit there in the morning and say my prayers.

[\(00:13:28\)](#):

And then that's an ash tree in a particular bank, and she's kind of got a kind of mother status with the other trees on the land. And then there's an older tree, which is a tree of wet ground. And the horse circles quite often take offerings there. And we've sat in council around the tree and we've done some heart connecting practices along the lines of HeartMath Institute work and heart coherence with the trees there, just sharing that goodness with the land. So at the moment we've got digger works going on so that we can put a she up for the horses, so they've got shelter away from the flies and the bad weather in the winter and that we can store hay in and feed and the kind of things you need around horses. And if we had an injured horse, we could bring them in there, that kind of thing.

[\(00:14:24\)](#):

So we went and talked to the land about where could we put this shed where it wouldn't be a complete disturbance to the kind of flow of energy for the land there. And then the people from the horse circle came and made prayers and they sang and we played music and danced and gave offerings to the land to say, thank you for allowing us to bring the diggers in here because we'd kind of been given. So that's a process of healing, being in that kind of listening to the land and saying, well, as humans, this is what we'd like to do because we're going to put in a riding arena so that we can play with the horses in a kind of focused place. And the people who are custodians had some ideas about, well, the most logical place to put it would be here.

[\(00:15:16\)](#):

And when we listened to the land, the land said Uhuh, no way. And so we then had to go back and say, where would this be the least disturbance? Where could this be a place where we could play and explore with the horses? And where would be a good place for that in terms of the flow of the movement of energy on the land? So that's the healing to the land rather than doing what us humans have done most recently, which is just decide that we've got some land and we're going to use that bit for that and use this bit for something else. And the operative word in there being used. So this is about co-creating something with the land and asking the land about what that land would like in terms of what we're doing. So yeah, does that answer your question?

Warwick Schiller [\(00:16:07\)](#):

Yeah, this stuff's fascinating. A few listeners who have been regular listeners, I had a Lakota Native American woman named Jessica White Plume on the podcast in the first year of the podcast. She actually presented at the podcast summit and was amazing. And I was talking to Jessica about, I've got quite an interest in indigenous wisdom and indigenous practices and stuff, and she mentioned cultural appropriation. And I said to her, I said, but the stuff that I'm her father was actually, he was a Native American and he was in the army and met her mother in Germany. And so she has ties to Germany, but

she said in Germany there's a lot of, they call lams, they dress up with the headdress on and dance around. And I said, I'm not really interested in trying to have all the trappings, but the wisdom and that way of looking at the world, that's what interests me.

[\(00:17:20\)](#):

And I said, I don't really think what I'm looking at is cultural appropriation. It's not one culture. I think it's the actual indigenous wisdom. And I talked about Rupert Isaacson when he took his son Rowan to different shamans around the world. He went to one in Mongolia, one in Botswana, one in Australia, one in Arizona. And all four of those, the customs and the things that they did are thousands of years old before telephones, before the internet, before the telephones, before ships even sailed across the ocean. So there's no communication, but they all did something very similar, had very similar practices, and that's got to be like earth wisdom. And so I was telling her that's what I'm interested in. And she said, well, where are you from? I said, oh, well, I don't have any of that in me because I'm five eighths Irish. And she goes, well, if you go back far enough in Ireland, they had that too. And so what you were just talking about right there, I'm excited because that's my indigenous heritage, wisdom practices sort of stuff. So how did you get into this stuff?

Catriona Macdonald [\(00:18:41\)](#):

Wow, how did I get into it? I'm not really sure. It kind of, well, there's different landmarks along the way on that journey. It's definitely been a journey.

[\(00:18:55\)](#):

So when I was 13, we moved house and we went to live on a housing estate which had been built on a landfill site. So we were basically living in a house built on rubbish. And the land had originally been used as a wartime airfield in the first world war particularly. And so there were occasionally when they were digging up the land to build the houses, they would dig up bits of planes like propellers and sometimes whole planes. But a big section of it at that time was still just ground doing its own thing. We would call it rewild now, but back then it was called waste ground interestingly. So it was just known locally as the airfield and the housing estate I lived on was called the airfield and it wasn't fenced at all. And the local romany people used to tether their horses on it.

[\(00:19:56\)](#):

And so I would go over there and they were all really gruff men. They were I guess fifties, sixties, and they would tell you to clear off if they saw you near the horses. But there was one chap who was younger probably in his thirties called Martin, I can still remember his name. And he had three cob mares. And I would go over there and hang out with these mares who were on chain tethers to keep them on the ground. And one of them I made the closest relationship with. She was beautiful chestnut mare with this flax and mane and tail, absolutely beautiful, beautiful horse. And she was getting bigger and bigger by the week. And I was kind of going, oh, it's the grass in the summer. And then whenever I went over there, I always took carrots with me and water. And so one day I went over there and she wickered to me as she always did, but she didn't walk to the end of the length of her chain.

[\(00:21:01\)](#):

And I'd been there the previous evening, and of course when I got to her, the reason she hadn't walked a step was because there was a sleeping in the grass by her feet that had been born sometime that night. And so I used to go and spend time on that land even before the FO was born, just wondering about looking for badger and fox tracks. And there was always skylarks in the air and they have a very particular song. And if I hear skylarks now, it takes me back to that time because my household was pretty difficult. I was raised in quite a difficult household, and so it was my peace to go there and I would

just hang out with the horses. So when I went that morning, there was this, this not even a day old fo who got up and she and I became friends.

[\(00:21:57\)](#):

So my relationship to the land and started at that point and in that playfulness with that fall and just kind of becoming friends with her because we did become friends and my father was very much into sailing. He was a mariner. So we would go sailing at the weekends. I just wanted to be around horses, but we got taken off sailing. There was also something of the wildness of the sea and the breeze and the marshes. It was around London, so it's not very glam, it's not glam sailing, think slightly grim weather and sort of mud flats everywhere. But there was just something in that for me that really called to me and the peacefulness that somehow kind of got settled in my bones in hanging out with the horses. And on that piece of land just became like an anchor point for me that wherever I was, I was always looking for that wildness.

[\(00:23:06\)](#):

So when I went off to train as an osteopath, which is what I did in the beginning before I became a healer train as an osteopath in Central London, for me, the breeze carried something of that wildness, the breeze that moved around the buildings and amongst the traffic and the weeds that grew up through the cracks in the pavement. And so it was always somehow connected to that wildness. And so for me, I guess the practices have come out of a love for that wildness. And when I moved to where I live now and where my horse lives now and where these horse circles happen, it's in the national park in the of Wales in Pembrokeshire. And as I'm sitting here talking to you, I'm looking up at the Pelli Mountains, which is where the Pelli bluestone that formed some of the stones from Stonehenge are made of pelli bluestone.

[\(00:24:00\)](#):

And it doesn't come from anywhere else in the uk. So it's certainly not from 250 miles east of here. So anyway, so I came here and I remember one day just sinking into that connection with the land and the listening with the land, and I had been making connection with the ancestors that are here, the presence of the ancestors, the old one thousands of years ago that lived and walked and moved on this land. And I'd been making connection with them. And this one day they showed me the way that they loved the land and it almost makes me cry now. The way that they showed me how much they loved the land, this kind of, it was just in them and it was a fierce thing as well. And that everything that they did, all the ways that they lived came out of a love for the land. And out of that comes respect and reverence. And then out of that comes the practices, because in my hunting for where are the indigenous practices, two significant experiences happened. One is that my horse went lame, and that led me to a shamanic practitioner and a shamanic training, which is a whole other story.

[\(00:25:28\)](#):

So I ended up going and training in what we call Western shamanism, but I ended up having a problem with it because I felt like it was a methodology that wasn't based, it didn't arise out of that kind of connection with the land. It didn't arise out of that kind of spiritual connection and deep love and reverence for the land. So I kind of wasn't sure about it in the end, it felt as a bit rootless and a bit heady. And then the other experience that I had in this journey was that it was a previous, I went to do a workshop with a previous podcast guest of yours a few episodes ago, Linda Ov who wrote the Dow Quis, and she's quite responsible for where my life is right now. So a couple of workshops that I did with her, the second one was in South Dakota, and the friend who hosted it that I'd met, the first workshop I'd done the previous year, I stayed out a bit after the Linda workshop was completed, and she said, oh, she lives in South Dakota, she's near Rapid City.

[\(00:26:41\)](#):

She said, oh, I've got a friend who's a medicine man on a reservation, but it's about three hours drive away and he's doing a ceremony this Saturday. Would you like to go? But we don't have to. If you don't want to, it's totally fine. It might not be your thing. And I went, yes, please, I would really like to go. But there was also a bit of me that was feeling, oh, is it right for me to be there as a white Caucasian, British person and all the history that's happened with the First Nations people all over the world, and is that really okay? But I was intrigued. So I went and so I then became friends with this medicine man, Lakota medicine man and his family, and he and I started working together. So some of the healing work that I do is as a direct result of those sessions with him working with him and just learning from him and being really elder and mentored by him.

[\(00:27:44\)](#):

And at some point there was an invitation there from the spirits that he worked with and certainly an open invitation with him for me to go and learn those ways and become someone that carried the peace pipe. And I just thought, it's so beautiful, this tradition that they have with white buffalo calf women and the ceremonies, but it's not of the land that I am from. And I remember saying, it's hard for me to decline this invitation, but I feel like I have to try and find my own indigenous practices and not learn the practices of another culture from a different land entirely a different continent entirely.

[\(00:28:36\)](#):

And I think that was a really pivotal point in kind of saying, okay, so what are the indigenous practices and how do we find them and how do we unearth 'em? And one of the ways that there are clues to uncover for me is in the old mythology of the British Isles. And the other thing about you were saying, Rupert Isaacson discovered that a lot of the practices with these medicine people from these far-reaching indigenous cultures is that there's a lot of similarity. Well, there's a lot of similarity in the stories that these different cultures have. There's a lot of similarities when you listen to creation stories, for example, and teaching stories. And so with the imaginal horse circles, the stories came forward from the mythology of the Land of Wales to say, we've got teachings to show you how to be in right relationships.

[\(00:29:42\)](#):

So there's a whole series of tales that were originally part of the oral storytelling tradition, of course, and then they got written down in the 12th and 13th century by monks. So they've been Christianized a bit. But there's clues in there about when you're in right relationship with the Celtic other world, with the spirit worlds and with the spirits of place and the spirits of land, and you honor the land and those spirits and these other worlds properly and well, then both worlds flourish. All the worlds flourish, all of life flourishes. And when you move out of right relationship and you get it wrong, here's what the consequences are. So I'm specifically talking for some of the people that are listening about the tales from the Mabinogion.

[\(00:30:32\)](#):

So they speak there about, oh, this is what happens when you're in right relationship, everything flourishes, and oh, this is what happens when it goes wrong. And the humans fall out of right relationship because it's pretty much us humans that do that. So yeah. So for me, the stories are really important teachers and not just teaching as in, oh, we listen to the story and there's some, you get taught about consequence in the story. For me, the stories are living beings. They're actual living beings that have come through from the other worlds. And when I'm telling a story in a circle, I only ever do this when I'm in circle running the horse circles or I'm out on the land and I will tell the stories, the Land

of Wales, the stories of the ma and ion to the river, the mountain, to the more than human life as a gift to them and as a kind of an awakening and a being in right relationship.

[\(00:31:37\)](#):

So for me, when I'm doing that, I don't learn the story and then recite it. I'm actually, it's almost an invitation. It's an invitation to the story to come and be with us around the fire and move amongst the people and kind of join us around the fire, like stories. And people have gathered around the fire, I mean, all of those cultures you mentioned, they all sit around fires and they tell stories. And it's not just entertainment in my understanding. So they're kind of living beings. They're part of the fabric of this world that we live in. So yeah.

Warwick Schiller [\(00:32:22\)](#):

So what are these, I'm probably not going to pronounce the word right, but stories of the mago Young, is that who it?

Catriona Macdonald [\(00:32:28\)](#):

Yeah. Yes. It kind of tongue twister, isn't it? It's easier when you've seen it written down

Warwick Schiller [\(00:32:35\)](#):

And what exactly is

Catriona Macdonald [\(00:32:37\)](#):

That? So they were some stories that were almost chosen out of the oral tradition of stories within Wales and written down by the monks. They got Christianized a bit and adjusted a bit as these things do. And then they've been translated more recently, written down, again, translated out of old language into more modern Welsh and then translated into English. So there are a whole series of stories. There's what are called the four branches of the Mabinogion, which are a continuous, they're a bit like you'll have heard of the Arthur Rian Legends or the Tales of Val or Perceval, one of Arthur's knights. It's like that. So it's this sort of epic tale from the beginning about a Lord who actually lived in this area, lived in this area of Wales, he was Lord of this area, and actually as well Kathy Price, who we both know who's another podcast guest and been at your summit as well.

[\(00:33:44\)](#):

Kathy Price lives up the other end of this particular Lord's territory back in the time of the story. And it's a tale about, it opens where he's out on a hunt, which is a way of saying that he's on a quest. And he ends up separated from his party. So it's just him and his horse and his dogs, and he's a young man and his blood's up and he ends up feeding the stag that is brought down by someone else's hounds who appear in the forest when he is on his own, when he's chasing the stag. And he breaks hunting etiquette. And the Lord whose hound actually brought the stag down, reprimands him. And of course this Lord of here in this world says, oh, how do I make this right? And so they end up swapping places and the Lord who's called Lord does in fact make it right and he makes it right.

[\(00:34:44\)](#):

And then some He proves that he knows into how to be in right relationship with life, how he knows how to be a good sovereign, and he knows how to be in right relationship with the queen of that place. He ends up through in the Celtic other world. And then everything flourishes. And then the story moves on to him being going into a meeting with Nan, who is one of the names of the horse goddess. So where



you are from five eights from in Ireland, she's called Maha. So they're stories of Maha the horse goddess there. And she's thought to be exactly the same as Pon and another queen by the name of Riga, which means great queen. And Reon is thought to be a name. So they've all got the same opponent's, got the prefix EPO on it, which signified horse in one of the branches of the old Celtic languages.

(00:35:48):

So in that way, the story starts to weave with horse and the horse goddess in these lands. And then there's a whole story about p and lon getting together and their son being born and their son is stolen on the night that he's born. And at the same time, in another bit of the lands of Wales, a foal is stolen every May eve night, and that fo is stolen and the child ends up where the fo is and they're raised together. So there's this whole epic tale and it goes on and on and on for lots of lifetimes over many human lifetimes. Anyway, so that's the first four branches. And then there's various other tales, some of which are, they're much shorter. And there's one called the dream of Emperor Maxim, which is about a Roman emperor who was living as a governor in Britain.

(00:36:42):

And there really was an emperor maxim who lived in Britain as an emperor doing the Roman occupation. So the stories have got roots in what's agreed as consensual history. It's just this collection of tales. I dunno how much you know about the culture of Wales. That oral tradition is very much kept alive today through the Este. So every child in school will learn the art of the spoken word or the sung word or traditional Welsh music, traditional Welsh dancing. And then every child competes within their school at this thing called an Este. And the best ones go up to the competition in the county and up all the way up into national level. And the child that is the overall kind of the one that is the champion of all of the competition gets the Bardic chair because Welsh has this incredible bardic tradition. So it's still very much alive and practice today. And it's all Welsh language. It's all the Welsh language. There's no English spoken. And so it's part of that tradition.

Warwick Schiller (00:38:01):

The first time I went to Wales, I went to the grocery store and I thought it was so cool that the signs that hang above the aisles in the grocery store, they're in English and Welsh, and there's not many places you go like that. And when I first read Welsh, I thought whoever wrote this was drunk, it just looks like drunk talk,

Catriona Macdonald (00:38:25):

It looks like, yeah, I see what you mean. The thing about welsh's, it's actually much easier to read than English because they write their vowel sounds precisely. So you know how in English you could see the letter U in a word, and you would have no idea whether it was pronounced or ooh, unless you knew how to speak English. Well, in Welsh, they don't leave any room for any doubt. They write the vowel sounds very specifically. So that's why it looks like there's far too many consonants in the word because they're actually, there's

Warwick Schiller (00:39:02):

A lot of consonants,

Catriona Macdonald (00:39:03):

The vowel sounds. Yeah. And so once you've learned the rules, you can kind of pronounce anything. But it is hilarious because you get tourists, lots of tourists come here in the summer, and I remember where

I used to live, it was called Stefan is the Welsh name, which always goes at the top. And then the English word for that town is much easier. It's called Lampeter. It's much easier, everybody calls it. And so of course you're driving around, you get Welsh at the top and then English at the bottom. And I came out the co-op about nine o'clock in the evening in Lampeter where I used to live. And this man was in a camper van, and he ran up to me with a map in his hand, and you could tell he was a bit sort of, where am I? He said, are you local?

[\(00:39:50\)](#):

Do you live around here? And I said, yes. I said, where are you trying to get to? And he said, I'm trying to get to, and he couldn't pronounce it, and it was Landry Wells. And so the poor man had been trying to drive this camper van on his own, read a map, Reed Welsh Road signs, and he'd ended up inland bed upon Stefan instead of F Rin Wells. And he said, oh, well how do I get back there? And I said, well, it's probably going to take you, I dunno, about two and a half hours, and you could see this man just going, oh no, don't make me go back that far on these roads. But anyway, we found him. My neighbors had a little campsite in a meadow, so I said, don't worry, just follow me and I'll take you somewhere. And if they're full, you can sleep in the garden where I am and use the bathroom. It's fine, you're, you don't need to panic. But yeah, so that's what it's like trying to decipher. People will say, oh, how do I get to, and they'll say something and you think, what? And then you have to understand how an English person would've tried to pronounce how it was S spelled in Welsh, translate that, and then translate it into Welsh and then say, oh, okay, you're trying to get here and then tell 'em how to get there. So yeah, it's quite fun.

Warwick Schiller [\(00:41:09\)](#):

I spent a day driving around in Wales years ago with a lovely Welsh lady, and she was teaching me to say, or I asked her to teach me to say that the place name, that's the world's longest place name.

Catriona Macdonald [\(00:41:23\)](#):

Oh yeah, I can't say that. If you put it in front of me, I could say it, but yeah, I can't remember it. Yeah,

Warwick Schiller [\(00:41:29\)](#):

I got halfway through it in a day. And so how I learned it was the same way say I would train horses or anything, is you teach them the first bit

[\(00:41:44\)](#):

Until they're really good at it, and then you add the second bit. So now they can do the first bit and the second bit it's learning to play a piano, whatever. And so all the sounds are totally different than in English. And so I had to learn to actually make the sounds. And actually, I don't know how many letters are in that, I think there's 46 letters or something, but I think I got up to 2023, I got halfway through that. And to this day, I can still repeat the part that I learned without even thinking about it because I didn't try to learn the whole word because she said, I could try to teach you the word, but no one ever gets it. And I said, well, how do they try to learn it? And she said, well, they try to say the word. I'm like, I'm not going to try to say the word, I want to say what's the first bit. And it's something like Han Glen ga, I think that's the bit that I got. But that's half of the, but there was a, the first thing is that sort of sound, I think it is. And then Sun. Sun, is that what it's, and then there's a,

[\(00:42:53\)](#):

There's Woody Glen Gadig, I think on the bottom of that. And I was probably pronouncing it very poorly, but it was just an exercise in learning something that makes no sense to me and doing all the bits and I

would drive, we'd be driving around and I'd spend half an hour just doing the one sound like no. And the bit I learned, the way I learned it, it still sticks with me six or seven years later.

Catriona Macdonald ([00:43:20](#)):

Yeah, amazing. And that's North Whale and Welsh as well, which is a very particular way of pronouncing things. It's very, very distinctive. It's much softer the further south that you come. Yeah. So if you were learning, you were learning a North Whalen name possibly from someone from North Wales, so I think that's really impressive.

Warwick Schiller ([00:43:44](#)):

No, I was actually learning a north whale name from someone from South Wales. We were down in the southern part of Wales. She took me to an old coal mine and I toured around there and yeah, Southern Wales it was. But yeah, beautiful spot. So tell me about what led you to be an osteopath? Why was that your path? Because an osteo, you've already got a certain way of looking at the world that is, oh, sorry, I'm going to back up a bit. I wrote this term down right relationship. I love that term. So I think I mentioned at the start of the podcast, we've bought a new place here, and one of the reasons we bought this place is we want to start trying to do more transformational stuff. When I do clinics, I travel and do clinics. A lot of times those transformational things happen with people because of their interaction with the horse and the things they have to change about themselves to change the issues they're having with their horses or the issue the horses having with them.

[\(00:44:54\)](#):

And a lot of times it's a life-changing experience. They see how that's related to all the other parts of their life. And so we decided we want to have more of that sort of thing. And people coming knowing they're having that sort of experience. When you go to a clinic with a horse, a training clinic, you're not signed up for this transformational experience. So on the weekend we just had our second retreat that we called being with horses and yourself, let's name the retreat. And there was a lady there who, she lives on the other side of the US and she has a trainer that she works with, and the trainer tends to want her to have her horse be more obedient. So instead of it being a relationship type thing, it's more a master slave, and I wouldn't want to say slave, but boss, someone who's told what to do type relationship.

[\(00:46:00\)](#):

And she would say how this trainer would suggest that she solves a certain issue. And I said, well, you could do it that way, but there are some negative outcomes. I said, the way I'm trying to do things is more of a holistic way of solving the problem to where the problem gets solved and there are no negative outcomes from it here in the us. If you watch TV that has ads on it, every second ad is for some sort of a big pharma medicine that you take. And at the end there's like five minutes of may cause heartburn, stroke, black eyeballs, your toes might fall off, your hair falls out, and that goes on forever. And I said, the stuff that I'm doing these days with the horses, it seems like not only does it work better, but there's no negative outcomes from it.

[\(00:47:00\)](#):

And when you were talking about relationships with the land and you can do things a certain way, but there's certain negative outcomes, and you're talking about right relationship, and I wrote that down, I'm like, yes, that's what we were talking about. All weekend is right relationship and not right as in I'm right and they're wrong, but you could use the term good or harmonious relationship rather than right

relationship. But yeah, that whole way of looking at things, I'm getting more and more to where I just want to look at the world that way. And this whole land thing you're talking about really fascinates me.

Catriona Macdonald ([00:47:39](#)):

Yeah, yeah. I mean for me the key word is reciprocity. So I feel like when you were talking at the beginning of our conversation about indigenous peoples, what they still remember is this reciprocity of being the fact that I cannot, no one can do anything in isolation. That's myth. It's a complete rubbish thing that we've all been fed. It's part of colonial our minds and us as people that this thing that if I do something, it can happen in isolation. It can't, it's always in reciprocity. And I love what you were saying about because I've encountered that in my own work as an osteopath with horses, as a healer, with animals in the land, in running these horse circles that whatever happens in these relationships is always not just about that relationship, it's about everything. So everything is embedded with everything. So that's where that reciprocity comes from.

([00:48:50](#)):

And you and I have been raised in a culture that's forgotten that, and people think that food comes from a shop or you get sick and you take some tablets or you get a headache and you take some tablets and there's no reciprocity in that relationship. If you don't have any tablets, you could maybe go and pick some fever for you that you've grown in the garden for your headache and relate to the plant spirit and thank the plant and make an offering to the plant. And then there's reciprocity and you also don't grab the whole plant. You kind of go up and say, how much do I need for my headache today, for example, for me, because, and you wouldn't do otherwise because you are not just damaging that plant, you're damaging yourself. You are damaging something about life. If you take the whole plant and that kind of disconnected thing of, oh, I can just take something and put it in my body, or I can have this food or I can have this response from this horse, then you have to disconnect from your reciprocity and your embeddedness, your interconnectedness in all of life in order to believe that you've got some right to have what you want and that it will have no effect outside of that moment or that relationship with that horse.

([00:50:22](#)):

And so yeah, for me, everything's interconnected with everything. And I move in and out because I've been raised in British non-indigenous culture, I'll catch myself all the time going, that's not right relationship, that's not reciprocity of being, and then, okay, right, because I'm teaching people about this and we do this in the horse circle. So I don't feel I can sit there in a position of leadership in those circles with any integrity unless I'm constantly catching myself and having realizations about where I've just gone back into that incorrect old paradigm or kind of new, it's like a new paradigm really relatively in human history of, well, I can just do things in isolation. So yeah, I mean we had a beautiful happening at the horse circle last year. So there's a new moon circle that meets and they're a closed circle. So they're the same people working together and being together with the horses.

([00:51:33](#)):

And we always work with the horses when we go out to meet them. And we'll take a question and inquiry about along the lines of some detail of how do we live in this reciprocity? How do we live in right relationship or how do we come more into right relationship in our own lives? And so we'll send the question out in heart connection to the horses and they're completely at liberty so they can ignore us completely if they want to. And this particular day we came and some of the people in the horse circle, a few of them have horses and have history around horses. And the others just love something about horse and they're drawn to the being of horse, but they have no experience. So we always start with

some kind of fence between us and the horses so that people are not afraid and they can actually engage in what's happening and also it's safe.

[\(00:52:29\)](#):

And then what we do is we put names in a hat and I pick a name out, and that's the person that is going to take the question directly more in a more direct meeting with the horses. So this particular day, the circle had gathered behind the fence and the person whose name had come out of the hat is actually a very accomplished practitioner. She's an acupuncturist of many, many years. She's highly regarded in this area of Wales. And she's a very good friend of mine and she's got horses of her own. She's had horses all her life. And anyway, so she went, oh, I want to go to that little black horse over there because it was one of the first meetings with the herd for this circle, this particular herd of horses. And she said, oh, I'm really drawn to that little black horse over there.

[\(00:53:19\)](#):

He's got really sore hips. And she went straight over in this lovely heart, enthusiastic way to offer him some kind of touch. She's got really good touch, really amazing touch as well. And I knew that this black horse did not welcome human interactions. If you touch him, he'll bite you. And he's called by my friend, her family call him the vampire because he bites people because he was in a lot of pain when he came to live with my friend as a young horse. And that I think hadn't been recognized and people had just gone, there's your saddle, and he bit people, and as his way of going, that's pain. So anyway, so that was what I knew about him. So I knew he would not welcome her going up and offering anything. And so I said, just let's pause for a minute. I love what you are offering, but can we come back to the circle?

[\(00:54:14\)](#):

And I didn't want to tell her about him. So we came and then we witnessed the horses. When we came and sat back in heart connection with them behind the fence, we witnessed the horses as a herd doing some healing with this particular horse and something shifting in the energy, I wouldn't be able to articulate the detail of what was happening, but we were all standing there, even the people that don't know about horses kind of standing there going, gosh, something's happening. Something's happening. Dunno what's happening, but something's happening. And they were about probably a good couple of hundred yards away from us, at least on the other side of the field. Do you know that horse is completely different. And he's 22, so he's been bity his whole life. He now will walk up to you in the field and say, Hey, do you want to hang out?

[\(00:55:05\)](#):

Can you give me a scratch? Can I just stand next to you? You can hold him when he has his feet rimmed and he doesn't try and bite you. So for me, that's that when you are in right relationship, it ripples out everywhere. It's not just in that moment. It's like you were saying in the clinic that whatever comes up is always, it's always, I don't know, it's always part of the whole. So somebody will say, oh, what came up in this session in your clinic that you were describing with the person, that's how their relationships are in their life, in their family and their work, their particular journey through life. No, we just believe this disconnection and I think it's rubbish. I don't think there is disconnection. And that's what that right relationship is about in its essence is realizing that we are just part of everything kind of no more and no less than that. And each of us is unique in that, but we are just part of a simple part of everything, of all of life. And that's what the right relationship is about, essentially.

Warwick Schiller [\(00:56:28\)](#):

You're right, we are conditioned to think that, and it's not a recent thing, but if you think about say, de cuts, I think therefore I am, that was back when we actually started separating the head from the body

and the body's just something to carry us around. And the head is the important thing in that the thinking and you're in your head sort of thing. So it's not recent. And Christianity, the Bible says, man must have dominion over the beasts or whatever, you know what I mean? And it's not recent and it's been a long time that everything we are conditioned to think about is this us and them not. It's all interconnected. And so it's funny, the internet creates some problems and all this technology creates some problems, but I think right now there's a renaissance of this type of information being shared because it's shareable.

[\(00:57:36\)](#):

We're having this podcast, people are going to listen to this podcast. I think in this day and age, there's no reason to be ignorant about any subject and there's no reason to be ignorant about this because it's available if you to lived wherever you lived. Let's say you lived somewhere in the fifties, the 1950s, whether it was in Scotland or England or Wales or Australia or whatever, you only learn what the people around you knew and the newspapers you could read and what was spoonfed you on the TV if you had a TV back then. But yeah, there's these days, there's just so much, so much information available.

Catriona Macdonald [\(00:58:22\)](#):

Yeah, I agree with you. I do agree with you. And I also feel that you can access that information and absorb it and do something with it as long as you're not in survival mode. I think that there is people out there that are in survival mode because their physical circumstances are really difficult even in this country. And I think when you are under that kind of stress, then you might access the information, but you dunno how to use it. And then I feel like part of the responsibility in that right relationship for people who can access it and work out what to do with it because you are not in survival mode, is that in doing what we do and coming into more and more of that right relationship, that we are able to put that energy signature out into the world.

[\(00:59:27\)](#):

And that then kind of lends of support to people that are in difficult circumstances. And those ripples that I was talking about, they move out and embrace everybody and all the different kinds of life, not even just humans. So I think, yeah, you're right, it has been around for a long time, but it has been around for a long time. And so it's got very settled into our thinking. But I wonder if the history of humans doing something other than believing in that separation and separation, like you said, of mind and body is much older. So we're trying to get back to something that's much, much more original. And my experience is that when we do that, the land and the more than human beings kind of get really happy and celebrate. Yeah. So yeah,

Warwick Schiller [\(01:00:29\)](#):

If you look at how long humans have been around and how long we've been conditioned to think this way, it's a very short time. We lived the other way a whole lot longer. I want to ask you about, you talked about doing shamanic training. How long did you do that for?

Catriona Macdonald [\(01:00:54\)](#):

I guess the first bit I did would've been over one, two, about five, six years maybe. Yeah. In that.

Warwick Schiller [\(01:01:06\)](#):

And can you condense that five or six years down into a couple of sentences? What's the crux of the whole thing? What's the basis of the whole

Catriona Macdonald ([01:01:22](#)):

Thing? I mean, basically, essentially what I learned was Michael Hana's work of what he calls western shamanism, which is a practice of usually using a drum or a rattle to create a repetitive beat to move your brainwaves out of the brainwave state that most of us in which is beta into at least alpha, the slower next kind of brainwave state down to be able to open up your imaginal capacity to then move into and become open to other kinds of life and other kinds of experience. And there's a map that he's made of the spirit worlds, if you like, so that you can navigate your way through those different territories.

([01:02:12](#)):

So that's essentially it. And out of that, the reason I was particularly interested in it is because in my animal osteopathy practice, I was encountering trauma what we would now call P T S D in the animals quite regularly. And I was perceiving in that sort of shut down dissociative state that something of the animal was missing and not there. And then I heard about what they call in that particular type of shamanic work soul retrieval, which is about bringing back the bit of the energy field that split off at the moment of overwhelm at the moment of trauma and bringing it back. And there's a whole methodology for that. And I got really, really, really interested in, oh, is this a methodology that I could learn that would allow me to help these animals that are shut down? Because if an animal's shut down and dissociated from their body, and I'm coming in as an osteopath to offer some body work, it either won't have much therapeutic effect at all, or it'll have a very limited effect or a very short-lived effect.

([01:03:21](#)):

And once you bring that animal fully back into integration and presence in their own body and in their emotionally and feeling experienced, then they're much more responsive to body work. So for example, so I just got really curious about, oh, is this a methodology that would make a big difference in my practice? Because when you're a practitioner, you're always wanting to help more and more and more. You kind of always wanting to know, oh, it's not the case where it works brilliantly that stay with you. It's the ones where you go, oh, that was a real head scratch. Or I dunno what I could have done different, how could I have helped more? And it's like the grit in the oyster that it's like a question, the pearl is a question or how do I do this differently in the future?

Warwick Schiller ([01:04:11](#)):

It's so interesting you say that about the shutdown ones because for quite a while now, I'm not encountering more of them, I'm just more aware of it and levels of it. But with people I'm trying to help with their horses, there's levels of shutdown. And the same with the osteopathy. You can't communicate whatever work you do with them doesn't go in. They don't take it in while they're in that state. So I've been, I think there's a lot of different ways of doing things, but I've been developing ways of doing things to bring them out of shutdown first before you even worry about trying to do the next thing. And it's almost like almost every horse has, not every, but have some level of shutdown. If you think about in the wild, let's say a horse is grazing and then the saber tooth tiger comes along, so the horse runs away from the Saab tooth tiger.

([01:05:20](#)):

So you go off into fatal flight mode, you either outrun the tiger or let's go with a fawn and a lion, let's put it that way, like a deer and a lion. So the deer runs off and they either outrun the lion or the lion catches them, okay? If they outrun the lion, they've been fight or flight. And after they outrun the lion, after a while, they'll return back down to relaxation. If the lion catches them, there's no use being in flight and fight when the lion's got a hold of you because you'll tell yourself to shreds on their teeth. So

you go in limp, you go into freeze mode and you get taken back to where the lion has their cubs and they either eat you and you're dead, or the lion puts you down for a minute because he thinks you're incapacitated and goes to do something with the cubs.

[\(01:06:11\)](#):

And all of a sudden you come out of that and you have fight or flight and you run away. So I don't think that prolonged shutdown in the natural world exists for the most part. You are either in shutdown and when you get to the shutdown stage, you either die or you get away and you go back through that fight or flight state and you release that energy and now you're back to normal. And there's a book, I forget who the guy who wrote it, Robert Polter, I think his name was, and it was called Y Zebras Don't Have Ulcers.

Catriona Macdonald [\(01:06:46\)](#):

That's right. Yeah.

Warwick Schiller [\(01:06:49\)](#):

And so it's not a normal state to be in. And it's the same with us, the lives that people live these days to get up to do their nine to five, go sit at a desk, look at the screen, whatever, got the boss got all that. We're not supposed to live in that state of low level stress either we're supposed to be either happy and relaxed or whatever. And then, hey, there's a dinosaur's going to kill us and And then we go back to what we're doing.

Catriona Macdonald [\(01:07:18\)](#):

Yeah, no, I agree with you. And I think in your example, if the fawn deer did stay in shut down mode, they wouldn't eat, they wouldn't drink, they wouldn't be part of their herd anymore, and they would become somebody's dinner within 24 hours in the wild.

Warwick Schiller [\(01:07:38\)](#):

But think about this, why would they stay in shutdown, mate? Yeah, wouldn't, they're not supposed to stay in shutdown. It's supposed to serve its purpose and it numbs your body out because you could be getting eaten alive and you don't want to feel that.

[\(01:07:58\)](#):

And all the blood rushes from the extremities to the internal organs. We don't need to access our muscles right now. We want to put blood in our body cavity in case we get punctured by a tooth, keep our major organs alive. And it's a temporary state you're supposed to use to help you out either till you die or until you can get free. And I don't think horses evolved any different than that. They haven't evolved to be domesticated as far as the nervous system's, the nervous system. And I think the human nervous system's the same too.

Catriona Macdonald [\(01:08:38\)](#):

And I agree with you, I think the difference between the deer and the horses is the deer is in the wild, like you said, and they won't survive for more than a day probably if they're in shutdown. Whereas we keep the horses alive, we keep giving them food and water and they've got shelter and we protect them from predators. And so they can survive in some degree of shutdown just like humans can. And they learn it, I think as well. This is how I can, they just can carry on existing because that shutdown state is



kind of supported by the way, like you said, we've domesticated them. But I agree with you, it's not a normal response at all. Yeah, it's very destructive to every layer of being of a horse or a person or any animal or any kind of life to be in that state for any length of time.

Warwick Schiller ([01:09:39](#)):

And the thing with, I help people with their horses either as far as I help them get along with their horses better. I help them achieve what they want to do with their horses. And on lots of horses, I see people are trying to teach the horse to do something while they're in a shutdown mode. And the horses either are very, very dull and non-responsive, or they go from shutdown to white fight. And then I've got this really quiet horse, I can't get him to go, but when I'm out trial riding, all of a sudden he explodes and bugs me off. And it is just a dysregulated nervous system. And the thing these days, I'm really, everything I'm doing with the horses and everything I'm teaching people is about number one, having that horses' nervous system regulated. And a lot of that for me comes down to connection to the connection work.

([01:10:42](#)):

The mammals are social creatures. Well talk about that lady that was here on the weekend. Her horse wants to engage with her a lot, wants to come up and be in her space a lot. And I was telling people when horses are doing that, it's like shaking hands. They're coming up to say hi and I'll engage 'em and stuff, but it may get to a point to where they're kind of pushy. And this lady said that her trainer wants her to make the horse back up. And I said, well, you can do that, but I think you are basically communicating. I don't wish to engage with you. Basically shut up, stop communicating with me. And I said, you get some of the fallout from that will be if you tell the horse to stop telling you how they feel, they may stop telling you how they feel, and then you may miss some very vital information that might save your life when you're riding them.

([01:11:38](#)):

But the other part of it is when you get that disconnect is I don't think their nervous system's functioning as well as it should. And so now you're not dealing with a real, real horse. And I was just trying to show these people some ways you can end that conversation so they're not pushing into you without actually saying no, without actually making a correction. And then this is this right relationship thing you're talking about. I said, we will get to where these horses are not trying to push into us, but we haven't actually created any poor outcomes. We don't have any may cause headaches, loss of teeth, toes might fall off. You still achieve what you're trying to achieve, but you don't have any negative outcomes. And it comes with this thing you're talking about this right relationship. I love it. It's

Catriona Macdonald ([01:12:28](#)):

All connected. It's all the same. Yeah. And for me, that word you used connection because when I was working as a cranial osteopath with horses particularly and other animals sometimes, and there was that shutdown, the first thing I had to get was connection with them because like you were saying, it was a safety thing for me. I would be right by the horse offering them a treatment. And if I had my hands on somewhere that provoked a vulnerable response in them, they can come out of shutdown into fight flight behavior, which either means that teeth and feet are coming flying in my direction, or I get slammed into a wall. They move really quickly. And like you said, it happens in a split second. And so what I had to do was also start to listen to them and learn how to listen to them.

([01:13:22](#)):

I think human beings, me included, are not very good at listening. And I kind of feel like I've worn the phrase out, but I've said so many times in my practice over the years as an osteopath and then as a healer and animal communicator, and now teaching with people and teaching animal communication that actually I'm really clear who the dumb animals are on this planet. And I'm one of them because their capacity to listen and sense is just beyond extraordinary to me as a modern 21st century human being. And so what I had to learn to do with those shut down horses and dogs and other animals was to learn to listen to them and they're connected and be in right relationship by being in I am listening. How's that? I'm listening. How's that? How's, what's your experience? And just being, when I learned osteopathy, I eventually learned an oral tradition within the profession.

[\(01:14:27\)](#):

So it's not written down, it's just passed on because when it was originally discovered and then begun to be taught, some people in the profession tried to shut it down because it's a bit out there at how you work and it's not really a spectator sport. There's nothing much to see. You're just very gently placed in your hands. And so because of that, they went, right, we're not writing this down anymore. We're just going to teach it orally from osteopath to osteopath so that it can stay intact. And I remember that one of the primary teachings of the person who was the key driver, a key osteopath in bringing this oral tradition out more widely into the osteopathic profession was he would say, be ent, which means be listening. Be the bit of your nervous system that's receiving, that's receiving the sounds and the textures and the tastes and the smells and the visual stuff and all the other sick senses.

[\(01:15:32\)](#):

Just be listening. Listen to your patients. Do not go. Because when you're an osteopath, you learn all these really clever techniques. And when you learn cranial osteopathy, they kind of move in another league of fineness in terms of their cleverness. And it's really easy to get enamored with your own cleverness. In the end you kind of go, well, if I just do this here and that there and my very clever hands, and it will bring about a change, but you actually have to learn to listen and respond to what is called for in that moment. And your agenda has to stay out of the window, which I guess is another kind of right relationship. So it's about just being in that constancy of listening and waiting as well, I suppose, for the moment to respond. That timing thing with horses isn't there. There's the moment, that sweet spot, which can be a single split second or much longer. And for me that's about the right relationship being in the context of something much bigger than you or I can possibly begin to conceive of. And we just have to be in the right relationship and responsive in this moment to what is right in front of us, and then we'll be in right relationship to everything else beyond that. So yeah,

Warwick Schiller [\(01:17:07\)](#):

We talked about that. I talked about that quite a bit at the weekend with the retreat we had here about there's a time to be a leader and a time to be a follower and you and part of the having it work, you can just be dominant all the time if you want to, but in order for this relationship to work, you've got to be able to choose the time when you can take over the leadership role, and then you've got to be able to choose the time when you give up the leadership role and it doesn't work if you choose the wrong time to take over the leadership role and it gets wrestled away from you, that is not choosing to be a follower that is losing the leadership. You were talking before about your dad was a mariner, and I was thinking about my son, he lives in Hawaii and he has a sailboat and he sails, but he also surfs.

[\(01:18:03\)](#):

And if you want to ride the wave, there is a time to start paddling really fast. And if you don't get it right, you miss the wave and you're going to be poisoned in the right direction and all those things, and you

can try and fight the ocean and you're not going to get anywhere at all. And it's the same with sailing. And that's the thing. I think sailing is the little bit I've been out sailing with my son, he loves it because you are interacting with the elements, you're interacting with the water, you're interacting with the wind, you're reading the wind, you're reading the weather, and it's this constant conversation. If you want to get to where you want to go, you have to be in right relationship with the elements, the water, the wind, the storms, the whatever, and you're always looking at that stuff and calculating, okay, what should I do here? What should I do here? You're not just driving a power boat, a motorboat that just goes, I'm going where I want to go and I'm going there now. It's this whole conversation with the elements. And I think that's the thing with the horses, it's this, if you're doing it the way I like to do it these days, everything's a conversation. There's give and take, and the art is knowing when you can take and when you can give and yeah, it's very cool.

Catriona Macdonald ([01:19:24](#)):

Yeah, yeah, absolutely. I would have the same thing when I was a cranial osteopath because when I qualified, there wasn't a training course in osteopathy with animals. So I was self-taught, but I wasn't really self-taught. I just had to get what my opinions were and what my training the best guess. I had my best working out with my training. I had to get that out of the way. And it was actually the animals who taught me, and I'm sure you can identify this with this, what you do, they would be times where the information, the gut knowing I would get from wherever, from the wisdom in the universe, from the horse or the dog or whoever I was treating would be, well, if you treat that bit there and you release this, and I'd think, how on earth does that relate to what I think I'm doing here?

([01:20:18](#)):

But I would just do it and then duh, it would be like all the dominoes would fall down. There would be this big change, and I'd think I know nothing. I went and did all this training for all those years, and actually, I mean, yeah, horses blow me away. I remember where my horse used to be, she was in a field and I was treating one of the other horses. He was an andalusian and he was 13, and he'd been a stallion, a working stallion until he was 11. And so he was a bit of a handful sometimes. And I was there in the field treating him, and he'd got this very locked bit in his spine, and my best guess and training was what I was doing. And my horse looked up from the other side of the field and she looked right at me and she said, compress that like this.

([01:21:12](#)):

And I went, no, I can't compress it. That would really irritate the tissues. And she just went, she visibly went eye roll. I mean, not literally, but you could see in her demeanor it was like, oh, for heaven's sake. And then she came over and she must've been 50 yards away. She came over and she put her muzzle down and looked at me in a really pointed way, exactly where my hands were, and compressed this bit of these two vertebra that were locked together in his spine. And then she did that and he kind of went, oh, and he made a bit of a face and I thought, oh, I'm just stepping back. He might be about to explode. He was quite explosive. And then he just went, oh, and the vertebrae jumped into position, and then he went, oh, the classic T stretch my back lick and chew lots of yawning. And my horse just kind went, yeah, that was all you needed to do. Well, she didn't speak to me like that, but she just went back to grazing as they would say. It's all sorted now, and the humans learn something. So yeah, that's right. Relationship. The horse knows exactly what needs to be done in that moment, and I'm just the little human who's got all my training and everything else and my opinions in the way. So yeah. Yeah, it's beautiful. I love what you're doing with the horses and the people.

Warwick Schiller ([01:22:37](#)):

It's fun stuff. You mentioned earlier on, I want to get back to the shamanic training. You said you did this shamanic training that was western shamanism, but it felt like it was stilted or too structured or something or other. Where did you go with your, your shamanism practice after that? How did that develop?

Catriona Macdonald ([01:23:00](#)):

Yeah. Well, so initially I was taught the classic thing that you will learn on a Michael Hana based training, which is you go on a journey and you're using your drum and rattle and you'll go journeying looking for the lost energy, the lost part of the patient if you like. You're going looking for what they call the soul part, and you'll locate that and you might have to do certain amount of negotiating or whatever, and then you bring it back. And the classic thing is that you blow it into the person and usually you're blowing it into the heart unless your spirit guides are telling you to do something else. And so I did learn a methodology for doing this remotely with animals so that you didn't have to blow on them. You could imagine if you've got a traumatized shutdown animal and you blow something into their body, they might go, what the heck are you doing?

([01:23:58](#)):

And then you get the jumping out of shutdown like you were talking about earlier, into fight flight mode, and it gets a bit dangerous, or they just think you're really weird and don't want to engage with you. So I guess for me, I had to learn to stand there and recognize that there was soul loss whilst I was being an osteopath, giving a cranial osteopathy treatment and go off and look for the soul part in the circumstances in which it gets lost. Because the understanding is when that energy splits off, it gets located in that time and space. And so you have to go back to that traumatic event as it were, where it's located in time and space, and then bring it back to the now. And then I would put it back in with my intent because energy responds to clear intent. If you have clear intent, it responds to that.

([01:24:50](#)):

And so I would have to do that without drumming rattling. I'd have to learn to get myself at least into alpha brainwaves in order to be able to make that connection at the same time as staying very present, because you can't, I'm not going to stand next to a horse with my eyes closed zoning off into an altered state of consciousness. I have to learn to do what horses do, which is kind of be in both worlds at the same time. They're standing there eating their thing, but they're also present to everything that's moving around them when they're out on the land, just being horses as a herd. So I guess they showed me how to do that. So that was how I started to integrate it. And when you said at the beginning of this chat that when I was telling you how I got started doing about working with the land and the animals that you would've 10 years ago thought, well, that's a bit wacko.

([01:25:53](#)):

What happened to me was I had a little cat that was in the house where I lived, this is many years ago, probably nearly 30 years ago. And she got sick, and the homeopathic vet tried everything. He tried acupuncture, and he did homeopathy, and she had antibiotics. And anyway, so she had this whole gamma of treatment, and she didn't get any better. She had an eye infection. So one day this thought dropped in, oh, maybe I could treat her even though I'm a few hundred miles away and I could just sort of imagine she's in my lap and see if I can sense anything and give her a treatment. And so I sat down, I noticed I thought this and thought, oh, that's a bit weird. But anyway, I did it one day because another week went by and she was still no better with this eye infection.

([01:26:45](#)):

So I sat down and I went into a slower brainwave state, and imagine she was in my lap. And what I picked up was that the tear duct, the bone that the tear duct was in the eye socket, it was jammed and it got jammed because she'd been intubated when this had happened because she'd been spayed. So they put a tube to put the anesthetic in during the operation, and she was a tiny little cat, and the palette bone on the roof of the mouth had got jammed, and that jamming had gone up through the face into the bottom of the eye socket, jammed up the tear duct, which then got blocked, which was why she got this one-sided eye infection that wouldn't go away. So I treated her like she was in my lap, and while I was doing it, I was thinking, what are you doing?

(01:27:29):

You're making this up. This is rubbish, but I can feel it, but this is rubbish. This is not possible. And anyway, she got better. Literally the next day she was 50% better. She could actually open her eye that had been stuck shut for six weeks. And then the next day it was all completely fine, and it freaked me out so much. I didn't do it again until I let met this Lakota medicine man who said, you can do remote healing. And you can tell when he's listening to his spirit allies, he says, you can do remote healing. I said, no, I can't. No, I can't. But he was persistent. And so eventually I gave in, but it was more than 15 years later. So all of these things kind of wove together, and the shamanic training gave me a very specific methodology to make connection and go and find spirit allies that would work with me. So I then had access to other kinds of information. So if I was a bit flummoxed, I could kind of connect with a spirit ally and say, can you help me out on this one and get very specific information? But like I said, I often had to learn to do it simultaneously while I was appearing to be completely normal and not doing anything unusual. So

Warwick Schiller (01:28:50):

Yeah, that's got to be tough. I'm fascinated by some of the stuff you're saying. So can you explain to me what you experience when you go and meet this spirit ally? Is there any way, is it visual, is it auditory? Do you get a feeling or is it all the above? Are you like you're in another dimension? Is it more real than this one?

Catriona Macdonald (01:29:23):

I think it depends how I'm doing it. So if I'm doing it and attempting to appear normal on the outside, then I can sit and be completely present to this reality. And it's like there's a veil of some description nearby that I can sense through, but it's also woven in with this world as well. So it's as if I'm simultaneously in two places. It must be a bit like seeing something different with your two eyes simultaneously or hearing, we could be at a party and there's some music on at the background and we're talking and I'm listening to you, but I might also be listening to the music and aware of the other people talking in the room as well. So you've kind of got attention simultaneously and in different places. And when I'm perceiving that world, a lot of people talk about seeing, and when I'm teaching that skill to people, I'll say, don't get hung up on visuals because you'll sense it in some way and you'll just know.

(01:30:28):

So I can't really see auras, but I could read somebody's aura and tell you what colors are in it and what's moving around in the aura, but I'm feeling it somehow. It's like a felt sense. And then I translate that into visual colors. So for me, a color has got a particular feeling sensing vibration. So when I'm in a meeting with those spirit allies, then I'm sensing them and that gets translated somewhere in me into a visual thing, an auditory thing. I might smell something, I might taste something less commonly. I might

have textural experiences in my felt sense. But I think when you are first learning it, you very much go in a process of I am here and now I'm lifting up my energetic body or my awareness, my consciousness, and I'm directing it through clear intent that I'm going to go to a certain place in the spirit world and meet them. And there's a very specific map and navigation for that, and that's how you learn it in the beginning. And that was certainly the way that I learned it. But I think I've pretty quickly had to learn to be able to be completely present to this reality and the other one at the same time. Yeah.

Warwick Schiller ([01:32:03](#)):

So when you first learned it, when it first, let's say the first time you experienced it, was it like the veil between this world and that world was thin, or were you just there and not here? Or could how you said you could be at a party and you could hear the music and talk to the person. Did you have that experience in the beginning or is it just one or the other initially and then as you get further along, you can kind of existing birth?

Catriona Macdonald ([01:32:38](#)):

Yeah, absolutely. And I can remember the first times I did it, nothing happened. And there is this thing when you are on a shamanic training in that way, that there'll be people who they'll get set their intent for the journey, and they'll be following the drum or the drum and the rattle or just the rattle, and they're following that rhythm. And they'll come back and they'll kind of tell you that they went to this amazing landscape and they met all these spirit beings and they had an incredible time. And you are sitting there and you think, well, I think I saw something that was a bit green maybe, and I think I was there, but I'm not sure. And then you have that thing of feeling like, oh, I'm the only person in the room that didn't go somewhere and meet rainbow colored bears and unicorns, or something being a bit silly. And you just learn over time what your way of sensing is, because we've all got different ways of sensing and different ways of perceiving things, and it's different for all of us at different times. And my way of sensing is developed over the years as well. Yeah.

Warwick Schiller ([01:33:54](#)):

Oh, that's interesting what you just said, because I have done some healing journeys with different psychedelics only in a healing sense. I've never had fun with 'em at all, and the experiences I have had have not been the same experience as a lot of other people say, they met this spirit guide and they went here and they went there, and I've always been half wondering, am I doing it wrong? Whatever. But I do come back with information, and I do have let go of things and process things and work through traumas or whatever, but I'm not having the same experience that a lot of other people do, and you just kind of maybe put my mind at ease a little bit. It doesn't have to be a certain way because they've all been one. I've done it. It's been beneficial, but it just hasn't been the same experience that other people have.

Catriona Macdonald ([01:34:56](#)):

Yeah. And in the horse circles, because one of the things that we do is we do a spirit journey with the drums to go and meet with the horse nation in the spirit world. And because the circle that is closed and that meets regularly, they're all practiced in doing that now, although some people were very practiced in it before they joined the whole circle, but some people complete beginners. And when I run open circles, people are, there's everything from really experienced to never done it before. So I actually narrate the journey so that people can follow my voice, and I don't just set them off on the journey. I haven't got all day to teach them how to do this skill. And it's amazing the things that people come back with, and there'll be some things that are the same, and then other people will just come through with

the most incredible, beautiful, beautiful experiences that are just in the close circle. We are talking because the horses have been talking to us in the spirit world about this, about the way that we weave things together and all the threads are important and part of the weave. So yeah, I love it that you have something that's different.

(01:36:18):

I think when you're learning it, you can get a bit stuck on what it's supposed to be or a preconceived idea from somewhere about how it should be or how to get an A. You are learning something and you desperately want to get it right and feel like you did okay, and I love it that you come back with something that is quite unique.

Warwick Schiller (01:36:45):

Yeah, it's interesting stuff. We were talking earlier about how in our culture, we are conditioned not to look at things certain ways or whatever, and we're talking about different ways that that's happened. One of them is organized religion, trying to put their agenda on us to control the masses. Another one was, he was like, I think therefore I am separation of the head from the body. But listen to you talk. I'm thinking if you'd existed in the UK in Middle Ages, you'd have been burned at the stake. I absolutely would. Do you think that there was, and that was all religious stuff too, but do you think a lot of this way of looking at things was lost at that time? There was a lot of religious persecution for looking at things in this way.

Catriona Macdonald (01:37:50):

I think that was a very important breaking point in our relationship in the British Isles for sure, in breaking our relationship with the land and the more than humans and understanding ourselves as part of it. I think it started before that for sure, because in the British Isles we had the Roman invasion Asian from 430 before Christ. Is that right? Yeah, until just, or was it a bit, I can't remember the dates now. I can't hold numbers in my head at the moment, but yeah, so there was sort of over 400 years of Roman occupation, and a key part of the resistance from the tribes of Britain towards the Roman invasion was the Druids. And in Wales, they would be sent to the Isle of Anglesea, which was called Mona in North Wales, to undergo training. And it would be at least 20 years of training.

(01:38:49):

They would just go off from their community and go and study there. And the Druids were key in maintaining a spy network that allowed the sort of gorilla warfare and the resistance from the tribes that were attempting to resist the Roman occupation. And towards the end of the time, there was a governor who was sent to Britain to break the Druids, understood that that's what they needed to do. And so he arrived and I think it was basically made clear, do it or don't come back. You wish you hadn't come back if you haven't succeeded, kind of thing. And so he came here and that is what they did. They systematically made sure that they killed all the druids and any children, young people that could potentially become Druids. And so the breaking in that connection was in large part happened as a result of that.

(01:39:47):

And then the remnants of it in terms of people that, like you said, like me or herbalist, people who understood the herbal law of the land, for example, people who would do what I did, which would be to go and give offerings of flowers to the river or just make some prayers and put my hands in the river, for example, nearby or make a relationship with a tree. It became lethal to do that. And it became lethal knowledge to have, and people got terrorized into telling on their community members and family

members. So yeah, there was certainly a lot of loss of that kind of information. But I found out recently I found a book in our local library. We have this amazing local library here. It's very, very small. It must have only about a thousand books in it. And they had this book, which was based in historical research that Wales didn't actually kill anyone by burning or drowning during that time, that they actually had a respect for those people and knew that they were important people in the community. So there is some lineage here in Wales, still very present.

Warwick Schiller ([01:41:11](#)):

Well, Kathy Price told me that the area that you guys live in, not very far from Kathy. No, 60 miles from Kathy. No,

Catriona Macdonald ([01:41:19](#)):

It's 60 miles or so. Yeah.

Warwick Schiller ([01:41:23](#)):

The area that you guys lived in was like Ju Central sort of thing. It was the very spiritual sort of place. How much about the history of that dinner?

Catriona Macdonald ([01:41:35](#)):

Yeah, I mean, I don't know so much about where Kathy is, but just looking out the window here, I'm looking at a piece of the Pelli mountains, and on the other side of the Pelli Mountains are stone circles, standing stones that would've certainly been ceremonial sites and offering sites. There's the remnants of old homesteads from Iron Age people for sure, possibly earlier than that. There's burial chambers where they buried their dead in ceremonial ways. So yeah, certainly there's certainly still the physical evidence of those peoples and that connection. Yeah.

Warwick Schiller ([01:42:20](#)):

You mentioned earlier that the stone, because some people might not be aware of this, but some of the stone at Stonehenge is not from that area. It's actually from where you are in Wales there. And if you think about those big stones in Stonehenge that work transported somehow from where you are, and it's got to be, what is it, two or 300 miles?

Catriona Macdonald ([01:42:51](#)):

Yes. 250 miles or so. Yeah,

Warwick Schiller ([01:42:54](#)):

Okay. Across

Catriona Macdonald ([01:42:55](#)):

A river as well.

Warwick Schiller ([01:42:57](#)):

Yeah. And you've got to think about what were they thinking? And I don't mean they're idiots, what were they thinking? I'm thinking, what were they thinking? Why was it important to take that particular



stone of that size from that place and move it to that place? And I'm like, where were they getting this information from? What was telling them to do this and what was the reason for it? And yeah, very fascinating stuff. A minute ago, you're talking about, when I was talking about burning witches at the stake and that sort of thing, and you said, yes, here in the British Isles, blah, blah, blah, blah, blah. But it wasn't just there in the British Isles because I mean it there. But then when Great Britain became Great Britain and colonized three quarters of the world, they took that with them. And it wasn't just the British, but say in the northern parts of South America, bottom parts of North America like that, where the Aztecs and the Mayans were and things like that. When the Spaniards first came, they said, you can't have your indigenous practices. Do what? You cannot. You cannot use masculine or whatever you're using to reach spiritual enlightenment. You have to drink our communal wine and pretend that this is the body of somebody else. So it wasn't just the Brits, but the Brits did conquer most of the world and colonize most of the world and take that mindset with them.

Catriona Macdonald ([01:44:53](#)):

Yeah, yeah. I mean, it's that way that kind of trauma gets handed down through generations. So there was that breaking of the tribes of Britain. I don't know anything about the history of the Spaniards, but the Roman invasion, the Roman occupation was across large sections of Europe, if not all of what we would now call Europe. And it was a brutal culture. I mean, they used to have gladiators fighting each other to death as entertainment and crucifying people, it is a fairly brutal way to kill someone. And so there was this sort of brutalization within that culture, and then people got brutalized as a result of it, and then they go and export it to whatever culture they encounter somewhere else in that colonization.

([01:45:51](#)):

And then it gets spread around. And I feel like one of the things that we're trying to do in the world is to, in that you said the key thing in right relationship is connection. Well, one of the things that happens in trauma is you disconnect. You lose your capacity to make these good, rich listening connections with other kinds of being and yourself and your beloved ones even. And so trauma kind of begets trauma quite quickly, it seems to me. And it just creates that kind of disconnection. And then we disconnect people from their practices, these indigenous practices of being in right relationship with the water that they drink and the animals and the plants that give them food, and the land that gives that and the rain and the weather and everything else. And then it gets perpetuated, and then people are in a place of being traumatized, and then lots of behaviors result out of that that maintains the disconnection. So yeah, so I agree with you that lots of cultures have done that, and Britain's really done it when it was powerful in that kind of way and exported its trauma to all kinds of indigenous people all over the world and started to break their connection. So yeah,

Warwick Schiller ([01:47:24](#)):

Exported its trauma, quite the sentence. Somewhere in there, you mentioned something about purpose, and I thought, oh, we've got these questions we need to ask you that you chose. Before we finish up here, one of the questions you chose was, what does you feel is your true purpose in the world?

Catriona Macdonald ([01:47:42](#)):

Yeah, I mean, I feel like what I'm doing now, I feel as if everything I have ever experienced, the difficult and the good or what you think of as good the rich has brought me to where I am now, to wanting to be a part, do my tiny little drop in the ocean part of re-imagining what the world could be like and how we could be in relationship with each other and with all the different kinds of life on the earth, and then what might become on the earth when we start to be able to do that more and more. So, yeah, letting

the ripples of that move out into the world. So I feel like my tiny contribution to the drop of that ocean is that combination of doing the healing work and offering these places to meet with horses and to remake that relationship with horse in a different way, and to recognize them as beings that have done this journey with us for these, what, five and a half thousand years since the first people started to domesticate horses, that they've done this whole incredible journey with us, and now we can meet with them and allow them, like you were saying, it is not about do this, do that.

[\(01:49:02\)](#):

It's about being in what you were talking about, connection and listening and seeing if the horse can start to show us how to be in that right relationship, how to allow something to arise in the moment that we co-create with the horse, and play around with who's leading that process in this moment. And now you are leading it in this moment and staying alive and kind of agile and able to be responsive to what's happening. That's my journey. And I guess I always feel like we're always teaching what we most need to learn, and also what I most long to learn as well. So I always feel like whenever I am leading something, I'm just getting much more learning opportunities and teachings than the people that are gathered there. So yeah,

Warwick Schiller [\(01:49:57\)](#):

I think if they say, if you want to learn something really good, teach it.

[\(01:50:04\)](#):

Learn to teach it, because in the teaching, I find doing clinics and stuff, explaining things to people, explaining what's going on in front of me with the horse, whatever. At times, I will say something I've never said before. I dunno where that came from. It's like, oh, that makes so much sense in the trying to communicate your interpretations of what's happening in front of you. I think you sometimes get deeper, you see deeper truths in things that you, it's that spiral thing. Yeah, I used to thought I understand that, and now, yes, I just had a thing where I understand that on a deeper level. Yeah, yeah, absolutely. The next question, what book do you recommend the most? Not necessarily your favorite book, but the book that you recommend that others read?

Catriona Macdonald [\(01:51:02\)](#):

I think probably the one is Braiding Sweetgrass by Robin War Kimura. Yeah, that one. I just think that I just go back to that book over and over again. I've got a copy of it and I've got it audio with beautiful Robin reading it. I just feel like I'm getting a teacher from an elder and all of her elders behind her about that right relationship, the reciprocity of relationship that we're in. And just from someone who sounds and feels to me like she's really humble. She comes from this lineage that standing behind her. I love it as a book. It's a kind of have it there all the time. You can just open it anywhere and it'll speak to you in that moment,

Warwick Schiller [\(01:51:54\)](#):

One of those sorts of books. Yeah. Yep. What do you do or where do you go to relieve stress or recharge your batteries?

Catriona Macdonald [\(01:52:05\)](#):

Well, I live there. I live in the national park. So for me, it's somewhere out on the land. It's quite often in the presence of horses. I've got particular places on the land where I've got relationship with a piece, a rock. I've got rocks that I've got relationships with that I go and make offerings to. And if I've got a

question, I'll take a question that's puzzling me or bothering me. I might go if I'm feeling really stressed and the horses remind me, because when we get stressed, our focus gets very closed in, doesn't it? And they always remind me to let my awareness open up to everything and all the beauty that we're surrounded by all the time. So yeah, for me, it's always what we would say out in nature somewhere.

Warwick Schiller ([01:52:58](#)):

And what's the luckiest thing that ever happened to you?

Catriona Macdonald ([01:53:02](#)):

Yeah, I was thinking about that question a lot. I kind of feel that there isn't one thing in particular. I feel like they come to you when you are least expecting it the way that life will just gift you an encounter with someone, or you'll read something and it can be a really big deal, or it can just be something tiny in the moment and it just sets you back to your navigation into true north, or it reminds you who you really are or what you really about. So I think an example of that for me would be being in equine sport and kind of thinking, oh, this doesn't feel like what I'm meant to be doing forever, and somewhere I'm getting a bit broken. There's something about it that's not quite right, but I dunno how to navigate my way from that feeling to something else.

([01:54:04](#)):

And I came across Linda Kao's book, the Dao of Quis. I couldn't stop reading it. It spoke to that instantly. And then literally three weeks later, I was in the middle of the thick of the competitive season in Taos, New Mexico, doing a workshop with her spending money that I didn't have because I'd just paid for an osteopathic post-grad training. And then I came home and bought a four grand dressage horse having no money. And that's the horse in the picture in the bio who got me to where I am now. And that was how I met this Lakota community and got those teachings. The horse set me on the journey of learning shamanic work and understanding trauma, and there's so many things in there. So I don't know. That would be an example. That would be an example of a luckiest thing that ever happened. But yeah,

Warwick Schiller ([01:55:04](#)):

What a good one. And what quality do you admire it most? Do you admire it? Do you admire most in a person?

Catriona Macdonald ([01:55:15](#)):

I think for me, there's two, and they're kind of related. It's integrity and kindness, and that's something that I aspire to when I'm in my practice, my healing practice, or when I'm in the position of being teacher leader and aspire to be someone who has that integrity and the fabric of their being and kindness in recognition that we're always all just trying to do the best we can and neither does anyone else. We're all just trying to find that connection somehow with each other.

Warwick Schiller ([01:56:04](#)):

You mentioned earlier on about, say in the horse circles where even though you are leading the thing, you're not coming from a perspective of I know everything. And I try to get that across to people when I'm doing clinics and whatever. I'm like, these are some things that I've discovered and these are the way I look at things, and it's not the only way to look at things, but this is how I kind of look at things, and hopefully this can help you. But the other thing you mentioned was you're always learning stuff. I learn stuff all the time, not just in the teaching, but from the people that, and a lot of times it has to do with

they all come because they want to learn whatever, but they all have amazing lives. Apart from that situation and learning more about their lives, it's always fascinating going to dinner at a clinic, you have someone sit across the table from you and you start asking 'em questions, and sometimes it really reveals things. Years ago in Australia, I had a lady at a clinic, and I didn't think she was kind of getting what I was on about. Anyway, that night, we are sitting at dinner and she happened to be sitting across from me, and I asked her what she did for a living, and she is a, I forget the term for it, but she's a nurse and works in the operating room. When they do organ transplants, that's the only thing she does.

Catriona Macdonald ([01:57:57](#)):

Wow. Okay.

Warwick Schiller ([01:57:58](#)):

She's an organ transplant nurse basically. Anyway, the next day she's not there at the start of the clinic, and he rolls in about 10 o'clock, gets a horse out, comes over the arena, and I'm thinking, yeah, you weren't picking up what I was putting down yesterday, and you're not that interested in what I've got to say. I don't even know why you're here. That's what I'm thinking. That's the story I'm telling myself. And so lunchtime, she comes up to me, she said, oh, sorry, I was late. I had to go into work this morning at four o'clock. So I went into work this morning at four o'clock. So I went into work this morning at four o'clock, and I took an organ out of an eyes chest and stuck it in a human body. And I'm like, Warwick, you're a dick. You know what? Totally, you just projected all your bullshit onto that situation. So I didn't say anything to her, what are you doing here? But that's what I was thinking, and it's like, it's situations like that that always tell me, don't jump to conclusions.

Catriona Macdonald ([01:59:05](#)):

Yeah, absolutely. I learned that sentence. I love that sentence. When you are in that position of teaching and leadership from Brene Brown, the story I'm telling myself is, and I've done that with people. I've said, the story I'm telling myself is dah, dah, dah, dah. Because I feel like that's part of having the integrity and the kindness with the other person.

Warwick Schiller ([01:59:28](#)):

Yeah. It's a great communication tool that instead of saying, you are doing this, it's like the story I'm telling myself about, what you are doing is, and so you're putting the onus on you. You were doing something, and this is my interpretation of it. This is not what you were doing. This is what I am interpreting you were doing. It's a lot less, a less of an accusation or whatever. It's more of a self-reflection way of communicating.

Catriona Macdonald ([02:00:03](#)):

Sure. Yeah.

Warwick Schiller ([02:00:06](#)):

Yes. It's wonderful. Well, our time is about up here. Amazing. Thank you so much. It's been a great, it's been so much fun talking to you. I was so looking forward to this based on what Kathy had told me about you.

Catriona Macdonald ([02:00:18](#)):

Oh, cool. I just have had such a good time. Thank you. It's really great being able to connect with you.

Warwick Schiller ([02:00:27](#)):

How can people find out more about you?

Catriona Macdonald ([02:00:30](#)):

Well, they can go

Warwick Schiller ([02:00:31](#)):

To, you have website.

Catriona Macdonald ([02:00:32](#)):

I do. I have a website that is called imaginal horse.co.uk. And I don't advertise the healing work that I do. I kind of let people find me by word of mouth, which is kind of an intriguing pathway quite often when people tell me the journey.

Warwick Schiller ([02:00:54](#)):

But I imagine you have the right people show up.

Catriona Macdonald ([02:00:56](#)):

I have the right people show up. Yeah, exactly. Yeah. Yeah. And yeah, it's always beautiful timing and just amazing connections. I'm so humbled by it and very clear that I am not running the show. Something much, much more intelligent and connected to goodness than me is running the show, which I'm very relieved about. So yeah, so on the website, you can email me from the website and yeah, if you've got an inquiry about the healing work, something I've said calls to you or something about the horse circles calls to you, then yeah, get in touch. I'd love to hear from you.

Warwick Schiller ([02:01:39](#)):

Do you do social media at all? Like you on

Catriona Macdonald ([02:01:41](#)):

Yeah, I have

Warwick Schiller ([02:01:42](#)):

Got Instagram or

Catriona Macdonald ([02:01:44](#)):

I do, but I'm just about to change that. So the best thing to do would be to email me from the website or subscribe, and then you'll get the heads up when that changes.

Warwick Schiller ([02:01:56](#)):

Okay, perfect. Well, thank you so much for joining me. It's such a fun conversation. I just love the stuff that you're into. Thank you.

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Catriona Macdonald ([02:02:05](#)):

Yeah, thank you for sharing your audience. It's great.

Warwick Schiller ([02:02:11](#)):

Oh, you're welcome. I'm sure they're all as excited to hear what you had to say as I was. So a few guys at home, thanks so much for joining us, and we'll catch you on the next episode of The Journey on podcast.

Catriona Macdonald ([02:02:22](#)):

Okay, thank you.

Speaker 1 ([02:02:25](#)):

Thanks for being a part of the Journey on podcast with Warwick Schiller. Warwick has over 850 full length training videos on his online video library@videos.warwickschiller.com. Be sure to follow Warwick on YouTube, Facebook, and Instagram to see his latest training advice and insights.