

Welcome back to the Earth Keepers podcast!

I have so much to share with you here in this final, final episode of Season 3 and before we jump in, let me just say that if you've just discovered the podcast and haven't listened to the earlier episodes in this season, I highly suggest you go back and listen to them first as each episode in this season builds on the one before.

Over the past ten episodes, we've been on quite the journey through one branch of my own family tree to explore what happens when a group of people leave the only land they've ever known for the promise of salvation and eternal life in Heaven.

To wrap things up, I have a special interview to share with you today, but first let me just say that if this season is inspiring you to go deeper on your own journey with your ancestors and the Spirits of the Land, I'd love to have you join me in the Earth Tenders Academy.

The Earth Tenders Academy is my online course and community where you can learn more about the history and energy of the community you live in, hold space for the healing of humanity and nature, remember more about your specific gifts and role with the earth and see the true magic held in your everyday environment.

I invite you to step into this portal with me and hundreds of other Earth Tenders from around the world. Click the link in the show notes to learn more about the Earth Tenders Academy and join us in this beautiful community.

Now, before we get to the interview, I have a few more thoughts I'd like to share.

Because almost as soon as I'd finished recording last week's episode that I had decided was the final episode of season three I started thinking of all of the things I forgot to say.

More themes I wanted to explore and discuss and I started mentally working on another episode in my mind.

But after a few days I decided that I could go on and on like that forever. There's always another thought and another connection.

And perhaps I'll pop on here with updates to this story in the future as more unfolds. But for now, I'm going to let it rest.

Honestly, I need to let it rest.

I realized this week that if there is a feeling or sense that I have about the year ahead for me, it's about integration.

Although I have integrated and processed much that has transpired since my first encounter with the Mormon ancestors in the summer of 2019, I need some time now to stop thinking and researching and to let it just land in my life.

Let the energy settle.

Let the lessons still unlearned come to light or the missing puzzle pieces be found.

I think that's why so many of the messages I am hearing about where to place my focus this year have to do with settling deeply into the earth here where I live.

Not only will it help to ground all of this energy from so many other timelines into this reality, but the physical act of putting my hands into the soil and my bare feet on the earth will help to plant what I have found and learned in the ethers, into my life and the land here today.

And so, today's episode is a bit of a postscript to this season's story.

An effort to pull just a few of the repeating threads together here at the end.

I'm sharing with you today my discussion with beekeeper Ariella Daly.

Ariella is devoted to natural, bee-centric bee tending and has spent the past decade studying under The Path of Pollen, a shamanic honey bee tradition based in the British isles.

Her studies have led her on a journey to explore the cultural and historical practices, myths and beliefs around bees and beekeeping.

But bees aren't the only ancient symbol she's learned about. Where you find the bee, you often also find the serpent.

Which is why I thought our discussion would be the perfect way to end this season.

From my visions of the snakes beneath Salt Lake City to the Mormon symbol of the honeybee and the hive, I have tripped across the bee and the serpent again and again in my research.

And much like Goddess Medusa represented the healing energy of the earth until she lost her head in the myths, silencing her wisdom, bees and serpents were always symbolic of the sacred feminine, the abundance of the earth, and the cycles of life, death and rebirth.

Throughout this exploration of this one piece of ancestral lineage, I have asked myself again and again...If Heaven, or rather, the afterlife, is simply of our own making, then what do I want mine to be?

If I don't subscribe to the teachings of any particular religion, then where exactly do I want to take my consciousness when my physical body returns to the earth?

And somewhere in that pondering, I realized that perhaps that's the point of religion.

I mean, the specifics from one religion to the next may vary widely in specifying how you pray or what you eat or who you believe your savior to be. But the important tenets of morality are largely the same.

Don't harm others. Do not cheat or lie. Treat others as you wish to be treated.

So the big, important difference between religions is...What happens when you die?

Who greets you to escort you to the afterlife?

Where DO you go to enjoy the rewards of a life well-lived?

Because whichever belief you subscribe to is the one you're going to get.

And I wonder after meeting Dan - my past life in the Mormon church - if part of my desire for this life was to explore some of the many options available outside of the one he was born into.

The one he was told was the one and only truth.

The one he was reluctant to hand his soul over to after his death based on what he saw and experienced in his life.

And so, this conversation with Ariella helped to bring some of these pieces together for me.

For thousands of years, bees were linked with the mystery of life, death and the afterlife.

And I love the idea of being met by a swarm of bees at the end of this life who will escort my soul back through the womb of the earth into that great mystery where I will be reunited with my ancestors of all beliefs and faiths.

Where we return to and remember that we are one with all that is, only to be reborn again somewhere else in this vast universe.

Perhaps instead of Archangel Michael or Jesus, I will now call on the bees to open the portal between worlds to help the lost souls that I encounter in the future.

After all, we only know and trust these religious figures after belonging to a religion, which can also be tangled up with so many other unpleasant emotions and experiences from our lives.

Instead, the bees are pure and joyful and belong to the earth.

I can't think of a better escort out of the physical plane.

And so, with that I will leave you now with this final discussion for season three with beekeeper Ariella Daly.

Amy Dempster

Okay, well, I'm so excited to have Ariella here to chat today. I well, I will let you explain you are a beekeeper, but so much more than that. And if you can give us a little bit of a background of what your kind of interests and expertise is around bees and bee shamanism.

Ariella

Thank you so much for having me on Amy. Yeah, so there are many different threads that brought me into the work I do now. But in a nutshell, I focus on something called B centric beekeeping or natural beekeeping, which means that I am looking to how the bees live in the wild how the bees have evolved over time and what we can learn from Feral and wild colonies and apply to our current beekeeping, trying to do and undo some of the damage that commercial and industrial mechanized beekeeping has done. So that's one intact, whole thing I do.

But that's also deeply informed by over a decade of study and practice in a folk tradition that's taught to the public primarily in Britain. And it's easily called European be shamanism or we could use a more appropriate term animism, working with the idea that the the everything is imbued with sentience and animate awareness, everything from the spirit of your podcast, to the spirit of the baby to the spirit of your home to the spirit of a tree. And this folk tradition, is based in England at this time, it has roots in Celtic Britain, Lithuania, where my teachers teacher came from one of one of them, and then goes all the way back to ancient Greece, where there's considered to be a golden age of, of what are called the be priestesses be women known as the Melissa.

So this is a tradition connected to the Melissa, it's very womb and women oriented. It's typically women that teach men and women. And it's puts its central focus, if we're talking again about animism, learning from nature, on both the bee and the snake. And so these two motifs, so cymbals, and animate spirits and form the work that we do. So my work is influenced by this, it's influenced by actual beekeeping, understanding the biology of the bees. And then I utilize that to both work with beekeeping and also really work with empowerment for people helping them connect back to their own bodies to the relationship to the earth, nature, connection, dreams, so forth and so on.

Amy Dempster

Yeah, it's so beautiful. And really, you know, I've realized in this exploration of my own family and my lineage, and really going back to some of these ancient times, like how many times the bee and the serpent in some way or another in some ways, you know, in a, you know, a very beautiful, and I guess you could say positive type of an atmosphere, and in some cases were places different, you know, organizations or groups of people have taken some of these symbols and turn them upside down or turn them around.

And so, it's really interesting to kind of come back to this place of looking at the really ancient traditions around bees in so many ways. So I mean, can you tell us a little bit more about the origins of B shamanism, or really what maybe some of the traditions or beliefs around that are?

Ariella

Sure, to the best of my ability, because I say that because it be shamanism as it's taught and practiced through the sacred trust in the in the UK, which is where I learned. It is a folk tradition. It's a Earth, animate tradition, and it survived by remaining an oral tradition. So there aren't really any books written about the origin. It's something that's been passed down. It's something that's still practiced in private by a number of people. And then there's a public face as well, that, you know, has teachings. And part of that, you could say descended from that learning from that lineage continuing to learn from that lineage.

And I also teach, utilizing modalities from that lineage. But I think what's most interesting to a lot of people is this idea of these be women or these, Melissa, so Melissa means B. And if we're looking at the historical record, if we look back to ancient Greece, we find the Melissa very particularly as priestesses. So think of it as if we were speaking English, we wouldn't say call them the Melissa would just be calling them the bees.

I love to reframe that way. So if, if we were living in ancient times, and perhaps, going to go to one of the biggest festivals that existed in ancient Greece, and that festival and rituals, long ritual festival was in dedication to the bee herself, and that bee was named diameter, goddess of grain and the seasons and also known as the bee. And that festival was also going to be a celebration of Deckorators, reconnecting the return of her daughter, Persephone, who is taken from her who went on her initiatory journey into the underworld into the place the land of the dead to learn about the secrets of life after death. And this festival was going to support that experience.

Well, the her daughter, of course, was also named honey like or be like, so we're going, knowing that we're going to this festival of the bee, and her be like, or honey like daughter, and that the priestesses who are presiding over that festival are known as the bees. So we're going to go encounter the bees, I love to think of it that way rather than this sort of overly mystical title, because ultimately, these were humans, working with a really powerful symbol, a symbol of life and death and rebirth that is the B. And speaking about particular practitioners, these be

women, as such as carrying this title. So Melissa means B and is a title. You find the bee throughout ancient Greece, associated specifically with goddesses, with the Divine and with messages coming to humanity from the Divine. You see this idea of the bees as messengers as they go between.

So we have to look at this again from the worldview that there is another world that we're not alone in our physical reality that there is a permeable afterlife, or underworld or other world one of my favorite words, whereas is the other world borrowing from the Celtic imagination, to to be in this state of being where at all times were shoulder to shoulder with touching this permeable world of spirit, where we can have direct conversation with the spirit of the bees where we can encounter the gods, the spirits, the consciousness, and we have so many words for it. So the bees were seeing and still are by many cultures as these creatures that somehow can connect with that which comes before life that which comes after life. And the prophetic quality of knowing, of just knowing, knowing what is prophecy wasn't always predictive.

There was a deeper understanding of prophecy, prophecy being about truth. And some of the ancient Greek mind, you could say. I'm trying to think of a specific example. But But yeah, the idea that prophecy is not just about being predictive. So the bees were known as these creatures that we could connect to, to help us see the greater picture the bigger picture and I always ask why. So what is it about the bees themselves? Because I'm not going to find it in an ancient script. We're not going to know what that is. I actually looked at the bees specifically. What do we know about honeybees? Well, we know that honeybees live in hollows in warm, dry dark spaces, places like caves, places like trees. And those places are where they gather in or where they break.

In what they've gathered from the land, so they bring the abundance of the land and spring and summer, in the form of nectar from the flowers and pollen from the flowers to this warm, dry, dark womb ik place very much like the Earth Mother, in the ancient Greek mind, as well as many other indigenous cultures throughout the world. The earth is mother, the Earth is the original source, and we go to the earth. When we die, we return to this womb and we are born of it and we'll return to it. And here are the bees coming and going from this dark interior space and what happens within that space. ambrosia honey food of the gods is produced, as well as the bees themselves who seemingly give birth to themselves every spring in something called a swarm. So they can duplicate themselves.

They can go from one organism and split apart and become a two organisms. Well again, we can look to the ancient mind and the ancient Greek mind and we can see that many of the pre patriarchal pre Olympian goddesses diameter, Hera, Ray, Artemis, are all associated with this ability to recreate themselves. So even diameter and the famous myth of Demeter and Persephone her daughter, her daughter is a recreation of herself.

This autogenic or parthenogenetic ability to remake oneself anew this constant regeneration of the earth there it is, again, the earth regenerating itself regenerating itself. So is it any wonder

that Artemis was sometimes called the bee that her one of her oldest forms Artemis of Ephesus, in Turkey, she was Artemis in the city of the bees Ephesus was known as the City of the bees.

Aphrodite was associated with bees, Hera had connection, please, definitely have as I said, diameter, who ever left out, you know, all of these ancient ancient primordial mother figures are associated with the life giving experience of bees because as we all know, when bees come in the spring, the land flowers, and when the land flowers, the land was surely fruit, and the fruit will feed the people. And so we are always tied to the cyclical relationship with the bees in their abundance. Long answer for a beautiful question about where some of this comes from. Yeah.

Amy Dempster

Yeah, and I think you're right there. There's no concrete answer or no book that's been handed down to us to say this is why and how the symbol and not just this symbol, right, because it exists in our physical reality as well, like that was so important to so many ancient traditions in so many different parts of the world, it really was not isolated to just to just one part.

Ariella

Now you find it in Celtic, Britain, or Celtic, all of the Celtic countries to this idea of the be the messenger between the worlds you find it in Norse culture, it's all over the place.

Amy Dempster

Yeah, which certainly the season we've been exploring, obviously, a lot of Norse culture, with the the Swedish connection with it, it's really interesting to me, and, and, you know, I've kind of been looking at and trying to make this connection, you know, with the, the Mormon lineage being, you know, their symbol is the hive, the Bee and the hive, both and, you know, as I've done more research into the origins of the church, and really where a lot of these connections are, I get the sense that there was an intent to attempt to recreate some of the old mystery schools with this religion and that there was a lot of borrowing and kind of taking from a variety of different kind of lineages and traditions.

So I wonder sometimes and there's been a few other things that I've come across where I'm like, I wonder if you know, such a what really became such a patriarchal religion knew so many of the matriarchal you know, traditions that they were pulling from when they created some of these rituals and and symbols and so, just kind of thinking, you know, or diving a little deeper into like, what does the highest Have tend to symbolize in some of these older cultures or where, wherever perhaps were they making some of these connections between the honeybee and the hive outside of just kind of, you know, industrious, hard group work, which I think is how it's been condensed down to over time, but I sensed that there was really something much deeper there, whether it was intentional or not, around the hive and the beat, or

Ariella

Yeah, exactly, exactly. There. There absolutely was. And that's what I was talking about is that, in, definitely, in ancient Greece and other Indian cultures, the Earth was seen as the womb, so the earth was seen as the mother and the bees came out of the mother out of the darkness out of that birth canal, whether that's a cave, which is often associated with the entrance into the feminine and into the feminine mysteries are out of a tree.

And so out of these life, giving places come this entire swarm of bees, it's what they do in the spring. So they were heavily associated with the divine feminine as such, and, and with the, the wisdom of the earth. It's the earth in Greek lineage is known as Gaia. And yes, she's the mother, but she was also the first Oracle. She was the first prophet. And actually finally, I just found the quote I wanted to share, which is that it's from one of Max Dashoguz work pieces of work where she talks about the word prophetess ti s, which means female prophet.

She was saying that the original sense of this word is not prediction, but guidance and inspired counsel, guidance and inspiring counsel, which I love. So the bees were really adopted as these symbols of the Sacred Feminine but also as guides. And we even see that in Christian mythology, where Jesus is said to cry tears, that became BS. Well, actually, if we look further back that, that comes from the Egyptian story that raw cried tears when they hit the Earth, they became bees, of course, in that, in that belief system, they didn't know that the mother bee was a queen, they thought that that central view was a king.

So they had the king bee of, of Egypt or the Lower Egypt was the land of the bee. And the Pharaoh was the king bee. But in by the time we got to Greek, Greek culture, there was this real sense of this older matrilineal possibly influenced probably heavily influenced by Minoan Crete where there there was evidence is evidence of a strong matriarchal, matrilineal culture. strong connection to bees and concrete was in is a place of the bee they really thrive there, the actual honeybees really thrive there.

That's a great location for them. So over and over again, we see these associations with the abundance that is the hive, and the sisterhood that is the hive you know, all of these female bees Of course, there are male bees too, but it's predominantly SR bees, female bees who are all related who are working together as one and that's really been adopted in the more modern era the last few centuries once that's been more deeply understood that they are female bees and they are all working as one to the point where in you know the the more recent but we wouldn't want to call it stories we tell ourselves mythologies worldviews, we tell ourselves we looked at that and went Wow, well, that actually works really well with factory model.

So we're gonna call this be the busy bee, the worker bee, the industrial being industrious, be the industrial era, mechanized beekeeping, all of this stuff that that really fit in with a model of thinking. So that that has its place, it's also created a tremendous amount of damage to the actual organism that is the honeybee. And how we keep these i which is some of the work I'm seeking to unravel, undo and repair.

But behind all of it is this absolute wonder. So let's go back once more to the idea of skeleton, the Celtic imagination in the Greek imagination and Slavic and Germanic that the earth is mother and therefore the Earth is the womb and out of the dark. In the spring, in the time of abundance and rebirth, comes actually two primary regenerative species, the bee that can seemingly rebirth herself as an entire being a swarm in the spring and proliferate and make honey divine food medicine and the serpent who can shed its own skin and be renewed coming out of the dark of the earth in the spring.

So, both of these symbols becoming very strongly associated with the ability to renew oneself to come into greater abundance. The bees are busy bees, but they are also mistresses of abundance. They know abundance truly in the land in relationship to it. And they are heavily associated with beauty and poetry as well. In fact, to be a poet is to be honey tongue does it not to have the honey tongue to be able to say sweet words. So there's a strong, strong association with association with divine speech, prophecy, divine speech, poetry, and this access to the mystery. They help us access the mystery.

Amy Dempster

It's so true. And I think in really looking back to over many of these religious traditions and and just traditions in general, what we see is like that, it seems to be what we as humans are always seeking, right? And we're always looking for the the answer to the mystery and who holds the mystery, and who can share it with us or who is guarding the mystery to be shared. And, and I think it's so beautiful, how, you know, the bees in following what they're doing just their natural patterns was really a recognition of looking at, you know, the cycles of the earth and the cycles and the seasons. And even, you know, the demonstration for Stephanie story is so connected to the seasons and really following them in that way to to reap the abundance of the earth. And I just think that's so beautiful.

Ariella

Yes, and to work in accordance with it Absolutely. Is that festival that I was talking about? At the very beginning, that was the it happened I believe every five years, it was the festival that took place at Eleusis Ellison Ian mysteries, so mysterious that is still to this day, and nothing was ever truly written down about it.

But we do you know that the priestesses were then Melissa, and we do know that it was a festival celebrating an epiphany about life after death and the experience of death through through this understanding with with these two goddess figures, which I think is really interesting, I think that any creature that helps us feel like like we have in a way, between the this physical reality and what else lies beyond, is going to become a very sacred creature. And often creatures of flight are that are creatures that can go in and deep into the earth. So we see that with bees and birds. In fact, we see that a lot of the matriarchal cultures, the bird, and the Bee and the butterfly are all heavily associated with the goddess and that regenerative quality. Yeah,

Amy Dempster

yeah. And it's so interesting. That was, in fact, one of the earlier episodes this season was about the Eleusinian mysteries as well. And one of the things that I wanted to ask you, I don't know if you have a sense for it or not, you know, because that festival, obviously had a some type of plant medicine connection that,

Ariella

you know, yes.

Amy Dempster

unknown to us, specifically, but there seems to be enough information to do to know that that was the case. And I'm wondering if in your own research and your own learning, if you've come across any other places where there's this kind of like, be serpent, you know, plant medicine or fungi type connection, because that's the other kind of symbol that continues to come up in this. This journey that I've been on.

Ariella

Sure, absolutely. The one that comes to mind the most, and of course, this is just based on excuse me one second, just based on my little sort of areas of study. The one that comes to mind is Delphi. Do you know much about Delphi?

Amy Dempster

The Oracle? Yeah, a little

Ariella

bit. Yeah. So let's start with that name, Delphi, Delphi itself means WUWM. So, Delphi and the Delphic Oracle are world famous, and rightly so. It was the longest standing Oracle in the world. The Delphic Oracle was established pre in in pre Olympian times and lasted for over 1000 years and was quite literally these priestesses were quite literally monumental and influential in the creation of democracy itself through their advising, because the oracle was again, not just a profit us in the profit tests in the sense of predicting the future, but also gave counsel through rather enigmatic poetic words.

So, the Delphic oracle was called the Delphic be. So, there we have the B again, the Delphic B, she was also a priestess of Python, or Delphine, who in the earlier stories before again, this sort of shift into the, the patriarchal takeover of Greek religion. She was the first daughter pifo, Delphine was the first daughter of the earth and this first daughter of the earth took form as a

serpent. So she was the snake she was pifo became becoming Python, way, way later, she became a he and she and he became a monster.

But early on, it was a she and she was the first daughter and therefore the first Oracle first prophetess and then she taught them this famous Themis demos our I don't know how to pronounce her name, but it's the for the first human profitez, who was the first female priestess at and God, Goddess, God, Goddess, however you want to say it. But the first priestess and she was very influential in the Greek pantheon as well.

So she's, she's you she had her own story, I'm not getting into that, but probably being so this is ancient connection to the snake in the be the priestess who sat and gave oracle was now not just as the Delphic p, but also as the pie Thea, or the Pythia, or the Python, US, and a pipe Python is became ubiquitous with prophetess. at Delphi, the priestesses were known to descend into a lower chamber or the lower chamber within the temple complex. So just to descend into the dark, close to the Earth.

After ritually bathing and nearby spring and drinking of the waters, and then they would chew on laurel leaves. And so you have this already you have this quality of stepping into an altered state through the ethnobotanical RF androgenic substance or taking in the laurel leaves. They would also they're also theories that there might have been something in the water itself that they were that was altering, and then they also sat in a on a tripod over a crack in the earth and would breathe in the breath of Python, the breath of the serpent letting that Dragon's Breath rise up into the body, again series that these were possibly gases that they were taking in and it was altering them so there's multiple theories about the altered state these women went into but always the Priestess is seen with the laurel leaves, and or typically chewing the laurel leaves. So that would be an example I think of associating these things with a substance taking in a substance. Yeah,

Amy Dempster

yeah, it's really fascinating how how many of these pieces intertwine when you start really looking into the stories and the myths how and how often it repeats over history in different different places in different locations. It's really fascinating.

Ariella

Well, yeah, like let's look at what I culture. Let's go up to the Gardasil intercell the world tree where, you know, the Three Fates lived at the base of the tree or had their sacred well at the base of the tree and also there was the goat at the base of the tree, who ate the leaves of the tree covered in mana covered in this the sacred do. And what did that goat produce after eating those sacred leaves?

Not milk. Mead, which is honey wine, and that Mead was, of course, the drink given to the fallen heroes, the Exalted fallen heroes of Valhalla. So we have these connections with this life and

death and life and death giving substance. It is pretty healing and I you know, I often agree with folk when they say that Mead was maybe the first alcoholic beverage. It fits because you'd have Mead which is the honey and water right?

That's fermented gathering and hollows of trees after rainstorms. So the fermentation would be happening naturally, people would have come in to encounter that. There is a saying, not a saying there's a theory that need in ancient Greece used to always be brew brewed. And I wish I had a source to give you where I know this, but it was all word of mouth. But it was brewed with what am I trying to say with mushrooms with mushrooms. So it was always mind altering both of the honey in the mushrooms and then at some point, there's an ecological shift and the mushrooms stopped growing in that region that were the ones that were mind altering, we should say. And so they just went to straight Mead. Now, again, that could be wrong. It's one of the many anecdotes I've heard out there. Yeah.

Amy Dempster

Yeah, it's and we talked about actually fermentation like a couple episodes back, because I think it's such an important piece of the story. And it really, fermentation is one of those things that really has come forward in a lot of traditions that we still do have, and you can really make that connection back to our ancient ancestors and back to some of these traditions that were otherwise lost to us.

And that, you know, it was I think, we look at it with our, you know, today eyes and say, oh, people were just drinking a lot of alcohol. Like it did. That was all they were doing. They were just getting drunk all the time. And really, you know, what is happening in the magic, the science, whatever, you know, however you want to refer to it. A fermentation is really creating an incredibly nutritious food that in many cases was carrying people through the winter months, when there was no other option. So you can see how that connection between honey and the bees would have been so critical to people's survival.

Ariella

Sure, there were times when beer was safer to drink than water, because the well would have been contaminated in the village. And so people would drink beer. I mean, it wasn't it wasn't. I'm in Sonoma County where everything is like, here's a beer that's 12 Proof like Jesus Christ. So things weren't as strong either. Things are watered down.

Amy Dempster

Very much so. Yeah. Yeah. More like, you know, if you over ferment your kombucha kind of situation. Much, much lower alcohol content. Yeah. It's so fascinating, though. And yet another reason though, why that food would have been honey, you know, would have been considered so, so important and critical to people's survival.

Ariella

It was and it was also medicine and still is, I mean, it's a number one go to still to this day for burn therapy, wound healing stomach issues, helps with sleep. Helps with sore throats. Yeah, it's a it's a very healing substance.

Amy Dempster

Yeah. Well, you touched you know, a little bit on the snake. And that again, has, has come up again and again, either in my my dream states and visions and channelings that, you know, have have come through and particularly in my work with Amanita muscaria over the past year, they the very first night that I worked with it and dreamt I dreamt of the oroboros and you know, it's it's so it's another another really interesting symbol as it has changed and shifted over 1000s of years and many generations. But you know, what, what were some of the others I know you mentioned the World Tree and and some of these other things, but, you know, what were some of the specific connections between snakes and bees?

Ariella

Hmm. That one is actually harder to answer specific connections. Yes, it Gressil there was a bee hive of the heart and snake in the roots. Yes, that's true, but I haven't found it. You know, what I practice and what I've been educated in is a very small folk tradition. And it has some names that have gotten popularized like the path of pollen, but it's not. It's not written about it's not widely known or talked about.

So what I have is all stuff that came down down the line through oral teachings and this is the path of the serpent and the B, where I have found a a confluence of those two coming together most readily is delfy. And in this tradition, we do a tremendous amount of irregular work and see your ship, from Dream work to straight up delphic style regular work. It's a beautiful tradition, it's very, very housed in the body, we refer to the body as this divine tool of wisdom.

But in terms of ancient cultures, where you see an intertwining of the serpent and the bee, I couldn't point you to a specific thing, because I've met so I just, I don't know, what I do know is that more you see it more like side by side. So you'll see these these motifs showing up again and again, as symbols for specific things. So as symbols for death and rebirth, that's a big one for the serpent and the B as symbols for the sacred feminine and feminine power and female sexuality, which has been very systemic systematically.

I mean, how would how many words is going to use oppressed, repressed, made evil you know, sequestered, veiled on and on and on we go. And so, of course, you have this this symbol of snakes been a symbol of the of the masculine and the phallic energy as well as the feminine feminine, but we do see it again and again, very connected to the sacred feminine and how what I would call arrows moves through and inherent sexual nature and all things including the earth, including flowers, including our relationship to sunlight, you all of these things.

Starting in very, very early on, this kind of power was heavily associated with goddesses and with the feminine and was very threatening and became evil. So you know, we go from, from it being a sacred symbol of power, we can look at for instance just so so many so many message Mesopotamian Greek, you know, that create the snake priestesses in ancient Crete. So so many. And then we of course, see like our garden of Eden and the snake is the tempter. Right?

The attempting energy that comes in ruins it all for everybody. But then you go to Celtic Britain and you have goddesses that have or not Britain, sorry, Celtic, the Celtic world. So at all of the Celtic isles, including even in Brittany, France, you have read or bridgid, the goddess in the saint who is so strong in the hearts and minds of the Celtic imagination that she transcend, transcended, and she bypassed the stamping out of all of the with, you know, the folk wisdom, you know, here's here's who's it St. Patrick, who comes to Ireland and gets rid of all the snakes.

Well, the snakes were the pagans, right? And then here she is, she's survived. And she becomes St. bridgid. And, you know, one of her primary symbols is the snake but we don't always think about that, and we don't always know that but it is it's one of her primary allies. The snake emerges in the spring, miraculously, it can shed its skin it can renew itself. It is orb Warwick and Bridget brings with her cloak with that carries every single medicinal plant and its folds. She brings life and health back to the people in the spring. We're coming right up on her holiday mo in February.

She as a saint is associated as well with bees, she actually sends her priestesses out as bees or the bees themselves out to defend her land when soldiers come knocking. So, who's to say it's these symbols of fertility? There, there they are, again and again and again. I think it's so deep in our primordial consciousness. There's a reason why. People's from around the world talk about serpent or energy moving through the rainbow serpent, the song lines, Aboriginal song lines, the poor looms serpent, the dragon lines and ley lines, it's just on and on it goes. So I wish I could tell you all of the places where these two intersect, but you just keep finding them. They keep showing up.

Amy Dempster

That's certainly been my experience. Like I say, just this whole process of just working on this season, it's like, oh, there we are, we've just tripped across these again, are we've tripped across the serpent again, it just, they really, they really are kind of hidden in plain sight. And in that way, they haven't gone away.

Ariella

No, I, I hazard that, you know, humans have been in relationship with the plants and the inherent energies of life and death on this earth for quite a while. And I think a lot of different cultures and people have been able to see more than meets the eye see beyond the physical. And we know we hear it again, and again, that spiraling, wavy, wiggly serpentine energy seems to be something that moves around, you know, we see it in even things like the Serpent Mound

in the United States, this this like, Okay, people are seeing this, talking about this spiraling energy, these revolutions of life and death, this circuitous energy that moves through things, and we have different names for it. Well, here's an animal that embodies that.

Amy Dempster

Yeah, and I think it's interesting, you made a note that you had mentioned in the the hive magic as well about the figure eight symbol that the bees make in the hive, or that it's a dance and the connection even to that, and the Ouroboros and infinity.

Ariella

Yes, it's very much a thing. So yeah, if you think of a figure eight, on its side, and then overlay that with a snake swallowing its tail that you get one of the symbols of the ORA Boris. So it's not just a perfect circle. The honeybee itself, both flies in these figure eights near the hive, especially when the young bees are orienting themselves, or want to be as returning home. But they also physically make that movement in a very complex form of communication deep in the hive, when they return from a foraging journey. And they're, they're telling other sisters where to find food.

So it's a language, in the abhi shamanism tradition, that I'm part of the figure eight becomes the primary symbol that we work with, and I love it because it's infinity. But it also is a symbol that helps us work with polarity and duality. And the place in the middle where both exist at the same time, which can be tremendously helpful in the current modern climate, where we have a lot of polarized thinking, this or that, yes or no, Republican or Democrat, you know, all of the things we can we can work with this well, what is it to experience one loop, that is life and the other loop that is death?

One loop that is masculine on the other loop that is female and feminine one loop that is Day and the other? It is night? And and how can we learn from these two moving energies to to help us find that place between where both are happening at the same time? The liminal and the liminal is loved in this work, because the liminal moments, those moments between waking and sleeping, those moments between one part of your life and another, there's moments of transition. It's those moments where reality is most mutable. And when we open to the idea of the fixed places, in our reality, becoming softer, becoming more mutable, we can open to the idea of infinite possibility, and miraculous change.

And suddenly, instead of feeling absolutely overwhelmed by the prospects of what lies ahead for the earth, for humanity, for climate change, etc, etc. It's equal well, maybe there's a way we haven't thought of yet. Maybe there's there's a different path that can open up in our lives that can be in congruence with lifeforce and with the earth. So I love that symbol. I really that's what it means to me.

Amy Dempster

I love that too. And even in thinking of what you just said, Maybe Maybe instead of being in this desperate place, worrying about the Earth, we're really just in that liminal space in this moment of time of like the Yeah, the answer hasn't come to us yet. We're not quite there yet. We don't No. But we're still holding space for that to happen here in this in between space.

Ariella

Yeah, and then Earth Time moves very slow compared to human time. So we have to be, we have to be part of it. And, and then when we, when we spend a lot of time, honestly doesn't matter if you're studying the symbolism and the connection to bees or to a bear, or to the redwood tree, if you keep going, you're gonna keep coming back to similar overlapping truths. And one of those is that we are it. So we are the Earth, we are the bees, we are the trees, we are interconnected, we're interrelated. We are a form of consciousness that has evolved out of the earth. And we get to look at it, which is us that ourselves and be in continual learning with how to how to be learning, it's really powerful to remember that we're not, we're not separate from that we are part of the creative life force that exists.

Amy Dempster

And we've quite clearly just based on the discussion and what we've covered, just in this time, you know, have evolved together with the bees and have held them in high regard and work together with them for eons.

Ariella

Again, you're looking at two creatures, the serpent and the bee, who have been around for a lot longer than us. And I highly recommend picking up either Thor Hansen's book, which is called Buzz, or looking at the research around honey bees, and nutrition be done by Elissa credit. And, Dan, I hope I'm saying your name right off the top of my head. But what what's been found he could he discusses it in his book is that we have actually evolved, in part due to honeybees, that there was a point where taking in honey, when we were able to start to access nest sites with the use of fire.

When fire was invented, or not invented, discovered, not invented, fire was discovered. And we started utilizing smoke and fire, we had more access with more access to tool, we started creating more tools, we started having more access through fire to nest sites to of course, smoking bees, because that calms them move them out of the way more access to the nutrition that exists in pollen, honey, and the actual it'd be larva. And that this is one of the contributing factors to the evolutionary leap that literally made made our brains bigger, made us what we are today, Homo sapiens. So that's one of my very, very favorite things to think, though. Because what it means is that somewhere hidden in our primordial DNA is a really big thank you. Like a really big like, I need you.

Thank you, you helped make me you are in a way part of my ancestry. You're an elder to me these and everything you offered. Yes, there were other factors like the being able to cook organ meats. That was part of it, but But wow, wow, what if what if these literally helped us develop our brains and therefore our consciousness to the state? It is, you know, wow, who are they then? How can we relate to them? Yeah, so it's right there in biology, it's not just in mythology. It's really

Amy Dempster

remarkable and beautiful. And I just, you know, I think about, you know, also just that, again, that idea of them being in this liminal space or as either an escort between the worlds or a prophet Tess about other times or guidance in that way. Maybe that's the best word for them as guides for us and in many different ways. And, and it's been interesting because I've been and I don't know that I have a question in here, but just in thinking out loud, you know, have been kind of contemplating some of these, you know.

Mormon traditions around a real, you know, obsession for lack of a better word with the dead, the dead ancestors and, you know, bringing them back into the fold or making the connection or finding your ancestors and, and, you know, I haven't I haven't totally been a able to kind of place that as to like, what is what is this real need to find and bring, you know, all of all of the dead together. And but I think it's interesting when we kind of add that be symbology of the religion to it, you know, maybe there is some peace about, you know, not wanting to lose touch with those who have gone before us and the B being this, this guide in the liminal space between the living and the dead? I'm not sure,

Ariella

sure. Yeah, bees are also considered like a pumps. So in some cultures, so a psycho pump is like a death midwife. The energy of one who carries the soul that's past from physical incarnation to the next life or into the next world or into paradise. To these were this germanic culture, Greek culture, Celtic culture. And they also helped bring souls in into incarnation. So said in Greek myth that there was a Greek or Celtic might have been both, that an incoming soul was a B, particularly kind of soul pure soul was B.

Yeah, we don't know a lot of modern rituals, and relationships with ancestors and the dead. I think when we find it, in any religion, every every single religion, every single animistic tradition has a tremendous amount of thought and space and ritual and time given to you honoring that which has gone before. I think it's a really key element, and can be really, really supportive in our, in our it almost like the feeling of quite literal support of being a human now. Feeling held and supported by your ancestors, and then being a living ancestor carrying carrying life onward.

Amy Dempster

Yeah, it's so beautiful.

Ariella

The reason why honey was given to so many. I mean, it's in like, every burial thing everywhere. And what did they what did they leave in the grave honey? So yeah, go to the afterlife. Yeah.

Amy Dempster

Yeah. Well, just to kind of touch on that and, and wrap up, you know, this beautiful conversation about the bees. You know, what are do you have any suggestions for those who are looking to kind of just begin making that reconnection to the lineage of the bees, wherever, in their culture or wherever, in their tradition? It may connect back?

Ariella

Sure. Yeah. Well, okay. So first and foremost, a book. Hilda ransom. did. What is the name of her book, I think it's like the history and folklore of bees, something like that. Hilda ransom. She goes over a lot of different cultures, and has a lot of it's it's a dense book with a lot of gathered references about you know, Britain, France, Scandinavia. It's mostly dealing with EPs mellifera, which is the European honeybee. So we don't hear that much about it. About bees. In other cultures that are, for instance, the Asian honeybees, there are eight other species that live there are the stingless bees in, in South America.

So there's other cultures that work with the bee. Fiction, I think is a great place to start. I know that sounds kind of funny. But there are some beautiful fictions out there that that encounter bees, The Secret Life of Bees. There's something called there's a beautiful one that takes place in Mexico. I think it has murmur in the title, I can't remember off the top of my head. So that would be one place. Literally as as the spring evolves, starting to just watch, where are the bees? And what are they eating? It's, it's, that's the most profound way. Just start to notice. Where do you see bees? Where do you hear them?

When you walk past a flowering plum tree in February stop? Can you hear? Can you hear the bees? Do you have a linden tree in your backyard? Or what else do they love? Rosemary is notice watching them being curious about the actual bees starts to unlock other things that might feel an act more mystical in your life rather than just going to box. So that would be one way. I also really do love working with people. ruks from the hive, intentionally honey, pollen propolis I have some amazing pollen I recommend it from from Pixy Meade. They are based up in Washington and have pollen that's unlike any other pollen I've ever tasted just made with such diverse flora. So these are all ways to connect through ingesting the food of the bees watching the bees. And yeah, check out some some old myth, old stories. Yeah.

Amy Dempster

I love it. I love it. Well, thank you so much for your time and your wisdom and your knowledge. And if you can just let people know where they can find you and connect with you what what some of your offerings are and where in the world you are.

Ariella

Yeah, I'm in a couple of places. I'm locally based in Sonoma County, California. And you can find me at honey bee wild.com, honey bee e wild.com. And then my Instagram is my most prevalent social media platform. So that's beekeeping in skirts, beekeeping and skirts. So those are some of the places you'll find me.

I have some ongoing on demand dream classes that you can do connected to the bee through the shift network, you can find me there just type my name and for faculty, if you're interested in actually working with bees and dreams, which we didn't get into. But they're a great, great ally working with intentional dreaming. And if you're interested in basically they get to just introductory to natural beekeeping. There are also some on demand and pre recorded courses on my site. So there you go. Wonderful.

Amy Dempster

Well, thank you so much for being here. And yeah, looking forward to seeing how this continues to unfold on the journey that I'm on. But I appreciate you you sharing here today. Thanks for joining us.

Ariella

You are so welcome. It's it's always a path of falling breadcrumbs. And they don't always all make sense. I'm, I'm just wishing you the most wonderful, revelatory experience, because it's those aha hours and connecting the dots time and time again that that gives you that sense of yeah, there's substance here. And it's fun. So I encouraged that I'm so excited that this is a project you're doing. I send you all off who those of you who are listening with, with love for the bees. If you do anything at all for them planning for them. They need flowers.

Amy Dempster

Yes, thank you so much.

Ariella

Thank you. Thank you. It's an honor