

INTER SPECIES COMMUNICATION



Anna Breytenbach (AB) in conversation with Philip Franses (PF). Anna Breytenbach is an interspecies communicator who has shown, under documented conditions, a complete communion with the history, experience and mood of the animal she is with (see www.animalspirit.org).

PF: When you were young, were you aware of a tension in yourself, that there was something inside you which needed to be expressed?

AB: Tension is exactly the right word. Most people ask if I was aware of telepathically communicating with animals and I certainly wasn't. But I was aware of a tension about seeming to sense in non-specific ways, something that might or might not be appropriate for an animal, even a domestic animal or one by the side of the road. I would have a sense of what would be needed. Yet everything that was said or told, or executed upon, was the exact opposite. So there was a tension around a form of compassion in me, that didn't find any agreement with in the adult world. There was no agreement for the compassion or what I felt animals needed or wanted. There was no agreement in the adult world for even what I said they wanted or needed. There would just be, 'Don't be silly, this is better for them', instead. But the inner tension was around feeling with domestic animals or thirsty potted plants in the classroom in nursery school, feeling with and yet seeing the adults around me not noticing or not feeling, that there was anything wrong. That tension was between my own direct experience and how I was told the world was. I was very shy by nature anyway, so all I did with that was to internalise it and over the years, suppress it and stop paying any attention to my own direct experience.

PF: You mentioned that 15 years ago you were working in software. How did you then wake up?

AB: Despite being in the very left brain, logical world of IT and software, some little flame in me had stayed alive, some flame of passion for nature and wild life survived in me. Not having studied veterinary science, the only way I could see to act upon that and enjoy it and feel useful was to volunteer at Wild Life Rescue places. So after my IT day job I would go and spend 7 or 8 hours a couple of times a week at a squirrel rescue centre. I trained as a cheetah handler in the mid ninety's and did conservation talks for cheetahs and helped out at captive animal centres. So all very worldly, and involving animal care or rehabilitation. I just exhausted myself really, but that was part of the catalyst for change. I had a very mentally stimulating career, 12 -14 hour days, but I couldn't drop my passion so I was spending evening and weekends doing welfare animal conservation, and just got exhausted in the end. So that got me out of my comfort zone. Something had to give. It was the day job that got the boot.

But already by then, I had some other experiences that were beginning to form. I had spontaneous experiences of receiving information intuitively, directly from an animal that I couldn't explain. I couldn't explain how I got the information that would prove to be correct. For a while I thought this is it, I'm seeing things, I'm going mad, I'm being influenced by some outside force, all these scare stories mostly born of a very rigid Roman Catholic upbringing. But again (this is when I was living in the US), I would be out looking at footprints in the snow and I would get a sense of the shape of the animal's face or the body or the kind of animal that had made those footprints without having any book knowledge or any prior knowledge at all, certainly not at a biological level. When I would try to describe my mental vision to the tracking instructor, he would say, "Yes , those are Coyote tracks". I didn't even know what a Coyote was! What is a Coyote? This made me realise that more was going on, and I was picking up information I couldn't explain. Having a very strong cognitive mind and being very inclined in that way, I did a lot of research, and came across this field, "Telepathic Interspecies Communication" and read a lot about it. I read Rupert Sheldrake's work and explored some more and chose an institute to study with. It still took three years though, between realising that I wanted to get out of the corporate world and somehow use my passions, and actually doing it. And that was because of a combination of the golden handcuffs of having a salary, life as the usual treadmill thing, but also imagining I had to construct my future reality and design it at least, before stepping into it. I spent untold weeks and months trying to work out and design how my new life and career might look like when following my passion, doing so many iterations. They were all quite fruitless really, because I couldn't know from this

side of the curtain what the possibilities were. So it took me three years of that doodling to finally give it up and take a leap into the unknown anyway, which was the best possible thing. On the other side of the leap, the emergent reality and the calling could really take form.

PF: So you set up animalspirit.org then?

AB: Not formally. Then it was just me running around giving talks and consultations. It took a while before realising I could utilise my business background to create a bit of a platform for it. Fourteen years later, I am working full time, with a full time partner working with me, and a part time assistant. It is still very small and humble. Formalising it in terms of websites and processes, also helped give it more of a foothold in the world, as well as for myself too. I really imagined I would have to have that in place first. But that was not at all true. That false belief was what really slowed me down. I could have done this three years earlier if I had taken the leap I would take anyway. I am also grateful for all the experiences I have had not in line with my calling. Whether fixing a problem of a PC, or organised ways of thinking I am very grateful for the path I travelled. It made me hold my own and interface with the mainstream even though what I am doing now is far from mainstream.



By Fritz Arnsfeldt

PF: It is stunning to see pictures of you with the baboon troupe or the black panther and the complete transparency with which you are able to exchange an understanding of their situation. There are many things that come up in that. How do you feel the journey you are on, in yourself?

AB: That has been the most surprising aspect, how much of a personal or spiritual journey or journey to self this has been. People normally only see the outside expression of this, which is my interaction with the animals or facilitating workshops or facilitating people in their journey. But by far the deepest and most useful journey is the ongoing one of the work on self. You see, if I am to be accurately reflecting the animal's truth and being a voice for animals and wild places and their environments, I need to be as clear a conduit as possible. And that means doing the personal work to keep on clearing out my own stuff, my own baggage, my preconceptions, shyness, things like that. One of the first things I had to get over and had to be very transparent about was not being afraid of looking like an idiot. Even when what I'm saying is real some people think I am an idiot, or want to nay-say or heckle or worse. I have had quite some attacks in the public forum, particularly online, from people who cannot even entertain the possibility that this might be real, so would like to shoot me down in flames. So there has been quite a personal journey, to say what is true for me, anyway,

regardless of the consequences even for myself. It has been an incredible journey into my own authenticity. I cannot be authentic to what the animals are conveying through me until I can be really authentic with myself. That might include expressing my own hesitancy about passing on something an animal has relayed, or saying I am nervous to say this to a person because of the consequences; telling wild life managers what they may not want to hear makes me feel nervous and upset but I am going to tell them anyway. And that has really helped me be much more authentic and much more transparent. Outside of doing the communication I have to work to continuously be distilling and calming my mind, to get over the upset feelings I have in the very distressing circumstances of some of the species I am consulting with. A whole lot happens behind the scenes.

PF: There is something being revealed in the communication and you show a slide of a whale saying ‘*Save the Humans*’. There is a huge implication for us that there is this wisdom that is there in the world, that you are tuning into but most of us aren’t. There is a huge implication there and there is something vital in what you are doing.

AB: There really, really is. A lot of people want to praise me, “Oh you are doing so much for the animals.” I don’t know how to convey that I feel it is the opposite. It doesn’t mean that isn’t true. But I have gained much more than I have given by being there to listen to them. I have gained exactly what you are saying. They have taught me so much about ways of being. Not as instruction, not as advice but by sheer resonance. They have resonated and been oozing who they are. The more we connect with any aspect of nature, the more we come into resonance with that, the more we can be fully ourselves. We can access that vitality, and that relationship with life, that connection not only with apparently external nature with a capital N, but with our own nature too, our own inner nature. And in that we can partake more consciously, in this wonderful dynamic dance with all of life around us the whole time. It ceases even to become a technical overt act, to decide to sit down at a particular time, go into a meditative state to have a communication with an animal. That is far too linear and only one thread in the beautiful web of life one gains access to. One begins to feel pulled towards dancing, swimming in this delightful soup of the real reality. It is a challenge to try to convey that holistic and vital direct knowing of the fullness of reality to people saying “Oh that isn’t real.” It is a very interesting challenge, to have to argue with, debate with and prove to main stream thinking(which appears to have jurisdiction over reality). When those of us who are more connected to nature, are seeing the order of a magnitude of reality that cannot be described.

PF: So talking about the mainstream brings me to quantum theory, which you talk about as a bridge. Quantum theory says there is no objective reality, there is always a meeting of subject and object, there is no further you can go, in understanding the world. Where the mainstream has taken that is to go further into materialism. One ends at the atom, which is the building block of everything. So it seems to me that what you are doing is approaching that truth from the other side, from the side of the subjective. The way matter is formed crosses individuality and species. Those messages you receive are embodied in the shared possibility you have with the animals.

AB: Yes, very much so. Although the analogies we use in the so called teaching tend to imply object- subject in some sort of transference, as if there is a data pack being exchanged, that is not how it is at all. It feels much more like object and subject dissolving. The seer and seen dissolve and there is just pure seeing in that shared possibility world.

PF: I am very involved myself in trying to look at how you can open up quantum theory, not to end up in matter, but in the potential of the spirit that this implies, which is huge.

AB: I’d love to answer that question too. I used to live very close to the Stanford Linear Accelerator Centre, where they send two particles 25 kilometres apart. They subject one to certain conditions, and the other particle shows a related effect! There is relatedness, an ongoing kinship, across space and time. So there might be something that opens up quantum theory to really explore the metaphysics of things.

PF: For me there is a space of possibility, that you enter and the space of possibility is the moving thing that delivers a resolution. That resolution has an illumination to it. Only when you realise the illumination, does time comes into being.

AB: Yes, that is the order of appearance of things like time.

PF: You can put together these elements that are involved in quantum theory in a different way. It is not that space and time are there at the beginning and you have to then get people to communicate. There is in the beginning, this space of possibility and that is what coheres through an illumination. Then you can say there is time.

AB: Yes, as an afterthought or after lens through which to observe some of the things that have happened, that have really reached a resolution. And I experience this in a way through some of the necessary facilitation, teaching and mentoring challenges. For it is really a journey of remembering, of dropping everything we think we know, not even just the concepts but also the processes of what we value as valid processes, even dropping thinking about our processes. So people say to me how should I ask a specific question to an organism which is very far from being human to which I cannot relate. The moment we try to measure anything, we are lost. That is the problem. It is about entering this realm of possibility and for us humans to do that experientially, it is about dropping everything, and just retaining enough awareness for us to know about what is happening as it is happening or busy miracle-ing and illuminating. It would be wonderful if there was some convenient tool around, to give us all a *kaboosh* over the head, we could do the telepathy fine and when we wake up we would know what happened. That would be awesome.



Having to put words and a structure to a conversation, is a very contrived concept, and mostly for the sake of our human brains to come to the party. You are immersed in the world of possibility with another being, if you can even imagine that to be finite, which of course it isn't in the first place. What arises, out of that communion (a personal definition of which is communication in action) is what is felt and known and shifted or transformed. And it is not that the human doing the communicating is unchanged. Even in something as simple as temporarily knowing the perspective of an entirely different species, that becomes part of the experience knowledge data bank, we cannot un-know it. Once we feel the butterfly wings as if we had them, we cannot un-know that. So we are

affected. We are not objective beings having a dry conversation with another. What would the entry points into that field of possibility be? How can science change even the more subtle traditional ways of thinking?

PF: The surprising thing in physics is what moves is the space and not the time, the time comes later. Our space can move with others when we open up to them. How do we shift this whole society to something else? How do we open up to the space of possibilities, and listen to what resolution there is in that space? When we get there we will know what the sequence of resolution was.

AB: That answers questions like, What do we do? How can we make a difference to the planet? And the horror stories of the trajectory of the way things are going. It has to be connection first. Just connection. Only after connection will we even know what is possible. For it is going to arise out of the connection. We will then be able to have spontaneous right action and co-creation with other aspects of life. It is that stage we have to get into and from that will arise whatever can, without describing the roadmap to get there, a retrospective hindsight realisation.

PF: So when you look at where you are now and where you want to go, how do you see that?



Monk Seal

Critically Endangered

By Frits Anlefeldt

(AB): Certainly wish I had the time for research and development. I have got used to being at the edge of what is acceptable so I have got over that, I am used to that. I have long felt called to really explore what is possible, and all I can say is just leave a gap of time and space open for just research and development, not the cognitive kind, not to go researching things that have already been written, or go down the rabbit hole that has already been explored. But to really look into what kind of refinements of states of being might be possible, what some of the aids or tools there might be to access these states. I don't imagine that inquiry need happen totally within my or even the human realm. Part of that inquiry might be going to nature with this very heartfelt curiosity and inquiry and request for assistance. Probably what that looks from the outside is me going really quiet for a year or so, and really feeling myself into co-creating with nature whatever can be co-created as a way to help humans into a different state.

There are a few very outside the box initiatives that propose some new ways of viewing entire eco-systems. My own development will be co-creating with Nature, rather than a structured design approach. The time is right for me to feel into a different realm of possibility.

(PF) So the question to ask is: What is possible for humanity, using the same way of listening?

(AB) Yes, that's right!

(PF) *We* are the animals in danger!

Anna Breytenbach is a South African-based professional animal communicator who has been practising for 14 years in South Africa, Europe and the USA with both domestic and wild animals. Amongst other things she has been a cheetah handler, served on committees for wolf, snow leopard, cheetah and mountain lion conservation, volunteered at wildlife and horse sanctuaries and participated in wild wolf tracking expeditions in the Rocky Mountains. Anna's goal is to raise awareness and advance the relationships among human and non-human animals, on both the personal and spiritual levels. In her communication and conservation work, she guides people to deepen their connection with all species in an honouring manner, and is inspired by being a voice for the animals and natural environments.



<http://www.animalspirit.org>