

## Spirituality & Health Podcast

Sarah Bowen

Transcript

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**Rabbi Rami:** From the *Spirituality and Health Magazine*, I'm Rabbi Rami, and this is the *Spirituality and Health* podcast. Our guest today, Sarah Bowen is an animal chaplain, academic dean at One Spirit Interfaith Seminary, and columnist for *Spirituality Health Magazine*.

She's also the author of several books, *Void if Detached: Seeking Modern Spirituality Through My Father's Old Sermons*, *Spiritual Rebel: A Positively Addictive Guide to Deeper Perspective and Higher Purpose*, and her new book, *Sacred Sendoffs: An Animal Chaplain's Advice for Surviving Animal Loss, Making Meaning, and Healing the Planet*. Her essay *Becoming Moon-imals* appeared in the September, October issue of *Spirituality and Health Magazine*. Sarah Bowen, welcome back. We've talked before on this podcast. Welcome back to the *Spirituality and Health Podcast*.

**Sarah Bowen:** So grateful to be back and to chat more with you, Rami.

**Rami:** Well, I'm always happy to talk with you because you love animals.

**Sarah:** I do, and I know you do as well, so I can't wait to see where this goes.

**Rami:** I don't love all animals. I love the four-legged ones, I love apes. It's the human-animal that really I find really challenging, but we're going to put that aside and talk about what's in your book. But I think we have to start with the notion of an animal chaplain. I'm sure people listening are going, "What is an animal chaplain?" I mentioned it to someone this morning and she imagined that you went and sat at the bedside of animals that were in the vets or something, and you were talking to them. Is that what you do?

**Sarah:** Well, I do spend some time doing that. That's one of the pieces of things I do is work with animals when they are transitioning and working with the humans who love the animals who are transitioning.

She's not far off, that is one piece of the work that I do.

Another thing that I do is work with people while their animals are not sick or ill or dying on how to increase the human-animal bond, how to work with intraspecies spirituality, and how to increase mindfulness for all that are involved, and then, of course, I do a lot of advocacy, a lot of working with removing suffering and oppression for the more than human world, and I'm also clergy at the world's first interfaith, inter-spiritual, and inter-species church. I get around.

**Rami:** I was going to hold off the inter-species stuff till a little bit later, but now I have to know, how does the church work?

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**Sarah:** Like many spiritual groups right now, we are meeting on Zoom, but we meet the fourth Sunday of every month and we have a liturgy and a service, and we incorporate conversations about other-than-humans. We also do spiritual practices with other-than-humans. We've chanted Shalom with sheep, we've done mindfulness meditation with goats, we do all sorts-- This last week we did a slow meditation with a slug. We did, to try to get ourselves to slow down.

We had a video for about three minutes of a slug, we tuned into our breath, we watched the slug, noticed what was going on in our body, what was going on in their body, a being we don't normally pay much attention to. We also have interviews with people about animal theology, animal spirituality, and we do a little dancing and a little prayer and things that you would find in any kind of spiritual community.

**Rami:** Well, that sounds amazing. Do you ever have guest speakers from like dogs?

**Sarah:** Well, we did have a rooster about three weeks ago.

**Rami:** Oh, great.

**Sarah:** Bree, the rescue rooster, and her human Camille came. The idea really is that in a lot of spiritual spaces, more than human animals have been left out. We're trying to figure out ways to bring them in because they're in our sacred texts. They're in our songs, they're in Psalms, they're in prayers, but we've marginalized them and pushed them out. We're really working to bring them front and center, and it's really a practice of humility too because you never know what's going to happen.

**Rami:** Absolutely. It's like when Johnny Carson used to bring the animals on to the show and you never know what to expect from animals, but you really never know what to expect from people either sadly. But it sounds really wonderful. There's a book in the Jewish tradition called *Perek Shirah*. It means chapter of song and it's a collection of the mantra that animals recite.

**Sarah:** What a beautiful, beautiful piece of work.

**Rami:** It turns out luckily for the English reader or the Hebrew reader, it turns out that the animals all do mantras from the Book of Psalms. You can look up-- I can see the book on my shelf, but I can't reach it from where I'm sitting, but you could look up the deer and the deer says something from Psalm, whatever it is, and the idea is if you can learn the Hebrew of the Psalm, the line that they use, you can recite that to them and they will resonate because you're using the same mantra.

Let's move on from inter-species church and talk about inter-species in a more, I don't know, maybe political vein. On your website, you define animal chaplain as someone who supports all sentient beings, regardless of species or belief system.

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Just a couple of weeks ago, the government of the United Kingdom declared lobsters, crabs, octopuses, or is it octopi? I don't know.

**Sarah:** Octopus, squids, cuttle fish, crabs, lobsters, and shrimp as sentient.

**Rami:** Yes.

**Sarah:** We're reading our news in the same place, aren't we?

**Rami:** Yes. It was fascinating. This has not hit the US yet as far as I know, but declaring them sentient protects them under the UK's Animal Welfare bill and it's considered a huge step forward in animal welfare because it expands the bill to include invertebrates as well as vertebrates. All sentient beings, is there a limit?

**Sarah:** For me, there's not. Recalling that slug again. But the idea of sentience is really the line that's being drawn right now, and it's really fascinating to see where that line happens because it used to be about pain. The idea was-- Dick Hart said that, "Animals don't feel, you don't need to worry about it. We can do whatever we want to, for them. They're here for our use," and little by little that's gotten chipped away by earthologists and by different folks who are really looking at animal lives and trying to look at them from an animal perspective beyond just, "We shouldn't hurt other folks." This idea of sentience has really taken hold and actually, in the United States, we do have some work going on as well where recently a US court recognized animals as legal persons for the very first time.

This was just about a month ago in a court case about 100 hippos who are actually living in Colombia. It's a really complex case, but we're seeing that type of conversation happening here. There's also the legal work that's being done on behalf of Happy, the elephant in the Bronx Zoo, by the non-human rights project. In the world, we have rivers now that have legal rights, in South America, in India.

I think you're right to raise this as an important question at the beginning of our conversation because that idea of who do we need to extend moral compassion to is getting wider and wider. Now that varies for everyone, and as you said when we first started, Rami, love some animals, others, not so much, and that's normally the case for people. As an animal chaplain, I strive to have compassion for every single critter, even the mosquitoes that buzz around my ears.

**Rami:** I think that is fantastic that you can do that. I have less compassion for mosquitoes buzzing around my ears and I will--

**Sarah:** It's messy and it's hard and it challenges me greatly. I'm not being holier than Thou about that. It really is a quandary when the ants move into your pantry or the wasps move into the eaves of your house.

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**Rami:** The ants is an interesting thing. We had Matthew Ricard on this show months and months ago, he wrote a book on the Tibetan Buddhist approach to alleviating animal suffering, and we had this little bit of a conversation about ants and through his eyes, I got to see that ants-- He was using this I think model, and he said that an ant senses that you're going to kill it and it suffers. Now, you could also say that's sentience I think. That's what I would say.

But seeing it through his eyes, I stopped killing the ants in the pantry, I found other ways to get them out, but mosquitoes, I hit them so fast I don't even know I'm doing it. It's just a reflex.

**Sarah:** The Dalai Lama has a story about mosquitoes that I think you would love. When he was asked what do you do, he said, the first time the mosquito comes, perhaps I give it a little blood. The second time the mosquito comes, I may blow on him gently to get him to go away. The third time, then he flicks at his arm. Even the Dalai Lama will acknowledge that living in an inter species world is really messy and there's a lot of questions it brings up. It's great to open a space like we are here to have that conversation.

**Rami:** I think it really opens the human mind to realize that other beings are sentient and not just-- in a sense, I think it's easy for lots of people, at least for myself, if the animal has a face and I can look at it into its eyes, like a dog or a cat or horse or a hippo, I assume there's sentience there. But when they talk about the invertebrate animals, that is just huge from a human point of view because I guess you'd say I'm a pan-psychist, meaning I think everything is mind, has sentience. So having the government recognize that helps and doing the work that you do in the church that we're just talking about helps people realize that sentience isn't limited to humans or those animals that humans love or

**Sarah:** No, it's not. One of the interesting statistics I like to throw around is that only 0.01% of life on this planet is human 99.99% of life is other-than-human that's. I think that's something that should give us pause.

**Rami:** You should also give us pause and then shock us. Look at the damage we've done and we're such a small part of the population.

**Sarah:** It is. That's one of the things that I do in my work and that we're also doing at the compassion consortium is really trying to how do you show this entanglement of what our daily actions do with what happens with the planet?

Then with other issue like food insecurity, like pollution, climate change, racism, poverty, environmental racism, all of these different things are really entangled because we've allowed ourselves to let animals be treated in ways that that really are just horrible, as long as we don't see it.

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I think that raising our awareness to the suffering and the sentience both is important because the suffering really hits us on that moral level of how are we treating others? The sentience we value people or people of other species who are more like us and the more that we learn about animals being more like us and having the capacity for tools and for thoughts and recognizing themselves in mirrors and doing very, very crafty things, and sheep can recognize up to 62 faces and remember them. These statistics can open our hearts to not seeing animals as things that should be exploited or used merely as products.

**Rami:** Beings that should be befriended.

**Sarah:** Exactly.

**Rami:** Which brings me to something in your book that I was very interested in. It's probably, I'm going to have to ask you to simplify it for me and anyone else who needs the help with it. But you talk about the work of James Herrod, who is the director of the Center for Research on the Origin of Art and Religion, and Tea Brooks Pribac, who's the author of *Enter the Animals, Cross-species Perspectives on Grief and Spirituality*. Pribac promotes this cross-species spirituality and Herrod advocates for something he calls trans-species religion. How do you understand those? What's the difference?

**Sarah:** Well, there's a chronology here. It started with Jane Goodall and she did work that a lot of us are familiar with and in her recent book talks about it too. But the idea of watching chimpanzees and the different states that they have and the different things that are contemplative or meditative, or might be spiritual.

What Herrod did was he looked at Goodall's work and the work of other people who were working with chimps and started to say, I see things here that are the same basis that we see in religion. I see reverence, I see awe, I see gazing, I see groups that are communing with each other in intimacy. I see things that I see at the basis of the religions. What he wanted to do was say, let's take the words out. Let's take the things that are only human out of religion and create something called trans-species religion.

Building on that, Tea Brooks Pribac said, all right, but let's also look at types of spirituality, not just religion. Herrod was very much talking about religion and Brooks Pribac is a little later. She starts talking much more about spirituality and says, we have two different kinds of spirituality. One is intentional, and one is unintentional. Intentional spirituality is when we sit down to meditate or pray or do yoga or whatever our practice is, but unintentional are those moments where you feel that deep, deep connection, that moment where you have the Godwink, or you hit the innermost self or whatever your language is in your tradition, that moment that the mystics try to put

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words to and explain first, the experience of spirituality rather than the beliefs or the conversations about it.

Looking at those things you start to build a platform for what we now call or what, what we call the Compassion Consortium, interspecies spirituality, which is if we can recognize that all animals or many animals have the capacity for these things, what would we gain if we did it with them? What happens when you do mindfulness practices with another species? Is there something that happens? I have seen there's some magic that happens there.

**Rami:** I do my meditation-- Oftentimes I do my meditation in a chair. There's a back that is shoulder-height and it's stuffed. It's not like a hard chair and my dog will climb up on my shoulders, drape herself around me, like a shawl, and just sit. I'm not going to say she's meditating with me, I'm projecting, but there is, I don't know, I get this deep sense of relaxation with her over my shoulders. It deepens the whole process for me.

**Sarah:** We would say in, and Herrod probably and Brooks Pribac probably as well, but I would definitely say that you're not projecting because what we've seen in scientific studies is that the part of the brain that is activated during the mystical experience is a part of the brain that dogs, cats, horses, chimps, bonobos also have. They have the same brain structure or the same capacity for having moments of peacefulness or stillness or tuning in. Now we put a word on it, we call it meditation. We write rules about it. We write books about it. But at the essence of it, that moment of being really just tuned in your dog probably is. Is that projecting?

**Rami:** Well, not it's--

**Sarah:** Good question.

**Rami:** Well, I'd like to think it isn't so that's very helpful.

**Sarah:** I think the other thing Rami that you're mentioning here, I hear a lot of people, I teach at One Spirit Interfaith Seminary, and a lot of people come in and say I really, really, my spirituality is in nature, I feel really in touch with the universe or my higher power when I'm in nature.

One of the things I try to challenge people to do is say, why are we calling it nature? What happens if we get more specific? today I'm meditated next to a woodpecker or today, while I was doing yoga practice, a rabbit showed up, or what if we were more specific about the beings that are actually in the spaces we are rather than amalgamating them into this fantasy-type of thing of nature. That's something I'd say to our listeners today, too. Think about that. Is your connection to nature? Or might it be to the beings who live in nature? Because we do too.

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**Rami:** We're part of that natural unfolding.

**Sarah:** Exactly. Exactly.

**Rami:** No, that's a great question, for people to pose to themselves. Let me switch gears a little bit and talk about something, I guess, personal and practical that a lot of people-- though I'm going to tell you a story that's personal to me, but a lot of people have had the same, the same thing.

A couple of years ago, my grandson Jack, he was four at the time, he was with us when our dog Murphy, we had to put her down. I hate to say put her to sleep, but whatever the euphemism is for doing that, she had brain tumors, she had painful seizures. When the doctor explained to me that she knew, I thought maybe she was unconscious when the seizures were happening, she wasn't in any suffering, the vet said, no, I'm completely wrong, that she knew, she was horrified by what was happening to her. We agreed that it was time to let her go.

My son and daughter-in-law came and they brought their four year old who loved Murphy dearly and we all sat together with the dog and the vet explained what was going to happen and a couple of minutes into it, Jack got very agitated and said he had to leave the room so his parents took him out. He was gone for maybe two minutes and then he knocked on the door and came back in. He said he needed to come back.

He sat on the floor holding Murphy and the doctor injected whatever they do and he just held her lovingly and patted her until she died. When it was clear that she had been dead for a few minutes, his dad said to him, "Jack, what Murphy is gone." Jack looked up at his father and said, "What are you're talking about? She's right here," because he was holding her still. He didn't have a concept of death exactly.

How do you explain death of a pet or that's not a great word, but your animal companion. How do you explain that to a preschooler or a little kid?

**Sarah:** I think the first question is why do we want to explain it? I think the that's an interesting question.

**Rami:** let's start with that.

**Sarah:** Rather than ask them what their experience is, what might have happened if at that moment they had asked what's going on for you right now, what are you feeling? What are you experiencing? What is it like to hold Murphy right now? What does Murphy feel like? What do you remember about Murphy? Right? To turn it back to-- rather than to try to-- we love finality. We want to know where we go. We want to know who has a soul and where they go and what happens and we don't know, we don't have any idea.

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Being able to look at death as a transition is helpful, but to ask people what their experience is rather than to try to tell them what just happened. I think that's the first thing. I think another thing, there's an entire chapter in *Sacred Sendoffs* on this question you're asking and what do we do to take care of animal spirits, what do we do to take care of animal bodies? How do we deal with this? It's hard to crash this all down in a couple minutes here.

I think that we have taken the spiritual piece out of death in many ways for animals, it's incredibly clinical yet we know 89% of people consider themselves spiritual so we need to bring that in. Bringing in a poem or a song or something, a ritual to do at that moment, that's a lot of what's in the book for *Sacred Send offs*. What do we do at that moment to help that being leave this experience and go to whatever that experience is?

I like to call it the what's next. I don't have any idea what's next, but I do feel like if I'm going to it, I would like that experience to be peaceful. I'd like to be surrounded by people who love me. I'd like them to be taking care of themselves too. I think those are things that we can do in that moment. That's not a perfect answer, but I--

**Rami:** It's a very helpful answer. I wish I had thought to do that when the situation was actually happening, ask him what he thought about what was going on rather than his dad trying to explain to him what was happening.

**Sarah:** Well, it's natural. We want to explain away the discomfort. It's the same thing that happens when people grieve. There's really interesting research, 93% of people who have a pet loss have disruption in their lives, 93%. For at least 50%, it's big enough that it's job-related that it's anxiety, worry, depression, it really affects their lives and yet what they often hear it's a dog, go get a new one, you'll get over it, time will heal all wounds, all of these types of things.

We, as a interspecies world, 67% of our homes have animals that live with us, we need to get smarter about how to handle animal loss because it's going to happen. Our lifespans tend to be longer than theirs are. We need to prepare for it. We need to know what to do at that moment. We need to deal with our anxiety about what have happens when they leave and how we handle it. We need to know how to revere them in the moment and afterwards, just like we do for humans.

The death positivity movement has really taken hold with humans. I really want it to take hold with other-than-humans as well.

**Rami:** Yes, absolutely. That makes complete sense. One of the things that I got from the book or one of the challenges it seemed to me that you might face, after having read your book, that you might face in the various context in which you bring these ideas is the book has a distinct Christian tone to it. That's how I read it. I personally,



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I'm a nom-dualist, I'm a **[unintelligible 00:25:33]** I believe that all life is the incarnation of a single aliveness, you can call it God or nature or Mother or Brahman, whatever you want to call it.

Like we said at the very beginning, for me, animals are sentient and sacred, but in the Christian tradition, as I understand it, and I'm not a Christian, so I could be wrong, you can please correct me if I am-- In the Christian tradition, animals don't have souls. You see this too in Orthodox Judaism and animals just that they have some sentience, but they don't have souls the way humans have souls. Now I'm not a big believer in soul because that sounds very dualistic to me.

Leave that as it may, without getting into what I think, are you confronted, do you find challenges going to churches and talking about this when the tradition itself, in this case, Christianity doesn't really align with this notion of an ensouled being being an animal?

**Sarah:** I want to start by saying two things. One is that I am interfaith, so my beliefs are going to come from a lot of different places and make a big mess as opposed to be strictly a Christian approach. Why I address what Christianity says about animals is just because that idea of dominion and the idea of soul has become so pervasive within our society, especially in Western society, that it's got to be tackled, to not speak of it is to not speak of the elephant in the room, to use an animal metaphor.

Within the book, I try to use the idea of a couple of different Jesus's teachings, which we can read in ways which are animal-positive, which are concerned for animals. The idea that animals are soulless is primarily a Catholic idea. We have to remember that Christians, Christianity is not a monolith. There are so many different versions of Christianity with different beliefs and there are a lot of Christians who would talk to you about the soul of animals so you started a messy question. I gave you a messy answer, but I think the reason that why I address it is because it's prevalent.

The idea that animals are here for us to use, when you ask people why, why do you believe that it somehow makes its way back to Genesis so we need to address it. If we really look at the Christian New Testament and there are these beautiful stories that have been read in certain ways about animals that can also be read in ways that Jesus had concern for other beings. He talks about wanting to free the oppressed. He talks about wanting to bring sight to those who can't see, and He doesn't say humans in there, He does all sorts of different things and I detail those in the book.

Not because I think people should necessarily need to use Christian ethics in their decision making, but to show that's where a lot of what we've inherited as a culture has. Then I broaden to look at the idea of treating your neighbor as yourself is prevalent in almost every tradition. Hopefully, people of any belief system or no belief system at all, atheist, agnostics come one, come all there's a lot to look at in here.

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So I hope that it will have people question whatever they were raised with to believe about animals, regardless of what tradition you were raised in, or if you were not raised in a tradition at all.

**Rami:** Right, I agree.

**Sarah:** Does that answer it at all?

**Rami:** That no, that answers the question. I think it also addresses-- at least the way I heard what you were saying, we live in a predominantly Christian country where the trope of-- and I recognize Christianity, isn't one thing, but Biblical tropes pervade every aspect of our lives. This notion of in Genesis 1, this notion of dominion, where animals are to be Matzo. There's people argue about what the word means in Hebrew, but people interpret it to mean that they're ours to use, like trees and rocks and whatever else we use, it gets to be their resources to be exploited. That's one creation story.

In Genesis 2, you get one where it's the exact opposite, that people are created and the Hebrew says to protect and to serve. The word serve, with regard to nature and animals, the word serve is the same word that's used in Hebrew, when you talk about worship. That there's a sacredness that we're supposed to exhibit with these animals. You get Chapter 1 which is goes one way, Chapter 2 goes the other. Our culture is more chapter Genesis 1- oriented, we need to shift to Genesis 2.

Then just one last point, because you brought up Genesis and my little Rabbi mind is racing with quotes. In the 12th chapter of Genesis, verse 3, it says that we're supposed to be a blessing to all the families of the Earth and a propos to what you said a minute ago about loving your neighbor, it doesn't say your human neighbor to be a blessing to all the families of the earth. It doesn't limit it to human families at all. In fact, adding the word all before family suggests that it's much broader than that.

I think one of the things that you're doing-- and I try to do this in my own way, though I'm not an animal chaplain, it is to challenge these Biblical tropes and to say, "There's more to the Bible than this anthropomorphic, human-centered worldview.

**Sarah:** Absolutely. We find it in all the traditions too. We find these ways that sacred texts are used to support animals, and then we find ways that they're used to exploit animals across the board. This idea also of sacrifice, which is one of the comments are usually I get up on a little soapbox about, but the idea that somehow that animals are sacrificing themselves for-- We find that a lot, we find that in a lot of prayers. We just find it across the board. I'd really want people to challenge that idea too.

I don't think that animals are making that choice to sacrifice themselves for us, and clearly not in the numbers, which we are taking them. If we look at factory farming, if

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we look at aquaculture, if we look at lab animals, all of the things we don't want to look at. What I'm hoping that I'm doing in this book, and through the work that I'm doing, and what we're doing at Compassion Consortium, is helping people gently open their eyes and ask a lot of questions.

Not to suggest how we should be doing things, but that we need to step back a little bit and see what has developed, what's been hidden from us and are we okay with it? If we're not, how do we get involved in whatever our tradition is or in whatever our practices are to make change?

**Rami:** Absolutely, I think the idea of helping people question is really a good way to go about this as opposed to the way I do it, which is just to harangue people.

**Sarah:** I do that occasionally, too, but I do think just like when we were talking about the little boy at the dog's death, asking people, "What are you experiencing and what's happening for you?" When I tell you the story about something that's going on with an animal, I talk a lot about roadkill. A million animals a day are killed by human motorists, 400-- in the US alone, 400 million, as compared to 100 humans. The human deaths are also horrible, but just these unseen losses of wildlife and extinction.

I just came back from Galapagos, I was learning a lot about that, how can we open our eyes to these things and how can we be better neighbors and maybe help the planet out a little bit while we're doing that, as well.

**Rami:** We're running out of time, and I'm going to have to wrap this up, but you made me think of in Virginia, there's a place called Yogaville, which is Swami Satchitananda's ashram. On one visit, I was picked up at the train station and driven to Yogaville. Part of the road leading quite a number of miles it seemed to me, leading into the ashram itself is a major turtle crossing. We had to stop, which is great. The driver was looking out, she knew these turtles were there.

We stopped and waited for each of them to make its way across. It was just a sense of compassion for the turtle and it was a great meditation exercise because you never knew when we would stop and have to just breathe and wait as the turtle made its way to wherever it was going.

**Sarah:** It attunes us to life. It gets ourselves out of thinking that we are the center of the universe. Again, we're 0.01% of life on the planet, and we tend to behave like everything is here for us. Any of those practices we can do. People, keep your eyes on the roads, not on your phones, keep them on the roads and allow space to let turtles and squirrels and raccoons and other folks commute too.

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**Rami:** Which brings me the way I want to end the podcast. You have this wonderful poem, right at the end of the book that I could read it, and people would hear me do it, but if you read it, it's your poem, I think it'd be much more powerful and that's the way I'd like to bring the conversation to a close. If you have a copy of that with you, if you'd read that for us.

**Sarah:** I would love to. Thank you for this conversation, Rami. I ask everyone listening to take a deep breath. Tune into the space you are in and open your ears and hearts.

May my presence be a blessing to all creatures.

Blessed [unintelligible 00:36:21] walking on four legs, may you be sustained and flourish.

Blessed feathered of the skies, may you be sustained and flourish.

Blessed finned beings of the waters, may you be sustained and flourish.

And blessed leafy ones rooted deep in the earth, may you be sustained and flourish.

Glory be to the forests, and to the deserts, and to the holy seas.

As it was in the beginning, is now and ever shall be.

May I live in connection to the everlasting cycle of life.

When this body no longer can sustain me, may I be blessed with a sacred send-off.

**Rami:** Our guest today Sarah Bowen is the author of *Sacred Sendoffs: An Animal Chaplain's Advice for Surviving Animal Loss, Making Life Meaningful, and Healing the Planet*. You can learn more about Sarah's work at [thisissarahbowen.com](http://thisissarahbowen.com). You can read her recent article in *spirituality Health* magazine, the September-October issue. Her essay is entitled *Becoming Moon-imals*. Sarah, thank you so much for talking with us on *Spirituality and Health* podcast.

**Sarah:** Thanks for having me and good luck meditating with your dog.

**Rami:** [laughs] Thank you. You've been listening to the *Spirituality and Health* podcast. If you liked this episode, please rate and review us in your favorite podcast app. If you enjoyed this episode, be sure to share us on social media and tag us @Spirit health mag. You can also follow me on the spirituality and health website where I write a regular column called *roadside musings*. Don't forget to subscribe to the print magazine as well. The *Spirituality and Health* podcast is produced by Ezra

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Bakke Trupiano and our executive producer is Mallory Corbin. I'm Rabbi Rami.  
Thanks for listening.

[music]

**[00:38:50] [END OF AUDIO]**