

## Season 1 Episode 2 – Transcript

In the last episode, we laid out the counterintuitive truth about relationship dynamics and people problems, which is that we have more to do with the dynamic than we often want to admit. Yes. But when we do own that, then we are actually taking back our power, despite how it might feel going into it, the fear that we'll lose control, it's actually a liberating experience.

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Yes. And then today, Today we want to get into something that's really important when we wanna untangle from these dynamics. So there we are, we're in the dynamic. How do we get out of it? So the way that we teach it here in Magenta is we really need to have an anatomy of the inner life. And what I mean by that is we need some kind of framework within which to understand and in a way,

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diagnose the behavior in us that is engaging with the behavior in the other, in such a way as to create a perfect storm or a problem or a conflict. Right? So we're understanding what's going on inside of us. Yes. And again, we're not going to analyze the other person. This isn't about the other person. This is really about us.

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And so coming to understand what is actually happening within us, and I think we deserve to have an anatomy. You know, it's kinda like if you wanna go into your inner life and mess around and work there, you really need to have an anatomy of the body of your soul. Just like if you wanna do some surgery on your physical body, you do not want the surgeon to be ignorant about anatomy when they go in there and mess around.

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Now, do you I think we, we can set the same standard for what we do when we go into the body of our soul. So, so we need an an anatomy. Yeah. That paints a good picture for why it's important. Yeah. That we understand what we're working with. Yeah. Otherwise you're just, you're just going in there blind and you don't know what you're doing,

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which is fine, but wouldn't it be good if you could be Successful? Yeah. So Let's, let's set you up for success. Welcome to Magenta fm. A show for people who aspire to deeper, richer and more healthy ways of being in community, in leadership, and in relationship with others. I'm Louisa Barnham. And I'm Rachel Haslet Carr. So an anatomy,

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what could that possibly look like? Because the inner life, you cannot touch it. You cannot see it. There is nothing in your five senses that can, it, it is a completely intangible world. So how can we have an anatomy? Well, we have to figure out a way, and you could, let's just touch on this word super briefly.

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We can, we're gonna go into this in more detail, I'm sure in a later episode. Cause it's a really important tool in the toolkit of coming to understand the anatomy of the soul. And that is phenomenology. So what is the phenomena? Always have to start with the phenomena. If you can pull yourself away from your own experience and just name a conclusion that you're making,

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or name the behaviors name, whatever you, you can at first, Right? So you are, you are naming the observation that you're making about what? About what's actually happening, the phenomenon of what's actually happening. So in phenomenology, another distinction we can make that might be helpful is that there's a difference between the observation and the conclusion. We draw about the observation.

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And this is very important that we distinguish between these two activities because all too often will make an observation and then overlay that observation with a judgment or a conclusion. But that's not phenomenology, that's not looking at the phenomena itself and allowing the phenomena to speak to us. And so what, so what Rachel is referring to is we can observe when we're drawing a conclusion.

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Yeah. And that's really helpful to know because its like, oh, I just jumped to conclusions about what the other person said or did. So that's, that's how it can be really helpful, especially when we're trying to understand something so intangible. But not only that, the thing about phenomenology when approach, when applied to our inner life is that we are both the subject and the object,

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which is really tricky because it's, we're trying to use a scientific principle, which is absolute objectivity. But in order to do that, how do we, how are we absolutely objective about our own inner experience? And this is a wonderful contradiction that materialism is unable to answer. So I'm gonna leave that little mystery right There. Well, let's come back To that.

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Yeah, that's right. Yeah. Let's get into the shadow and the light. We can look at anatomy at the first level. There are many different levels and complexities of anatomy that we can talk about. But in this episode, we're just gonna talk about kind of like the first layer, and in a way, the most fundamental level, which is shadow and light.

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So these are two experiences that we can all relate to when it comes to the experience, the phenomena of the inner life. And here's why this is actually useful, because everything that we do when it comes to this work that you and I are doing, it has to be practical. It can't just be conceptual or intellectual. It has to be very,

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like, we need practical tools for how to do this stuff. Cuz you know, the stakes are getting higher and higher, right? So what do we mean by shadow and what do we mean by light? Let's start with the shadow. All right. So the shadow, I suppose you could say as a definition, it's, it's, it's really,

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and the word is an analogy or, or a picture because the shadow, it obscures and it has that, it's not quite, it's not us, it's our shadow, right? So the shadow in my definition, I'm not really sure, obviously it's a, a term that was coined by young Carl Jung. He talked about the shadow. And there are lots of other writers and psychologists and other people who talk about the shadow.

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My personal definition is that it exists in the subconscious realm. Meaning where we are not conscious. So we cannot see into that realm with our ordinary day awake consciousness. It is below our consciousness. And there you will find our unformed stuff. Our, the stuff that we are, are blind to. We cannot see our wounds, our triggers, our fragility,

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our everything that is weak and wounded, let's call it that about us. That's the shadow. And the way it shows up in our lives is where we are acting out of compulsion. And a characteristic of the shadow expressing itself in us is where we are not free. So the, the redemption or the transformation of of the shadow in us translates or becomes freedom.

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So where we were, where we were compelled or where we were addicted, we can be addicted to thought forms just as we can be addicted to physical substance. Just as we can be addicted to sex or food. We can also be addicted to thought forms, for instance, we can be addicted to the, or to beliefs about ourselves and, and The world.

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Yes. Yes. And beliefs are particularly interesting because they are beliefs often exist or, or yeah. They exist, they have life in the shadow realm. Beliefs that aren't really serving us, especially about ourselves. You know, if we believe that we're ugly, that's a, that's an example of for many women who struggle to see themselves as attractive enough or that you believe you're not good enough in some other form,

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let's call that a thought form to which you are addicted. And I, and, and I use that word because I want to shock people into understanding that addiction is, is everywhere that we are not yet, well, that where we're not yet conscious. Addiction is just everywhere. Because we can be addicted to thought forms, we can be addicted to beliefs.

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And it's just, it's one of my missions in life is to help people understand the nature of addiction way beyond our current understanding of it in relation to chemical substance. So, So in regards to relationship, yeah. Dynamics. Yeah. The shadow is oftentimes very easy to identify because it comes up in our compulsive reactions or our sort of automatic ways of being that are not necessarily how we wanna be or how we want to see ourselves.

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And yeah. So say more about that. The shadow in, in relationships. Yeah. So what, the way we can experience the playing out of our shadow in relation to another is when we find ourselves not present. When we find ourselves, you could say absent. So I lost, I lost my shit at someone, or I lost my cool,

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or you know, those kinds of words or sayings that are so common in our language. I lost it. I, yeah. So this, I freaked out. Exactly. I freaked out in a way it's like a dissociation, you know? So, and when we, when we're absent in that split second and we say something that we later regret or we do something out of habit because we don't know what else to do.

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This is a pattern in our lives. Like for instance, if you find yourself in a pattern of being in relationships with people who bully you, I don't necessarily wanna call, call them bullies, because that's not who they are. It's just a part of how they behave with its bullying kinds of behaviors. And if you find yourself in relationships where you keep,

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like maybe your mother was a bully, was a bit of a bully in that way. She had those kinds of behaviors. And you find yourself finding those relationships in your life and you keep being, you know, struggling with a pity tyrant who's, who's terrorizing you in pity ways because they're your land lady or your landlord, or they're your boss, or they're some,

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you know, gatekeeper in your life. And if they were to betray you or reject you or fire you, it could have massive consequences. So they have a lot of power over you. Right? So really understanding the shadow dynamic within you can be very helpful for you to untangle from that kind of, cuz you, you're gonna keep finding those people in your life until you come to understand this,

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right? Yeah. And typically I think the, the gesture of the shadow in those situations are, is not I freaked out but I checked out right? Or I was obsequious Mm Yes. Go into that. You love that word I do out for people is when you're overly people pleasing. Yes. It's like the ultimate people pleasing behavior. Yeah. Forming,

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Right? Yeah. Right. To keep the Peace. Yes. To keep to be safe. And so why is that a shadow element? Well, that's a shadow element because partly cuz you're giving away your power to the other person for very obvious and totally understandable reasons. But it's in it. But the, the dynamic itself in you to people please because you are afraid.

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And so you, however you do that, or however you just, you know, you can, you can observe yourself. What do you actually do? What are your tendencies in in those moments? And how much of it is in your ability to control? So this is a hallmark of the shadow is that you can't help it, you don't see any other choice.

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And even if you did have another choice, which you don't because you don't know how else to deal with the situation, this is why you're in the situation. You it, it's a compulsive habit. So just imagine people and they're often women again, sorry to, we're all women here saying, sorry, is a, is a, a really interesting example of people pleasing,

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apologizing. I'm sorry, but you know, or I'm sorry. Just as a, as a reflective, reactive, habitual behavior that you have to apologize for existing or you have to apologize because you're about to set a boundary. Right. Or you're, you have to apologize cuz you're about to ask someone to do something for you. Yeah. You know,

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why? Or just having feelings. Like lately I've been noticing, or really over the past year trying to not apologize to my spouse, for instance, for just times of like feeling sad. If I'm not doing anything, I'm not behaving in a way that's harming anyone or I'm not acting out of a trigger. And maybe I'll send him a text message later.

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Like, and my impulse is to say, oh, sar is feeling sad earlier. And instead now I can just, I choose to offer gratitude or thanks like, hey, thanks for being so sweet and caring and thanks for your listening and really, really reframing that. Oh, that's nice. Yeah, Yeah, Yeah. So this is, this is where the word phenomenology,

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you know, is so simple. We can just start to observe these behaviors. Cuz first we have to observe them before anything can actually change. Cuz again, the shadow is in the subconscious realm and we have to come to grips with it. There. I wanted to touch on a couple other elements of the shadow or ways of distinction. Like for instance,

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an example that's coming up for me is setting a boundary and how that can be done out of a place of self-respect and care and love. And it can also be done or called a boundary when it's actually coming out of compulsion or control or aggression. Or Wound. Or wound. Exactly. And, and so there are some clues around the compulsiveness are really,

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are how much freedom we have in that situation. The body can sometimes give us clues about if we have a racing heart or if we really have to get to know it ourselves. Right. We have to get to know and that's why it's a first person science. Yes. Because sometimes we have a beating heart, even if we just have to do something courageous.

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So that might not be the best example. Yeah, no, but you're pointing to something really important. Yeah. Because you'd think that setting boundaries is a good thing. All in all. But we can do it and create an awful lot of collateral damage. Yeah. So we're not really free and we're not really coming out of a healthy place when we set a boundary that creates collateral damage.

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And sometimes we can, sometimes a collateral damage is not our fault. Sometimes the other person chooses to be wounded and hurt by some, by a boundary. Yeah. But really you have to ask yourself out of out of what motive. Right. Does this boundary come? Yeah. Does it come out of a place of, you know, like this is what horses are so good at.

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They set boundaries all the time, but they don't do it with any anger and they don't do it with any resentment and there's no lingering emoting or emotions. They're just very clear, this must be this, you know, this is how it's gonna be. Cuz I'm so a hundred percent clear and there's no, and no one takes it personally because it comes out of an impersonal space.

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Right. Versus I can just picture, you know, insecurity or fear. Yes. Or Reaction. Or reaction. Or people projecting, you know, some deep wounds that they have about their identity or about, you know, self-acceptance or their putting about acceptance Yeah, yeah. Onto the world around them and calling it a boundary. So yeah. That,

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that firsthand practice and is really what's needed. And I wanna get into the light. We do need to take a quick break. Is there anything that you wanna say about the shadow before we go? Or shall we break here and then come back to the light? Yeah. When we return. Well, so I just, there, I mean, there is so much to say about the workings of the shadow.

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We can actually trace archetypes that, that are expressions of the shadow. And if you look at, if you, if you get, I can't remember what the title of the book it's, it's the, it's the, it's a encyclopedia of diagnostics for in the in in psychology in Psychological Oh, the dsm. Yes. Yeah. There you can find a lot of phenomenology,

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observation of, of clusters, of symptoms and, and, and those clusters of symptoms having given a name, like a diagnosis. Right. So what I have found over, over the years of working with people is that you can observe the, the, the movement of the shadow that play out in what we could call archetypes. You can, I can,

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you can see them in people in many different cultures. Cause I've worked with people all over the world and you can observe the same archetypes depending on the particular wound. So the shadow, it's a phenomena that is not just about our own individual in a life as if we are hermetically sealed from the rest of the world. The shadow is, is a,

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is a realm that belongs to us all. And not only that we can, and we will, I think even in this episode, if you're lucky, we will talk about, about the expression of the shadow at a collective level as well. Well, let's get into the light and then let's take this discussion to larger scales. Okay, Awesome. Would you like a serious solution to your people problems?

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One that is deep and lasting. Would you like to be able to raise the quality of interactions you have with the people in your life and work? Most people believe that the solution to ongoing people problems, such as conflict and misunderstanding is memorizing the right thing to say, or some other clever tactic. However, there are always situations where such tactics simply won't apply or succeed.

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Instead, you need something that can help you be present and generative in every interaction, every moment. No matter how unexpected or difficult or how high the stakes are. The truth is you can shape the interactions you have merely through the quality of your presence. Unfortunately, an authentic and elevated quality of presence doesn't come easily or naturally any more than playing the violin does.

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Because it's a trained and honed way of being like a master of Tai Chi. You can learn to work with the social spaces between you and others, not with manipulation, nor with dominance or force, but with a greater freedom, greater understanding and generosity and a stronger presence of mind.

Imagine having the kind of presence that commands respect, not because you are the alpha,

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but because others rise to meet you there. Imagine attracting in your life and work the kinds of high functioning relationships that you long for. Magenta Academy for the Social Arts has developed a path to help you grow an elevated presence. Join the Elevated Presence masterclass where you will begin building a foundation for transforming your relationships. Enrollment open soon, don't miss out. Go to [magenta.fm/elevated](https://magenta.fm/elevated)

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presence to get on the wait list. Okay. Welcome back. Let's dive into the light. All right. Okay. So the light is really hard to talk about because whenever, if you, if you look at like popular culture like TV and movies, you see a lot of love poured into depictions of, you could say the shadow realm, you know,

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evil monsters, like we are so good at creating really nasty, disgusting monsters and The things, the poor movies Yes. And the things that they do to each other or to the humans in the movie. Right. It's really, we are so good at that. But depicting the light, I mean, I don't even remember the last movie that I've seen where like,

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I'm just thinking of the Lord of the Rings, where, where goodness and light is depicted with such anemic sentimentality, like, you know, is like, there is no question that the evil is much more lovingly

and understood better, right? Yeah. So the other thing that's coming up for me is like dysfunctional family movies where there's like a, you know,

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just so much dysfunction and, you know, it's can be a bit comedic but also, you know, gut wrenching to watch, but just like a tiny little bit of redemption at the end. Like one little apology and then happy ending. Exactly. Exactly. So, so the redemption in movies is often so annoyingly disappointing cuz it's so we don't, we just don't understand the light very well and well at least from my perspective.

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And so my definition of light is, is one way to think about it is cognition. So the light of our understanding, so we have this already in our language. You know, when you understand something, you light up, right? The light bulb goes off, you know, these, these, these imaginations or pictures of cognition. And so what cognition,

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now it's hard to talk about cognition in a, in a purely practical way in, in a culture of ours, which is so deeply materialistic because when we think about cognition, we immediately go to the brain and we immediately go to neurons firing. But, and it's not to say that there, there's not some truth to that, but I want to give you a different imagination for cognition.

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Imagine that the brain, and let's not say just the brain, but the entire physical body is a mirror of cognition, but it's not the source of cognition. And the reason why this is important is because there are many, many, many implications. If you just think about cognition as sourced from the brain, and not even from the body, but directly from the brain.

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That means the inevitable conclusion that you're gonna draw is that we're biomechanical, we're, we're machines, basically. We're computers, Flesh machines, as I like to joke to my husband. Yeah. So consciousness and cognition, let's use those words pretty much interchangeably. This is what we're concerned with when it comes to the light. And the reason why is because somehow we need a light to shine into the darkness of the shadow so that we can see,

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because the shadow is dark, it is very dark in there. It's like black. We can't see where it's so is is that unconscious? Okay? So we need a light to shine in there. What is the light? The light is our ability to see now in the physical world, we have eyes so we can see the light. And something that gta,  
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who is a, a German scientist and and artist and incredible thinker of his time, he was the one who really dev who who developed phenomenology as a science. And he discovered many amazing aspects about the physical world through using phenomenology as his tool. One of the things that Gerta said is that it's not the eye that that formed so it could see the light.

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It's the light that formed the eye. And of course, you know, there are animals that used to have eyes that then somehow migrated into dark places and they lost the ability to see because there's no light to continue to form the nature of that organ, the physical organ. And I would say the same is similar for the, for the forming of organs in the soul.

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So let's talk about, let's come back to anatomy. So one of the, and again, this is a picture and you can just take it and work with it and see, see how it like, helps you, because these concepts that I'm sharing, they need to be helpful. They need to be practical for you. That's the point of them.

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Not that they're intellectual exercises, I'm like not interested in that. But, so one of the things that we need to come to understand about the anatomy is that just as the physical body has organs, so can our soul have organs and we can have organs of insight that we can actually deliberately cultivate. And one of those organs of insight is to see into our own shadow.

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And the way we do that is by becoming more structured in our soul. And how do we do that? Well, that's what inner work really is about, is becoming more internally structured so that we can, we can have these scaffolding through which to find our way into the shadow so that we can look and use the light of our consciousness to come to understand insight.

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So the light is part of the structure. Yes. And cognition is the light that we shine in there so that we can see the organ of cognition. And how do we do that? Well, it's really quite simple and it's not

very, you know, complicated. It's just not easy to do. And that is, we come to understand the nature of the shadow,

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again, through cognition and through understanding by tracing for, for example, tracing the, the movement of the pattern of the expression of the shadow in our lives. And we can do that in three realms of our daily life in our thinking. You remember when I talked about thought forms in our thinking? So what we believe, what we think, the second realm,

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the second area is in our feeling life. So when we're triggered or when we, when we are reacting to something, what are we habitually feeling? The feeling life is really interesting because we can really experience addiction there. We can become addicted to feelings of self pity and, and we can have pity parties because that's habitually where we go when things aren't going so well For us.

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We have a pity party as a deep, deeply habitual state of soul. So, And then the Third round and the third one is the will. And that's the hardest of all to intervene in because the compulsion in the will. I mean, it's just think of if you're, if you're a chronic procrastinator, just imagine how, how difficult that is to change about Yourself.

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Okay, so we're talking about the light and we're talking about developing our ability to tap into this to see from that perspective and how do we actually do that because it's not a given otherwise we would all be doing that all the time, right? Yeah. We'd all be choosing to think what we wanna think all the time. Yeah. And if you actually close your eyes and you try to just think about one thing like this teacup here,

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I am actually very much less in control of my thoughts than I would like to be. Or I would like to admit how do we strengthen the light? Yeah. You know, strengthening the light. So Cal Young called this work against nature and it's not really a work against nature. It's more, it's more something that we are not, that we have to do very deliberately.

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It's not given to, it's like a work against what's been given to us, given to us in culture, in expectations, and I mean in a family patterns. Family patterns, yeah. Or the limitations that have been given to us out of, out of which we, we have to outgrow. So in that sense, there's a work against nature and I think that's the sense that he meant.

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And so for us, the, the strengthening of the light is incredibly important because again, if you want to rummage around in the darkness of your shadow, it's a very actually dangerous thing to do. And this is something that I wish that more therapists and more therapy practices would really pay attention to. And in the, in the, in the schools and universities that train therapists,

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I mean, therapy is such an important part of life, right? The problem is when we go into the shadow and we are unprepared for that. Like we, we, we haven't strengthened the light enough. We can get lost in the shadow. We can retraumatize, we can be retraumatized by going back into there and it can overwhelm us. It's like falling into an abyss.

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So they, so anyone who's ever experienced chronic depression knows what the dark night, a dark night of the soul feels like. And we, and anyone who has experienced bipolar depression, I mean, it's, no one wants to go there, right? No one wants to be sitting around in the darkness of their shadow and not being able to see the lights.

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So what I think what's really needed, and I do feel quite strongly about this, is the more we can understand what the light is and activate it and strengthen it like a muscle, like an organ, the more we engage in the strength training of this light of cognition, the better prepared we are to go into the shadow realm and transform what's there to heal,

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what's there to grow out of, what's there, what keeps us stuck, what keeps us fragile, what keeps us depressed and unhappy to actually heal and overcome PTSD and a whole host of mental illness. Well, my own experience is coming up a little bit too, in that I think that there, in my experience, there has been a time and a place to go back to a trauma with a certain amount of strength.

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So, so I think starting with the immediate, starting with the present is, is one of the aspects that helps build that strength of light to not become re-traumatized. Yeah. And then with sufficient strength and sufficient, you know, perspective and perception, there can be healing in my experience with going back. But there's also been times where I've done, you know,

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therapies that were, were specifically for trauma, like emdr for instance, which is a really popular therapy for trauma where I was re-traumatizing really? It was too much. Wow. And there would be, you know, like several days of kind of lingering PTSD. Whoa. Experiences to where actually to call the therapist again and say, Hey, I have to come in again before next week because I am not functioning yet.

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I was a very functional person at the time. Yeah. And so there was all this, you know, compartmentalizing that needed to happen and all of that, but wow. Yeah. It wasn't really the right setup for me at least. Right, right. So I have been down that road and, and I think that yeah, working with the present is one of the elements of strengthening the light.

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And there there are some others that we, we should just touch on. Yeah. Cause I be everyone's wondering. Yeah. Cause we haven't really touched on that yet. Like what do we actually mean? Okay. So we've, we've, we've done our best to describe a definition of, of light and cognition, but really it's something you have to experience.

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And so, so we need to get to that. The study of light and cognition is infinitely deep. One thing I do wanna say with the light, and that is, it has to be consciously cultivated. You have to cultivate this organ of perception and you have to cultivate it. You can cultivate it in your thinking life. And actually, Rachel and I teach this in,

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in our courses and our work, and we, and we begin with like concentration exercises so that you can take, you can take back control of your thought life. Okay? But then you can also cultivate the light in your feeling life. And there's a, there's some foundational exercises there that are very, very important to help you stabilize in your feeling life.

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This is a very, very important part of the healing process. You have to become more stable, but you can also become more nuanced and more refined in your feeling life. You don't always have to be battered about by the ups and downs of your feelings. So there are specific practices that you can do. And not not only that, but you can refine your feeling life to such a degree that it becomes also an organ of perception.

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So you can feel your way into the truth of the matter. Right. You can feel the truth. Right. That's an organ of perception. Like that's the goal. Not that you are over overwhelmed by feelings of anger or, or, or taken for a ride by your resentment, you know? But where you can actually, you can in a way choose how you want to feel the perspective that you take about any given situation or trigger.

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Like for instance, are you gonna choose to see the glass half empty or half full? There's a world of difference for your soul in there. So, so getting to the point where you have a choice about whether you the world is a dismal place, or whether the world is full of possibility. That is, that's, yeah. And then the will,

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so becoming creative in your will and becoming. So, so when you, when you act from a place of, like for instance, in the process of building these organs of perception in your soul, of, of strengthening your soul, of strengthening the light of your cognition, that is an act of will, you know, because it takes practice. It's like,

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if you wanna get good at something, you have to practice. It Does take practice. Yes. And it's hard. It's not, it's, it has to be earned in a way, in my experience, Skill has to be earned. Yes. Yeah. Absolutely. And I don't know why, I just know from my own experience that strengthening my will forces my willpower is painful.

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It is. As a chronic procrastinator, I can, I can say from experience that it's painful to do, but well worth it. Yeah. So the light, now there's a, there's a, let's just admit that there is a moral element to the light. And the reason why I mention this is because when you look at popular culture, marvel,

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the Marvel and DC universes and multiverses and all of that, and, and all kinds of storytelling. There's the light in the dark. So the good and the evil, right? The light and the dark. And while I think for our souls, it's not so black and white and straight and simplistic, overly simplistic. However, I think when it comes to the light of cognition,

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you know, in my experience, the, the foundation building and the feeling life has to do with cultivating a feeling of peace. Can you imagine cultivating a feeling of peace without it also feeling like it's imbued with a kind of a moral goodness? There's a, there's a beauty, there's a truth, there's a, and in the experience of peace, you can't talk about peace and evil.

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I'm, I'm peacefully evil. I'm evil and I'm just so at peace with that. You know? I don't know. It just doesn't, it's not the same thing. Yeah. You know, evil, the char you know, characteristic of evil or, or the, the evil as a result, as a, as an effect of is, is comes out of chaos and destruction.

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It's, it is destructive. There's nothing peaceful about chaos and destruction. So, so there is this, this, this goodness to the light, and I'm just gonna admit it, but I don't want to, I don't want anyone to judge me as woo woo. Okay, I'm a new Zealander. There is nothing woo woo about me. This is not,

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this is not, I'm not tapping into new ageism. I don't want to tap into these broad sweeping generalizations. I just want to stay with the phenomena. And so I encourage, you know, I like, here's a thought exercise or here's an exercise. If you try and call up in your soul a feeling of peaceful and just sit and observe, observe that in yourself,

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this feeling of peacefulness and try and spread it throughout your, you know, your being. Does it feel, you know, does it feel like something that is helpful and, and good, good for you, good for the world? You know, there's a goodness to it. So I think the light of cognition is seeking truth and it's seeking an unvarnished truth.

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There's no illusion Right. To the light of cognition. Yeah. That brings up another aspect of strengthening the light, which really relates to what we talked about in the last episode, which is when you have the experience of owning your contribution to a dynamic, for instance Oh yes. Or good point where you have the experience of recognizing that your conclusions or your story was actually false and untrue and that,

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and you discover the truth by owning your own experience, by doing, having a phenomenological observation and recognizing and owning it, that is a very light strengthening experience. Yes. Yes. Because you're tapping into a truth where you were once living from a lie Yeah. That you were telling yourself or that you were subconsciously telling yourself. Right. Good point. Yeah.

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So, and that's a part of the process of taking your power back. And it's so counterintuitive. It's so like the reversal of what we expect. Like if the other person would only, you know, own their, that it's their fault, we could all get on with things. But instead it's about you and how you experience whatever happened. And they're just the world as a kind of a mirror showing up in your life to teach you something about the nature of your shadow.

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And this is the beauty and the pain of relationship dynamics, you know? And so the light of cognition, we use it to discover the truth about what is actually operating within us. And that act, to your point, Rachel, is very strengthening in and of itself, not by going back into the original hurt into the past. It's, that's not necessary,

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especially in the beginning, but to understand how it's playing out within you now, you know, in the present. Yeah. In your current reality. Well, let's talk about this at a larger scale. So you're talking about good and evil a little bit. We're touching on these ideas. Yeah. Although we wanna be cautious to not simplistically name the shadow our inner experience.

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Yeah. As good and Evil. Yeah, yeah, Exactly. But you can, the picture of good and evil does bring to mind for me, you know, larger scale challenges. Yeah. And how does the light and the shadow and understanding the human through this anatomical structure help us understand light and shadow at scale. Like what do we do with that?

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Yeah. Yeah. So I think we touched on last episode, we talked about the fractal nature of this inner realm. And what's really fascinating about studying the human experience at a, within yourself or, you know, in dialogue with one other person or just, you know, just on the individual level, you can get to know the shapes and the movements of these archetypes of the shadow.

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And as you get to know this, you're, you're, you're building these organs of perception by becoming aware cognition, light of, of what these, these archetypes, these shadow shapes are. And as you, as you see them with your cognition, you begin to be able to recognize them also at scales, at different scales. You can see them operating in communities.

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This, this archetype, this is this signature experience. Like everyone recognizes hate on an individual level. You can see hate playing out across a whole geographic region of people. It's the same thing. Right. And also across, you know, and, and in the last couple of years we've had a lot of examples of these shadows playing out. And it's more and more going to be happening because I think that a lot of what we're seeing playing out on a global scale is us having to reckon once and for all with this shadow realm,

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with this idea of good and evil. We have to come to understand what evil really is. We have to face it and we have to name it. And we also have to come to understand what good is you, you can't understand the light if you haven't experienced the darkness. Right. It's out of the darkness that we, that we, that creation happens.

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That's why our company is called magenta, because only at the threshold of darkness and light do you see magenta, this is what Newton didn't understand, but Gerta did about the color magenta. It's been confusing color scientists for, for a long time because Medina doesn't show up in Newton's color scheme with his particular color experiments. Yeah. Why is that so? Well,

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what's coming up for me when you're talking about like, the issues that we're facing in our day is that, and, and understanding the darkness is that we have to understand the darkness within

ourselves and acknowledge it, acknowledge our own shadow and have some experience working with it to help us from making, you know, two dimensional objects of other people or saying,

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you know, this side is the good side. Right. And that side is the evil side. Right. Which is, you know, talk about overly simplistic. Yeah, yeah. And once we learn to see how within ourselves there's, there is an interplay of light and, and shadow that, that we can, you know, get some control of as we've been talking about this episode.

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But unless we understand that, then it's so easy to point the finger and say, that group is the darkness or that nation or that leader. Yeah. We, we deny people their hum their full humanity when we're in denial about our own shadow, our own culpability in the creation, the constant creation of the, this world of the systems, our participation.

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And, but you know, it's really interesting because when you work on your own shadow and you, and you do that work of healing and growing out of your wounds and so forth, and you become more awake and aware and you strengthen your light and you, you develop these organs of perception in your soul and you can see it, you look out into the world and you see the same phenomena happening at larger and larger scales,

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you can recognize it because you now have the eyes to see it. Right? Metaphorical eyes. It doesn't work the other way around. So I've worked with a lot of social change, professional social change agents over the years cuz that that was the field in which I was operating. And my, my husband and partner all, you know, he was a facilitator and process designer for these large scale multi-stakeholder projects.

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And what was really, so we met tons and tons of leaders and tons of workshop participants who were trying to do social change work. And what was very interesting to observe is that those who hadn't done their inner work were unable to really recognize and see these invisible influences of the shadow realm. Right. But those who had done their inner work could see it more and more.

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They could intuitively recognize the same phenomena at the different scales. They could say, huh, I have personally healed from trauma. So I can totally see it across the, the country of Zimbabwe, which was one of the projects that we were doing. You know, I can now recognize trauma at scale because I so intimately understand the, you know, how,

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how the consequences of trauma played out in me, how I internalized it. I'm seeing how my people are internalizing it. If you do your inner work, if you choose to do your inner work and heal and take responsibility for your pain and your wounding and, and grow out of it, you become a force for good in the world. You become a healing force in the world.

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So in a way, imagine that you are not hermetically sealed off from the world. Instead you are doing a tremendous service. And there's lots of different levels and layers we can talk about. We can talk about this from a spiritual perspective and we can bring in the work of a very interesting scientist called Rupert Shere who talked about Morphic fields. And he,

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he talked about learning like birds who learned something on one side of the planet and it was able to be observed that the same species suddenly was able to do the same thing on the other side of the planet. And he talks about all kinds of really interesting invisible realm stuff that cannot be explained by our modern sci science where it is now. And similarly,

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I think that we are far more interconnected than we realize. And something that I have observed in working with, with people, I often have found that when I've, cuz I'm, I'm constantly studying every morning, I'm, you know, I'm, I'm a geek. I'm geeking out on all this stuff all the time. And I've often observed that when I come to a new understanding through my reading,

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a client will come to me with the question the next day, you know, like, oh, how do I solve this problem? Like, oh, well I just read this. Really, it's such a coincidence that you, that you have this question now cuz I've just had this new insight from this amazing person that I studied, whatever, right?

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And here it is. And they're like, oh, it's just the right thing. Yeah. So how do you explain? And it doesn't just happen once, it's a consistently happening experience. So how do you explain these kinds of phenomena? So that's one realm is morphic fields and the invisible influences that we can have.

So for instance, if I unlock from a dynamic,

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my husband unlocks from the dynamic, we free each other from these chains of the wounding, the tyranny of the shadow. So that's one aspect. But I want to put this to a bigger kind of question of life purpose. And, and, and this is a mission that, you know, we hold very dear. And that is don't think about personal development.

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Don't think about the healing of the shadow, the healing of your relationship dynamics, you know, in the, in the small, these small ways. Don't think about them as just your personal life and that your work and your contribution to the world is something else entirely. That's, you know, that's your expertise, that's your profession. They are the same thing.

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So if you imagine that these, these organs of perception and insight that you develop and grow through doing this, strengthening your light by doing so very deliberately in your thinking and your feeling and your your will. And there are, there are exercises that we teach about how to, how to do that. And meditation is definitely a big part of that. Deliberately practicing,

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cultivating the light meditation. That's kind of like the practice space you could say. So that work that you're doing and then also the shadow work, you are not, this is, this is kind of like really getting you to your highest potential. That's what this work is doing. It's not just about healing your relationships. It's not just about inner peace,

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inner peace. It really, and it's not just about financial material prosperity, it's really about you are here with a mission and with a job to, to accomplish. That's why you're here. What is your purpose, right? This is a part of your purpose because, and it has to be, I mean, it's a part of your purpose, whether you're an engineer or whether you're a firefighter,

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however it is that you currently serve. Getting to know the nature of these inner realms is a very big part of, of your, of how you're going to do that work as well. Cuz everything you do involves people and is going to have people problems. And I believe that the quality of every interaction, every conversation, every thought, every feeling,

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everything that you do has an impact either toward the good, cultivating the good and contributing toward the good, or ultimately contributing toward destruction and chaos. So which is it going to be? One way we can characterize this is that there is a dying world and there's a being born world and they are simultaneously existing at the same time. The beat to, to build the world that's trying to be born and to actually take it on and do it.

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We cannot look to leaders, we cannot, you know, look to political or economic leaders for this. This is an entirely a cultural thing and it arises out of each and every one of us, not out of anyone else. So it's up to you and me to, to start to realize that the quality of the interactions between us is where the world is going to be changed.

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Now I have some experience in trying to change the world. I have tried, I have been involved in multimillion dollar projects, for instance, the future of democracy in South America. Very large project, lots and lots of people, lots of mucky mucks and presidents and leaders all across the different countries in South America came together to talk about the future of democracy.

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I've been involved in the youth and justice system across the United States. I was involved in a project in Zimbabwe trying to heal endemic violence there. So I've, I've been involved in large scale social change projects either peripherally or more centrally. And one thing I've learned is that we are not going to solve the problems that we're facing. And they are legion with the same thinking with which they were created,

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which is pretty much the way we think. You know, to Carl Young's point, our natural way of being, in other words, our conventional way of thinking about the world and ourselves is not enough. It's not gonna do it. We are just simply going to create more of the same. So we actually have to do something quite radically different. We have to cultivate it the the being born world.

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And what is that? That is by strengthening the light of our cognition so that we can actually see and diagnose what's really going on the shadow realm. We have to step outside of the paradigm that we are bio biological machines or how did you put it? I can't remember. Flash machines. You go flash machines. That we are actually spiritual beings having a physical experience.

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And we operate by using our cognitive potential, that our physical bodies are mirrors and that our cognition can, can observe both, it can be used to observe us ourselves, both as subject and object, first person science. This is possible, but not if you are a flesh machine. Right? Right. So we can learn to be objective about the truth.

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And that is actually takes a lot of strength training for the soul to become objective, to rise above our projection. And that is going to be necessary. And we have to do this at a collective scale. Another type of diagnostic process and tool is what we're going to get into in the next episode. Episode, yes. Yeah. So awesome. Well I think this is,

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this is it for this episode. I do really encourage you, listener, dear listener, please leave a comment. We really wanna hear what you liked about this, what you didn't like about this, what you object to very strongly, what you wanna hear more about. Please tell us. We'd love to know. Any communication is just fantastic for us.

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We will read every single comment. Thank you so much for listening.