



## The Mirror Effect Part 2

Recorded on 9<sup>th</sup> December, 2019, in Byron Bay, Australia.

*Future Sense is a podcast edited from the radio show of the same name, broadcast on BayFM in Byron Bay, Australia, at [www.bayfm.org](http://www.bayfm.org). Hosted by Nyck Jeanes and well-known international futurist, Steve McDonald, Future Sense provides a fresh, deep analysis of global trends and emerging technologies. How can we identify the layers of growth, personally, socially and globally? What are the signs missed, the truths being denied? Science, history, politics, psychology, ancient civilisations, alien contact, the new psychedelic revolution, cryptocurrency and other disruptive and distributed technologies, and much more.*

*This is Future Sense.*

**Nyck:** We're talking today about the shadow, about reflections, about the cat that looks in the mirror—I'm sure you've seen one of those videos—and freaks out totally at their own reflection; and how humans, in a sense, this is where we're at right now and how we better take a different view of that reflection in the mirror.

**Steve:** That's right during this time of change.

If we look at life as a process of self-discovery, really life and consciousness is all about looking in the mirror and learning about ourselves. It fits with the teachings of all the great wisdom traditions; you find this theme running through all of the wisdom traditions throughout the ages. For those of you out there who might not know what a wisdom tradition is, we're really talking about long-term teachings that have operated for many years in parallel to what we see as the formal structured religions we've had for the last couple of thousand years, except the wisdom traditions are much, much older; they've been going for much longer. They've often been suppressed by the structured religions, basically for political reasons, to allow the churches to empower themselves, and there are some very constant themes which run through these long-term teachings.

One of them is this idea of reality simply being a process of self-discovery. Many of the great traditions suggest that this reality was created in order that the creator of this reality could know itself through us. I'm strongly aligned with the idea of unity of consciousness—in other words, that all consciousness is a manifestation of a single overarching consciousness which runs through everything. So the idea of looking in the mirror is very central to that whole perspective on reality itself.

What did you have there, Nyck, that you were going to mention?

**Nyck:** Well, I related to this, and thanks very much to our new show on BayFM, *This is the Climate Crisis* with Michael Shaw and Michelle Walter, middays on Thursday. They reported to the whole area of deep adaptation, and in particular, positive deep adaptation, and an article on that page by Paul Jepson that I found very interesting (<http://newstoryhub.com/2018/10/the-story-of-a-recoverable-earth-by-paul-jepson/>). It talks about narratives, and I think this is actually what we're talking about in a sense here, because narratives, of course, matter.

I'm going to read a little bit of this: "Narratives establish the architecture for the telling of stories about the state of the world and how we should act. During the mid-20th century, a powerful environmental narrative emerged that has shaped institutions and cultural understandings of our relationship with nature, the planet and different actors in society. At its root, this narrative adopts a simple state-cause-consequence structure. Nature is in crisis due to human fecundity, greed and ignorance and catastrophe looms. The activist generation of the 1970s populated this narrative with villainous but also innocent and heroic characters, and called on governments to act to regulate the perpetrators of harm and for companies to change their immoral ways", and of course, this is still in action as we speak. Many of the activist movements around the world are still acting out of this place. Not that it's wrong; it's just one way of approaching the problems on the planet. "This narrative is powerful and has achieved much, but it mobilises action through a combination of anxiety and blame. The relentless retelling of doom and gloom stories may have alienated many ordinary people from the environmental movement. The issue seems so big that people feel powerless to make a difference within the constraints of their everyday lives."

We'll come back to the article with the positive side of this, but that's pretty much what we're saying here, is this notion that we're seeing the doom and gloom, the problems, the anxiety, blame, the guilt also that we feel because of the state of the world and things. We look at that reflection of ourselves in the mirror and we don't like it; we're not responding very well to that overall.

**Steve:** And this is a classic dynamic during times of paradigm shift. If we look at the structure that Graves identified in the evolution of human consciousness, we have this mirroring, double-helix kind of pattern where we live through a layer which is focused on us as individuals—ourselves—and we're looking to the outside world and we tend to be driven to want to change the outside world to suit what we want. Then we alternatively move from there into a communally-oriented paradigm way of being human, where we suddenly become aware of changing ourselves to fit with what the outside world requires. So we're bouncing backwards and forwards between individual existence and communal existence, and alternatively, we get those two different perspectives on ourselves. We get a perspective of ourselves as being almost in a God-like position, of being in control of the material world, or wanting to be in control of the material world.

**Nyck:** Yes, we're the masters of our universe. Dominion over all things on the planet and all that sort of stuff.

**Steve:** Exactly, and in doing whatever we will. Then alternatively, we see ourselves immersed in community and feel the need to want to change ourselves to fit with what the community and our surroundings require of us. That swapping backwards and forwards, each time brings a more expanded perspective of who we are and what our place is in the world. Through this gradual expansion, it's like at each step along that path, we get a clearer view in the mirror of who we actually are in relation to all of those things.

**Nyck:** Yes. And again, coming back to mental health—because of course, these things reflect very much in our mental health as individuals and society—I note, in the same article from Paul Jepson, he talks about these stories—these narratives—that they go through the same kind of structures as mental health recovery. That's very simply, these four narrative components: first of all, the first stage: despair, anguish and hopelessness; the second: awakenings and reassessments; the third then: decisions to act, often in the company of others, as you're saying, perhaps—depends where you're at; and then leading to the recovery of hope and wellness. So to really see the human situation as a psychological process, I think is very useful; it's very important.

**Steve:** It is, absolutely. And talking about the movement through the layers, it's absolutely predictable in the First Tier of consciousness—so in these first six layers of consciousness which take us up to and including the emerging paradigm, Postmodern-Relativistic—it's perfectly normal that when we shift perspective and we look back at where we've been, we have this massive rejection, and we see it as distasteful, unpleasant, not wanted, even to be eradicated in many cases. We're seeing that strongly now where there's a strong movement to collapse capitalism, really, which is operating largely through the climate movement, also; where we're painting everything that we've ever done in the previous paradigm as absolutely wrong, has to be completely gotten rid of: 'throw the baby out with the bathwater', those sorts of things. And of course, there's no questioning that change is necessary. There are many, many reasons why we ought to change and we ought to shift into a communal way of living to solve all of the problems that we've created by living the previous way.

This is a normal dynamic. It happens every time we go through a paradigm shift. By understanding these patterns and by understanding the process, as you say, of what's going on, we can get deep insights into how to actually work consciously with the process rather than being like the unconscious cat looking in the mirror, not realising what it's looking at and realising that it's actually looking at itself and then getting instant feedback in the mirror of its reaction to itself. So if it gets afraid, it's seeing a cat that's afraid; if it goes to attack itself, it's seeing a cat that's trying to attack it, and this kind of unconscious reflection is what's feeding a lot of human behaviour right now, which is very much driven by fear and consequently resulting in illness, depression and those sorts of things; and a sense of hopelessness, I think, is growing as well at the moment.

**Nyck:** And of course, there's nothing here that's wrong. I mean, this is a process and this is a stage along the way, you could argue, hopefully, that individuals and society moves out of. But you will need to have that response probably before you start to move to a more conscious and reflexive response to that reflection in the mirror. But it does take a bit of work and I think we've been dis-encouraged and disempowered in a sense through media—certainly through fake news—which is making it very difficult to actually stand up and say, 'well, I see the truth and I believe in this truth, I want this or I don't believe in this'. It's hard to actually know what you're facing; what the reflection actually means now. I think this is the trouble that many people have got. What does it actually mean that we're seeing this here, and we can't make sense of it? It doesn't relate directly to my reality, other than the fact that I'm not getting any more pay anymore, that my services are being cut, that the Arts Ministry of Australia doesn't exist really anymore. So we're seeing all sorts of reflections that many of us do not like at all, and our natural tendency is to do what we've done before, and that's to fight or to go into fear or flight. But we're looking now at a different approach to this reflection.

**Steve:** Yes, and the motivation for change is being ramped up by this regressive value search which again is another natural response to things not working very well as we look backwards to old ways and, 'Okay, let's try those out. Let's see if they'll work this time.' Consequently, we're seeing a lot of political action which seems to be taking us—it is actually taking us—backwards in a very, very natural evolutionary dynamic that is like pulling back the elastic band on a slingshot to create sufficient tension to give us forward momentum once again. It's only by seeing how things are at the moment and feeling like they really are wrong and need to be changed—it's only through that tension that we will be motivated to bring real change and constructive progressive change.

**Nyck:** And of course, as we mentioned Carl Jung before, whose work on the shadow is exemplary and probably really the beginning of all this kind of work looking at the double side of the human being. You might recall the book, *Dr. Jekyll and Mr. Hyde*, of course, written by Robert Louis Stevenson in 1886, looked at this two sides of one personality; that a human being has a shadow personality which can gain dominance over the more functional personality. In this situation we're in now, I think there's a lot of people who hide these negative qualities of themselves. We are seeing them more and more—I suggest we're seeing them more and more—it is becoming obvious to many of us at this time where we fail. But instead of actually taking that in and holding that in and starting to have that sort of reflexive relationship to that experience, what we do is to project it out, of course, and this is how the shadow works. If you don't own it, if you don't see it, you can't accept it and start working with your own shadow, you will project it out.

**Steve:** You see it in the mirror.

**Nyck:** You see it in the mirror, and we're putting it out, of course, on all sorts of people: refugees and Indigenous people, and the list goes on and on. This is the only way at the moment that most people—many people on the planet—are actually dealing with this very difficult reflection. But it's time for a change there.

**Steve:** That's right. Sometimes I talk about the old paradigms being like a combustion engine that's reaching its end of life. As an engine wears down through hours and hours and years and years of use, the metal starts to wear down, and so the air seals in the engine start to break down. But just before that happens, the wearing down reduces the friction and so the engine will run faster and produce more power just before it breaks. At the moment, particularly through social media, we're seeing this acceleration of wanting to project just the perfect image of ourselves and nothing more: through Instagram—the influencers, as you said—through Facebook and through all of these other social media apps that we have. We should expect that acceleration to continue right up until the blowout time, which is when the big realisation comes and you actually have to look in the mirror and face what's there.

**Nyck:** Yes. Tough times ahead, but positive in the end, we think—I think—I feel that we are moving towards a great regeneration on this planet, but possibly not in my lifetime, but hopefully.

**Steve:** Oh yes, definitely in your lifetime. I've seen the schedule.

**Nyck:** Actually, yes, you have too. We will give you that when you join our special club, which we'll give you details of later on, you get the inside information from Major McDonald on exactly what's going to happen on the planet in the next 50 years.

**Steve:** That's right, and if you join this week, you'll get a set of steak knives.

**Nyck:** Ooohhh, well, you shouldn't be eating steak, though, because apparently we're supposed to be vegan, although I am never going to give up honey. I am sorry.

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**Nyck:** Thanks for your texts. I'll just go through them. "We are in awe and in process, mate. Love your work." Thanks for that.

Conrad from down there listening in Melbourne today: "Putting in my order for the steak knives."

**Steve:** Wonderful, we'll just put you on the list here.

**Nyck:** And David, a regular contributor too, said: "Stephen Fry may be an astrological atheist long ago when he commented that space is three dimensional and so our linear picture making of it is no more real than tea leaf story making. And yet we humans are in essence storytellers in creation and meaning. So all good brothers, project and create away." Yes.

**Steve:** Stephen Fry needs to brush up on his science because there are way more than three dimensions.

**Nyck:** Exactly right. Yes, 11 at least.

And lastly, this is interesting: "Hi, guys. Great show. Just throwing it out there but couldn't this whole thing—consciousness, the universe, everything—just be one huge synchronicity? Is just one way more complex than we can ever understand."

**Steve:** I think that sounds reasonable.

**Nyck:** It does sound reasonable.

**Steve:** The most complex version of consciousness that Graves documented in his research held the perspective that one can never know the ultimate truth as a human.

**Nyck:** The never ending quest.

**Steve:** We just don't have the capacity to grasp the enormity of it all.

**Nyck:** I mean, it's very exciting, that particular perspective. Just a sideline, when you introduced me to Graves's work and I came across the book, *The Never Ending Quest*, which is a very thick piece of summary of his research, just the notion that we don't have to get anywhere is kind of relieving, really. I mean, many people are seeking enlightenment, seeking a sort of endpoint. That's their business and it's an aspect of being human to a degree, but the idea of letting that go is kind of rather freeing. That's what it was for me anyway.

**Steve:** Yes, I agree with that. It points to appreciating the process rather than sweating on getting somewhere. That doesn't mean that we're not going somewhere. We are. We are changing continuously.

**Nyck:** And we're not the same. I think it's amazing how people still think that we are repeating the same things over and over again, and, of course, there's an aspect of that always. But we're not going around in a circle; we're not doing the same stuff. The world is far more complicated than it was 50 years ago, 20 years ago, and certainly 200 or 2000 years ago. It's just a different paradigm that we're living in right now.

**Steve:** That's right. And it comes down to where you're at in terms of your own consciousness development, what perspective you're taking on the world and whether you are capable of taking a perspective that has multiple dimensions; whether you're seeing the world in 2D or 3D or 4D or 5D, et cetera. Were you talking about Carl Jung there?

**Nyck:** I was going to mention this because in this article that I was looking at, I've been using it a bit today to quote a couple of things from it about some of Jung's work about the shadow. He's asked at one point: "Is there a technique to integrate the shadow?", and I guess that's really relevant in the sense that so many of us keep on seeking techniques—nothing wrong with that—ways to get to that point. But in terms of integrating the shadow, Carl Jung himself said: "There's no generally effective technique for assimilating the shadow. It's more like diplomacy or statesmanship, and it's always an individual matter." That's certainly true. "First, one has to accept and take seriously the existence of the shadow." In other words, you look at that cat in the mirror and that goes, 'oh, that's a reflection; that's a shadow.' "Second, one has to become aware of its qualities and intentions", it takes an acute self-awareness. "This happens through conscientious attention to moods, fantasies and impulses. Third, a long process of negotiation is unavoidable." Of course, this was written 70, 80 years ago, and we could we could contest some of that, indeed, but relevant nevertheless.

**Steve:** And written largely from a Layer 6 perspective, so a Relativistic-Postmodern perspective which is very much about turning the camera around and looking at ourselves. I mean, apart from doing that in real life with our phones, we're doing it in a metaphorical sense as well, in that this new way of being human is asking us, directing us; it's coded for introspection. The shadow aspect of this sixth layer that Graves documented is Layer 3, which is egocentricity. So it has, as part of it, an egocentric, self-centered viewpoint. That's necessary to enable this introspection—this self-examination—and for us to undertake a process of integrating things from our past which still require integration, and shoring up our being to provide this solid platform for the leap into Second Tier, because while we're standing on a shaky platform, we're just not going to make that big leap into Second Tier successfully. So what Jung's saying is very correct. I mean, it's from a particular perspective, and if we wanted to expand on that, we could pop into a more multidimensional approach where we might engage in self-development activities which enhance our multi-dimensional perspective. These usually come from some kind of altered state work which could include psychoactive medicines, but it could also be done in some other way.

**Nyck:** Meditation, yoga.

**Steve:** And what those allow us to do is to have an expanded sensory perception to sometimes get directly in touch with these aspects of ourselves, as if we are standing in a multidimensional mirror. Through that direct experience achieved in those altered states, we can have very, very effective and compressed processes of seeing, acknowledging and dealing with the shadow.

**Nyck:** Yes, and I guess more and more of us are capable of having those compressed experiences—more rich content in a short space of time—because our capacity is growing for many people.

**Steve:** Exactly. It is, yes. And I'll talk in a moment—we might take a break first—but I want to talk in a deeper esoteric way about some of that multidimensional sensory awareness and some experiences that I've had of approaching what you might call 'the cosmic mirror' in a multidimensional way.

**Nyck:** Very good.

Just a couple of other texts have come in; a flurry of texts in the last 10 minutes or so. I think this is also from David. He says: "PS What matters only is if the storytelling, either by astrology, God or tea leaves, is unveiling of a reality." So, yes, if it's unveiling reality, then whatever access point that you find is valid. He says: "Love Monday morning story time with Nyck and Steve."

A couple of other things, too: "How do we join AADII? Is this organisation taking newbie's yet?" And you spelt it correctly! I'm impressed.

**Steve:** Thank you for that. Very good question. We're still in the process of getting ourselves organised and sometime soon I'll get an email list up on the website so you can join that. We do have future plans to create a member-based network and we need some serious funding to get to that point, but in the meantime, we will provide opportunities and we'll announce that on the air when we've got a chance for you to sign up, so thank you for your question.

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**Nyck:** We're talking about the reflection; the shadow—yours and the whole of the planet, in fact, for that matter—and where we're going with that.

**Steve:** I said just before the break that I wanted to talk about some experiences that I've had in altered states over the years and offer a way of making sense of everything. There are a couple of assumptions underlying this. Of course, there are always assumptions underlying



our perspectives and it's good to acknowledge those, but these assumptions I'm going to name now are teachings from the wisdom traditions, which have been around for a long time really—as long as recorded history. They are that we exist in a field of unity of consciousness, so all that we experience, including ourselves, is one infinite and complex field, and that this field of consciousness seeks to know its own nature. If you work on those assumptions, then you also must work on the understanding, or from the understanding, that we are by definition an aspect of—a facet of—this unitive field, and consequently, we are part of the co-creation process ourselves. So we are not having something done to us, but we are participating in this unitive action of knowing one's self. My personal experiences around that in very, very deep altered states have been around the feeling of the experience of approaching a mirror. The mirror itself appears to be brilliantly lit, and it can be, in the early stages of having these experiences—and I'm talking about multiple experiences here—that light can seem too bright, too harsh to actually approach and there's a tendency to want to pull away from it. Again, you can relate all of this back to the cat seeing itself in the mirror. It's like, 'what the fuck was that?'

**Nyck:** Language warning.

**Steve:** Through practice and achieving a sense of stillness, being able to move closer to that mirror. This fits with the concept of what is known as the reflexive universe, so a reality that reflects itself back to itself, and this is captured in the traditions that teach around cause-and-effect processes. The word karma is used in the Indian traditions—this idea that every action has an equal and opposite reaction, just like looking at yourself in the mirror. Whatever you do, you see done back or returning as an echo. So, if you are in a state of discombobulation, then the closer you get to this mirror, the more you will feel that. Whatever state you are in, the more it becomes enhanced as you approach this, what I call 'the cosmic mirror', and so the only way to really get close to it is to be in a state yourself that is going to feel okay as it's amplified; in other words, a state of peace and stillness.

I've found over a number of different experiences that I was able to come closer to the mirror by achieving that peace and stillness, but I had to go through this process of firstly recognising that this was a kind of a mirror that I was approaching—so there had to be that basic understanding—and then through a process of learning, realising that whatever I was being was going to be amplified as I moved closer to this. These kinds of experiences that we can have in altered states are simply a magnified version of everyday life.

Every day you walk out the door and you meet yourself in various guises, and not just in and through other people, but in every aspect of reality if you subscribe to these assumptions that I'm talking about. We live in a unitive field where everything is ultimately one thing and we're all connected, and it seems to be holographic in nature, so you can learn about the nature of yourself through everything that you encounter through your own consciousness. Our capacity to do that, of course, grows and expands as we grow and expand through these various layers of consciousness, and particularly moving into Second Tier consciousness where we get a sudden expansion of multidimensional awareness and a much greater multidimensional awareness than we've ever had before. We have greater visibility of human

nature in all of its previous forms that we personally have grown through, we get to see the underlying patterns—these layers like bubbles that we've moved through; nested bubbles of different ways of viewing the world, different ways of making sense of reality, different ways of understanding ourselves—and so the revelation that comes with the Second Tier transition really is quantum in nature. It's massive and beyond any shift in terms of its magnitude and its detail and its complexity; beyond any shift that we've ever grown through before in this experience of being human.

**Nyck:** We've got an interesting text, just on this topic, from Mr. Ed, he calls himself—lovely having a talking horse listening to the show: "Isn't this path or journey of spiritual seeking the ultimate cosmic joke, as when we re-remember or become aware again of what we are made of, or essentially are, all the looking outside of ourselves has been right under our noses all along."

**Steve:** Exactly. By design.

**Nyck:** By design. And that's the missing piece: by design. That's what you said earlier, that whatever created us, however we are created or we created ourselves—whatever it is—the idea being that we created ourselves in this way in order to see ourselves and to experience ourselves. The purpose of creation, itself.

**Steve:** That's right. And that adage of 'know thyself' is embedded in all of the wisdom traditions. In the ancient temple of Apollo in Delphi, it was inscribed above the portal at the entrance to the temple. You'll find it in every long-term tradition.

**Nyck:** Another thing I was going to quote when you were talking about going outside of the mores of society in a sense with altered states—and there are many ways to do that; we talk about that on this show.

**Steve:** Actually, when you say going outside the mores of society, if you look back at the history of society, you'll find that that's been the norm. We've been living through an anomaly where it's been suppressed.

**Nyck:** Good point. And I was going to also mention that the tribal traditions—the Indigenous traditions, the wisdom traditions—are also governed, in fact, by Pluto, and we were talking about Pluto astrologically earlier. But this piece here on the shadow also says: "No matter the approach we adopt to properly integrate our shadow, it's necessary to behave in ways which run counter to the mores of society and our own conscious moral compass. Most of our shadow qualities, after all, were repressed into our unconscious

because we believed they were unacceptable, either socially or according to our family or peers." And I guess that, certainly more recently, as you're saying, this is the truth: that a lot of these investigations of the past have become untenable in the last fifty, hundred, couple of hundred years under the paradigm that's been governing us.

**Steve:** And one of the key links in there that has been suppressed has been self-enquiry through direct personal experience, and particularly spirituality and religious belief systems structured around direct personal experience. Basically, over the last 2,000-odd years when we've lived through this period of politically-motivated religious structures, they have disconnected us from that direct experience for control purposes, basically, and basically obliging us to go through a representative of this structure organisation in order to have some knowledge of self rather than gaining it directly through the kinds of practices that were suppressed by the churches and that have been in existence forever.

**Nyck:** Yes, exactly. And of course, along with that, I'm thinking of things like rites of passage in Indigenous communities right throughout time and space, and how they have been suppressed or disappeared in most cases, and replaced by some of the more traditional religious formations; that having taken all of those traditions, it has resulted in them being replaced by the new rites of passage of, you know, a bunch of young guys going out and getting drunk. We disappeared that 'other', that deeper, that more profound reflexive reflection of journeying into a change at various times in our life, which is necessary—the change from childhood to adolescence, for example, and so on.

**Steve:** We have and part of our movement forward into this new paradigm and the rebuilding of local community is, by necessity, rebuilding structures; recreating structures within society. We can do these things in full knowledge of what we're doing, and supported by people who understand the nature of these processes and can guide us through those—as we've had. If we go back to ancient civilisations, we had massive structures like that built into society which have been lost in more recent times.

**Nyck:** Indeed. Eckhart Tolle says, according to another text here: "We are not our mind, we are not our emotions, and whenever we manifest negative thoughts or emotions, we should remember this, become aware that these emotions and thoughts are not us and be the ever present witness in the now." Another approach to take, and of course, Eckhart Tolle has been very successful in drawing attention to that self-reflective nature to a degree, for sure.

**Steve:** Yes, very true. As you were talking there, talking about Pluto again, you made me think about Mickey Mouse and of course, the dog is called Pluto and the dog is a bloodhound, right? Sniffing out the truth.

**Nyck:** Very good. We'll take one more break and we'll come back to wrap up here on BayFM. We're still receiving your texts, they are coming in thick and fast. Thanks for that. Really enjoy getting and responding to your texts here.

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**Nyck:** Thanks for last couple of texts. Someone's written: "I was born in 1961 with Saturn-Jupiter conjunction in Capricorn"—that's right, back then, 50-something years ago—"So those of this generation can expect some massive personal revelations at this time." We didn't get to say that, but absolutely. These conjunctions, and particularly these outer planets, that are occurring—in Capricorn at the moment and in the next year or so and it's been going on for a while—they affect different generations in different ways. That generational aspect is extremely important because they touch different aspects, different parts of each individual collective generation, and that's a fascinating topic in and of itself, how that's emerging as we go forward.

**Steve:** Indeed, very interesting.

I just want to summarise with lessons we can learn from the cat in the mirror. The first lesson we can learn from the cat in the mirror is, whatever you're doing and being is going to come right back at you, basically. It takes that first realisation that you're actually looking in a mirror before you can work with that reflective dynamic that we seem to live immersed in, in this reflexive universe. What it points to is, whatever you want to experience in life, then you need to cultivate that internally, and that points towards doing regular inner work—some kind of daily personal, meditative practice—which allows you to cultivate inner peace and stillness, and that certainly is, again, a key aspiration of this emerging paradigm at the moment: seeking inner peace. There's no doubt about that. It's well documented in Graves's writing.

**Nyck:** I think that's always been talked about: cleaning the mirror or wiping the dust from the mirror; getting a more real, exact and immediate reflection going on there, not a clouded one, so to speak.

**Steve:** That's right. Mr. Sheen.

**Nyck:** Mr Sheen. It's not a product endorsement.

**Steve:** Another thing we can learn from the cat in the mirror is to be cautious of being influenced by knee-jerk reactions—fear responses, panicked reactions—and be conscious of; be aware of, any time you might be projecting your fears onto others. Be wary of personalities who appear in the media urging everyone to be fearful and to panic, because if

everyone panics, then guess what? That's exactly what's going to come straight back at us. We know from our basic understanding of human nature and our physiology that we don't work the best when we're panicked or when we're fearful. In fact, it shuts down our capacity to know and perceive and we fall back into instinctive knee-jerk reactions. So it's really not desirable, particularly at a time when we are clearly facing many, many complex challenges in the world. The very best thing we can do, first and foremost, is to achieve inner peace so that we can then very, very consciously act in ways to make the world a better place for everybody. Since we live in a reflexive universe, whatever we're being will be reflected back to us, and so the work starts right here at home.

**Nyck:** Absolutely.

Another question has come in: "As we evolve, do we come to know ourselves anew or are we just only unveiling ourselves as we've always been?" And he says, "My sense is as anew as never been before, and yet it seems more and more as home." I guess what you're saying there is that the new is new, but it actually feels like home. That's interesting, isn't it? Because there's a truth to that, for sure.

**Steve:** Yes, there is, and I guess it relates to this idea of an expanded perspective. As we grow into something new, we achieve an expanded perspective. So what we considered to be 'me' at an earlier level of development is smaller than the me that I experience now. It's both/and really: we are experiencing ourselves as something new, but we're also experiencing more than we ever experienced before, and so we'd get to know ourselves from a much, much larger perspective. Ultimately, if you extend it out to infinity, we're moving towards knowing ourselves as this infinite complex field of consciousness that we are a facet of.

**Nyck:** Which hopefully—which will—enable us to find much deeper systems solutions to the issues on the planet that we currently really don't have the answers for, even though we think we do in a sort of narcissistic way, I would suggest.

**Steve:** Indeed. I can't underestimate the worth of altered state experiences which allow us to have peak momentary encounters with our larger self, and then we do come back, but I like to say that when we have these peak expanded experiences, it's a little bit like inflating a balloon, and then we come back and the balloon never quite goes back to being as small as it was before. There's always a little residual stretch from those experiences so they are very, very useful, however you might be inclined to experience them.

**Nyck:** So look for your residual stretch folks.

**Steve:** Exactly.

**Nyck:** We'll have to leave it there. That's it for the show. Thanks for joining us here on Future Sense. Check out [www.futuresense.it](http://www.futuresense.it) as a portal to our podcasts, also on iTunes or the iTunes app and other portals. And please keep on joining us and writing and expanding.

**Steve:** Exactly. Thank you.

**Nyck:** Thanks for being with us. Thanks Steve. Bye-bye.

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