



58. The Play of Opposites

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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. 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? Political 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: And you're tuned to *Future Sense* with myself and Steve McDonald—that's Nyck Jeanes over here and Steve McDonald, my co-host, over there.

Steve: That's me over here.

Nyck: Hello, you over there. You've been travelling around a lot recently.

Steve: I've been super busy actually. I've been travelling for the last four weekends.

Nyck: You have, every weekend, showing the wonderful film *From Shock to Awe* which we showed here on the 18th of August at the *Byron Theatre* with great success, and you've just been down in Sydney with it.

Steve: We have, and I met Jeanine Sagert, one of the filmmakers, in Sydney for the first time, which was wonderful. What a beautiful lady she is, and she's actually right here in Byron Bay at the moment, so hello Janine.

Nyck: Hello Janine. A great film and thank you so much. I've now seen it three times; I guess you've seen it about ten times.

Steve: I have, almost.

Nyck: The last time I cried even more than I did the second time or the first time.

Steve: It gets me every time, and I said that to Janine when I met her and she actually said, 'well, I was there when it was filmed then it still gets me every time.'

Nyck: That's great.

Steve: It's just a powerful movie.

Nyck: And for those who don't know what the film is, it's an American film that's been just shown here and in premiere screenings around Australia, on the use of psychedelic medicines in this new psychedelic revolution for the healing of PTSD and other major psychological traumas, particularly amongst ex-military vets in America; in the case of this film, vets from Iraq and Afghanistan.

Steve: Yes. It particularly follows two US war veterans and also their families—their partners in particular—on a healing journey through depression and PTSD. It contrasts the mainstream treatment system, particularly through pharmaceuticals, and the absence of outcomes from that, and then the success of psychedelic therapy. It's not presenting psychedelic therapy as some kind of magic thing that instantly cures people. It's very, very down to earth and realistic. It's showing the truth of people having breakthroughs, but then having to work with that and integrate that over time, and I think it's just a wonderful bridge-building piece that brings together a very down-to-earth, mainstream aspect of society—being war and conflict—and regular folks who bump into psychedelic medicines and then cross that bridge into transformational healing.

I think it's a really, really positive movie that's contributing to the rollout—the revelation—of psychedelic medicine and how it really is amazing and transformative, particularly compared to the previous treatments that we've had. And I'm not criticising or throwing that away—everything is valuable in different ways—and even the psychedelic treatments are not just psychedelics, but a combination of support and integration and other therapies as well. But the truth is that our pharmaceutical system is broken at the moment and this is so obvious in the film. One of the characters of the

film shows his medicine cabinet and has got something like 99 pill bottles in there. He explains that he was on anywhere between, I think he said 18 and 25 pills per day. It's just craziness, and that itself is a reflection of the corporate capture of our social systems where they've turned into money-making devices rather than actual treatment.

Nyck: And I guess this feeds a little bit into the theme of today—we're going to be talking about the play of opposites. I'm thinking of that with regard to the film, in fact, and exactly what you identify there with this relatively conservative demographic—the military; ordinary American folks in their 40s or so with families—who chose to go to war in Iraq and Afghanistan with the American army at that time, came back suffering severe PTSD and found—as you said, bumped into—the new psychedelic research; the new psychedelic medicine arena, which is really a complete opposite, you could say, from the military and from, as you said, from the traditional forms of therapy and treatment of these issues, which have never really been dealt with very well for ex-military people in all of our countries. It's only really beginning to start to open up, and that new—that opposite—you wouldn't be imagining that a vet from Iraq and Afghanistan, from the Midwest say, ends up in a new psychedelic research facility, so to speak, experiencing this and having a transformative experience. It is a really good example, in a way, of what's going on in the world.

Steve: It is a good example. What's shown in the film isn't actually a research facility. It's an underground treatment, but it well reflects the way that psychedelic medicines are being used in research, for sure.

Nyck: There is, of course, legal research being carried out in America into some of these substances now, and we're just beginning to see that arise in Australia as we speak. Of course, Steve, as you many of you know, is very involved in the advocacy for exactly that.

Steve: Yes, and actually making it happen as well, as co-founder of *PRISM (Psychedelic Research in Science and Medicine)*; <https://www.prism.org.au>. Of course, America is way ahead of us in this respect. They began their MDMA for PTSD research back in 2003, so Australia is lagging behind. However, a lot's happened in the last two years, and as I think I've said before on the show, it was like somebody flipped a switch in late 2017 because things that were obstacles for many, many, many years all of a sudden started to melt away.

Steve: That also feeds into our topic today: the play of opposites, and I thought it was very interesting that there was no news today which is opposite to how it normally is. The reason I chose this topic today, of course, is because it's arising everywhere. I mean,

it always is—the play of opposites—but it seems to be particularly emphasised at this moment.

Nyck: You're now tuned to *Future Sense* here with Steve McDonald and Nyck Jeanes on this Monday morning, the 9th of the 9th, '19. It's a bit of a fortuitous date, perhaps.

Thanks so much for your texts. I'll just bring this up first, because we were talking about the film *From Shock to Awe*, which regular listeners here are familiar with and may have seen it showing here, or somewhere else. This listener has written in: "I used to live in the Shire, but sadly have moved away. Is there any chance that the film can be shown on the Coffs Coast and Grafton as there are mainstream towns that really need to know this information?" Absolutely true.

Steve: It is indeed. It's not within our power to say, I'm afraid, but what I can say is that the *Australian Psychedelic Society* has very kindly hosted the screenings so far. We've done Byron, Brisbane, Adelaide, and now Sydney on the weekend just gone; Melbourne is next weekend, which will be the final planned screening at this stage. There may be other screenings around Australia. We're not sure but we can certainly talk to Janine, the filmmaker, who is in the Shire for the next couple of days.

Nyck: But it is being released in October anyway, isn't it?

Steve: It is. It's going to be released electronically in October, so it'll be up on things like *Amazon* and *iTunes*. I think they're going to put it forward to *Netflix* and try and get it on *Netflix* as well, and I wouldn't be surprised if it did get on there, because it's a remarkable film.

Nyck: It's a very, very good film.

Steve: Very, very good, and we've had such an amazing response around Australia so far. It's just been consistently wowing, really, the people that are turning up. After each screening, we've had a discussion panel and every time there are way more questions than we can cater for within the time that we have available, so it's really wonderful to see. It reflects, I think, a sort of next-level emergence of awareness within society of this particular type of therapy, and also the need for it.

Nyck: Yes fantastic. Keep asking questions, folks, and also keep contributing, as we're calling today for your contributions. We will come back to that shortly, but Steve's going to sketch out a little bit of what we're going to be talking about today with regards to the play of opposites.

Steve: That's right. We're going to be talking about everything and nothing today, and just generally about working with the flow of life based on an understanding of the natural change dynamic, which is well-reflected in the Taoist Tai chi symbol—the yin-yang symbol—that shows the active and the passive and how they flow together; and when each one is peaking, it actually births the seed of the other, and so generates its opposite. We're going to look at that paradox. It is, of course, why life is so unexpected and confusing, because this is the dynamic, and really, we're not born with an understanding of that dynamic—it's something that we have to remember—and it takes us quite some years, usually, of practise, enquiry and self-development to get to the point where we can really comfortably work in some way with that paradoxical arrangement. It's certainly a characteristic of Second Tier consciousness—a comfort with that paradox and ease of working with it—so we're going to talk about how we personally interact with these energies, and maybe get some clues around how we can get into a flow state around them.

Nyck: It's fascinating, really, and it's a good question to ask you, the listener, as you're speaking, Steve, about your experience out there of dealing with paradox in your life—dealing with opposites—because it isn't something, as you said, that we're taught, and particular now in Western civilisations. It's probably arguable that in tribal civilisations, perhaps in earlier times in the indigenous civilisations, that the opposites were more understood on maybe a more visceral level, perhaps.

Steve: It really comes down to just paying attention to the natural order of things. The more that you do that, then the more you key into this underlying fact.

So we're really open to flipping everything 180 today since we're talking about the play of opposites, so we're inviting more text messages and questions and comments and those sorts of things.

Nyck: We've just had one comment here: "Whilst it is true that opposites attract, unless they have complementary attributes, the attraction can have disastrous results."

Steve: Yes, that's true, and therein lies an opposite.

Nyck: Everything has an opposite, folks, but that comfortability with opposites is, I guess, one of the things that interests me, for sure. Just to jump in on that very quickly, I'm finding myself these days to be very amused by, and tickled pink a little bit, by the play of opposites within myself and the awareness of how it's not either/or, it's either/and/or at the very least, plus God knows what else is out there that I don't know about, that has an opposite that I might not know about either, that's interplaying within that structure, but just that feeling of excitement, actually, that paradox is not a dangerous thing. It's actually, possibly, a portal or a doorway through to evolutionary change. That's a big statement.

Steve: Absolutely, and it really just comes down to taking notice of what naturally occurs. I mean, one of the simplest examples is day and night. Day manifests and it gives rise to night; and night manifests day.

Nyck: Oh, that's so deep, Steve, and yet so shallow at the same time.

Steve: Exactly.

Nyck: It's so obvious.

Steve: Yes, it's simple, and that's the good thing about the Second Tier approach to this stuff—it simplifies the paradox. It's really hacking into the underlying code—the binary code—and yin-yang is simply a binary code. It's two things that combine in many, many different ways, to create the 10,000 things, as they would say in Taoism.

Nyck: Yes, and of course, the word binary is 'the opposite' and that has been the basis up until now, or as we're transforming into perhaps quantum computing and beyond, of our computing systems: the zero, the one, the zero, the one, the one, the zero—this play of opposites continually; and interestingly, we're bound by that. And yet, are we bound by that? Because I would say that this is exactly what, perhaps, we're breaking out of—that there's an evolution of the play of opposites into a third way, even though it's not really a third way, but it's another expression.

Steve: It actually is a third thing. If you look at the tai chi symbol, you'll see the yin and the yang, but what's often not seen is that they make one circle—the outside circle—which is the container. Therein is what has been called in many, many different religious belief systems, the Trinity.

Nyck: Yes, which is integration. That's what you're also speaking of there, that those opposites integrate into the Trinity—the third way; the third thing.

Nyck: Thanks for joining us here on *Future Sense*. Always lovely to have you with us, whoever you are out there. We don't know who you are, or maybe we do. Thanks for your texts. Thanks to George, one of our regular listeners, too. His text actually came in before we started. I'll come back to some of that too, and where it fits in, because it does, of course. You're pointing the way to a certain teacher of yours—we might mention his name as well.

We're talking about the play of opposites, which is a huge topic, of course, and how we relate to that; how we can identify these things, and how it plays out in this time of transformation that we believe that we're in—or we don't, I don't know.

Steve: Everything and nothing, you might say.

Nyck: Thank you very much.

Steve: So, embracing the paradox of opposites and their dynamic interplay. We are heading in this direction as a species, as we approach this massive shift in consciousness—this transition from what's known as First Tier consciousness to Second Tier consciousness. We are in the process of going into a kind of quantum intelligence where we develop this capacity to tap into the quantum field, which is so different than the way life has been, particularly for us over the last few paradigms or eras where we've been dominated by the rational mind. Even in the most recent era which is now passing away—passing by—we've been extremely materialistic and continue to disregard, discard those things that can't be measured with something physical.

Nyck: Just a question there: do you see that the rational and the irrational are, in fact, opposites? Because I would almost contest that. I mean, that's an interesting question, isn't it?

Steve: I think by definition, those two words that you used would be opposites. Yes, Nyck.

Nyck: Oh damn.

Steve: It depends on what you're actually trying to say.

Nyck: Ka-ching! You win a prize. Can't argue that.

Steve: So as we move into Second Tier, we are literally moving beyond the domination of the rational mind, and that in itself is a very tricky process. It is typically quite confusing when we move into this zone of transition between First Tier and Second Tier. We have to suddenly change our way of operating, and whenever we go through a major change like this, it's always kind of mixed up in the middle. You're trying to leave something behind and embrace something new, and you move into a space of a little bit of embracing of something new and a little bit of sticking with old habits. Typically, this is confusing. Ken Wilbur, in his work, has described this zone as the pre/trans fallacy zone.

Nyck: Yes, and this is a very fascinating area. It probably needs a bit of expansion, just that notion.

Steve: So what those words refer to, basically, is that if we think of human evolution as taking us through three zones of operation, starting with the pre-rational where we're born into the world simply operating in a non-rational way—because the rational mind isn't fully developed so we're driven by basic urges, instincts and immediately responding to needs and those sorts of things.

Nyck: A baby and a young child.

Steve: Yes. We don't think about things, we just want to satisfy our urges and needs and respond to instincts.

Then we move and grow beyond that into the rational zone, which coincides with the development, of course, of the rational mind, so we've got that as a tool. Eventually, our species is evolving into this trans-rational space, where we're moving beyond the rational mind. These things are nested; they are not separate places that we're travelling between. They are capacities which are developing and then being added to, so we have our pre-rational self which emerges initially, and then we have the rational self which is wrapped over the top of that, and of course, in the rational zone, the rational mind plays a big role in moderating the pre-rational, so we learn to be civilised, as they would say.

Nyck: Not that you would know it from the current world political situation.

Steve: No, it's not always the case, of course, but we learn to notice a basic urge or instinct arising, and then the rational mind kicks in and says, okay, there is this thing, cause-and-effect, and we rationally know that if we do that now in this setting, then the outcome is going to be such and such. Do we really want that outcome or not? If we don't, then we have the capacity, usually, to moderate our behaviour and wait until later to do whatever it was, for example.

What's happening at the moment is that the modern Scientific-Industrial era, and that way of being human which has dominated the planet for the last 200 years, is now in decline, and consequently our world and our social systems are falling into disarray because that way is no longer adequate for us to cope with the complexity that we have on the planet.

Nyck: So the rational mind—the dominance of the rational mind—has provided huge steps forward in many, many ways. It has created a lot of solutions to many previous problems, however, it has limitations.

Steve: It has limitations, and that is because it's finite in its operational capacity. What's happening now is it's being overwhelmed by the infinite amount of information that we have to try and deal with in everyday life. A lot of this has been driven by our technology, our social media technology in particular, which is massively increasing the number of interactions that we're having day-to-day. It's no longer just the people that we see in our everyday life, but it's all around the world.

Nyck: And it's fascinating, too, because in doing so, and being flooded with so much information, it becomes more and more difficult for the rational mind to actually discern A or B: is this good or bad? Is this right or wrong? Is this this or that? It becomes increasingly difficult to do that calculation, I think.

Steve: Exactly, so what is happening is evolution is taking us beyond that. It is taking us into a space where we can operate simultaneously with rationality and non-rationality. That is technically called the trans-rational, where we're going beyond the rational. I like to talk about it as being a kind of quantum consciousness—a kind of higher intuition where we can tap into the quantum field and allow it to dispense whatever information we need to be aware of in ways that are far superior to the operation of the rational mind.

Nyck: As you said, though, of course, these things are nested. In a way, I was kind of suggesting that by asking, 'is the rational and the non-rational opposite to each other?' which you said, of course, by definition, yes, they are. And yet, as you're speaking, of

course, the higher capacity which we're evolving into—the trans-rational space—does still encompass the rational and the pre-rational areas, which means that these can be used where appropriate, where the quantum intelligence gives you a kind of rational solution to something that's appropriate and true, and that's then used in that particular way.

Steve: Exactly. So that's what you were really trying to ask.

Nyck: I was trying to ask that.

Steve: We're moving to a place of both/and.

Nyck: Yes—both/and, yes/and ... and and and.

One text has come in: "If past and future are opposite polarities, then the now must be one of the most important trinities we can perceive."

Steve: Yes, of course. Past and future don't really exist, though.

Nyck: Yeah. And they do, also.

Steve: In our minds.

Nyck: And someone else has written: "It is not to be wedded to either end of the spectrum." Yes. I mean, basically you don't get fixed in one end or the other of the spectrum. I guess that's what you mean by that.

Steve: Unless you do, and this is the tricky thing about it. This can do your head in if you're not careful.

Nyck: Pull over driver.

Steve: If you have a very rational person and you're trying to crunch this with the rational mind, then you are inevitably going to struggle with that. This is why people say that the complexity is doing their head in, and that's exactly what it's doing to us as a

species. It's doing our head in, and it ain't working anymore and we have to pop out. We have to blow our minds and go beyond.

Nyck: Just sit with that, folks. Have you pulled over yet? Because if you're getting a little too much going on, don't try and drive and listen to us, for God's sake. Don't do anything rational—don't operate heavy machinery, for goodness sake.

As you can hear, we're been a little silly today ... because we're not. Because actually we're not silly, we're very competent people.

Steve: Well, the show is all about the play of opposites.

Nyck: It's all about the play of opposites.

Steve: Exactly.

Nyck: You are tuned to *Future Sense* right now on *BayFM 99.9*, and you are with the Steve McDonald and myself, Nyck Jeanes.

Another text has come in; thanks to Benjamín: "Would it be true to say that once we start to see the world in opposites that we are now starting to see the patterns that make up the true fractal nature of reality?"

Steve: That certainly can be true. We see the world in opposites, really, in different ways at all of our stages of development, so even from our earliest interaction with reality. It depends on where you are on that scale of growth. For example, if we look at the old Authoritarian paradigm which arose around the Agricultural Revolution, that was very, very much focused on opposites, but it was a limited perspective where there were always two choices in life, but only one right choice—one ethical choice, one just choice—and life was all about making the 'right' choice according to whatever the higher authority dictated as being the right choice.

Nyck: Heaven or hell, it may well be, of course, literally speaking for some considerations.

Steve: Exactly, quite literally. And as we evolved through the layers from there, into the Modern Scientific-Industrial, that simple choice of right or wrong opens out. It breaks

down into what Graves called "multiplistic", where there are multiple choices now and you have to test and experiment with each choice or option to decide which is the best. So it goes from being 'one right' to 'many choices, but only one best'. And then we're currently in a global shift to the sixth layer, where we move into a complex network kind of an arrangement, so it becomes more about the duality, I guess, being an aspect of connection within a network, so the recognition of many connections.

Nyck: Hmm. It's great because it's quite difficult to talk about when you're speaking about the network of the Green layer, the layer that we're emerging into in Clare W. Graves's work—Layer 6, that network-centric layer—and that development of new networks, and experiencing how a polarity within that structure actually operates. You inferred it there, but that's very curious.

Steve: Probably the best way to put that into words would be 'me and other'.

Nyck: Right. Okay.

Steve: Except there are many, many others.

Nyck: Oh, I like it straight away. That's very good. Me and other. Can you relate to that, folks, out there? Again, we're calling for texts and thanks for many of your texts. We've had lots in already and we've been mentioning many of them, but please do so and join the discussion because obviously, in a show like this, we're just bringing some attention to this play of opposites. We're not claiming to tell you anything or to go incredibly deep, straight away. There's so much in such a thing here. So please contribute, because you are the other here. We're here, you're the other out there ... or you're not.

Steve: Just to unpack that a little bit more, one of the differences between the Modern Scientific-Industrial and emerging Postmodern or Relativistic is that we have multiple choices in the old paradigm—the Scientific-Industrial—but we only engage with each one if the options at a time, and then we choose a best option and engage with that, whereas in a networked setting, we are simultaneously connected.

Nyck: And that's a big leap, isn't it? Because that choosing one path at the time—this is the most efficacious, this is the most successful, this is what's going to get me what I want this way—immediately infers that as soon as that's not operating effectively anymore, someone—a person, a company, a government—can just shift tack and go over here suddenly because that seems to be more efficacious.

Steve: That's right, you discard it, and we've seen that play out in our way of relating between masculine and feminine through the eras. If you look back to the Agricultural era, you made one choice and that was it. There was the right thing to do, according to God or whoever the higher authority was, and you had to stick with that choice for life. Consequently, it gave rise to frustration and melancholy, because people felt stuck, eventually, as the paradigm played itself out towards the end. Then, in the Modern Scientific-Industrial, if you look at what's happened to the family structure and the masculine-feminine relating, it's been exactly that—it's been 'find the best until it's no longer the best, discard it and look for another one'.

Nyck: Which is why Australian marriages last an average of 12 years now, where once—probably in the generation of our parents—it was more like 25 years or longer. That notion of, 'well, this is enough now, I've learnt enough, I've had enough, this is not giving me the juice I need, and let's move on', it's contested all of those structures now, of the obvious opposites of sitting either on this or on that. Now, it's, 'well, no, I might be this for a while, but I need to be flexible to be that, perhaps, later on at another time.'

Steve: Exactly, and so what's emerging now—and we're yet to see the full blossom of this next paradigm because it hasn't reached its full flowering yet—but what's implied by the theory that we understand from the research is that it's about simultaneous connection to multiple people. We ought to—and I guess we are seeing early stages of that through polyamory and those sorts of things—but we ought to see it blossom into that. Coinciding with that is this heart expansion, which allows us potentially to hold that, whereas if we look back to, and we think back to, times when we were living through those old paradigms, our capacity for heart connection was quite literally limited—quite literally. In the Agricultural era, the Authoritarian times, we literally only had the capacity to hold one other in our heart, and often it was the other who was in our presence. Then we move to the Scientific-Industrial where we kind of discarded that old, which always happens when we move between paradigms, and we break out of the ethical boundaries. Particularly when we're moving from a communal system or paradigm like the Agricultural era, into the individual Scientific-Industrial era, we discard the rules, we discard the rigidity, and we look for flexibility and freedom. So we moved into that freedom of, and a capacity to, engage with an-other but then also disengage and then re-engage.

Nyck: And as we now emerge, as you said, the potential exists for us to engage with multiple others, or a number of others, in various ways. What's the key to me, though, is the expansion of the heart.

Steve: Absolutely.

Nyck: Because it's clear that in terms of intimate relations between male and female—or male-male, female-female, whatever rocks your boat—that dynamic, to put it bluntly, if it's purely based around the issues of sexuality: 'I'm with this person, I'm not with that', or, 'I want to be with more than one', then you've got trouble. Well, you may not have trouble, but you've certainly got a very complex thing to deal with at this time of our evolution, but if you're actually expanding the heart in this frame, then you're able to encompass much more of the sexual and the psyche. The whole thing can be brought into the frame somehow, in a different way.

Steve: And what we know about the emerging paradigm is that it's not perfect. It has its limitations; it has its shadow aspect. This is clear in the research. The shadow aspect in that emerging paradigm is one of 'power over'. So what we can expect to see in the early stages of these new ways of relating is the emergence of shadow power aspects—and by shadow, I mean things that we're not really conscious of but are playing out.

Nyck: Okay, that's fantastic. And again, folks, if you're listening to this, you can relate to this—for me personally, this is true in my life—is it true in your life out there, folks? Is that actually what's going on, what Steve's just described there, or your version of that?

Steve: What we're really talking about here in today's show, is moving beyond that again into Second Tier, where it becomes both/and, and we truly have the capacity to operate left-brain, right-brain simultaneously and integrate. In the First Tier—the first six layers of consciousness—we still flop and change between left-brain and right-brain. The Modern Scientific-Industrial was a left-brain oriented era and we're moving into another right-brain oriented era. Every time we move to a new layer, we're expanding our capacity to do everything, really, and our sensory capacity to understand, to make sense of, but we are still limited by this duality of left-brain or right-brain, whereas when we transition through what is being called the 'great shift in consciousness', we go to a place of both/and where we can operate both at the same time.

Nyck: And it's really key as we reach the frontier of that—the threshold of that momentous leap; of that great change—that these shadow aspects, as Steve mentioned before, arise in order to be seen and to be brought to the light in order to make ourselves prepared, you could say, for that leap, because we can't carry that stuff fully across to the other side, I would imagine.

Steve: We can't. Literally, we can't cross the bridge if we're carrying it, it just comes down to that. These things are neither good nor bad. It's up to us to perceive and decide how we want to treat them and the tension created by that left-brain/right-brain

swing is really the driver—it's the tension on the elastic band—which is firing us up through to Second Tier consciousness, so it plays a very important evolutionary role.

Nyck: So be thrilled, even, but certainly aware that there's a navigation going on. If these things are arising, if the shadow is coming, if you are in discussion with it, if you're finding new territory, if you're mapping yourself into a different place with regards to the shadow, perhaps this is all a very good thing at this time.

Steve: And if you are operating and navigating that sixth layer, which is the foundation for the 'big leap' into Second Tier, know that every time you bump into that tension, it is an opportunity for growth, because what it really is, is a mirror reflecting what needs to be perceived and embraced in order to progress through to Second Tier.

Nyck: Which is one of the reasons why, I guess, the play of opposites exists at all in this dimension.

Steve: Exactly.

Nyck: We're talking about opposites today and of course, the shadow is the opposite of the light, you could say. We were just talking a little bit about relationships before the break and we've had a text come in to bring this up. Someone has written and said: "If we feel to view each other as genderless, neither man or woman, just spirit beings of non-judgement on our own journey of learning lessons, but part of the whole consciousness transition out of the traditional old role playing as man and woman, we can all go forward for humanity and start our own sovereign state, as the government is old paradigm and too set in its ways since Queen Victoria." Trying to move on, the question really is: as we move forward, are we actually moving beyond the male and female definition to some degree? Is that so, do you think?

Steve: What I would say is that we are moving beyond in the sense of adding to it. All of the research that I've studied suggests that we are nested in the way that we grow, so it's not a matter of discarding one thing, leaving it behind and moving to being something completely different, although in the day-to-day experience of life, it can certainly be that. But ultimately, we are much more than our physical gender as human beings, and so it's a matter of expanding and growing to the point where we get that, and we can apply that to everyday life. It doesn't change the fact that we might be a man or woman, but it means that we can live with that, plus.

Nyck: Which also means that in a future coming, as we evolve into this new human—I think we could call it that—that it's an availability. We may still live as man and woman in that relationship—if it works for you; for the two people involved in that, if it's a clear and conscious choice—but it also may not be that. It could be all sorts of different forms and structures of relationship that emerge.

Steve: The growing complexity on the planet is creating richness. I think this is part and parcel of why we're seeing the diversity around sex and sexual identity expand, and, yes, we have the capacity now to work beyond that instead of the limit of just one or the other.

Nyck: I think it's lovely to talk about a richness and to begin to see it that way. I think that's a lovely thing to inspire folks, if it feels good for you to see that it's not necessarily challenging that things are more complex, but it actually is richer, deeper, more flavoursome, more like a smorgasbord of possibilities that are opening up, forward.

Steve: Exactly.

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