

How to Have a Healthy Relationship with Your Body, Season 4 Episode 5

[INTRODUCTION]

[0: 00:47.4] AS: Welcome to Season 4, Episode 5 of *Insatiable; How to Have a Healthy Relationship with Your Body with Lianne Raymond*. Today's episode is a trip, and I mean that in the best kind of way. You know sometimes I can geek out on philosophy and spirituality, and Lianne comes to this concept of the feminine and having a body and emotions from a very poetic, mythic place, and this kind of counters my more scientific angle on things. Not that they are mutually exclusive, but we speak in different languages. So, we had a really interesting conversation where we explore and debate: what if we're not wrong for eating all the chips or cookies we want for a month? I thought this was really interesting and I'm really curious to see what you think about the conclusions that we came to or what we discussed.

We're also talk about how thinking about your relationship with your body can get in the way of actually being in relationship with your body. In other words, if you're trying to think about your body parts and think about your stomach and this or that and loving it, you're actually not embodying it. So, we get into the nuances of that. Then talk about how fat is related to intuitive knowing and power, and I really loved this free frame as well as a ton of the other things that we talked about.

So, this episode can definitely get a little heady, but hang with it because it's really good and just let it marinate. Oh my God! The foods puns are everywhere. But let it marinate. That was what I had taken away from this, is someone who tends to be impatient and just wants the answer.

So, a little more about Lianne. She is a personal coach and educator who specializes in developmental psychology. She has a master's degree in leadership and counseling and has been a student in the lineage of Marion Woodman for over a decade. So, for those of you in the psychology field, we're talking depth psychology, right? What's the symbolism of our body, of fat, et cetera? She also brings depth and insight into a fiercely feminine approach to personal growth. You are going to love what you learn about the egg and the symbolic egg versus sperm story. It's going to blow your mind, all right? So, enjoy today's episode.

[INTERVIEW]

[0:03:07.4] AS: Lianne, thank you so much for being here. I am so excited to introduce the Insatiable community to you because you just have such a wealth of knowledge and you come at the relationship with our body, the feminine, in such a deep way that I think we're hungry for. Excuse the food pun.

[0:03:27.0] LR: Thank you for having me, Ali. I'm really glad to be here and I'm looking forward to chatting with you just more than anything at all.

[0:03:34.0] AS: Yeah, and that's what this will be, is a lively chat. So, the theme of season 4 is clarifying the issues so that we can move forward in a more powerful way. One of the things that I think is so rich about your work is really defining the feminine in a way that relates to body image so we can have a better relationship with our bodies, because right now the bar is pretty low. So, I want our conversation to be around that. But let's first start with your own journey with your relationship with your body, because I think I'd love to know how that informed your perspective.

[0:04:12.0] LR: That's a great question. How did it inform my perspective? So, I grew up in North America like any other woman of my age. I'm going to be 52. I grew up with all body obsession that our culture foists upon us, really paying so much attention

to every little part of my body when I was a teenager, my thighs, every discrete thing. So, I grew up with that, the same way everyone did. I think I went to Weight Watchers when I was 12 and –

[0:04:48.9] AS: I was 11. I'm surprised we didn't see each other.

[0:04:54.1] LR: Yeah, my stepmother brought me, and I was all for it because I had this misguided notion that I needed it. But looking back, obviously, as I'm sure you also look back and go like, "That was ridiculous. There was no need for that." So just really immersed in that whole culture of obsession of appearance.

But at the same time, I was always also a very outdoorsy person. I lived on the edge of the town, Saskatoon, and I spent hours and hours just wandering the fields and I would lay down in the tall grass where you can completely disappear, and that was one of my actual favorite things to do. So, there was these two things happening, right. There was this attention to what the world was asking me to be, but I wasn't abandoning my connection to mother earth, you might say.

So, I think those two things allowed me to both be aware of what the culture was asking of me when I did grow in awareness, when I went to university and got aware of feminist thought and allowed me to see that through my experience with that connection to the earth, with that deep connection to nature.

I don't know if that makes any sense, but –

[0:06:23.9] AS: What I think you're saying is it helped you not stray as far as you could have.

[0:06:30.5] LR: Yeah.

[0:06:31.7] AS: From the source, from the mother that accepts us as we are and is – And we are, right? We are part of nature. So, to maintain that connection, I think, helps us come back more easily. It's almost like attachment theory, right?

[0:06:50.0] LR: It absolutely is. So, my mother died when I was really young, and I grew up with a stepmother. So, for me I actually used to feel that. I used to feel that when I – I didn't have the concept of mother earth so much. I don't even know if that was something I was aware of when I was growing up, but I knew when I went and laid on the earth and disappeared into the grass is, where nobody could see you and whatever. That I often had what we might call mystical experiences or just like overwhelming sense of oneness. Again, I didn't have this language, but in my imagination, this was my mother. This was my mother who I could feel her presence around me. So, in a very literal way it felt to me like being in the arms of my mother. Yeah.

[0:07:32.2] AS: Wow! That's so beautiful, because I think we can all imagine being in nature some of those times where I feel like that's where I'm most likely to get into flow, is when you're just like hiking or you're just like – I sound so hippie, we have this park next to us and I'll be walking, and we just got this dog a couple of months ago named Coffee, and Coffee will be running and I'm like, "Carlos! Look at this. This is amazing. The sky! Look at Coffee, he's so happy. I'm so happy."

[0:08:01.1] LR: Yes.

[0:08:02.8] AS: I need Kumbaya to be playing in the background or something.

[0:08:07.0] LR: Well, it's so interesting that we have to put those little disclaimers in, that somehow if we're that crazy about nature, that we have to kind of say, "Oh! We have to make sure that we're still going to be taken seriously." Yet, if we were to be like saying something about a dress that we saw at the store, it's like, "Oh my God! It was

so beautiful. Oh! I tried it on and it felt amazing.” We feel the need to put all these disclaimers around it, like, “Oh! I know I’m overreacting or I’m –”

[0:08:39.6] AS: That’s so true.

[0:08:41.3] LR: Yeah. That should be how we all feel when we go outside and we like see the amazingness of it all.

[0:08:49.6] AS: Yeah, but I think what happens then is when we’re not in our bodies and we’re kind of monitoring ourselves, because whether it’s about our body or thinking about all the doubts or whatnot. So how do we start to, I think – Well, **let’s first define the feminine**, because it gets thrown around now in so many different terms and so many different ways, and I would love to hear your perspective on how you define it so that we can start to understand embodiment, having a relationship with our body, etc.

[0:09:26.0] LR: Yeah. I mean, the thing that I see the most often out there, and I don’t know if this is what you’re seeing too, is this invocation of the feminine in many spaces, the divine feminine, the sacred feminine. But what I see over and over again is that it translates to, “Buy yourself flowers.” “Take a bath.” “Put on a pretty dress.”

[0:09:50.3] AS: “Go to a moon circle.”

[0:09:52.4] LR: “Go to a moon circle.” Yes, exactly. Which is I have nothing against any of those things, but it just – I think it’s limiting and we’ve limit it to the idea, the kind of Western idea femininity, right? That the feminine equals this Western idea of femininity.

[0:10:11.8] AS: And that it could be commodified.

[0:10:14.1] LR: Yes, absolutely. There's a couple of things that I love talking about that have informed this concept of the feminine that is so important to me, and I hope that other people find it valuable too. Yeah, because the other thing is this very dualistic thing where the feminine is the opposite of the masculine, right? That the feminine is this counter to the masculine, like the yin-yang idea.

I was in that camp for a while, but I'm so over that, and I am now in this space where the feminine is the principle of wholeness. So, it contains it all. The feminine contains it all. The masculine is a tiny expression of the feminine.

[0:11:06.6] AS: Is that why it comes out that people get so scared when women get power?

[0:11:12.8] LR: Yeah.

[0:11:13.5] AS: Even though the feminine isn't associated with women per se, but anytime the qualities of the feminine become expressed, it's like threat, because it is everything.

[0:11:27.6] LR: Yes, right. It is. It is the – So here is a couple of things that I sometimes tell my clients that help them wrap their head around this that I think are powerful. **When I talk about the feminine, I'm talking about** – And I'm sure, I'll say it's sort of shorthand for the feminine principle, and you can – Whatever. **There's the masculine principal, the feminine principal. But the egg and the sperm.** We all know that we've all been taught that in like sometime in our schooling probably about how a baby is made and all that kind of stuff. The image that we get is like, "This scrappy little sperm is swimming hard up the canal to find the egg and penetrate the egg and stuff happening." But in fact, if you actually go and study embryology, what you find out is that the egg is highly active. The egg has much more going on than the sperm does. The egg is actually one of the only – Or is it the only? I think it's the only cell that's

visible to the human eye. All other cells, you have to see through a microscope. So, it's huge. It's comparatively this huge thing, and all kinds of stuff is happening inside of it.

So, it's released from the fallopian tube. It travels down, right? When these sperms start swimming toward it – And a sperm has very little activity going on. It has one thing happening. It has that, "Let's swim. Let's move."

[0:12:59.8] AS: I don't want to stereotype. That's how my husband is. He's like, "I can do one thing at a time."

[0:13:04.8] LR: Right. Let's be clear. **We're not talking about men. Masculine does not equal men, right?**

[0:13:11.4] AS: But it is kind of funny.

[0:13:12.5] LR: It is. Sure. Absolutely. The sperm go and they hit the periphery of the egg, and what the egg does is it takes – It kind of measures each sperm that comes up, takes in a ton of information from that sperm and decides which one it's going to allow in. So, it's not that the sperm is the sort of activator here. The feminine principle, if we say the egg represents the feminine principle, is much more active. It's seeing the whole thing. It's taking it all in and it takes in the sperm, right? It takes it in. It's not that the sperm breaks through. It's that the egg takes it in. So, I think that's kind of that sort of sense, that the masculine principle is an activating principle. It's something the feminine chooses to let it support what it wants to bring into the world.

So, in each of us, we have those two energies, the masculine and feminine energy. The feminine energy is the principle of the wholeness, the wholeness, and then we bring forth our masculine energy to serve that wholeness.

[0:14:27.3] AS: Oh my God! I love that. I am thinking of all the downs – No pun intended, downstream implications of that. First of all, it values discernment, right? Which I think is something that we as a culture have lost. We have such that binary thinking and eliminates context and all that stuff.

[0:14:48.3] LR: Yes, exactly.

[0:14:49.9] AS: Which is what the egg is doing. Like you said, it's taking it all in. Then I'm thinking about too, because if it's wholeness, and I'm thinking about so many of my clients' foodstuff, is really about lack of fulfillment in other places because they're trying to almost act first from this masculine place, or even if we respond to stress, or however. Instead of sort of thinking that's where the power is versus it's kind of stepping back and choosing and knowing you have choices and discernment, which I'm biased towards because that's what the whole process that I take people through is about.

[0:15:25.4] LR: Oh, I see. Good. Yeah.

[0:15:28.5] AS: But I love that reframe of, "It's taking it in." It's choosing what to take in. It's like you can choose when to say yes, when to say no, which is very – When I think about bodies and food, its thrust upon us what is good, or what is bad, and what is beautiful, and what isn't, what's healthy, what's not versus saying, "This is actually what works for me." I see so many – My mind just [inaudible 0:15:54.8].

[0:15:55.2] LR: Yeah. I know. It's a game changer, right. This is really the – That little way we've been seeing, that the sperm penetrates the egg, and sort of like that is really our whole dysfunctional masculine leading our culture, right? Which is that the feminine is to serve the needs of the masculine. That the feminine is the – That the masculine is run rampant over the feminine energy, right? And the feminine energy being wholeness, being context, being relatedness. All those things you mentioned.

So, yeah, when we're in that space that you're talking about, whether we're dieting or whatever it is. usually it's our masculine, it's our inner masculine energy wanting to dominate the feminine energy.

[0:16:49.0] AS: Wow! I can totally see that. That makes so much sense.

[0:16:54.1] LR: Yeah. I mean, it makes sense to me anyway.

[0:16:59.4] AS: Well, I'm thinking about one of the questions that – You let me look around some your work, and **one of the questions that I thought was so powerful is what if you relied on self-trust instead of disciplining yourself?** Maybe I think you've phrased it something, maybe probably better than that, but I was thinking in a relationship with dieting, if people think like, "What if you just trust yourself to know when to move, when to eat vegetables, versus this someone else has to give me a plan?" I was like, "I think most people, not people who've gone through my work, or have worked with other people, or your work, but in the beginning, that would be terrifying. That idea of trusting our wholeness over disciplining." Because all dieting is, is restriction and disciplining and beating back every natural impulse, like, "You should not be hungry."

I think of hunger as one of the most metaphorically, like vulnerable things. We need to eat. We need to open to the outside world to eat. There's also part of why we have so much stomach acid, is because there can be bacteria and parasites on food, right? Eating is vulnerable on multiple levels. So then to trust yourself can be very vulnerable, because it doesn't mean – I don't know [inaudible 0:18:24.2].

[0:18:25.3] LR: Yeah. No, I think that's so – Yeah. So, **the way that the dysfunctional masculine shows up in our world is in the paradigm we live in that we don't even know we're living in, which is behaviorism.** We live in a world that is all about

behavior and all we do is we want to regulate behavior, whether it's in school, whether it's parenting, whether it's food, whether it's relationships. You have all of these emphasis on behavior, and behavior – **Every time we focus on behavior, we are losing connection to relationship.** Does that make sense?

[0:19:08.9] AS: Well, the way that I would interpret it is that the behavior is almost like the symptom of what's coming from how we're relating to ourselves. Is that making sense?

[0:19:21.6] LR: Yeah. So, yeah. When focus on behavior – So let's say – Like I was a teacher for many, many years and most of the training that teachers get is about focusing on how do you manage children. When you do that, you lose insight. So, it drove me crazy, right? Because I wanted – You would see a child who's just – Here's an example. I had a boy one time, and I taught high school. I taught grade 11 and 12. So these are not young children.

I had a young boy, young man almost in one of my classes whose mother had died a couple of years previously. He never really had room to deal with it. He comes in one day and he's just really upset and he starts throwing a desk around. Now, the behavior I saw was, "Oh! Thank goodness!" I said to myself, "Thank goodness! He finally feels safe enough. He's finally got a place in his life where he feels safe enough to express what's been buried in him for so long."

Now, if I hadn't been on the journey that I was to learn what I had learned, I had been just a typical teacher who had learned what teachers learn. I would have wanted to send them to the office, discipline him for his behavior, make sure there were consequences, etc., right? Instead, I said to him – I can't even remember what I said, but as soon as he could tell that I could see him, I said something like, "Oh, honey. It's so hard, isn't it?" The tears started flowing. I didn't give a damn about the desk that he

kind of knocked over because he didn't hurt anybody. Tears started flowing and it was like this boy just shifted and he became a different kid in my class from then on.

Now, that's what I mean. **If you focus on behavior, you lose insight, you lose relationship.** It was the relationship that I had cultivated with him that finally made him feel safe enough to open the damn, right? This is the same thing with our relationship with ourselves. If I had been constantly nagging at him for every little thing he had done in that class, he would've never felt safe.

[0:21:50.2] AS: In my work, we look at overeating, self-sabotage, self-protection, and it's not necessarily about that moment that you're sitting down to eat, or maybe it is about the tension in the room, but it's about the context within your bigger life that this is happening. What I've seen happen is almost the obstacle in the path is that this protective side of ourselves that is trying to see if we're going to have choices and options, and we eat when we feel like we don't have those, but that protective side makes everything about us in a bad way, like, "It was happening because I'm a bad teacher. This is happening –"

[0:22:28.1] LR: I see. Yes, right. Right.

[0:22:31.5] AS: I'm training my clients, like, "It's my fault that I can't stick with this." So rather than understanding our – It's like, "this is who I am. I don't have discipline. I don't have willpower," and it's like. "No." Most clients have thousands of balls in the air and I'm like, "So you just don't have discipline in this like one area?"

But I think that sometimes the obstacle, is the very wound that has created this protective side that is lashing out is also the side that feels like shame and afraid to explore that in a way.

[0:23:08.5] LR: Yes. I kind of wish I knew more about how you work with your people, because I don't want to go too far out here. But one of the things actually that I wish that we – I don't mind this idea of let's look at what the emotion is underneath our eating, or things like that. That's fine. But let's not leave it there. Let's take it a little bit further and let's say, "How is this impulse to eat right now actually the healthiest response I could have?" How could that boy's throwing of the desk actually be the healthiest response he could have?

[0:23:49.3] AS: The process that we take people through so that they can have healthier responses than food. However, because what I show clients is they kind of have this emotional trigger and then what happens is the stress response, it's a very protective emotion, right? They feel like it's emotion they need to protect themselves from. Then it's actually the framing of – And I used Thomas Killman's conflict model of do I need to compete, do I need to avoid, or do I need to accommodate? It's actually this framing, which puts me in black-and-white, all-or-nothing, either-or mental frame that then I feel like I have no choices, and that tends to be. But we learn these patterns of competing, avoiding and accommodating, because they were protective at one point.

[0:24:34.8] LR: Sure. Yeah, that's some really good, good stuff.

[0:24:42.9] AS: No, I love it.

[0:24:43.7] LR: I love to kind of even take us further than that to say, "That's important." Let's kind of look at it through this scientific lens of stimulus response and stress response and coping mechanisms and all of these kind of ways that we've learned through psychology, because I love psychology. But then I want to bring us into almost a mythic place too. What if we can even – Again, it's not an either-or, it's a whole. It's like if I want to see my Western doctor, but I also want to see my doctor of traditional

Chinese medicine who gives me some acupuncture. I want to take it all in. I want to use it all.

So, what happens when what if desire to eat is a desire to reconnect to the mother, mother earth, right? When we're taking in food, we're taking in earth. We're taking in matter mother. What if this is actually a really, really good thing? Sometimes you can look at it this way, but maybe another time, try this on, right? Try on the idea that, "Oh! This is actually really good. I want to feel that connection to the great mother," and that I don't have to analyze it. What if we get out of the analytical mode for a minute and say to myself, "What's the poetry here? What's the greater myth that I'm living beyond this analysis of my pathology around food? What if it's something actually really important? What if I'm actually doing healing of the planet? What if it's not a problem at all?"

[0:26:37.7] AS: Yeah, I'll have to sit with that. I think that's – We talked about before we got on, you think I'm a little bit more scientific. You're a little bit more mythical and poetic. So, I would have to think about that. I think my initial reaction would be, "But how is me over eating and over consuming helping the planet?"

[0:26:58.6] LR: Right. So, you're being very literal, right?

[0:27:00.2] AS: Yeah.

[0:27:02.3] LR: You're like, "What if I consume all these food? Isn't this a bad thing for the planet?" Yeah. Sure. That's what I'm sort of just inviting you, your listeners, to maybe say – Do you know about Harlow's Monkeys?

[0:27:17.9] AS: No.

[0:27:18.7] LR: This is a sort of classic 1950s. He would never get away with doing this experiment these days. But Harlow brought monkeys into the lab and he had the wire mother and the cloth mother? You remember now?

[0:27:33.8] AS: Oh, okay. Now I do. Yeah, okay.

[0:27:35.6] LR: That's ringing a bell? Yeah.

[0:27:37.0] AS: Yeah.

[0:27:37.6] LR: So, if you think of Harlow's monkeys, right? The idea was that at that time, mother love was considered a dangerous thing, that people were being told not to be too affectionate with their babies because it was harmful to them. They needed to toughen up and be independent, so let them cry and don't respond to them basically.

Harlow was kind of curious about this whole thing about – So he brought monkeys into the lab and he had one kind of “mother” that was made out of pure wire, but she had a bottle. She had the nutrition. She had the food. Then he made another “mother” that had no nutrition, no food, but was covered in soft, warm, fuzzy cloth. The idea was that the only reason babies wanted their mothers, the only reason babies had this any attachment to mothers was because of the nutrition that mothers provided, right? That they fed them, therefore the food response.

Well, of course, Harlow's experiment blew that out of the water because what happened is the baby monkeys spent almost virtually all their time with the cloth mother, clinging to the cloth mother, seeking that warmth, seeking that comfort and only went to the wire mother when absolutely necessary to receive the food. So sometimes I think that's what we – We want to be – We're kind of stuck in that same place that those scientists were that were surprised by these results, that were like,

“Wow! Crazy! They actually want something other than food. There’s actually something bigger here that is really hard to explain in scientific terms.” They’d go on and they develop theories, etc. Nowadays, we talk about attachment, and attachment is just a scientific word for love. So, it’s not like nobody knew what attachment, nobody experienced attachment before science could name it, right?

[0:29:38.8] AS: Good point.

[0:29:40.5] LR: So sometimes I think we’re still in that space a little bit where we are wanting to be very literal about our relationship with food, and because we’ve got this bit of the opening of the door of psychology in the last how many years, since Freud and so on, that we now have these ideas of coping mechanisms. So, we’re good at seeing it from that kind of pathological angle, like what is dysfunctional about my eating. I’m just saying what if we could pull back a little bit into a bigger picture and say what is functional about my eating? What is actually – I’m a whole organism and I’m part of a larger wholeness, then isn’t this response somehow an attempt by the larger whole to get something back that’s missing?

[0:30:35.3] AS: Yeah. Well, I would agree with you, because ultimately what we’re working on, I kind of joke as the root chakra, is to get them back to feeling grounded and rooted.

[0:30:44.5] LR: Yes. But what if it’s not just individual, right. What if it’s not just what’s happening to this individual?

[0:30:50.7] AS: But as?

[0:30:51.5] LR: As a whole – IF we’re a part of this huge organism that is on this planet that includes everything that’s even not human, right? That includes trees. As trees

respond to climate change, we look at the whole. But when humans, we tend to see ourselves as individuals.

[0:31:15.0] AS: That's for sure, especially in North America.

[0:31:17.4] LR: So, when we look at our eating, we tend to see it as this individual issue.

[0:31:22.9] AS: Oh, I think it's a collective issue. I'm not getting it. I'm really not getting it.

[0:31:28.1] LR: No. Sorry.

[0:31:30.5] AS: No! I love this. I'm trying to figure it out.

[0:31:32.5] LR: Maybe we're getting too philosophical. So, if it's a collective issue, how do we – So if you see it as a collective issue, then what is the collective? How do we respond as a collective?

[0:31:44.9] AS: I think we have to get more rooted and back into our bodies.

[0:31:49.9] LR: What if eating is a way of doing that?

[0:31:52.4] AS: Oh! I totally think it is in some ways, but not always.

[0:31:58.1] LR: Okay. So, you asked me at the beginning of the call, you asked me would I be okay with talking about my stuff, and we talked a little bit about it. **One of the greatest transformations for me about this has been really letting go of the idea that there would be anything wrong with me sitting and doing nothing but eating bags of chips and watching TV for like a month.** Literally, nothing wrong with that.

Once I move into that space of like, “There's actually nothing – There's nothing wrong with that.” I know this sounds ludicrous. I know it sounds – It might sound ludicrous, but once they get past that idea that we have to control ourselves, or that we have to manage this, there's a whole freedom that opens up.

Sometimes I think of it this way. If the feminine principle is this beautiful wild horse that you come across in a field, the last thing you want to do is strap a lasso around its neck, pull it in, throw a card on its back and say, “Okay. Now, you got to get to work for me,” right? Instead, you want to sit down and you kind of want to just watch it for a while. You want to kind of watch it watch you out of the corner of its eye. You might notice it comes closer and starts sniffing around you, and at some point if you wait and are patient, that horse will get down on its front haunches and invite you up on to its back to carry you. But if you are determined to beat it into submission because it has a job to do for you, you will never have a relationship with that horse.

[0:33:59.6] AS: I would agree with that.

[0:34:01.8] LR: So, are you looking at that horse and saying, “What is taking you so fucking long to come over here and make friends with me? Are you wounded from your childhood? Are you avoiding me because there's some –” You're not going to pathologize the horse. You're going to just be curious and you're going to be patient.

[0:34:25.3] AS: I mean, I think we're on the same page.

[0:34:26.5] LR: I'm sure we're on the same page.

[0:34:27.8] AS: Yeah. I think you're taking – I think what I'm realizing is I'm impatient and I wanted a process to figure out to be curious, but that could help have insights, more guaranteed insights, because I definitely have – I don't want to say trust issues,

because I've healed a lot from that, because ultimately trusting life is trusting ourselves to be resilient, right? But I think – Yeah, I think you're probably more patient than I am.

[0:34:59.9] LR: Well, that's just it. I would say give yourself years. **Give yourself years to be curious about you including your body.** You as an embodied being, rather than being too determined to figure it all out and solve the problem. I know that's like probably the thing everybody hates to hear. It's like, "Are you kidding me? I want an answer and I want it now and I want to solve this, and this has been a monkey on my back for forever, and I just want to be rid of it. So, give me the answer."

[0:35:43.7] AS: Yeah, no. I always tell people it takes more time than you think. Yeah, I think we're totally saying the same thing, just have different entry points to it, because when I say that I have like a program. I'm not giving anyone any recommendations or anything. It's just a self-discovery process.

[0:35:58.5] LR: Yeah.

[0:36:00.3] AS: But it probably has more methodical, where my scientific side comes in.

[0:36:09.1] LR: Yeah. I would say it's probably more active and I'm inviting a little bit more self-discovery and room to let yourself be discovered.

[0:36:21.1] AS: Ooh! I love that.

[0:36:22.5] LR: Okay?

[0:36:23.8] AS: I'm actually at that. I feel very comfortable. My body, you know, I still have my own food issues. But that's kind – I'm coming up on 40 in October and it doesn't feel like – I guess it feels significant, because culture tells you it's significant. But

I'm kind of like – I'm in that space where I'm like trying to figure out what life is asking of me now. I'm no longer trying to say, "Here's my agenda for having children or not, for what to do with my business or not, where to live or not." I mean, we're in Pittsburgh for a while, but all of these kind of big questions are, that's my personal edge right now, it's like when is the horse going to tell me to come over? I'm just going to be open.

So, I am actually at that stage in other areas, because I'm not concerned about what I eat anymore or whatever, but it's playing out in a different area right now. So, I get that. Do we just sit there and wait? Now, I want to turn this into a session for my – No, I'm kidding. I'm kidding, listeners. We'll get some more bodies.

[0:37:29.2] LR: But part of it is allowing yourself to do nothing, yeah. Part of it is to be in process, to realize that the body is actually not an object. It's a process. It is constantly in a state of becoming. It's a conception. From the moment that sperm was invited into that egg and conception begun, conception has never ended. You are constantly a conception. You are not a concept. **Your body is not a finished concept. It is process of ongoing conception.**

[0:38:06.4] AS: That's so beautiful. It's like art, right? It's like a living art. I love that word becoming. So, **one of the things we were going to chat about is sometimes if we think we have a relationship with our body, how that actually gets in the way of being in a body. Can you talk about that a little bit?** I'm still like digesting and processing. I love this!

[0:38:29.9] LR: Yeah, and I hope that this isn't going too theoretical, because I want people to be able to actually be invited into a new space. Basically, yes. When we're in relationship with our body, when we're in – So we have this way of talking in our culture of my relationship with money, my relationship with food, my relationship –

That's great and it's helpful. But, also, how often are you unaware of how often are you your body?

So, you were talking earlier about being outdoors and hiking and just like, [inaudible 0:39:09.2], right? So how often are we moving without being aware of our body is something we're in relationship with, but we actually are experiencing ourselves as our body? So, it's not like this separate thing. That's the mind-body separation, right? When we think we have a relationship with our body, we're kind of in that Descartes, Cartesian mind-body dualism. Where if I'm thinking about my body and then I'm thinking about the relationship with my body, now, I am not being my body. So that's sort of that same idea of like you are a conception. You are something that's constant.

So, we tend to have this very mechanistic way of seeing things in the West in the way we think, which is there's two major things out there right now, right? One is our mind is kind of the thing in charge, and our mind is something that – So we talked about rewiring our brain, for example. We hear a lot about out there, that we have to rewire something, which is, if you think about it, that's not an organism. That's not something we do to organisms. It's something that we do to machines, to computers, etc.

The other big paradigm that influences us is genes and DNA, and we have this idea that there's a program in us that kind of runs us. So, **then the body just becomes this, the creation of the mind or the creation of the DNA**, and both of those are very mechanistic and there's no soul there. There's no soul there. Where's the soul there? We are organisms. We are not machines. We're not computer programs. We are organisms. You would no more try to make a plant grow by pulling on it. So, we have to really sort of see ourselves and experience ourselves as much as we can, as much as we want to be conscious and aware, and all of those things are good, and sure there's moments in your day where you almost not conscious of where your mind actually is subservient, if you might put it that way. The mind is just part of the body, right?

[0:41:41.2] AS: I remember in grad school working on a paper and just like said, "The mind and like the paper," and my professor was like I have to define everything. You have to define the mind. No one's ever been able to locate it. It's a projection of our thoughts and the body. She was just saying in an offhanded side note, and I was like, "Mind blown! Oh my God!"

I think what's interesting is I help my clients start to see that when they feel "fat," because of how we've been conditioned to make meaning from being fat, that isn't a feeling. It's actually when they're feeling vulnerable, their body has not changed. It's actually something in their life is feeling very vulnerable to them. Because our culture has said, being fat is being vulnerable, they've struggled specifically with that. That's the link, but I'm like, "The body –" And that's **what I find so interesting about body image, is like you could feel one way and then after you go out for a hike, you've got the same body, but if you're in your body, you feel alive.**

When I was talking about when I was hiking, and let me tell you, these are air quotes, "it's a walk." It's not really like –

[0:42:54.3] LR: No. Yeah.

[0:42:55.2] AS: It's just like I feel so alive and coming back from that. So even if I felt tired or anything, everything feels different after being outside. The same stress looks different. That I think when we talk about the mind, it is this fluctuating, it's not just your thoughts or whatnot. It's all of it together. So, I totally hear that.

Do you think – I mean, I feel like for people listening, they want to experience that, but it's so hard for them to get out of their head and out of the constant, "I should this, shouldn't that, must this."

[0:43:36.2] LR: Yeah. I mean, **go lay on the earth somewhere. Just go and literally let your body have contact with the earth.** Take a blanket if you want. Put it down. But go to a park, if you don't have a yard. Go to your backyard if you have a yard. Find a favorite tree. Make friends with it. Give it a name. This is regularly. Don't worry about trying to make this happen. **Just start like really connecting to letting your body be** – Watch an animal. Watch your pets. Watch your dogs. Watch your cats. Watch how they just lay around, right?

[0:44:22.3] AS: I know. We always say Coffee is living his best life with us. He runs to the park with his friends and he just lies. He's exhausted for a couple of hours.

[0:44:30.0] LR: Yeah. Exactly. Just be. I mean, you have to keep a mind that we are most of human history. We didn't have ways of seeing ourselves as objects. We didn't have mirrors. Mirrors are a relatively new thing. **Most of the time when people say they feel fat, it's because they're in that objectification place, right?**

So, mirrors have gone on the nth degree, because now not only do we always see ourselves in mirrors, but we're always taking selfies too and we're making everybody else see. So, there's this whole objectification thing that's happened. Just be the subjects. Just go and lay on the earth.

I don't know if you heard about this book where this woman went like a year without looking in the mirror? She just got rid of all of the mirrors in her life. It's really fascinating. You have to think, for most of human history, we were not analyzing ourselves through our reflection, right? We were not seeing ourselves. **What would it be like to go even a whole day without looking at a mirror? Because every time you look in a mirror, you become an object to yourself.**

[0:45:46.1] AS: I'm going to try that. Because we only have one mirror in the bathroom to like brush our teeth and stuff. But I want to try to like – I mean, I'll wash my face.

[0:45:55.8] LR: Sure. Yeah. I mean, you can do all those things without a mirror. If you've been camping, you can do all those things without a mirror.

[0:46:03.0] AS: I totally want to try that. When you are saying before about just like go sit on the earth. I seriously felt like tears well up. That is so – I think it's your presence. You clearly have like embodied your work. I think for people listening, it may feel really agitating the first like 10, 20 minutes, but I think if you sit or lay or whatever you're doing, you will start to taste that flow, I guess, of what people would –

[0:46:32.0] LR: That's the equivalent of like just sitting in the grass waiting for the horse to come to you, right? I give this to my clients all the time. **It's the simplest task and the hardest one for them to do, which is do nothing, and it doesn't have to be laying on the grass.** But one of my clients after months of hating this, but humoring me and doing it, she came to a call one day in tears and she said, "I can't believe what just happened." I said, "What? What happened?" She was like a marathoner. She was constantly like – Her body was like on a mission. She said, "I was out for a run this morning," and she said, "Every time I go out for runs," she said, "Mostly what would go through my head is, 'Oh! You're not running fast ever. Oh! You're going...'" Constant criticism. Constant little – Then that started lightening up, but this morning that she came to this call she said, "A voice came up in my head and said, 'I love you,'" and she said, "I didn't ever think that was even possible." I said, "Yeah!" We both just cried, because it's so like, Wow! That's the horse getting down on its haunches and saying, "Come! Get up on my back." That's the kind of patience we have to have with this.

[0:47:55.5] AS: Well, because I feel like ourselves have to – It takes a lot to feel safe to come out, right? Because we put all of these – To your point, trying to strap the thing on the horses back. It takes a lot of time for our inner core soul, I guess you would call it, our soul, to feel like, "I can pop my head up here."

[0:48:16.6] LR: Yeah. I think it's Zora Neale Hurston who says like, "Yeah, it's love. Love makes the soul crawl out from its hiding place."

[0:48:26.6] AS: That's so beautiful. Oh my God! You would be in my hippie-dippy – I'd see you in the park and be like, "Yehey!"

[0:48:33.3] LR: I know, and it sounds all hippy-dippy, but it's so –

[0:48:36.7] AS: Hardcore.

[0:48:38.2] LR: It's so hardcore. Yeah, it's so much the truth. Yes, you can like lose weight or get in shape or whatever the things are that you think you need to do. Most of us are doing them from a place of frustration, or anger, or conformity, or disappointment, right? And we're telling our bodies if you want to use that kind of Cartesian mind-body, **we're telling our bodies, "You are disappointment to me," and nobody's soul comes out in that atmosphere.** Nobody's soul comes out when they feel like they've been – I mean, that's one of the most curl up in a ball and disappear kind of feelings, is when somebody gives you the impression that you've been a disappointment to them. So how do we maybe just make a little bit of room for us to say to ourselves, "There is nothing you could do, nothing you could do that would make me not love you."

[0:49:57.5] AS: It's really profound. I'm just taking it in. When you think about it in those terms, it's breathtaking.

[0:50:07.8] LR: Yeah. I mean, my dad – It was my dad's birthday a couple of days ago, and he died eight years ago. I was talking about him once and I said, "My dad gave me the greatest gift any parent can give a child," but really any – The greatest gift anybody can give anybody. I said, "I always knew he was crazy about me." There

wasn't one moment in my life where I didn't know he was crazy about me. Yeah, I never felt like a disappointment to him. So, what if we could give that to ourselves?

[0:50:44.1] AS: I'm just thinking of like all the creative things that would come up. If we were just like everything that we thought we should be disappointed, we're like, "Oh! Moving on," or "Let me use that for compost." To use [inaudible 0:50:55.1] metaphor. I feel like we would all just be like really joyful and – I mean, not that life is all puppies and rainbows, but there would be that deep belly laugh joy and more art and more music.

[0:51:09.5] LR: Yes. Yeah, we don't realize how they say about fish don't even realize they're swimming in water. We don't realize – When I was at north, I taught up north in Canada for many years, and there was this amazing woman up there and there was a guy and he said, "She's the most sensual woman I've ever –" I understood what he meant, was the way she – She was what we would call an overweight woman. But she was the wise elder of this tribe. She was just so embodied that every cell of her was alive and full of vitality.

You watched her eat food with just this absolute sensual enjoyment. You watched her move through the world with sensual enjoyment. Every step she took was like just sent joy through her. There was something, and I thought, "I had my whole worldview knocked right back," because this is not the stereotypical sensuality, or beauty, or whatever, but it was absolutely undeniable.

I was just like, "Wow!" Suddenly I had a new way of thinking what could be possible without being some skinny, cover model or something? Just to really be – Also, given the choice, I was like, I think I want to go more towards her now that I've seen what that looks like.

[0:52:57.4] AS: Probably what you've found – I've had a couple of clients who have had what we would say as bigger yoga teachers, but the way that the yoga teacher moves and the way that she's embodied, they're like – They will not miss that.

[inaudible 0:53:11.7] with different teachers, but I do not miss that class because there's something, as the French would say, "Je ne sais quoi."

[0:53:19.7] LR: Exactly. Would you go out to a person like that and say like, "Everything about you is so great. You're such a great teacher. Have you ever thought about losing about 20 pounds?" Would you do that?

[0:53:37.0] AS: I mean, you definitely wouldn't do it, but I wouldn't even think about it.

[0:53:41.1] LR: Right!

[0:53:42.4] AS: I mean, I think it would be noticed, again, to your point about just noticing, because we don't think people who aren't a size two or four can't be happy with their bodies, right? It's like, "Wow! This person is so embodied. What are you reading, drinking? What park are you hiking in?"

[0:54:04.5] LR: Yes. Yeah, if I'd ask that woman, this beautiful sensual woman that I was describing. If I had gone up to her and said, "Could you tell me about your relationship with your body?" She would have looked at me like I was like – That would never have occurred to her. It was not part of her worldview. It was not part of how she's – She just was. She just was who she was.

[0:54:30.0] AS: I have this book on my reading list about how language in general just kind of separated us from the feminine. I mean, I haven't read it. So that's just like a high level.

[0:54:40.0] LR: Is it The Alphabet Versus the Goddess?

[0:54:41.5] AS: I think so! Yes. Have you read it?

[0:54:43.0] LR: I love that book.

[0:54:45.1] AS: Okay, now I'm going to put it up to [inaudible 0:54:45.4]. Synchronicity. I wonder if you believe that. But I was like, "Oh my God! What a concept." We don't need language for everything. We don't – That's okay.

[0:54:58.6] LR: Yeah. I mean, there's another book that I love that's kind of along the same lines, or you could just find his talks online, but Iain McGilchrist. He's a neuroscientist of he writes about right brain, left brain stuff and he talks about – So he says it's really strange actually that we have these two brain things. His book is called The Master and His Emissary. But he talked about how the right brain is – Like we've been talking about the feminine. The right brain is the whole. It sees everything. The left brain is meant to serve the right brain. The brain is where language comes from, but what's happened is the left brain has gotten out of its proper position and it's taken over. Another way of talking about feminine principle, masculine principle. So yes, absolutely.

[0:55:55.9] AS: Interesting. **You had talked about body fat being related to intuition.**

[0:56:00.4] LR: Yes.

[0:56:01.5] AS: Talk about how we can explain without words, know without words, know – This is fascinating. I want to know what the link is.

[0:56:12.3] LR: Okay. Oh, yeah. This is just so juicy to me. I hope other people find it juicy too. I mean, **the war on fat is the war on the feminine, right?** The feminine is our bodies and including our body fat. So, there's this amazing guy out there, Gil Hedley,

and if you're a yoga teacher you've probably heard of him. He does these amazing dissections for people who work in the world of body, but not traditional dissections where it's like taking the body into all its discrete parts. He like takes the body in layers.

He wrote this amazing article, and I can send you a link to it and you can give it to your people. He talks about how – Hey, have you heard about this latest – This new organ that they've discovered?

[0:57:05.6] AS: Wait. Is it like the fascia?

[0:57:07.3] LR: The interstitium, they're calling it. Yes, and it's with the fascia, and they could never see it because it's not something that – It's a process. It's not a discrete organ that you can say, "Here it is," and see it on a dissection. So they were never aware of it, because it's something organic that moves through the whole body and they call it the interstitium. It's in the fascia and in the body fat, that whole layer of amazing connective stuff is through our whole body, right? Not a discrete organ.

So, Gil Hedley, this amazing anatomist, he says that there's nerve innervations in our fat tissue when he discovers, when he takes the – Instead of seeing fat as something to get out of the way when he does dissections, "Let's get the fat out of the way so we can get to the real stuff." He actually takes the fat off as a whole layer and it comes off as this amazing, beautiful, golden fleece he calls it.

He says it's enervated with nerve endings and things, and he says, This is the part of our body that feels things before our mind is even aware of them. This is where our intuition lives, is in this layer, and it's our body – Eventually, you know that feeling you feel when someone's looking at you?

[0:58:29.9] AS: Yeah.

[0:58:29.7] LR: That is something that happens and we turn around and we look before the thought even enters our head that someone's looking at us. It's like this immediate response. So that's intuition. That's that deeper knowing that is beyond the thinking mind. That this is our body having this visceral response.

According to Gil, he believes it's really located – A lot of scientists would say that it doesn't exist, but Gil is amazing and he says it's in our fat tissue, that that's where intuition lives. So if you have this idea that fat is something to eliminate, that fat is a problem, you're dismissing your intuition. You're saying, "There's a place that –" Of course, patriarchy wants you not to have intuition, right? Of course, the system, the dysfunctional masculine system wants you to get rid of other ways of knowing.

[0:59:33.8] AS: Oh my God! It's the same way, like here in Pittsburgh, our really prominent Pulitzer prize-winning cartoonist was just fired after 25 years for doing – He had really accurate cartoons about Trump and feeling and all the stuff. But I'm thinking about here in America, our assault on our free press is really like spiraling down, because you don't want people to have various ways of knowing, and fats – Sorry, I love connecting these dots. When you were talking about that, I was thinking so many of my clients who are just in yesterday's Truce With Food. We always kick off with what's working. Then, like where are people struggling and then whatever.

But so many people are like, "I cannot believe how adding fat in has changed my life." We talk about that all the time here on the podcast, but until you actually do it and like get enough fat, and I'm thinking about, it's like – Then they're like, "I'm starting to get more insights." I'm like, "Oh my God! I'm starting to see –"

[1:00:29.8] LR: Wow!

[1:00:31.2] AS: Yeah.

[1:00:31.4] LR: That's so interesting. Wow! I never would have – Yeah, that's amazing. I wouldn't have put that together. But that's cool. I love that.

[1:00:39.2] AS: I'm thinking from like a physiology blood sugar standpoint. When your blood sugar is balanced, you feel calmer, more able to kind of take it all in, versus – But you need fat to balance your blood sugar. You need enough fat. So, there's a cool metaphor there.

But I love that. I'm especially thinking, like I guess when women are pregnant. I mean, are they more intuitive, or is that like a myth?

[1:01:05.5] LR: Well, I think women are more intuitive in general.

[1:01:08.0] AS: Oh, yeah. I would agree. Yeah.

[1:01:09.8] LR: Yeah, and what if that is because we – What if that is because we have this extra intuitive organ that actually has – That we have been thinking has been a problem. That the dominant culture has been telling us we should be trying to get less of. Interesting, hey? I don't know. Yeah. Yeah. I mean pregnant women definitely have – There's something.

[1:01:39.0] AS: Yeah, because I'm just thinking they're producing a child, but part of that is to gain weight. You can get into – I mean, I don't know. I'm just – Oh my God! But I love that idea. I mean, my big takeaways are like I'm going to go sit in the grass in the park and do nothing and I'm going to now think of my waist and my butt as like intuitive [inaudible 1:02:03.2].

[1:02:03.1] AS: Yes, totally. Gil, this dissection guy I'm talking about. He, one year, decided to dig – He's just such a crazy, but amazing guy, and he dug a hole in his backyard and then crawled into it naked and stayed there for like a few days,

because that's how – If you really want to go wild, you can go even beyond laying on top of the earth, but at least give laying on top of the earth a try.

[1:02:34.7] AS: Start there guys.

[1:02:36.3] LR: You don't have to dig the hole, but just – Yeah.

[1:02:41.4] AS: Carlos was laughing, because when we go to visit my parents, my mom has an organic garden in her backyard and I'm like, "Ooh!" She's like, "Come out and see it." I was like, "Okay." I was like, "I will earth," and I put it in quotes and Carlos was like, "Yeah. When did it become to just walk on the ground?"

[1:02:57.8] LR: I know, right? I know! Exactly. This is just our heritage. This is just what we've been born to do. Yeah, when did it become a brand to just walk on the walk on the crap you know exactly this is to start. This is just our you know our heritage. This is just what we've been born to do, and we just kind of got a bit disconnected from it. So, it's actually not that big a deal.

[1:03:16.6] AS: Yeah. It's our home.

[1:03:20.0] LR: Yeah, totally.

[1:03:21.5] AS: This has been – I'm going to go back and listen to this, and like I just so appreciate this. I have one more question, because you are so poetic. I know it's like a non sequitur, but what do you think happens when we die? You have such a strong philosophical, spiritual – You've clearly thought about this stuff. After my grandma died I was asking every person on each episode, because I was going through. She had believed in reincarnation and when she died I was like – I had always believed in it, but I was kind of trying to figure out if that was really what I believe, because she was so instrumental in my life and then realized because she – Like the meritocracy

myth of liberty and justice for all. There's not any on earth, and because she didn't believe that Jesus was at the pearly gates deciding who to get in. She was like, "Well, we'll just keep coming back. That's my version of justice."

[1:04:20.0] LR: Yes, right.

[1:04:22.1] AS: So I just went on this big existential crisis, and I'm still curious. So, I would love [inaudible 1:04:27.1].

[1:04:27.5] LR: Sure, and I'd love to hear what you think too. So, I think a couple of things. I think that when we're stuck in the time framework, then we can't – That we think something has to happen. We think everything is a linear progression. So, in way I think sort of like I think my dad is still present because time is kind of an illusion. I still can have a connection with him in that way. I still feel connected to my dad even though he's dead. I still feel connected to my mom even though she's dead. Because in some way they always exist. Maybe not with me right here in this time but, in essence, they still exist.

Then, also, I don't believe in reincarnation. It's never run true for me, but I know it's – I think it's too individual oriented that it's our ego that wants to think that we, as this distinct entity, either go somewhere or comeback as something else. But that there's this part of us that remains. In that sense, I think that we're like waves in the ocean. So, I think when you see a wave coming in, it's very distinct and in that moment you can say, "Look at that wave." But then that wave comes on the shore and the water goes back out and everything that was that wave mingles with everything that also was another wave down there, whatever.

So, for example, in the Jungian perspective, I think when people think they have past lives and they were something in a past life, that's them tapping into the collective of all the lives that have ever been lived. That's the ocean that we return to. Yeah, we can

sometimes have that connection to another wave, but that doesn't necessarily mean we were that wave. So, I think there's just this sense of, I have in my own experience, I have experienced – Like I said when I was younger I'd have this mystical type experience where it just – There was just this clear understanding, this clear feeling that everything is just one thing, that there is no separateness, that separateness is an illusion. That's pretty much how I think of what happens when we die, is we return to the oneness. But while I'm here in this time, I also think that, like I said, I can still connect to my mother and my father in that essential sense, because they're part of the oneness too, if that makes sense.

[1:07:12.1] AS: Yeah. I remember, my sister trying to explain the new findings in quantum physics and I could not wrap my head around it, and she was like, "Basically, remember when we used to open presents when we were little at Christmas time? That's still happening way back."

[1:07:26.8] LR: Right.

[1:07:26.9] AS: I'm like, "Oh my God!" She's like, "That's basically what we have learned [inaudible 1:07:31.4]." So, it's like that is still happening even though we're here. Yeah, I do agree with you too. It's like I think about like sometimes when I think about my grandma. I know what she would say, or I know what her presence, how it would make me feel more love or whatnot. In a way, she's still here. But I've just arrived at I don't know, and Carlos – Yeah, both agnostic, but we say it's like I think a lot of people think being agnostic is like really close to atheist, and it's not that. I worked really hard to get to, I don't know.

[1:08:12.7] LR: Yeah.

[1:08:14.5] AS: But I feel more content with it, and I do think we are all connected and I think of nature, but I just think whatever it is, is so – Every time I learn about like a new pocket of nature, my mind is blown, like the intricacies.

[1:08:27.2] LR: I know. It's amazing, right?

[1:08:28.7] AS: Yeah. So, I'm like my little human brain is never going to be able to conceptualize. There is a grand design, but I don't know if I'm ever going to be able to figure it out. So that's where I'm at.

[1:08:40.9] LR: Yeah, and it's great, because that I don't know place just – And it shows us the limits of our mind. Our mind can't grasp, like why is there something rather than nothing? Who knows?

[1:08:57.7] AS: Yeah. I am just committed to the mystery because –

[1:09:01.0] LR: That's how I talk about it too. I just call it the mystery. I just say like, "I'm absolutely devoted to the mystery."

[1:09:09.3] AS: Yeah. I sometimes clutch my – I don't wear pearls, so I clutch my chest because I'm like, "I don't want that to open up. It's really stuff that's bad that I can't explain." Well, I mean, I can't explain what's happening in our country, but I don't want to have that open up because the mystery isn't necessarily all romantic.

[1:09:27.9] LR: Right.

[1:09:30.0] AS: So it's just been so wonderful. Do you have any parting words or where people can find more of you? I mean, we will have this on the show notes, and you gave us so many cool things to try and reframes. I'm like really jazzed. But where can people find more of you?

[1:09:47.6] LR: I'm not easily found.

[1:09:50.6] AS: Tell me about it. I followed you on Instagram. Yeah, I know.

[1:09:53.5] LR: I'm actually – Yeah, I mean, this is not something I do very often, but I really enjoyed you, Ali. So, I'm just happy to do it for you. Yeah, so I'm just at lianneraymond.com. Yeah, I'm sorry that we didn't get to a couple of stories actually.

[1:10:08.7] AS: Do you want to share one?

[1:10:09.4] LR: Well, there's one story I think is just one of my favorites, and it's from – Do you know the book Eating by the Light of the Moon?

[1:10:17.4] AS: No. Is there another one I need to add?

[1:10:20.7] LR: I don't know, but it's kind of in your wheelhouse, I think, of what you do. But anyways, she shares a story in it and she has a specific purpose for the story, but I just think it's a great story and she says it's an African folktale, but I went and did a bunch of research and I couldn't find any reference to it anywhere as an African folktale. So, I don't know if that was just trying to give it some pedigree that it doesn't have.

But the story is that there's a girl – And I think this is a story just to be with, not to try and figure out. Not to try and apply to your life, but just like let yourself actually have this story as a little treasure in your pocket that roll around in your fingers from time to time.

The story is that there's a village that is going through some really hard times. Food has become scarce and the people are desperate, so they set out traps and they start

to trap things like lizards and rats. One day – This young girl, one day, it's her turn to go check the traps. She goes out to the traps and most of the traps are empty, but one trap has this beautiful bird in it, and this bird is singing the most beautiful song, and that's the only thing that's been trapped.

She can't bear to bring this bird back to the village to have it be killed and become food. So, she sets the bird free. So, somebody in the village sees her do this. She thinks no one will find out, but they see her, and they absolutely are furious with her. So, they dragged her out into the woods and they build this hut out of the sticks of the forest. No windows, completely closed off, and they throw her in this hut and she can't get out.

She cries, cries, cries till there's no more tears to be shed. Then suddenly she's laying there in the bottom of the hut and she hears this bird singing at the top of the hut. She can hear this bird. She looks up and there's a tiny, tiny hole at the top of the hut and there is bird singing to her and it drops a berry through the hole, and she picks up the berry and she eats it. The next day the bird comes back and again same story.

Every time the bird comes and perches on that hole and sings its song, its movement and its activity just makes the hole get a little bit bigger and a little bit bigger and a little bit bigger. Every time that the hole gets a little bit bigger, more light is coming into the hut. Finally, at some point, the hole gets big enough for the girl to crawl right out of the hut. To celebrate her freedom, all the animals of the forest get together and there's huge feast of berries and fruits and all the bounty of the forest and villagers are invited to come, and everybody comes and feasts and the famine is over. The villagers then say to the girl, "We're so sorry for what we've done to you. Come back to the village." She says, "It's too late now. I'm going on my own way." She goes off on to the woods to forge her own path.

That's the end of the story. We don't quite know what happens after that, but just take that story and maybe think about putting it in your pocket and letting it be a little bit of mythic nourishment when you're getting a little too literal.

[1:13:42.1] AS: You have a couple more of those vitamins?

[1:13:45.0] LR: Well, the other one I tell all the time is the simple Aesop's fable about the sun and the wind competing to get the man's coat off. If you know that one?

[1:13:53.9] AS: I read Aesop's fable when I was little, but we'll end with this. So, tell us – Do you mind?

[1:13:59.1] LR: No. That's fine.

[1:14:00.8] AS: But I love that other one too about –

[1:14:02.2] LR: This one is like the core of what we've been talking about too. By the way, I love that. I love the name of your podcast as Insatiable, because that – Yes! What if Insatiable is like wow? Powerful. I love that.

[1:14:17.8] AS: I think of it as like – It's really at the core about Insatiable curiosity. We just happened to talk about holistic health here, but to me being healthy is being curious, not open. But was it Emily Dickinson who said a jar, right? So, you have that discernment. You are the egg.

[1:14:39.6] LR: Yes, a jar. Yeah, it's a simple fable. I'm sure you've probably heard it and you'll recognize it when I tell it. But there's this man walking down the road and he's got a bit overcoat on and the wind is kind of bored that day and he says to the sun, he's feeling kind of cocky and he says to the sun, "See that man there? I could get

his coat off." He says, "Do you think you're so powerful up there in the sky? But watch me. Watch what I can do."

So, the wind – So the sun goes, "Okay. Go ahead." So, the wind whips itself up into a frenzy. It goes as hard as it can at the man, blows really hard. The man, of course, in response pulls his coat even tighter around him, right? He grabs each of the lapels and pulls it tighter, tightens the belt. The wind gets even more ferocious and tries again. The more the wind tries to pull the coat off, the tighter the man holds on to it.

Finally, the wind says, "Okay. I got nothing left. I've given it my all. I guess I was wrong. I guess I can't get his coat off." The sun says, "That's interesting. Well, I'm just going to stay up here and do what I always do. I'm just going to shine my warmth down on to the earth." Of course, as the sun just rises up in the sky and shines, shines, shines, the man just naturally, spontaneously, with no effort, just gets warm enough to take his coat off, and the sun goes, "Huh! Look at that, wind. All I did was stay up here and provide warmth, provide that sun, that shine, that love, really, right?" The coat comes off spontaneously. So often we're trying to be the wind when we just need to be that warmth.

[1:16:22.7] AS: That's so beautiful. I love that. I love that. Yeah, the sun is doing the sun, right?

[1:16:32.0] LR: When we leave ourselves to just that place of non-forcing and trust and warmth and love, whatever is not necessary will fall away.

[1:16:42.7] AS: That's so beautiful. Thank you for being here, Lianne.

[1:16:45.9] LR: Thank you, Ali. This was fun.

[1:16:48.0] AS: I had a ball. I have so much like mental nourishment to like piece over. I'll be following up once I get some clarity.

[1:16:57.4] LR: Well, I hope it wasn't too confusing.

[1:16:59.7] AS: Oh, no! It's getting me to think about things in a different way, which I love, right? So, I love it. I love it. Thank you.

[1:17:08.9] LR: You're welcome. My delight.

[END OF INTERVIEW]

[1:17:14.9] AS: Thank you, health rebels, for tuning in today. Have a reaction, question or want the transcript form today's episode? Find me at alishapiro.com. I'd love if you leave a review on Apple Podcast and tell your friends and family about Insatiable. It helps us grow our community and share a new way of approaching health and our bodies. Thanks for engaging in a different kind of conversation. Remember always, your body truths are unique, profound, real, and liberating.

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