

Speaker 1 ([00:00:00](#)):

What's up, fam? Welcome back to the Organic Wisdom Podcast. Today we have my friend, Shad Groverland, who's an amazing guy, and he's been a great friend. We connected at an event and I'm talking about... I was going on this rant to a group of people about how I believe Jesus was a vegan and he was giving me an interesting look and then he goes, "Yeah, I'm a vegan pastor." And I was like, "What? We've got a chat." And we've built an awesome friendship. So Shad, welcome to the show.

Speaker 2 ([00:00:35](#)):

Thank you. I'm happy to be here and I'm psyched you're doing this.

Speaker 1 ([00:00:39](#)):

Thank you. So you spent a long time as the CEO of Unity Church, is that right?

Speaker 2 ([00:00:47](#)):

I was technically three and a half years was the president and CEO of all of the Unity churches across the world. So it's the central, what most people call the denomination, which that's what you call it.

Speaker 1 ([00:01:00](#)):

For people in my audience who aren't familiar with Unity, can you give a little background about the church and the size and scope of it?

Speaker 2 ([00:01:08](#)):

In terms of the organizational structure itself, you're looking at 650 ministries around the world that would be sort of brick and mortar ministries that have a physical presence. Then you probably have around 900 or so ministries around the world that includes brick and mortar and online or park ministry or something that's not sitting at a physical address. And so that's the scale of it at this point in time. Plus there's international regions, there's associations, you have Africa, Canada, UK, there's different regions within it. So you have to organize all those together, then various schools that ordain ministers, a couple domestically, some internationally, and then so all the standardization across all those various moving pieces. And then the domestic regions across the United States have regional boards and leadership and all those sort of things. So it's a big piece of pie with many slices to try to manage.

Speaker 1 ([00:02:03](#)):

Wow. So what was your journey to becoming the president of Unity?

Speaker 2 ([00:02:09](#)):

So I was born and raised into unity. And for those that don't know, that is a faith, a church, what was called a denomination early on, but it stopped calling itself that later on, which is a whole other story. But I was born in that. My father is a unity minister. He got ordained before I was born and came into this world. And so I was raised as a church mouse. I was there since childhood, every single Sunday in every single Sunday school. I was setting up chairs in the sanctuary. I was doing all the stuff a kid does growing up as the ministers or pastor's son. And my mother was the music director and she was a big part of the ministry as well. They sort of did the ministry together. And that was my experience growing up. And so it was deeply steeped into that theology, which we can get into in a bit.

(00:02:52):

But at the same time, my brother was the technician for the church, the AV guy, and he absolutely hated it. And as soon as I was old enough to put my fingers on a soundboard, he basically said, "It's yours. I'm going to train you how to do it so I can stop doing this." I was about 12 years old. He handed that off to me and I actually fell in love with sound engineering and live production and staging and lighting and all that sort of stuff. So I actually studied that through college. And when I went off to college, my father growing up would always say, "A minister is one of the most fulfilling positions you'll ever do." It's incredibly difficult, but it is very gratifying and fulfilling. And you sort of give his soft pitch, but he wouldn't push it very hard. So I distanced myself from it growing up.

(00:03:33):

I saw how difficult it was on him, how emotionally taxing it is, how hard it is to run a nonprofit. And I said, "I don't want any part of that." But I went and had a very successful career in sound engineering and theater and live stage production and wound up in Las Vegas, had a skiing accident, and that was my call to ministry moment. There was a lot of things that happened there, but in that moment I said, "What do I want to do with my rest of my life? I can't do this job I've been doing for three months while I heal." So it gave me time to think. And then I sort of had this pulling towards ministry and that's when I went and got signed up, spent three and a half years working to get ordained and then took a ministry in Las Vegas.

(00:04:13):

And then I had one in Unity Boulder with my family and then I planted one in Kansas City. And during that process, I was recognized by the movement as large as I was growing and working with different organizations and moved up and joined the International Board of Trustees and then eventually was hired as the president and CEO. So obviously a lot of subtleties there, but that's the gist of it.

Speaker 1 (00:04:34):

Yeah, super interesting. So can you tell us a bit about your theological journey as well? You were steeped in the Unitarian philosophy and mindset. Did you ever explore other traditions or you kind of stuck to the unity principles?

Speaker 2 (00:04:57):

It's sort of part of unity that you expose yourself to other traditions. And just to clarify, Unitarian is a separate and different denomination and faith and unity itself

(00:05:07):

Is its own thing. Even though that over time they've become far more similar than they were in the origins of unity. So unity itself we call as practical or metaphysical Christianity. It's still Bible based. It still began as a Christian faith, though they don't call it that today. And it was all about the deeper message within the Bible. So for me personally, I was raised with that, but my father was reading the Dao Te Ching, my father was reading Yogananda. My father was pulling from all these different resources because unity acknowledges there's many paths to God. Unity's not the only way to get there and that we are, as leaders of unity, it helps us to understand a bit about these paths. We can show the commonality so we can show how we're not enemies of these other denominations or paths or religions, but we see the value in them and we think that they work appropriately for different people at different times.

(00:05:58):

And that unity's not the culmination of all those religions, but it has a perspective to say, yes, we see the similarities, we honor that, but unity is its own specific path. So I grew up with that mentality that my father had these books. We would read different books. We would actually talk about them in church and you'd be exposed to these things as you're growing up, especially Eastern religions as well. And that just kind of ignited a fire in me for wanting to learn more. And my parents really big into the Edgar Casey material. I'm sure you're familiar with Edgar Casey and the work that he did. And we were raised on natural and holistic healing. My mother was our doctor. We never went to hospitals unless there was a broken bone. It was about the only time we would go. And so these Edgar Casey healing remedies were a big part of our life.

(00:06:41):

And I got really into Edgar Casey studying what he believed, how the world worked, the Akashic records, reincarnation, all that stuff that influenced me growing up. And then when I went into seminary myself, you're now sort of steeped into not only unity theology, but how does that relate to the other theologies that are out there? And so it starts to grow your perspective as you go. And so I went through this phase of going into the world on my own as an adult and saying, "All right, well, I've got my unity roots, but what else is out there?" And then not really going to a church for a long time. But then when my daughter was born, it's sort of that comeback moment for most people. I want to make sure she had the experience I had growing up. And that's when I dove back into unity in my early 20s and that led me back into really getting serious about it.

Speaker 1 (00:07:29):

Amazing. So there's a natural healing element, almost like Christian science?

Speaker 2 (00:07:35):

Absolutely. They're considered like almost twins. They're very closely related. They came out of the same roots. You had in the mid to late 1800s. New

Speaker 1 (00:07:45):

Though. The

Speaker 2 (00:07:45):

Sort of explosion of new thought. And it's this large family of beliefs that fundamentally says the mind is creating or co-creating this experience. It's co-creating my health. It's co-creating my perception of the world, all this stuff. So they all had their own little flavor, these various branches of new thought and unity was one of those branches of new thought. And Charles and Myrtle Fillmore were some of the pioneers of new thought as we know it today. And so that was part of my experience. But speaking about my path personally, one part I don't want to miss is when I was in seminary, I had a real moment sitting there as I was taking classes and though, if I'm going to stand in front of people and talk about spirituality and God, for me, authenticity has been a huge part of my life. I've seen growing up, I've seen many spiritual teachers and leaders coming through boulder collar when I grew up coming to our church to use the facility that did not treat their staff or me the way I would think a spiritual leader would.

(00:08:47):

And then when they get on stage, they're all high and holy and beautiful and they get off stage and they say, "Oh, that was garbage. The air conditioning was too cold and that sound was horrible. What'd you do?" And it was this whole thing and you go, "All right." So authenticity was big for me. So in that

moment in school, I said, "I want to be working at least as hard as a person who's working the most in my church, if not more on my spiritual journey. I can't guarantee I'm more spiritually advanced than anybody out there, but I want to be guaranteeing that if I'm standing in front of you, I'm working probably the hardest in this church on this than anyone else." And I decided I was going to have a daily meditation practice and I'm going to keep increasing it the more I got into ministry.

(00:09:23):

So authenticity has been big for me.

Speaker 1 (00:09:25):

I couldn't agree more. Being on YouTube and mingling in these different spiritual circles, Christian circles, new age circles, I've come to value integrity and humility as the most important traits, especially for a spiritual teacher because even charisma, a lot of the people who get to the top, it's because they're charismatic, but they can often lack the integrity. And it's the foundation of everything. It's what's

Speaker 2 (00:10:00):

Most important. Yeah, you see business also. I mean, that's why you have the term failing upwards. People are very charismatic or they know how to network, but they're not necessarily the best person for the job or the ones rising to the top.

Speaker 1 (00:10:11):

Yeah. And as we'll come to find out, integrity and authenticity can often be counterproductive one in a leadership role. So can you speak on that a bit about your journey with staying true to the teachings of Jesus and the Fillmore's and how this impacted your journey as the president of Unity?

Speaker 2 (00:10:41):

Yeah. So one thing I've learned over my lifetime is...

Speaker 1 (00:10:47):

What's up fam? If you would like to chat with yours truly one-on-one, that option is now available. There's a link in the description for a 30 or 60 minute call. We could chat about fitness, spirituality, nutrition, your life, business, whatever. I'm no expert, but if you feel inclined to pick my mind about any topic whatsoever, I'd be happy to do that. So link and description, and now back to the show.

Speaker 2 (00:11:16):

It's hard for people to understand how authentic someone is if they haven't spent a lot of time with them. Because we've all been so jaded by spirituality and sort of this facade of spirituality, we go in with an assumption that someone's being a facade because many of us ourselves are putting on a facade. So we assume other people are doing the same thing. So you can't really stand up and say, "Hey everybody, I'm authentic. I'm doing the work. I'm really here to help you." And they're like, "Okay, those are the most scary words I've ever heard. That person's clearly not authentic. We can't trust them." So you can't do that. So it takes time for people to understand your authenticity. When I was hired into the position of president and CEO, the board of trustees hired me and I said, "Clearly, I don't want you to hire me unless you understand this is not going to be an easy journey because what I want to do is bring us back to the principles that our organization was founded on by Charles and Merla Fillmore." There was what I would call a very large theological drift that happened over a hundred years in the organization.

[\(00:12:15\)](#):

And the board of trustees recognized it at that time. I said, "Ministers are going to freak out. Churches are going to threaten to leave our denomination. You're going to probably get hate mail coming to us. Unless you have my back and you're in this with me, don't hire me because that's the direction we're going to go." And they said, "No, we need this. We need direction because we are losing churches, we are losing congregants, we're losing relevance." I said, "Okay, then I'll do this. Let's go on this journey together." There was a very clear plan that to reconnect to our foundational teachings, it had to be just a huge return to authenticity. If we're going to talk about the mind's ability to heal the body, that means a minister has to be genuinely working on that and not just rushing to pharmaceutical medication and all these things.

[\(00:13:07\)](#):

Everything out there can be a supplement to your journey as you're growing, but you're working to truly live in authenticity with my mind is creating this experience. My consciousness is creating this experience. I've got to be doing the internal work. When you read Charles and Myrtle Fillmore, not only were they ethical vegetarians or what we might even call vegans today in many ways, they were practitioners of what they said to a T. They did it and they worked on their mind every single day to be able to heal their body, to help heal other people. They spoke out about doctors and they spoke out about medication and they spoke out about psychologists and all these outward experts that are telling you what's wrong with you and why you're broken. They would say, "You've got to be careful to go to these people. Most of them have not done the spiritual work and they're implanting a seed of brokenness in you that's really difficult to overcome, not to mention the side effects of the drugs and everything else you were taking." So they were really people of nature and saying, "Simplify, do the work."

[\(00:14:13\)](#):

Don't be blind and ignorant to think that you may not need help from a doctor or someone else, but start working on removing your reliance on that. Start relying more on your intuition and your own body and how God gave you this perfect vessel to live in this lifetime. You just have to learn to understand that and talk to that and work with that in this experience." So that message to anyone is threatening because it is radical authenticity to really say, "I'm going to put my life to task. And if I stand up here in front of you and talk about healing, I'm doing that. I'm not just rushing the doctor. I'm not just slamming NyQuil. I'm not taking Theraflu or whatever else. I'm doing the process. I'm using my mind. I'm using my prayer. I'm using my meditation. I'm using natural remedies. I'm using food as medicine and I'm connecting with other practitioners if I do need some help on this journey that believe like I believe and aren't coming in and sort of piercing this veil of my understanding with a physical outward concept that I'm just a physical mechanism that has broken parts that need fixing." So coming with that message and the Christian roots that we came out of, we were a Bible-based organization and we had a metaphysical Bible dictionary that helped us understand the deeper message of the Bible, and that was the core of everything our founders did.

[\(00:15:33\)](#):

Rarely did they ever talk about other faiths or denominations except to say, "Just like in Buddhism, we X, Y, Z, just like how the Native Americans go on vision quest, we X, Y, Z." But they were not teaching other faiths and religions because they knew that was not theirs to do. But that changed over time. In the '60s, '70s, '80s, and '90s, it really became more about universalism and interfaith and having an interfaith message from stage, different people of different faiths talking. And for me, it felt like we really lost the laser guidance that our founders gave us and the focus and something that the world desperately needs

today is this deeper message in the Bible that's not a literal message of an angry God that's vindictive and trying to get you, but that this is a psychological experience. This is a consciousness experience that we've got to do this work.

(00:16:26):

Anyway, I'm blabbing and blabbing and blabbing.

Speaker 1 (00:16:27):

Oh, this is fascinating. I would love to dive more into the metaphysical nature of the Bible because we have this Nazarene movement, we call it, which is essentially trying to get back to the original form of Christianity, which veganism, they didn't call it veganism, but that was one of the central practices and it was all about living the way. In this movement, I'd say most of the people have come to the conclusion that there are distortions in the Bible or the lying pen of the scribes elements have maybe been changed, but there's this other perspective that maybe we aren't reading the Bible as it was designed to be read as symbolic and metaphysical. So can you dive deeper into your perspective on the importance and proper usage of the Bible?

Speaker 2 (00:17:31):

Yeah. I mean, it's entire lifetimes of work, but I'll do my best.

Speaker 1 (00:17:37):

You've got two minutes to answer the craziest question.

Speaker 2 (00:17:40):

So I'll try to scale it down. If you think about when people do a scientific study, the size of your data set helps you get a clear picture of the average of what's happening. If you're just looking at zooming in on three dots on a line, you're not really getting a picture of the totality of what's happening, but if you add a thousand dots and they're all doing this, you can start to see an average of what's being said. So what we do with the Bible is people love, they have one passage that they'll memorize and they go, "I love this passage." And it might be about put on the armor of God and your shield and your sword and your blah, blah, blah, blah. And they're quoting it like the Bible vindicates violence, like I'm supposed to be spiritually a warrior and in some way violent towards other people that are not ready for it or are attacking me.

(00:18:31):

Really in metaphysical Bible interpretation, you want to start zooming out a bit. You say, yeah, you could take one passage and it might be about whether you should shave your beard or not, but I don't think that's the message God was trying to get across to us. That seems very myopic. What is the larger message God's trying to get across to us? So we say, okay, let's take an entire passage and start breaking down not only what is the message, but what did these words mean when they said them at the time they said them? Which means you're going to have to understand what words were being used and written down and what was the context like the whole eye of the needle, fitting a camel for the eye of the needle thing. Today it's like, oh, well that's mathematically, physically impossible, but that was sort of slang back then.

(00:19:15):

And if you could understand what that slang would mean, then you understand what the context is. So it's not even just the metaphysics of it. It's just trying to get back to what were they actually saying to each other? But when you get into metaphysics, for me, I like to think here we have Jesus Christ, Yeshua, and Joseph, however you want to call him, and a being that's so evolved that he would understand what I'm saying right now to these people I have to make pertinent to them, but I also have to make it pertinent to two dudes sitting in a podcast studio in 2026 with flying machines in the air and a new growing artificial intelligence. He would have to be so evolved that time was irrelevant to him so that when he spoke, these words would be relevant to all people of all time, which means those words would have to grow with us through time.

(00:20:05):

And there'd have to be a message so deep that no matter when you read it, it was pertinent to you in that time. So that's what we do with metaphys. We go, okay, he talked about a fig tree, but he's not talking about horticulture. He's talking about life and death and authenticity and how we can grow and evolve over time. And if we stop making an effort to grow, then we're dying in consciousness. So this is something that Charles Fillmore was his life's work and he worked with his wife, Myrtle, to create this metaphysical Bible dictionary where he would study with archeologists, he would study with rabbis, he would study with Greek philosophers, people that had some understanding of what these things meant at the time they were said. And then he would round out and say, okay, when you see them mentioning Israel, this is what this word can metaphysically be interpreted as.

(00:20:56):

It's not talking about a physical place. It's talking about the chosen ones, the chosen children of God, all of us, and how we can rise up and we can expand and we can sometimes have to go to war with our own consciousness and things like that. So it's a much deeper study. The Bible, it's a lifelong work because the Bible itself, just reading it literally is lifetimes a study. But now going deeper and deeper, then you really break down passages into what did this mean then? What does this mean today? What does this mean for all of us at all times?

Speaker 1 (00:21:28):

Amazing. I need to check out that metaphysical Bible. I'm curious what the Fillmore said about some of the more controversial aspects of the Hebrew Bible, the Old Testament. There's this text called the Owaspí. It was also in the era of new thought emerging and it talks about what Israel really is, is the chosen people, but the chosen people are simply the people who choose God, who earnestly choose God. Would Fillmore's understanding be similar to that? Is it an ethnic group or can it apply to anyone?

Speaker 2 (00:22:09):

That'd be very much in alignment because if we're talking historically about one ethnic group, then this entire section of the Bible is irrelevant to the rest of us who are not a part of that ethnic group. So why are we even reading it except for historical context? If there's not a deeper message that is relating to me, I mean, fundamentally the Bible is the story about me. It's about you. I'm putting myself into this story. It's about the evolution of humanity. So every single aspect of it, in order for it to be relevant to me today, has to be a part of me today and is my journey of relationship, is my journey with how to deal with money. It's my journey to how to deal with my body and health and consciousness and politics and all these things. Everything's in there, but if I know how to read it, I'm understanding this is my tool set.

(00:22:58):

This is my guideline on how to live life, not just literally, but metaphorically, metaphysically. And Jesus spoke so often in allegory and people would say, "Why are you doing this?" He said, "Those who have ears to hear will hear and those who have eyes to see will see." He's acknowledging people are different places in their spiritual journey and an allegory sort of supersedes the time. There's a deeper message there and it can be deeper and deeper and deeper. So that's why he's saying, "For them, I might have to tell a story that gives them a general idea, but for you, my disciples, I would teach you a different way because you're in a different spiritual progress than they are." So it's this whole journey, but it's relevant to everyone and where they are.

Speaker 1 ([00:23:42](#)):

Who was Jesus to you in your understanding, in your heart? And I don't know if that's different. I'm sure there's many similarities and differences with the early unity teachings, but is Jesus God? Is Jesus a human? Is he the way shower? Was he the blood sacrifice for our sins? How would you understand his role?

Speaker 2 ([00:24:04](#)):

For me personally, Jesus is a brother, a physical human being who was born to a physical mother with a physical father, and he achieved what any one of us could achieve if we actually took our life to task like he did. I believe in reincarnation just because it answers so many of the unanswerable questions of why in certain areas that you could say, okay, well, Jesus did spend many lifetimes so that when he was born to this lifetime, he was a semi-advanced being that could do the things he did in that lifetime. But either case, I do believe that he was born a physical human being and it was through his growth through time that he achieved what he achieved. We have all the missing years of the Bible and there's the travels of St. Isa and Tibet and all those things. You could say he was out there studying spirituality and working on himself, not just off on a gap year, whatever, just touring Italy and Europe and a drinking binge, but he was doing this spiritual work so that when he comes back in his 30s and we started coming back and seeing he's a different person, he has evolved, he's a spiritual being that's advanced.

([00:25:19](#)):

So in unity, we actually recognize four phases of Jesus. You have Jesus, physical man born to marry at that time. You have Jesus Christ, the physical man that was coming into Christ's awareness, that was his Christ consciousness. He was being anointed by God. He was expanding his understanding. And then you have Christ Jesus. You have this individual that's become more Christ than physical, leaving the physical realm in a sense. It's going into crucifixion. He's becoming so much more than just physical. And then you have just Christ, you have just this Christ consciousness that exists that any one of us could do that same journey that Jesus did. A lot of people referred to Christ Jesus as the post-ascension Jesus. It's this spiritual aspect that still has qualities of the man Jesus. He recognizes his disciples. He talks to them as friends, but it's mostly just Christ and just a little bit of the personality of Jesus there.

([00:26:17](#)):

And that's what exists with us today when we're praying to Jesus is this, not the physical body traveling around, but this Christ Jesus, this essence of Christ that has some Jesus that can work us a long way, but that Christ itself is an essence that's within each and every one of us that we're supposed to work to unfold just as he did. So that for me is the relationship to Jesus, very much here and now, very much an actual historical figure and very much an essence that's beyond that we are all working to obtain and become part of.

Speaker 1 ([00:26:49](#)):

So that's amazing because it aligns with the Clementine literature, which we hold in high regard as the early Nazarene text. And they say that essentially Shua was anointed with the Holy Spirit at his baptism and it was like a dove coming down from heaven going into his heart and then he was Christed, so to speak. And it seems, from my understanding, it was like he attained a level of spiritual maturity that totally transformed him and as a result transformed the world. And perhaps other people have experienced something like this, but it seems like with Jesus, it was at another octave than had been potentially achieved before. And that's why such a dramatic impact on the spirituality of the entire earth. In the Unity Church and the teachings of the Fillmores, how is God understood? Is God a being? Is God everything? Is God energy? Is God love?

([00:28:01](#)):

What is your understanding of the nature of the creator?

Speaker 2 ([00:28:06](#)):

It took me a long time to really put my finger on that because the fillmore is very spiritual, Myrtle even especially, very enlightened. But the two of them, what we have of their writings is they would just start sort of talking and you wouldn't have a, well, all right, we're going to explain God from start to finish. So there'd be these pieces and parts you get and sometimes they're talking about God as this very physical presence sitting next to you that you're going to pray to and have a conversation with. And sometimes God is this infinitely expansive intelligence that's almost is incomprehensible to any human being. And it was really the work of Reverend Paul Smith who became a friend of mine in his final years before he passed that would talk about the three natures of God, the three aspects of God. Is God close enough to you?

([00:28:59](#)):

And so you'd have to work on these three different aspects to truly understand. Is God close enough to you that it's so tangible, it's right here, it's very real, and you can talk to this essence as if a friend with you right here now. But is God also expansive enough that you can see God in all things and inanimate objects and God is here and all there, but it's still tangible. It's there, it's in front of us, it's nature, it's the wind, it's the sky, it's the moon. But then is there the third God that is so expansive and so infinite and beyond anything we could comprehend that you just have to sit back in awe and reverence and go, I have no idea what's going on here.

([00:29:39](#)):

And that's so humbling. So for that, I read the Fillmores and they do touch on those different aspects, but they don't necessarily lay it out like, all right, this is here. And Reverend Paul Smith, he did that work. It was just sort of boom, and it made so much sense. Now you have the threefold nature of God and you have the Trinity and Christianity and you recognize other religions Would say, let's parcel God into different types of experiences to help explain to each other what God is, because God's just too vast to just conceptually try to put into words. But if you can talk about God as this really close friend that cares about you and wants to work with you and help you grow, you might need that at time when you're suffering or you've suffered a loss or you feel lonely. And there's this God in nature and all things you can go out and be a part of and experience.

([00:30:26](#)):

And then there's this just humbling God that's so vast, you have to sit back and go, no religion could possibly contain God. That's why there has to be so many and so infinite that I no point in time should

ever think I know more than someone else or I know what's going on or I think this is just or unjust. It's just a humbling to me in this experience.

Speaker 1 ([00:30:48](#)):

Yeah. Yeah. The infinite nature of the creator, it's so bewildering and incomprehensible. But to me, that's part of the beauty of the incarnation of Christ. It was almost like God wanted to give us a little peek into his nature and show through a human form if God was a person, how God would act, how God would live. And I feel like that's such a useful tool for all of us in growing closer to God, having this archetype and this image that we can follow.

Speaker 2 ([00:31:34](#)):

Yeah. And I think such a great role model. And for me, once, and I can only speak from my perspective, let me just preface that in this podcast. I can only speak from my perspective and I do my best to try to broaden as much as I can, but anything I say is from Shad's experience, Shad's perspective. When we say Jesus was God incarnate, we sort of belittle our own possibilities. If we just say Jesus was us, just like us and had done the work to spiritually attain the things that any one of us can attain, it takes this, oh, he was a special son of God that had these special powers and wow, how neat that is. But he's like Superman. He was born on a planet that gave him powers that I was not born on. But for me personally, we say, no, no, no.

([00:32:23](#)):

He was born to a mother, but not just any mother, a mother who also had done a ton of the spiritual work as a scene herself or whatever she might have been, but the evidence looks like she was in a scene and that she was chosen by that community to birth this child because she had such an advanced consciousness. Then it puts the responsibility on us. Then a mother goes, wow, my level of awareness really will affect my child. I've been chosen to birth the child I'm about to birth. I should be checking my consciousness. I should be doing my internal work. I should be doing this work as well. But if it's like, oh, Mary was chosen by God, that's a special circumstance. It doesn't relate to me. But if I make it, no, I'm raising the next Jesus. I'm beholden to having to pass down these tools that were handed to him to give my child a chance to grow up to spiritually obtain these things, then it all comes down to that greater works you shall do than I have done that Jesus said.

([00:33:18](#)):

He wouldn't have said that unless we had that same potential. And the special and only son of God would have no reason to say that to me because I would not be also the special and only son of God. So it breaks it down and makes it more real and tangible to me in this lifetime. This is doable. This is the bar he set that I'm supposed to work towards, not that it doesn't exist in my reality.

Speaker 1 ([00:33:38](#)):

Yeah. And I think this is one of the major ways that the dark side has hijacked the church to its talk about neutering humanity's potential. If we're just basically a different species than Jesus, then all of our hope has to be in the blood sacrifice or in the church or in the institutions that are really part of the control grid in many ways. So Jesus called us his brothers and sisters. He said he prays to my God and your God, my father and your father. And I think if I had to guess, this is just my perspective, I think he would be really weirded out by some of the pedestalization and the othering of Jesus. Well,

Speaker 2 ([00:34:34](#)):

I mean, we can dive into this because this has been a huge journey for me because growing up in Unity and then as a CEO of Unity, there was this spiritual superiority complex, not only in unity, but a lot of new thought faiths and a lot of new age religions or practices to belittle Christianity as archaic or dark or as lost or off the path. And I saw so much of it and it never felt good to me. It always felt inauthentic. It felt gross. It felt wrong. And if something feels that way to me, I just internally go, what's going on here? If we think we're better than, then how have we made ourselves better than? We've only dropped ourselves lower than. Every instance I've had where I thought I was better than someone, I have been so grossly humbled by that experience and embarrassed in that moment that I have stopped even thinking about that.

(00:35:37):

So I had to do a lot of work around this and it's really opened my eyes that each religion has a place for a specific type of person in a specific time. What I found in Unity, New Thought and New Age was that there was this gross lack of the humility that comes in Christianity, the reverence that comes in Christianity because there's so much talk about I'm like God, I've got a part of God in me. Me and Jesus are equal. I can do anything Jesus did. Sort of leaving out the part that, yeah, but it comes after not only a lifetime, but maybe many lifetimes of being humbled and working and striving and breaking and through and getting through your ego and your conscience and work and work and work and work to get there. And if you don't have that humility, then you have lost all that growth opportunity.

(00:36:26):

So what I like about the Christian church is they do breed that humility, that reverence, that don't just think of Jesus as this guy standing next to you. He's so much more than that. Don't just think of God as this simple thing that it's so much bigger than that. And so in that experience, I recognize they've got a reverence. They've been working on this reverence to break down the ego thinking I'm equal too, because that's the danger of the dualistic system we're in. Yes, Jesus is our brother, but he's not as broken and egotistical and selfish as I am. I have to work on that stuff to raise myself up to his level. So in some instance, putting on Jesus on a pedestal is important because if you don't, it doesn't give you the bar to strive towards.

(00:37:15):

So for certain people at certain points in their life, I believe they need the devil to exist, to give them something to work against, to justify the horror that is coming in their life because it's too much to take on that this is something I've created. They need Satan. They need evil. They need these things to help justify where they are to get through the experience they're having. And that's where these religions work well to do that. You are in a place of it's harm, life's vindictive, you've got to get through it. You gather with people that like mine say, yeah, let's fight the evil one together. And now you've got something to work on together. The thing that bothers me about Christianity, fundamentalism and other things is they fail to recognize when someone's graduated out of that system. That's the only thing that bought that and they belittle the other systems as being less than.

(00:38:10):

And every time we less than or we attack others, I think we have fallen out of alignment. If you really looked at the various religions and faiths as steps or rungs on the ladder to get you to God, there could be a time that when someone starts asking the questions in the Christian church that no longer fit that system, they could say, "You know what? You're probably a better fit now to transition over to unity or Buddhism or whatever it might be." Instead of saying, "No, you can't ask that question. You're wrong. They're a sinner." That's where it falls short. And that's just the egotistical part of the people in that church that are doing that. I don't think it's the system itself. It's the people that are always threatened

by, "There's another step beyond where I am." Instead of humility to say, "Great, it sounds like you've got questions that something else might be able to answer and it's not us and that's okay." That's where if we could get to that place, we could go great.

(00:39:00):

Unity is an awesome segue for people that are leaving the Christian church or questioning the Christian church or not understanding the doctrine of it anymore because it's still Christian, but it's got this metaphysical aspect to it, which brings more in the ideas of Taoism, Buddhism, and all those things, which were just part of Christianity to begin with, like you know, and what the filmmakers would call primitive Christianity where it really began. But I don't like to vilify what a religion does because those tools do help save people's lives. We have seen it over and over again. It gets people out to serve. It gets them to pray. It gets them to do things they wouldn't do perhaps without that system in place.

Speaker 1 (00:39:39):

Yeah. Yeah, absolutely. And that was really profound. It made me think a lot because I've seen transformation happen to people I know and love getting into mainstream Christianity, getting involved in the church and getting sober and starting to live a life more of service. And I've also seen a lot of shadow, whatever you want to call it, and pride in the new age. I've seen it in the church as well. But where I would push back is on institutional corruption. Of course, there's corruption on an individual level relating to the ego, but we could get into the suppression of what I believe is a fact that Jesus was a vegan and that the early Christians lived. It was a foundational fundamental part of the spiritual practice to extend compassion to all beings, to live lives of peace. And that has been totally and corruptly squashed by the institutional church.

Speaker 2 (00:40:46):

Yeah. And immediately what comes in my head is ye without sin, cast for stone. Find me an organization that hasn't been corrupted by the ego at some level and hasn't really just jacked things up by the leadership that grows in that organization and just turns it askew. And you've seen it in Buddhism, you've seen sexual misconduct and Hinduism, Buddhism, all these different areas, money laundering. And it's when you become the CEO of a spiritual organization, you go, "Wow." The things I saw coming across my desk is like, "What are we doing here?" And I talked to other leaders in other organizations and every one of us would come together and we'd have to support each other and go, "We are human beings doing the best we can. Any system that we are involved with is going to inherently have this a part of it." And I have not found one yet where people don't leave and go, "Oh my goodness, I saw such corruption." So it comes back to us to say, yes, every system is going to be flawed because inherently it's run by flawed human beings that are doing the best they can.

(00:41:52):

I can focus on the flaws and really try to out those and keep bringing the system down or I can try to empower the parts that are working knowing that if you get a hundred people in a room, there's a percentage of them that are going to mess things up. It's just sort of that way. And there's a great story about a monastery and a monk and he's got 20 whatever disciples there or people working with them, students. And one of them was just the most annoying, hurtful, vindictive, just everything that anyone said, he would break them down, he'd make fun of them and he was just not getting with the program. And one day finally the students worked together and they sort of got him to quit and leave. And the teacher comes and goes, "What have you done? You just got rid of our greatest teacher."

(00:42:40):

How can we possibly learn now?" And that's really the thing of recognizing the system so much bigger that these elements that really suck in the moment are a part of the growth experience, are a part of this system. So yeah, and you don't want to belittle it because there are really disgusting things that happen in the Christian church and they happen in Buddhism and they happen in Hinduism and they happen in all these different faiths, but there's also incredible things happening there as well. So as you spiritual grow, you try to discern, okay, that's not working so well. Let's see if we can heal that and start working on it. And that's the work you guys do with veganism and the way and everything else. And that's what we're called to do is constantly try to make it a little bit better, but it's everywhere.

Speaker 1 ([00:43:26](#)):

I think this discussion that we're having right now comes down to discernment, but always keeping love in your heart. And I think when people, I've been guilty of this many times, but I see corruption and get angry and other than point the finger, "You're bad. I'm good. I've figured out something that you haven't realized." And I think this is actually, it's like humility follow every stage of the spiritual journey that there's that possibility to fall into pride, perhaps even easier and easier. And that just sends you back down the spiritual ladder when you engage with pride. So how does an individual have discernment but keep love and compassion in their heart? I spent the last five years developing this product and it's finally here, the world's first USDA organic testosterone booster in a space filled with gas station boner pills and sketchy Chinese test boosters.

([00:44:37](#)):

Mother nature has given us everything we need. This formula includes organic Tonkatali, ashwagandha, pine pollen, maca, fenugreek, zinc, and vitamin D alongside black pepper and a blend of mushrooms. All of these ingredients have been used for millennia and are now completely validated by science. There are numerous studies about the efficacy of Tan Catalis. And I guarantee you, if you use this supplement every day and you get good sleep and you eat healthy and maybe wank off a little less, your hormones will be optimized and improved after two months.

Speaker 2 ([00:45:18](#)):

So this has been a huge part of my journey because spiritual activism, where does it come into play? And I would be going out and I'd be marching against Monsanto and marching against GMO. I'd be going to these rallies and different things because I'm really big on food, health, natural healing, things that are sort of the core of our being and fighting for that. And I get out there and I'd be sort of upset at this organization, angry at this organization. And one day I went to an actual march against Monsanto in Las Vegas, Nevada. And across the street, we were all wearing red and across the street there was a group of people in green and they were marching for Monsanto and they had signs in favor of Monsanto and in favor of GMOs and this whole thing. And I sat there just sort of embarrassed in that moment going, "What am I doing?"

([00:46:09](#)):

They don't look any different than I look. I still completely disagree with their perspective, but if I don't understand their perspective and why they've chosen to go out on this same day that we're marching and march against us, then what am I doing here? These are my brothers and sisters. What's the larger picture?" And so what I have found is if you don't understand the spectrum of spiritual growth, then you live a life just steeped in spiritual bypassing. And that is what I've come back to over and over again. So I want to give an example. There's a great book, I'll think of it in a minute, A Call to Consciousness, I think it's called. It's about the Native Americans dealing with the modernization of society and the world, and

it's probably written 30, 40 years ago. And the elders are sitting around talking about what should we do?

(00:47:00):

Our lands are gone. It's all happened. We're already here. And the young warriors are in the tent and they're saying, "We could pray for mother earth to flood the earth once again and to start over, to rid of all its corruption and just to start over. We have that power. We could do that." And really the book made a great point. And the elders say, "Yes, we could do that. We have that power and there is a time that we need you warriors to fight on the physical level, but this is the time for the elders to discern and work at a higher spiritual level." And they acknowledge that we need the young warriors that go out and fight. There's value there, not that I'm talking about physical war, but to actually push against corruption, push against these things. But sometimes in spiritual communities, we get into the, "Well, it's all an illusion.

(00:47:51):

God's got a master plan. I really just need to work on myself." Then it becomes a very self-centered spiritual experience, which I saw over and over again. It becomes you lose self-awareness because all you start thinking about is self because self-awareness and selfishness are sort of two ends of the same spectrum, but you think you're getting self-awareness when you're really just getting selfish where it becomes about my spiritual practice, my journey, just the food I eat and the people I'm around. And then you're not expanding because you're still operating in this physical space, lying to yourself that you're more spiritual than you actually are, and you're doing harm to the people around you because you spiritually bypass the fact that you can be harmful. And so acknowledging where you are, at what time you are in that moment, there is a time to take to the streets and march.

(00:48:41):

I do believe that. And to have your voice be heard and while you're marching, acknowledge the fact that you might be wrong and the other side might be right. And all I know is in this moment, I feel called to say something about this cause, but I'm not going to go in with angry because if I have accomplished that first step of humility, I have to go in assuming I might be wrong and there's a larger picture.

Speaker 1 (00:49:18):

Yeah. Yeah, that's beautiful. One, I guess you could call it a strategy that has been helpful for me is whenever I find myself casting judgment, I'll try and look for the good in that person and also just understand that it's extremely likely or it's a certainty that this person is actually more spiritually advanced than myself in one way or another, or they could be more financially responsible or they could have a better relationship with so-and-so. There's endless ways that someone could be further advanced than you in one way and that's humbling and it can pull you out of that momentum of judgment and give you a step back.

Speaker 2 (00:50:08):

Yeah. Like I said, I've been humiliated enough to stop doing that. I was a sound engineer working at the MGM Grand Hotel and I came in as a sort of bottom of the wrong sound engineer. You come in and you kind of work your way up on this whole sound engineering team. There's this gentleman there that would just ask me questions about sound engineering. And I'm the newest guy on the team, but he'd come to me, he's like, "What do you think about this with that?" Or he'd compliment and say, "Wow, you really did a great show last week. That sounded awesome. Really good job and everything else." And I kind of assumed he didn't know much about sound engineering because he would ask me these

questions and then really applaud me for things I did as if it was really great. Only to find out later he was the absolute best sound engineer on the team and he had the most experience of anyone there.

(00:50:55):

And I eventually went to him and I said, "Why are you asking me questions? I should be asking you questions." And he said, "I once showed up at a gig and thought I knew more than the guy was there and started running my mouth and found out that guy knew so much more than me and I was so embarrassed. I told myself every room I'm stepping into, I'm going to assume the people there know more than I do and try to learn from them." And it was such a humbling moment and that's what made him a great sound engineer. He's like, "I can learn something from anybody. Everyone's got a different way of doing things." He's like, "I'm genuinely curious how you do things." And he's like, "And I'm not that great." He's like, "Stop fluffing me up." I'm like, "Dude, you're amazing. What you know is light years beyond." So yeah, I'm just to that point of the ego coming in, thinking it knows just causes to miss so many opportunities.

(00:51:46):

But I've got a question for you.

Speaker 1 (00:51:48):

All right, let's do it.

Speaker 2 (00:51:49):

I'm so curious about this. I'm traveling now in the sort of health freedom space. I got my brother, I work with him. We're traveling a lot in that space. Actually, there's a lot of Christianity associated in that space because the Christian movements are really getting clear about organic food and the health of the body and responsible medicine, these sort of things. And in that space, there's a lot of talk about demons and the evil and the thing that's happening out there and these companies are doing these things. And I want your perspective on that. Are there demons at work here? Is there evil out there that's out to get us? Is this stuff exist in the way you understand the world today?

Speaker 1 (00:52:31):

Man, such a deep question. So at the highest ontological level, I believe the only truth... So for something to be true in the deepest sense, it has to be eternal and unchanging. It's true forever. So in that sense, I think that the only thing that's actually truly real is God. The love of God is the eternal truth of the universe. But within this realm, I do believe that there's a number of beings and souls beyond comprehension, and many are physical and many are non-physical. And just like with humans, a corporeal or spiritual being that has free will can choose what in early Christianity, they call the two ways, the way of life or the way of death, the way of service and love and compassion or the way of selfishness. I think there's spiritual beings that have chosen this path of selfishness where let's take a benevolent being.

(00:53:46):

A benevolent spiritual being would be an angel and they would look upon other beings with mercy and compassion and try and help them in a way that's beneficial for their own spiritual journey. A demon on the flip side would try and take from other beings and manipulate and have no regard for their wellbeing. So just like there's humans that do that, I do believe that there's spiritual beings that do that.

Speaker 2 (00:54:14):

Incarnate or beings without a body? Are they in a body? Are they looking like a human? Are they acting in a different dimension? I'm generally curious what your perspective is on that.

Speaker 1 ([00:54:24](#)):

I think they're acting in a different dimension, but they can interface with the human mind. The way I understand it is that through overstimulating the appetites and engaging in sin, it gravitates beings who are into those things. So if someone is very promiscuous as an example, spirits who get some kind of energy or sustenance or pleasure from that will congregate with that person and influence their mind more to engage in that so they could feed off of it. Whereas an individual who's not engaging in their preferred activity resist the devil and the devil will flee. They're like, "There's no fish in this fishing hole, so to speak." So I don't know these things for sure, but this is the model that makes the most sense for me. And I've had several experiences in my own personal life where I've seen people under what appeared to be demonic influence and the suicide of my best friend four years ago in the days and weeks before that, I saw a notable change in his energy, his vibe, in his eyes.

([00:55:46](#)):

And that's what really got me into researching this so deeply. What's your perspective on it?

Speaker 2 ([00:55:53](#)):

I mean, it's super fascinating. And first off, disclaimer, I don't know. I mean, it's beyond my experience, but I can speak from my personal experience. And so as my brother and I travel around the world and we're interviewing people about what happened during COVID, what's going on with vaccines, what's going on with the hospital system, what's going on with the pharmaceutical industry, all these different things, there's a quick trend to say, "Well, it's because it's evil and there's a they, and they are evil and they're acting upon us." But then when you try to pinpoint who is the they, it's really hard to pinpoint who is the they. And this came to a head. I was at an event this last weekend and I met this gentleman who's in textiles, which I always have to remind myself is fabric, not tile, because I have a very simple brain, very, very simple brain.

([00:56:46](#)):

He's in textiles and he's created this cleaning fluid that is completely natural. It works off of bacteria that goes in and just removes the dirt and smell of clothes and actually helps prolong the life of clothes and sheets and other things. And he said, "But I can't get going because the big petrochemical industry is suppressing me. They won't let organizations take on my product." He's like, "I've talked to the big dry cleaning companies, all these different companies. They love it, but they can't take it because of the pressure they're getting from big petrochemical." And I realized like, okay, well that's the they for that line. And then there's a they for the deep state and then there's a they for the vax industry and then there's a they for foreign affairs and there's a they for the banking system. And are all these theys really talking to each other?

([00:57:35](#)):

It doesn't make sense to me. And the only way it makes sense to me is that it is just a type of consciousness we can fall into. And the they of any organization is just a group of people that have fallen into that type of consciousness. And by being in that consciousness, they're going to perpetrate those type of acts of selfishness and suppressing other people that have good products or that question and it exists there. And what I find is that when people say it's the demons or it's the devil or they're evil, it takes it out of the realm of something I can deal with. If there's a person that's just had a jacked up life and they've got a broken consciousness and they've completely lost their way with God, that's

something I can relate to as someone that can be healed. But if they're possessed by an entity that's in a dimension that I don't even exist in or is completely invisible to me, it's taken my power away to feel like I can do anything about it.

(00:58:32):

And I see that happening in a large scale of humanity. It's like, oh, these people are so distant from me and so there's other entities that have taken them over that I don't even have access to. Well, how will I deal with that? I have to pop into the fifth dimension and try to fight these things instead of saying, this person's just like me, but there was a moment in time when something snapped and they head off in a different direction and wind up in a different place to do harm. But I used to have a talk about poop of all things.

Speaker 1 (00:59:05):

My favorite topic.

Speaker 2 (00:59:06):

It's a huge topic, but I was out picking up the droppings of my dog at an apartment I lived in long ago, and there's just tons of other droppings out there from other dogs that people are not picking up after their dog. And I thought in that moment, that person who doesn't pick up after their dog is no different than the person that's dumping toxic waste into the ocean as a CEO of an organization. It's just that the CEO has a bigger switch than this person has. They're dumping waste under this little lawn because that's the only access they have to do. It's a small crime, but it's the only access they have. CEO, same consciousness, just happens to have a bigger switch to flip to dump toxic waste in the ocean. So it collapses this distance and says, and I appreciate it. Anand brought up.

(00:59:50):

I watched a podcast you had with her about Rockefeller. His father was a snake oil salesman. He now had this just aversion to people that were out there selling products he didn't believe actually worked and he turned that into this aversion towards homeopathy and naturopathy and natural medicine because he didn't understand it. So he attacked it because now it represented his father who he was upset about. That now takes Rockefeller out of this godly creature that's evil to this broken little boy that potentially could have been fixed if someone had gotten to him.

Speaker 1 (01:00:22):

Yeah, I totally agree that just like the early Christian said, there's these two ways we can go and our decisions lead us in one direction or another. But I guess I would push back a little bit and say that I think the right paradigm or a certain way of viewing spiritual warfare and demons can actually give you more compassion for others. So I'm not just seeing someone who's purely evil, I'm seeing someone who is afflicted, someone who has a spiritual disease. So it actually, for me, has helped me have compassion for even the people doing the most evil things in the world because I see them as disease. They have a sickness that that is not actually the true them. That individual who had not made these decisions and potentially come into under more influence of potentially nefarious beings. And by the way, you could view demons this way too.

(01:01:34):

I made a video recently how demons are just beings who are cowards in the sense that they didn't have the courage to repent of their own selfishness. But I think any being that God has created, the highest vision, the teleology for that being is being truly good. So they've gone against what God desires for

them because God's heart is love. God wants joy and life and righteousness for all beings. So it even gives you compassion for demons in that sense. So I think there is a very unhealthy way to view spiritual warfare in these things. And I think it could be very spiritually bypassing, oh, it's the demons, demons this, demons that, and prevents people from going inward and operating from a place of love. But yeah, I'm curious how you feel about those reflections.

Speaker 2 ([01:02:34](#)):

And as I prefaced it, there may be demons, there may be angels, they may be fighting each other in another dimension. They may be impacting what's happening here. But for me, I have not seen any evidence of that in my life. I have not seen any human perpetrated thing that I could not trace back a series of steps that could have led to that end result. And you know how they talk about seeing an audience as naked if you're afraid of public speaking and you go out there and that's supposed to calm you down. I don't remember who said it, but someone mentioned at some point, seeing people as the eight-year-old version of themselves that was innocent before something happened and that there's a series of events. And I've tried to put myself into people's positions. Even people I think are the most corrupt and the most harmful.

([01:03:23](#)):

Is there a series of events in my life that could have led me to be there? And I always think, yeah, I think it's quite possible because I feel that raw nature inside of me, that primal nature inside of me. And I think it's smart for everyone to be aware of that raw primal nature inside of you that if it's not dealt with, if that egotistical lower nature is not dealt with and addressed and calmed down and secured and talked to, it's there and it can come out. And just a series of events, it could come out. And I've said, I meditate a lot. Someone broke into my home and grabbed my daughter. I'm chewing their ears off. I'm poking their eyes out. I am going to be the most vile creature you ever saw in that moment because that's what's called for in that moment.

([01:04:05](#)):

I'm not going to sit down and meditate and say, please release my child as she disappears in the distance. I know that's there, but it's not very useful ever. But I've done a lot of work to be aware of that and feel when it's starting to step forward. And someone else who has not been blessed to have been raised in unity by a minister and have exposed to the spiritual teachings I've been exposed to, I can feel how that completely unhinged, uncaged, unfettered can become anybody we've seen in the world today. And I have to see that that could have happened to me if I was born in a different family, different circumstances and led down a different path. So yeah, I'm not saying there is not or there is demons. I don't know. But for me, the world seems much more tangible and understandable by saying we're looking at the experience and there's consciousness behind it.

([01:04:58](#)):

That's the part I can't see is what's inside their consciousness, what's happened there, what's stirring, what's screaming inside their mind. That's something that can be addressed.

Speaker 1 ([01:05:06](#)):

Yeah. And I totally agree with you. What I would just add to that is I think this is an as above, so below kind of situation where the consciousness, the actions and the spiritual realities are so interconnected in a way that we can't really comprehend. So I think what you're saying is 100% correct, but that behind the scenes, there's also things happening and there's potentially beings, but I don't know.

Speaker 2 ([01:05:39](#)):

Yeah. Well, and in unity we acknowledge, the filmers would call it race consciousness, that we are all affected by the consciousness of those around us, higher and lower, positive and negative. And that if you're associating with people that are in this sort of lower state of consciousness, that are doing this lower state of activities, it is dragging you into that and it's affecting you. And there's a lot of people think that I'm above that, but if you're watching TV shows and reading books and following podcasts that are just pumping the negativity in your consciousness, you think I'm a mature adult, this doesn't affect me. But it is programming the subconscious part of your mind. You're wondering why your life's so difficult and your relationships or struggles and you're having nightmares or stomach pains, whatever it might be. Really understanding and to your point, the larger untangible part of this experience is really important to understand that I have this eight-year-old little child inside of me that is terrified when I go to a horror film and holds onto that and it affects my week, my month, my years after that, even though in the moment it's shock, it's exciting, it's this and that, but it's still, it's affecting me.

([01:06:44](#)):

And just because I'm 30, 40, 50 years old doesn't mean my consciousness has matured to that state. My consciousness is still mostly infantile, I think for most people and including myself. We're basically very immature creatures who think we're mature. We're just not.

Speaker 1 ([01:07:06](#)):

Jesus cast out demons many times in the Bible and the Clementine literature talks about a lot. Do you think this is kind of a symbolic act?

Speaker 2 ([01:07:18](#)):

I think in many ways, there's a lot of people that say it was basically mental illness at the time and they really didn't have a grasp of how to describe or understand mental illness. And so that when you're casting out a demon out of a being and throwing it into a bunch of pigs, maybe there is a physicality of that and maybe there's just a healing that's taking place in this individual and maybe it's allegorical that once you've removed this darker nature, the swine aspects of it are what have to be destroyed and let go of and disseminated and that this person's so wrapped up into its primal instinct and this just lower nature that that has to be cast out and run out into the sea to be vanquished. And this water's always considered to be healing, cleansing aspects of the Bible metaphysically. So we're cleaning out this consciousness and that Jesus never actually healed anyone.

([01:08:19](#)):

It was them doing the work inspired by Jesus' presence or ability or belief and faith in him to do this. So yeah, I mean, I'm never going to say that didn't happen in the Bible or it definitely happened this way. But for me, it's mostly irrelevant if this individual was possessed by a demon and Jesus actually pushed this demon to a bunch of pigs. I'm like, I don't even know what to do with that. If I know someone who's got mental illness and they're dealing with that, then there's ways we can deal with that in this world today. But I don't know if that's making any sense, but -

Speaker 1 ([01:08:52](#)):

No, it does. It does. Yeah. And I think what you're speaking on is a pragmatic way to address these issues, whereas some of the demon stuff can get very bypassy. So I respect your opinion on that and it's really good food for thought for me.

Speaker 2 ([01:09:14](#)):

Well, it's awesome because it works either way. It's just where are you going to put your head and the way you attack it? If there's a demon, like you said, that is attached to this person because they're doing evil acts, if they do less evil acts, that demon is less interested in being around that person their way. Now from this standpoint, whether there was ever a demon there or not, it still works. Helping this person do less evil acts makes their life better, helps their consciousness, helps them spiritually grow, and you resolve the issue. You could have been ignorant to the fact that there was ever a demon involved and you didn't need to know there was ever a demon involved. And that's what I come to is whether there is or there isn't, it's irrelevant to me. All I have is me and this person, my prayer, my spiritual practice and my relationship with this person that I can work with.

([01:10:02](#)):

Whether that is there or not, the great blessing of God is I only need to know this to resolve the issue. I don't really need to know about that.

Speaker 1 ([01:10:11](#)):

Yeah. I do think in a lot of these churches with the casting out of demons, that's not really a helpful model to actually help people walk into a more righteous way of being. But some of the methodologies of casting out demons in the Essien and Nazrien texts are actually really amazing tools just even from not even a spiritual perspective, but from a psychological perspective on how to improve your life. Fasting helps you overcome addiction, auditing one's life and doing a genuine repentance. Helping the poor is prescribed as a way of casting out demons. So going out and serving others instead of being so consumed by your own stuff, right?

Speaker 2 ([01:11:02](#)):

And we now know that that helps depression.

Speaker 1 ([01:11:05](#)):

Exactly. Which is

Speaker 2 ([01:11:06](#)):

A modern day mental illness, which back then they would've said is a demon and we're going to cast out this way. Today we say it's a mental illness and if you go help other people, it actually helps resolve the mental illness. So that's the beauty of the Bible, I think, and the metaphysics of it is I can see that as this demonic presence in you is basically just this perhaps selfishness that has settled in or self-centeredness. And by going out and giving to others, you start to release that self-centeredness and feeling better about yourself and life. And so again, whether there's a demon there or not, it's irrelevant to these steps help move you into a process of healing.

Speaker 1 ([01:11:45](#)):

Yeah. Yeah. Focusing on these actions can be very positive, what we can control and not making everything so ethereal. So for the last section of this podcast, I'd love to talk a bit about veganism, vegetarianism and why it's important to you and your spiritual journey.

Speaker 2 ([01:12:08](#)):

Yeah. And boy, this has been a journey from start to finish. So my family was mostly vegetarian growing up just because of their work with health and everything else, but not entirely vegetarian. I mean, brother and sister and I were reminiscing about the fact that we used to go to Arby's and we don't know how we ever wound up there. It just seems so contrary to how we were raised, but it happened. But when I was 12 years old, my father gave a talk about Diet for a New America, that book that came out that was very impactful to a lot of people about the factory farming industry. And when he gave that talk and he associated it to the Bible and our ethical responsibility and our spiritual responsibility, at that point I instantly became a vegetarian. I just said, "I'm done." I just felt such a connection to the suffering in the animals, even though they weren't right in front of me, my father was just talking about stage.

(01:13:00):

I just felt that. I saw it in our family dog, the whole thing. I just said, "I can't be a part of that system anymore." And my family had to sort of accommodate that I'm full-time vegetarian. They're mostly vegetarian, so it wasn't a big deal. And I was vegetarian all the way up until 2012, from the age of 12 to 2012. And then I met my wife and she was vegan and I already stopped eating eggs because I just could smell the sulfur too much. It just started not tasting good to me and milk was keeping me stuffed up, so it wasn't really working for me. And she's like, "Why don't you just pull the switch and just go vegan? You already basically there." And I did. But for me, and this is really difficult conversation because it's really hard to have this conversation without saying I am better than, or inferring that I am better than other people.

(01:13:48):

And that's mostly where everyone is shell shocked to talk about diet because so many people have been in this situation where someone is actually saying, "I am better than you. I am ethically and morally better than you." And so even I so often go out and eat at steak restaurants because that's where this current industry I'm in and I travel and I wind up at to network with people. And it's obvious that I have not ordered meat on my plate if I'm the only person at a table of six to 15 people. And it comes up and I always sense there's an immediate, the claws come out before I've even said anything. It's why didn't you order meat? And I haven't brought it up. I haven't said anything. I haven't handed out flyers about ethical veganism or anything. And there's this immediate wall that comes up and I've realized it's just, in some ways we've created this over time by the way we've handled this topic.

(01:14:44):

And in some ways it's everyone's own insecurity with the choices they've made that they have to feel like they have to put their defenses

Speaker 1 (01:14:53):

Up.

Speaker 2 (01:14:53):

And I've just started saying, look, I've had a lot of deep conversations with God. God has chosen this for my life. It works better for my body and my experience and my moral compass. And every person has to have that conversation with God and they have to work out with God what is right for them. And I said, I don't tell you what's right between you and God, that is between you and God. And whatever works for you and God, then great. This is what I've worked out with God. God has asked a lot of me in this lifetime. I don't use chapstick. I don't wear sunglasses. I do meditate a lot. I don't eat meat. All these different things I do. God has said, this is my path this lifetime. And I have to humble myself and say, I don't know what your path is this lifetime.

[\(01:15:38\)](#):

And I try to leave it at that. People usually sort of deflates the conversation because I'm not there to engage in that. But that is the case for me. In my growth, my spiritual progress, the things I've done, I feel the harm and the suffering in the process of making meat. I do. I've learned to be around it with other people partaking in it and doing whatever they're going to do. I don't sit there and judge people and tell them they're wrong and leave the table. I'm there for a communal experience. And if they ask questions, I say, "Are you really curious?" And sometimes they'll say yes. And I'll say, "Okay, I'd love to share with you about that." And I say, "Are you Christian?" Most times I say yes. I say, "Well, if you follow that path of Christianity far enough, you'll likely end up where I am." And they say, "No, that's not possible." I said, "I'm not here to teach you about it."

[\(01:16:33\)](#):

I'm not even here to tell you how that's the case. I'm just going to tell you I have followed that path and that path has led me to be a person who does not eat meat." And that was my study into the Bible and that process. And they just go interesting and then leave it at that. Or if they say, "I'd like to know more." And I just leave the door open for inquiry, but I'm not there to force anything on because so many times in my life, I've only seen that backfire.

[\(01:16:57\)](#):

They just now want to eat more meat in front of me. They want to make a point. They want to make their hamburger moo at me and all sort of things that happened when I was a kid that didn't eat meat and just sort of the passive aggressiveness that's around it. And so I've had to come to that place as whatever you've worked out with God, that's between you and God. But for me, I genuinely feel there is a pendulum in life. And when we are directly or indirectly harming another sentient being, that pendulum's going to swing back. We've pushed it out away and it's going to swing back. I don't decide if it swings back during this meal or tomorrow or a year from now or in the afterlife and another life. I just truly believe that when we push out harm into the world, it's going to come back because it is a system of balance.

[\(01:17:48\)](#):

God created a fair and balanced system and there is a system of balance. And I unknowingly am always doing harm into the world. It's just a part of the human experience where we are right now. I accidentally step on ants or they come in my house. I'm trying to sweep them outside. Some of them die in the... But I want to do as little harm as possible to the sentient beings on this planet because I do believe it comes back. Now, the next point is, but aren't plants living things?

[\(01:18:20\)](#):

Go.

Speaker 1 [\(01:18:21\)](#):

I never heard that one.

Speaker 2 [\(01:18:22\)](#):

You're kidding me.

Speaker 1 [\(01:18:24\)](#):

No, I hear it all the time. It's one of the go-to ones. Oh,

Speaker 2 ([01:18:31](#)):

Is my dog coming in? Ghosts come into your room. Speaking of incarnate beings.

Speaker 1 ([01:18:37](#)):

Speaking of a living being, well see... No, come here. Let's do an example. Come here. Okay. She doesn't want to. So my dog, for instance, has a brain and a central nervous system and a capacity for great suffering and mental torment, whereas plants don't have brains or central nervous systems. Now, plants react to stimuli. They'll move. If there's something like over here that's causing problems, it could move away, but it does not suffer in the same sense that especially a mammal can. And a mammal can suffer greatly emotionally when, for instance, a calf is taken away from the mother, you'll hear the mother screaming all night. Now, the other thing with plants is many of the plants we eat are fruits. You're not killing the plant. Fruits are actually designed as an evolutionary survival mechanism to be eaten, and God probably designed it that way.

([01:19:47](#)):

It helps get the species out into the world, helps the seeds distribute and whatnot. With potatoes and other species, even if you do kill it, you could just cut a little piece off and put it back in and that same plant will grow, so the roots will perpetrate. So yeah, that's the way I look at it.

Speaker 2 ([01:20:11](#)):

It's funny because you have this sort of cycle of being... It's weird to say being vegan as if that's all I am, but veganism is a part of my life, but I'm not just a vegan. I am a lot of things. And being on that journey, you go through different ways where you want to show people facts and figures and try to make your case with science. And then I've always had them come back with their facts and figures and their science because each camp can make pretty much whatever science they want to make to justify their point. And that's been really frustrating to me because like, "Oh, I've got the winning argument. Here I come. Boom, look at that." And they go, "Well, what about this?" And you go, "Oh, but that's biased, and that was done by Tyson Foods." And like, "Well, yours was done by gardening burgers," or whatever.

([01:20:55](#)):

It's just like this back and forth. I was at an actual vegan event where they invited people that were just sort of open and curious about being vegan to be there and they were part of the experience. I'd given a talk there and I went outside to just be in the sunshine and a lady came up and she said, "But what about plants? They're living life forms. Aren't you taking a life when you take a plant?" She's kind of talking through the process and I just bent down and I picked a blade of grass and I came back up and I said, "How does this make you feel?" I just broke the blade of glass. She goes, "I don't feel anything." I said, "If I'd just done the same thing with a baby pig, how would that have made you feel?" She said, "I'd be horrified." I said, "So we don't need to talk about science.

([01:21:38](#)):

There's some sort of moral compass that's been built inside of us to see a difference. I don't even know if on paper I could scientifically tell you the difference between a plant and a pig. I think I could come up with some things that'd be fairly... I've got some scientific background, but it's irrelevant for me to do that because we could argue about," Oh, well, that's this, that's this. "But I said," If you have a reaction to that, that is your consciousness talking to you, address that. Go to God and say, Why is it different that if Shad broke this blade of grass, I don't have any issue with that. But had he done that with a living

animal, a bird, a cat, whatever else, I would've been horrified and angry at him and probably attacked him over that and think he's a monster. Why is that God?

(01:22:27):

That's all I'm saying. Have that question with God. Why did you put something in me that sees a difference there? Then for me, I go, for me personally, these plants were put here for me as part of my consuming them, not to destroy them and just blatantly burn them and do things, but to have a relationship with them. But mine was designed to be a part of eating these because my consciousness is in a place where that is the case. Now people say, "Well, you don't feel the harm of plants." No, I don't. But if there's a place I evolve to a place spiritually where I do, perhaps that's my last step before leaving the physical body and I will not be getting at that point, but that's not where I am right now. But if you have a consciousness that shows an issue with something, I invite people to address that.

Speaker 1 (01:23:12):

Yeah, you nailed it. That example gets to the heart of the issue, and I think you're putting the ball back in their court to really meditate on why there is such a drastic difference in the feeling and the communication from the soul. If these things are morally equal, why is one so painful and horrifying to witness? I think that's a really good method. So last question before we go. So Shad, you wanted to get back to the Fillmore's and Jesus's original teachings about compassion for animals at Unity Church, and this was not received particularly well, especially by some of the leadership. Is this correct?

Speaker 2 (01:24:00):

Yeah. I mean, you have to look at where we had... There were two different theories in Unity. One, that the founders had created this specific ideology, theology, message, whatever you want to call it, and that we were supposed to teach that through time. The other was that they came up with this basic concept and that we were supposed to modify it and have it grow through time. And that decades later, it'd be drastically different than what they had created because everyone would add a little bit to it as they went through time. My perspective was then there was no point in them doing anything because if we all get to decide what the message is today, then there is no message. And if you're going to have a Unity Church and you're going to put the Unity logo on it or even call it Unity, and there's no similarity to the Unity Church that's three miles on the other side of town, then there is no Unity.

(01:24:58):

It does not exist. The Fillmore did not work their entire lifetimes to create something that does not exist. They did not just create a name. They created a way of thinking and living and being, and not everyone agreed with me on that. They thought basically every Unity Church should have the right to decide what Unity is for them and teach whatever that is. I'd go into some churches. Actually, when I was just in a seminary, we went to tour some churches. I was not even ordained yet. We went to one. I didn't see a Unity book anywhere on their shelves. I didn't see the logo anywhere on their building. Unity was not in their name. Nothing in the sanctuary talked of Unity. The Fillmores were not represented anywhere. The minister got up and spoke to us and I said, "How is this a Unity church?"

(01:25:44):

What is unity?" He's like, "Well, it's the message. What's the message?" He's like, "Well, well, oneness and interfaith." I said, "I never read that in the Fillmores." He kind of stepped back and he said, "Well, there have been some struggles here. I've been trying to get us back on track a little bit. I've only come out in the last few years." And he was like, "I'm not sure I can do it at this point with this church." Some of the ministers up afterwards came and said, "I appreciate that you stood for the Fillmores in that

moment." So that's the consciousness I brought in this position. I said, "If we're going to be something, let's be something. If we're not going to be anything, then there's no point in even having a name that we all unify under because we're not doing the same thing." So I traveled extensively throughout those three and a half years, and I met with the churches to find out what's going on, and then I created a workshop to help us try to unify our message back to what the Fillmores taught.

[\(01:26:37\)](#):

There were churches that I talked to people in congregation, they had no idea who the Filmores were. There were churches that had actually banned the Bible from the church, and that when the minister signed the contract, they had agreed they would not mention the Bible, even though that's all our founders ever talked about, was the Bible and Jesus extensively. I just felt like, and sometimes I had lost my mind because I'm surrounded by people who are saying, "That's not what the Filmores taught," but I don't feel like they had read what the Fillmore's taught. I'm reading what the Fillmore's taught. Obviously, that being the case, there was a lot of churches, and I would think the majority of churches were very excited about what I was doing in that position, but you had enough churches that created small uprisings and said, "We need to get Shad out of that position because what he's doing is trying to take us back to Christian fundamentalism, and that's not what unity is." I was clearly not trying to take us back to Christian fundamentalism because we never were Christian fundamentalism, but there was such an aversion to the word Jesus, Christ, or Christian, that they could not even hear that in their church or hear that in something I would say.

[\(01:27:47\)](#):

It was such an aversion. I saw a huge problem when your founders talked exclusively about the love of Jesus and Christ consciousness and awareness and how that applies to your diet and your relationships and your marriage and everything else, and then you come to a Unity Church today and they have an aversion to it and people get upset if there's a Bible quote on Sunday and leave the church, something's gone horribly amiss. I just felt such a sadness for our founders. I felt like they were there with me saying, "At least get some of this back on track, and this is what Unity was. This is why we created this." The frustrating part was you already had a lot of the other new thought organizations doing what Unity was now trying to do today, but none of them had what Unity had in the beginning, which was this awesome metaphysical Bible interpretation as Charles and Myrtle Fillmore did it and the way they did it and associated with mental healing and diet, food practice.

[\(01:28:47\)](#):

We had this awesome niche in the world that when I went and talked about that to the general public, they're like, "Man, that's what I've been looking for. That's what I read in the Bible. That makes so much sense to me. Where is this church?" I couldn't even tell them to go to Unity Church because that's not what they're going to find there, and that was so frustrating to me. I'd say, "Do you realize I cannot recommend our own churches to the people out there I'm talking to because you're not offering what they're looking for, which is what our founders taught, which is so needed in the world today." The uprising of a few got heavy and loud enough that the board said, "We just don't think you're a good fit anymore." I honestly said, "You're right, I'm not because it's becoming too difficult on me personally to feel the call to Fillmore to do this work and to see just such a resistance to it that it's just not fair." Then there's people sending me hate mail and stuff that just got out of hand.

[\(01:29:51\)](#):

I said, "Thank you for letting me go because I would never have quit. It's not my DNA to quit and I would've worked myself to illness and it was already started I was starting to not feel well. And I said, "I

don't think this is best for the organization, but it's best for me personally. You made the right choice for me."

Speaker 1 ([01:30:09](#)):

Wow. Incredible. Well, thanks for sharing that. And I'm proud of you for sticking to what you think is best for the church and for the people and for their souls. And I'm really curious what's up next for you. Do you feel called back into a leadership role or starting a church based more on the original Unity principles?

Speaker 2 ([01:30:44](#)):

After I was walked out of the position of CEO, I actually planted a church called the Fillmore Church to do exactly that in Kansas City. And it did okay, but I had an agreement with God. I said, "Are these things going to grow fast and take off or this is not what I'm supposed to do? And I'm going to acknowledge that within a year, I'm not going to sit around." And we had a great group of people, but it did not really have the energy of growth that I thought was worthwhile of what we're doing. And my brother doing the work down here in Texas that he's doing, I just felt like calling to jump in and help him with this work he's doing in health freedom and food health and those sort of things. So he and I have started a company together with, so Tracy Diaz, there's the three of us.

([01:31:29](#)):

We've started this company called Wisdom, spelled W-I-S-D-M. And the whole idea is to educate the general public to create a media machine, which we've created and we're working on to educate the general public about natural and holistic healing. My brother and I were raised completely outside of the pharmaceutical surgical system. We just did not go to hospitals for anything but a sports physical so we could play soccer at our school, but we did not get our vaccines. We didn't do any of that process. My mother took care of us with the remedies that she had home and the food we ate. And growing up, you realize the rest of the world has not had that experience. They're buried in medical debt. They stick to horrible jobs they don't like because it's got good health insurance. They're getting fed different medications and they're not getting any healthier and they're just plugging holes in a sinking ship.

([01:32:15](#)):

And it's hard to watch society going through that, but that the entire media organization has been captured by the pharmaceutical system. And until we create a voice to rival that and to offer a different perspective, that system will prevail because that's all that people are hearing. So that system tells people that these modalities of healing are like chiropractic, acupuncture, homeopathy, Ayurveda, natural birthing, midwifery, natural dentistry, even for natural veterinarians. We're building out this engine to communicate people about all this stuff, to write the misinformation they've heard from the pharmaceutical system that it's dangerous, it doesn't work, it's all just placebo, which it's not. And so we are creating articles and podcasts and short and long form documentaries on these topics to help people understand that this is a viable way to return to health that's affordable and actually what your ancestors handed down to you to heal.

([01:33:13](#)):

That was worked out over hundreds and thousands of years. And then on the other side of that is we have a practitioner database of these different types of practitioners that we're directing people to so they can connect to someone in their local area to join them on this healing journey back to wholeness. And we really encourage that person to person connection because that's how we healed for thousands of years. You had an elder, you had a mother, you had someone in the tribe or someone in your family

that taught you plant medicine. Basically that's how you healed was the food you ate, plant medicine, sunshine. And so we want to return back to the innate wisdom of the body to heal itself. And that's why we called it wisdom. And the website is W-I-S-D-M.io. If you want to check it out, be a part of that experience, join and help this movement that we're growing.

(01:34:04):

We've got huge plans for where we're going to take this. This is just the beginning, but we're just now soft launching it and starting to tell people it even exists. We've been working on this for a year. We're very excited about it to be able to say we have a product you can go look at now. And our goal is to really shift the health of the United States and the world eventually when we get there to recognize your body was designed by God, innate intelligence, whatever you want to call it, to be whole. That is part of its DNA. All this stuff we've been pushing into it with this chemicalization, the pharmaceuticals and these surgeries and the drugs and the indoor and the off gassing from pain, all these things we've done are hindering our body's innate intelligence to heal itself. But chiropractor, acupuncturists, these natural healing modalities understand the body's innate ability to heal itself and they facilitate that process and bring you back to a place of homeostasis where you can be whole without constantly paying some outside system to tell you you're sick and keep you in it.

Speaker 1 (01:35:09):

Man, I'm so excited for this and it couldn't be more aligned with my whole life's mission and purpose. So I'd love to support however I can. I mean, this podcast is called the Organic Wisdom Podcast.

Speaker 2 (01:35:23):

Hey, we could get you onto our platform if you're ready.

Speaker 1 (01:35:26):

Okay. I'd love to. Yeah, this sounds great. We can have that

Speaker 2 (01:35:28):

Conversation.

Speaker 1 (01:35:30):

So please everyone support Shad. I said support wisdom. And how can folks get in touch with you if they want to connect?

Speaker 2 (01:35:42):

I'm on the social media channels @shatdorblin, just my full name. You can find me on there. You can check out Wisdom. You can message us through there. You can DM me through a social media channel if you want to connect. You can find me at a coffee shop working somewhere in the Austin area quite often. An

Speaker 1 (01:35:59):

Asai spot.

Speaker 2 (01:36:00):

An Asai bowl going down. So I'm here, I'm accessible, we're making it happen. And it's going to take all of us, I mean, it has to be a movement. If we're going to change the trajectory of our society, which has become dependent on experts that are not doing the spiritual work and believe we're only physical creatures on a physical experience with chemical reactions taking place in our bodies, we're not going to get out of this trajectory we're currently in. We've got to shift and take ownership back of our power, our health in the way that we want to be whole without so much pain and suffering in the process and debt. And the leading cause of bankruptcy in the United States is medical debt, people just trying to get healthy. It's mind boggling. So that stuff just gets me and the team fired up to help people know that there is another way.

(01:36:50):

And I've lived my entire life that way and I'm happy and I'm healthy. My brother's happy and healthy. Other people we meet are happy and healthy. It is so viable. It's just the best way as we see it. I just love bringing people on board and it's happening. We're even seeing doctors start to leave the medical system and do more naturopathy and practices and calling it functional medicine and bridging the gap. So it's awesome. It's just a huge wave happening right now and hope everyone's getting on board.

Speaker 1 (01:37:17):

Oh, that's wonderful. Well, I would love to support and I wish you the best with your endeavors. Let's link up soon for an asai. Chad Groverland, thanks so much for joining the Organic Wisdom Podcast. Thanks for sharing your wisdom with our audience. Thank you. Peace and love y'all. Take care. We'll be back soon. What's up my friend? If you are enjoying this content, I would truly appreciate if you could do me a solid and click the subscribe button. This will help our channel grow and spread the good word. God bless.