

Conversations with Orland Bishop

Course Two: Love Made Visible

Transcripts

<https://charleseisenstein.org/orland-course-two>

Unit 1: The Power of the Word

Unit 1.1: Ceremonial Order

SUMMARY KEYWORDS

Ceremony, shrine, water, Every Act a Ceremony, consciousness, attention, prayer, field of knowledge, etheric body, life body, Sufi teachings, divine, gods, will, inspiration, aspiration, muses, self, gift, art, Shaker furniture, Buddhist/Taoist temples, mosques, sense-making, creative force, nature, culture, visible and invisible realities, initiation, the power of word, symbols, corruptible impulses

SPEAKERS

Charles Eisenstein, Orland Bishop

Charles Eisenstein 0:06

So last night, I was reflecting on ceremony, which was one of our topics yesterday, and my practice that I had for a while of maintaining a shrine and performing some ceremony around that. What I realized is that ceremony is nothing but doing something properly. To do something properly, you have to see the thing exactly as it is, and not as you would wish it to be—not imposing something.

For example, what I was explaining to you—one of the inputs into my understanding of ceremony was watching you conduct a ceremony around water, and you held a receptacle of water up high. And it wasn't because, 'This is a ceremony, so I'm going to hold it up high because this is ceremonial.' It was because it needed to be held up high so that everybody could see it. Every single thing you did had a reason that was in contribution to what was wanting to happen or what you were serving in that situation.

So ceremony is doing anything exactly as it needs to be done to fulfill the purpose for its doing—even threading a needle, or writing an essay, or cooking food.

And that's the motivation behind an essay I wrote on this topic called, [Every Act a Ceremony](#), which is that conscious ceremony anchors a way of engaging the world that leads to everything

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being a ceremony.

And we could also say the same of prayer. It's not that some words are prayerful and some are not. Ultimately where we want to go is that every word is a prayer, every walk a pilgrimage, every place a shrine.

And this ties in a little bit to another topic that came up yesterday—the concept of sacred places on earth. And you observed that it is human attention that makes them sacred; we had a distinction there—the sacredness is a *function* of human attention. They're not sacred by themselves. Another way to say it though is that *every* place is sacred by itself, or that *no* place is sacred either. Those are the only two possibilities that make logical sense—either nothing is sacred or everything is sacred. So *attention* brings the sacredness into the reel of the human experience.

That was just what we were talking about a little bit before the cameras rolled, and you had some follow ups to that.

Orland Bishop 3:16

You have some profound insights in just your own observations that you just shared—because the observation framed an experience that then became sacred as memory; so memory of *anything* is sacred to the human being. And the reason why we orient attention to the level in which something becomes awareness, is that it becomes memory—conscious memory—that it can be reused again. And that's ceremonial order—*putting memory into use of some act that then enhances the reality that I'm engaging with*.

So it becomes not just conscious, but it could become super-conscious—becomes now part of something larger that is wanting this event that you're generating to become part of a greater whole. So the human being contributes to reality in becoming more revealed and more, say, sacred.

Charles Eisenstein 4:27

Yeah. You can even say the world has created us precisely to do that. It's a new level of self consciousness of all creation.

Orland Bishop 4:36

And this is the nature of the human being—to participate in reality becoming more revealed. And what reality being a context in which intelligence is nature and other realities begin to converge, where the human being is the *host* for that process.

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The capacities of practice—whatever the practice could be—is to develop the abilities to sense when ceremony is needed to move reality beyond its limits or profane levels. And so whether it's music or even academics—anything that we give study to—becomes a proficiency for more energies to be cultivated around that. That's what we call our *field of knowledge*.

Charles Eisenstein 5:40

You were gonna say something about your recent work and your recent study.

Orland Bishop 5:45

The form it's holding now is 'sacred hospitality'. And it means that even as we were speaking yesterday, the physical body is a host of something more than nerves and perceptions. It holds the capacity to cognize not only its own nature, but great nature, and the nature of being.

And so part of our cultural time is that the body's reality of becoming is now wanting to host a larger construct of understanding—that we're not just activists to get something *from* the world, but a creative to put something *in* the world.

And we now have to host a level of ourselves in which we can create out of nothing. There are parts of ourselves in which the power is to actually create a substance that gives rise to other qualities within nature and within human relationships. And this part we will call the 'etheric body'—the life body—is growing stronger to be able to engage with creation.

Charles Eisenstein 7:15

I'd be interested if you could clear up an apparent contradiction between what you're saying and certain Sufi teachings where they would say no one ever actually creates anything. We're more like the reed or the pipe through which the divine breath flows and makes the music, but we're not the creator of the music. We are the instrument by which the music is created.

And you're talking about creating something out of nothing. In fact, for anything to genuinely be creation, it has to come from nothing. It can't just be another permutation of what already exists. And, conceiving of God as the creator, if we are, in fact, sparks of the Divine or gods ourselves, then to create something out of nothing is in fact our function.

Can you put those two pieces together for me?

Orland Bishop 8:28

Yes. Inspiration or imagination can only reach when we are aspiring. The first act of will is to aspire to be like 'the Creator'—whatever image of the Creator we hold in our deep contemplation.

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The human being from infancy is in constant meditation on the creator-nature in themselves—to speak, to walk, to make sense of the world, to have coherence of needs and how they can be met. *The human being's nature is to create.*

Now, when we come to cognize the world as finished, we start innovating. And the challenge of innovation is that it extracts from the world more than we need. Because we want to make *this* thing better; and we keep putting away the thing that we first originated, created, and then make copies of that. So we don't give back when we are innovating. We don't honor when we're innovating. We take a lot more.

Creation is the responsibility to act from the source nature, having reverence for it and having the co-creation of inspiration that we only use what is needed, and probably less than even what we might think we need, when we're in creation.

So the act of will is free at the level in which the human being is improvising, with inspiration and aspiration, to engage with some substance in making it fit into beauty, truth, and goodness.

Charles Eisenstein 10:57

Right. Yeah. I think that does resolve the paradox. To make it more concrete, you could imagine an artist taking some pigments, taking some paper, taking some brush, taking various material implements, and then making a painting. You could say that nothing new has been created—the pigments were already there, the brush was already there, everything was already there; but something has been created. It's not in the materials themselves, but it's in the infusion of consciousness into the relationship among all of those materials.

Orland Bishop 11:44

Yes. And to add to that—because you're framing the act that then brings something into the world—but *the act of creation is creating a faculty first in the capacity in the human being* to be an artist. So the act of being an artist is the first creation—I receive artistry in my perception. And they used to call this the muses—some inspiration or divine inspiration gives me their unique quality of expression. But it leaves it free for me to take it up and create a cognitive state with it, that then directs my will to do something.

Charles Eisenstein 12:31

So it originates as a gift. And then we add a new ingredient...

Orland Bishop 12:35

The self. We add the self to it.

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Charles Eisenstein 12:37

Right. And this is consistent with the basic principle of the gift, which is that it's not only that gifts circulate—I've made a study of gift culture—it's not only that gifts circulate, but it's always understood that as it circulates, it grows. With each giving of the gift, something new is added to the gift.

And you could maybe understand that new thing is being the intention with which the gift is given. Because the gift isn't only the object—it's also the relationship that the object mediates. So it's 'I'm giving it to you.' And the same thing is true when an artist is giving the art to the world. It's not just, 'I'm going to make something pretty,' but there's a reason why. Going back in my mind to Shaker furniture or architecture, it wasn't like, 'We're gonna build a building and make it look nice,' but it was really understood as a sacrament.

Certain Buddhist temples and Taoist temples and mosques and things like that, they are gifts to the world. This is exactly the building that is supposed to be here, right now. It cannot be any other way. Because it's what is needed here. It's what is supposed to be here. Done properly, this is what it is. And there establishes a link between art and creation and ceremony.

Orland Bishop 14:25

Yeah. In the framework of our, say, sense-making of reality, as we know it now, we've inherited the liberal arts and sciences that define scopes of knowledge that did not exist as principles in the intellect; they existed as principles in nature. So nature had sacred geometry. It had rhythm. It had sounds, tones. It had its forms that say geometries.

We've took all of that out of nature and created culture. So culture is our creation. And it originated in the observational fields of the visible and invisible realities that it begins then a conversation with us. And now it's a school of intelligence that people go and learn 'how to do' engineering, but nature does it.

And so there's nothing that we are replicating that is already not in the purest of state in the ecology of nature. But in the ecology of human consciousness, just as you were saying, how would we interact if nature reveals all these mysteries to us?

So that's the ceremonial order. In what ways do we go to the source and interact with that, bring the experience into self consciousness, and then interact with that to create society? And human society is not given as part of nature. We create that. And so there's a place in all of this where we have to ask, 'What is the human being's reason for...?'

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Charles Eisenstein 16:40

The question maybe is how intentionally we create it, or what we're expressing from within ourselves through that creation, because there's certainly a lot of aspects of society that I wish that I could uncreate, or that seemed to have been created without conscious intent. Things that are very ugly and horrible.

So what has to happen now for this human creation to become what my heart believes to be possible? I am not the only one who experiences the current time to be a critical time. Maybe everybody's always thought that their time is special. But I have a strong intuition that something is supposed to happen. Right now. That something *can* happen.

Orland Bishop 17:48

Like what? [laughter]

Charles Eisenstein 17:49

I'm asking *you*. What needs to happen right now for this creative force to be other than it has been? In a way, I'm asking you a bit of a rhetorical question, because I do have an answer for this. But I'm curious what your answer is.

I'm speaking from the part of me that just thinks that everything is wrong. And I know that all of the wrongness is a necessary part of an initiatory process for humanity. I know all that. But I want to be actually more specific.

What should humanity, and we as humans, direct our attention toward right now in these times?

Orland Bishop 18:38

Rediscover the power of the word.

We have made our word 'nature' corruptible. We don't mean what we say anymore. And we don't take into consideration that there's a consequence in creating a shadow around something that is supposed to express fruitfulness. Reveal the nature of the "I" that is supposed to carry the greatest power in the world, which is to alter futures.

And if the fundamental thing that makes me human is corruptible, there is no hope for the world. Word is not just what I speak; it is the process of me holding the integrity of responsibility for thinking, feeling, and will. That's the word—*the capacity to give the human being access to the laws of creation*. And if I can't enter into that agreement with integrity, then I'm going to receive powers without love. I'm going to receive ideas without beauty. And I'm gonna engage with willful acts without love for anything or anyone because I'm vacant—my 'I' is not here for the

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world. It's here for myself. And I can be in myself and not be in the world. Human beings can extract themselves from responsibility to anything that is real in the world.

Charles Eisenstein 20:51

And this is happening through a dissociation of the realm of symbol—which is a human realm—from the realm of all of our other capacities and being. So there's this split—the more that it widens, the more we create inhumanity through the powers that make us human because of this disconnect.

Orland Bishop 21:28

Exactly. And there are other entities that can exploit that vacancy of consciousness—impulses that we will call corruptible impulses.

Unit 1.2: Prophetic Speech

SUMMARY KEYWORDS

Prophetic speech, consciousness, finance, economics, invocation, truth, politicians, prophetic speech, power of word, Adolf Hitler, prediction, primordial forces, nature, culture, probability fields, collective consciousness, unconscious agreements, exploitation, compulsion, self-interest, love, predictions, economic behavior, reality, truth, despair, *The More Beautiful World Our Hearts Know is Possible*, *The Ascent of Humanity*, beauty, poetry, imaginal realm, ascending will, incarnation of spirit, The Tower of Babel, ascension, cognition, The Age of Separation, The Age of Return

SPEAKERS

Charles Eisenstein, Orland Bishop

Charles Eisenstein 0:00

I've been thinking a lot about prophetic speech and what it is—partly through my study of finance and the Federal Reserve, and economics in general.

So 'prophetic speech' is speech that speaks something into existence. Which doesn't mean that I could necessarily speak into existence the land of pink fluffy unicorns and lollipop trees. What

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is spoken into existence has to, in some sense, already exist and has to already be true for me to say, truly, that it exists.

But once I've said that, then my words become true because of my having said them. So for example, if I'm in an interaction with somebody—and this happened recently—and I said to this man, 'You're moving into your elderhood. It's not in anything that you say, but it's in the patience that is within you that has been born from a great disappointment and an unexpected gift.' I saw that in that moment in this man. And maybe he wasn't, or didn't experience himself as patient until that moment. But my having said that invoked the patience and made it true. But I couldn't have said that if I didn't actually see it there. Like, you can't *lie* something into existence.

But for the mind of separation, there's a bit of a paradox. Because if it's true, then it couldn't be that you speak it into existence as if it were already true. So for the mind of separation, there's a paradox.

But there are people who have this power to say... like some business leaders, they can say, 'This is going to happen. We are going to start an airline'. And everybody, for some reason, they believe them. Whereas somebody else says, 'This is going to happen. That's gonna happen,' and nobody believes them. It never happens.

So what separates these two? I think that it's the one who actually succeeds in creating these things is seeing something true, and speaking it into existence. So in economics, this happens all the time when, say the Board of Governors of the Federal Reserve issues a statement saying the economy's looking good—just them having said that increases economic confidence, and the economy becomes good. Although in recent years, this prophetic power has deteriorated to the point where it's almost become its opposite. They say the economy is looking good, and everybody's like, 'Okay, that means they're going to raise interest rates, which means that we better sell stocks right now.' So basically, their pronouncements are having the opposite of a prophetic effect, or people just ignore it altogether. And the speech of politicians has devolved into this world of optics and spin and hype and narrative, and people discount any public speech today as just being a bunch of manipulation and lies.

But what I wanted to say also—this power of prophetic speech does not have to be used for good and beautiful purposes. Adolf Hitler was able to speak something into existence—that was one of the darkest episodes in history. He was able to tell a story that, in some sense, was true for people, that invited them into that story.

So just circling back to the power of word. The two questions are: it's almost like we don't want this power until we're ready for it, lest we use it unconsciously to create things that we don't

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actually want. We want our felt desire to be aligned with the soul's purpose before we wield this power.

Orland Bishop 4:51

It's a careful space for me to make the distinction of what is prophetic and what is prediction.

Prophecy holds for me the understanding of co-creation with primordial forces—forces that are actually at the source of nature itself, not culture. Prophecy does not start in culture; it starts deeply within nature, so, deeply within the cosmos itself. The primordial laws that give rise to probability fields, when the conditions of the collective consciousness, is most true for that.

What we have seen, what you've referenced in terms of the Nazis or even the Feds, originates in culture. And it's more towards the manipulation of an unconscious agreement—of unconscious prejudice—how to exploit that. And in fact, the ones who bring those ideas to the culture are themselves being exploited, because you can observe their unconsciousness of the idea itself. Because it's not originating in freedom; it's originating in a compulsion. There's no prophecy that's compulsive.

Charles Eisenstein 6:46

But there's still a power of word that's being engaged here.

Orland Bishop 6:49

Well, the word that is already corrupted—the word that is already from a level of sense perception that has separated that human being from the responsibility of love in the world—they're not acting out of love, truth, goodness, and beauty. These are qualities that are connected to the primordial instinct of creation, that protects the human being from falling into self-interest at the level in which they can accumulate so much power and will it without love.

Prophecy requires love; it requires transparency of service of something greater than self-empowerment. What we see in the prediction of futures depends on, or utilizes, people's own consciousness because you know behavior. We are already in an economic behavior of needing these people to tell us what happens next. It's predictable that people are paying attention to their words as the source of some reality.

Charles Eisenstein 8:08

Right. Predictability depends on some kind of automaticity. Otherwise, if somebody is truly in a creative place, then it's not predictable.

Orland Bishop 8:16

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They will be more transparent that there are more risks than they're saying, because we know that. But the behavior is that people want the economy to be better—that is our aspiration.

Are we really willing to work for it to be real, according to higher ideals? No. Why? Because the feds could make and alter what we depend on is the currency to be where it should be to make sure the behavior follows the prediction. And so, again, market forces are not part of nature. The market forces are actually human beings' design to support where behavior gets expressed.

Charles Eisenstein 9:15

I'm interested in this topic of the power of word, which you could say is the uniquely human power—it's what humans have brought that's new to this world. So any fulfillment of our humanity has something to do with the way that we wield symbol, which is, you know, you could say that it's not part of nature. Or you could say that it's the latest outgrowth of nature—utilizing ourselves as the newest part of nature. That's not an important distinction, but what's important is, to me, this power of word.

And so maybe I was using prophecy in a different sense than then you were. I like the way that you conceive it as—and I don't want to reduce it too much—but as the power of word that is opened by love to its true potential.

Orland Bishop 10:24

Yes, yes, yes.

Charles Eisenstein 10:29

You know, I go around writing books and giving speeches and things like that—having conversations. And the through line of it all is the phrase I like to use—'*The more beautiful world our hearts know is possible.*' And I will say, you *know* that it's possible. I'll point to the truth of that: you know that it's possible. And that knowledge sits side-by-side with all of the doubts and all of the despair, all of the lived experience in which your yearning for that has been crushed. All the times where it looked like life was about to blossom and it was betrayed—all of those things are there. And at the same time, the knowledge that it *is* possible, also is there. And possible in the sense that we can create it; possible in the sense that there is a path from here to there.

And I'm aware as I say this, that by saying it, it becomes true—by virtue of my having said it. And as I was saying before, I'm not making it up. But it is a truth that requires word to be true. And the reason that it is true is because...Why? Because I've seen it?

And I'm not saying that I'm connected to the truth of that every time I have a conversation.

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Sometimes I also am in the territory of despair and I don't believe my own words. And yeah, I said that, but you know, I can enter a dark place as well.

Orland Bishop 12:33

You remember when it came to you? When that title of the book came to you?

Charles Eisenstein 12:39

I do remember when it came to me.

Orland Bishop 12:41

What was happening then?

Charles Eisenstein 12:44

I wrote it as the dedication to [The Ascent of Humanity](#), which was a book I wrote 2004, 2005, in that time. Yes, I dedicated it to 'the more beautiful world our hearts tell us is possible'.

Orland Bishop 13:14

And did it feel like, to you, the world was a thing or being in our time?

Charles Eisenstein 13:21

There was a being.

Orland Bishop 13:23

Anyone who perceives beauty perceives being. Even in the word—the word doesn't point to a thing. Beauty is not a thing; it's a process when which my feelings are connected to a certain kind of illumination—of a presence of some kind—that supports me to interact with my life forces.

It's access to life at a level in which the blood takes up something all the way to the level of the heart and utilizes it to alchemize or bring me out of my past, is what beauty does. I forget my past. I forgive my past. I trust the future.

Yeah, it can be uncertain if it is beautiful; because what fills me is that future. And in a way, language orients, and why we love poets because they put language back into the life realm—the imaginal realm. We love philosophy that gives the spirit an orientation to stretch ideas into possibilities.

Charles Eisenstein 15:00

I'm remembering now...it was the feeling of redemption. That was the feeling when I wrote that

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sentence. It was, 'It's all worth it.' Yeah

Orland Bishop 15:11

I was meditating with that phrase, your title of your book, a few weeks ago. And I found that to be true. That, if contemplated at the level in which we asked the words to show us where it's intending us to go, everything is redeemed. The world is forgiven; it's like there is no way we can say, 'Let that old world die and then just create a beautiful one.' There's no creating a beautiful one—this one has to be taken back from all the losses, all the betrayals, all the hate.

And you give us that space to contemplate. Because that is the world that is instilled in the human beings' feelings—we want to feel that relationship. And one can contemplate it and go there, the way that you did.

So when I say you dedicated it, because I remember the phrase well, and [The Ascent of Humanity](#), this being helped you write the book from the level of the ascending will, which is aspiration. How can we aspire? Because we don't leave the world when we ascend—we actually incarnate our spirit when we ascend. The spirit comes into the world; the beauty comes into the world—it comes into our life again.

So you've created for us a framework to interact with the processes that give the human being back the creative act—as this is how I've read it—and understand that *ascension, critically, is cognition*—being engaged with at the level in which creation can return.

Charles Eisenstein 17:11

Right, and it is about a return. I mean, the book is divided into the Age of Separation and the Age of Reunion, which is a return. And the title was actually semi-ironic. Because in critiquing the kind of Ascension that leaves Earth behind—the Tower of Babel...to build a tower to the heavens and leave materiality behind—it's more of a redemption of, an incorporation of materiality, and a union of the spirit and matter, and not escape into spirit.

And on the political plane, I express it by saying that in this revolution nobody is left behind. It's not that we kick out all of the deplorables and all of the unenlightened people and make a better world with the people who are enlightened and who get it and who are conscious or whatever. But, in fact, *what we need to complete the revolution is precisely those who we would cast out of it; otherwise, it cannot be complete*. There'll always be something missing if we reject any part of it and just leave it behind.

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Unit 2: Bridging Worlds

Unit 2.1: Spirituality & Sacrifice

SUMMARY KEYWORDS

consciousness, higher purpose, suffering, sacrifice, reality, beings, phenomena, illness, initiation, oracles, sleep, protection, collective consciousness, inherited stories

SPEAKERS

Charles Eisenstein, Orland Bishop

Orland Bishop 0:06

I remember reading—I can't remember who said it—the phrase was, “Woe to the person who God commits them to follow him.”

Charles Eisenstein 0:17

“Woe to the person who God...”

Orland Bishop 0:19

“...commits them to follow him.” Meaning that when a person is so much in love with the higher purpose of things, sometimes they suffer more than others, with the tension of carrying a dream for the world that no one believes in.

There's a kind of sacrifice in life when the sacred becomes so accessible that it surpasses your ability to do anything with the current reality. But you have to weigh it. You have to contemplate it. You have to serve. You have to... carry the weight of that time.

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This is God in the heart of a devotee. It is not an *escape from*—it is actually going further into it, as a host for God in the midst of the dilemma. The idea that spiritual enlightenment gives a person *freedom from*—I think it's a misunderstanding as to the nature of the human being.

There are people who can say, 'Yes, we hold the *ideal* of that striving.' But the archetypal phenomena that makes that true must come all the way to the body. And the fundamental principles of that kind of initiation is that you have to make your burden light. The *burden* is the first thing—you have to carry the world or it's not a spiritual enlightenment.

But you must trust in creative forces that comes with that, and make it light. So it looks as if the person is not paying attention to the crisis, but they understand it in a way that is not *limiting* to their hope and their faith and their trust in the creation that stands behind it. But for a period of time, they know that it's a sacrifice—in making it sacred to honor.

Charles Eisenstein 2:43

Yeah.

Orland Bishop 2:44

...the corruption that is in the world.

Charles Eisenstein 2:48

Yeah, it's the Bodhisattva vow.

Orland Bishop 2:51

And well, for human beings to do it, I mean, literally, there are stages of it in which you get ill. Because you can't go into that initiation without something in the body getting completely worn out. It has to have a *wound* to start that path of service.

We have to have a certain kind of *willingness* to not let the body be in the way of this higher truth. So it's hard, in a sense. So people will think, 'Okay, you're just gonna have a spiritual enlightenment,' and then you're free of...

Charles Eisenstein 3:40

...you won't have any problems anymore. Yeah.

Orland Bishop 3:45

Yeah. Something has to keep you grounded.

Charles Eisenstein 3:49

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Right. Yeah. Because to be involved in matter and to participate in matter, then you're taking on all of the possibilities of matter.

Orland Bishop 4:00

Yeah.

Charles Eisenstein 4:03

One of the understandings that I've come to is that for the age that we are in to be complete, every story has to be lived, including the story of, you know, the abused child.

There are so many incredible stories out there that are almost unbelievable that such a thing could happen to a person, and not just horrible things. My Uber driver the other day was from Rwanda. And he was born in the DRC. He moved to Rwanda just in time for the genocide, and then ultimately ended up here. He's still got visa problems and, you know, could be deported.

But, I mean, for one thing, he had questions on his heart, one of which was, 'Why has this all happened to me?' And the other is, 'Why did I survive when so many died?' And both questions... I mean, there's different levels of answers to those questions—and *non* answers—but one of them, on a meta level, is that every story has to be lived for the age to be complete.

Which means that if I encounter somebody who triggers my judgments, I remember that *somebody had to do it*. Somebody had to be born into the horrible circumstances that drove him to alcoholism, drove him to crime, drove him to the particular path from which healing is possible *from that place*. **Somebody has to go to that place so that somebody can walk the healing journey back from that place, to loop that thread back into the tapestry.** Somebody has to do it.

So, for me, the accurate response to seeing somebody's journey in that way is gratitude and admiration for having lived that particular part in the drama, so that it can enter into its next act.

Orland Bishop 6:13

So, two things about that, for me, is that we've inherited a story that remains so unconscious, that, again, we predictably *play out* these stories. They're predictable...

Charles Eisenstein 6:33

Right. They're inevitable given...

Orland Bishop 6:38

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... the conditions of consciousness. Yes.

And so part of the rite of initiation is to exorcise out of the human story forces that have entered in unlawfully. They're not lawful. They're the result of *loss* of connection to protection—*beings*. Protection was not, you know, a human being standing guard. It was 'other beings' with intelligence standing guard over our sleep and wake. We *had* them at one point in our civilization. We had oracles that would tell us the plausible futures; they were at the center of every city in ancient civilizations. We no longer have that.

We have chosen to hold on to relics of our past civilizations that had wisdom at the center of its governance, of its creation. And then the story became more and more speculation and interpretations. And no investigation as to the *source* of many of the stories we're living out, including the stories of our own biology. We don't investigate our own ancestry to know *their* story, and when to say 'No' to the inheritance at that level.

We have therapeutics to exorcise out many of the things that we still do, because we think it's normal to have that as society. And I can understand it. It's what, you know, Jungian psychology and all of these different fields have tried to explain—what is it that we are engaging with in the collective and personal unconscious?

And... what if I consider the human being's activity in sleep? What *is it* that we can learn from that domain that we can *leave out* of reality when we are awake? Because if the human being actually becomes more powerful in sleep, why is this world not being destroyed while we're asleep?

Charles Eisenstein 9:07

Yeah.

Orland Bishop 9:08

We are actually more powerful—we can actually will more power from the state of consciousness we call 'sleep,' because at that point, we have access to the personal *and* collective unconscious. But when we awake, we fall back into line with the *current* story—our current paradigm of reality, and mostly avoid our initiation, avoid the call, to the task of *truly remembering* who we are.

And this rhythm of sleep and wake is going to challenge the human being at some point, because the fundamental thing is that we will wake up one day, and we wouldn't *believe* anymore. We wouldn't believe this paradigm anymore. Because there is a process to overcome it; it's sleep. We overcome the paradigm of every reality by going into sleep. And at some point,

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that impulse is going to *wake up* and transition us from the forgetfulness.

Unit 2.2: Giving Meaning

SUMMARY KEYWORDS

sleep, waking state, consciousness, depersonalization, reality, patriotism, Story of Separation, gratitude, healing trauma, prophetic speech, meaning-making

Charles Eisenstein 0:07

To pick up on what you were saying yesterday, about bringing, from the waking state—bringing intention and consciousness into sleep—it's also something in the other direction is happening to bring the consciousness that is only available to most people in the society when they are asleep into the waking world. And I believe that that is already happening right now.

One symptom of that is that young people call it 'depersonalization' or 'derealization,' where the world is seeming less real; and they're feeling that they're not really part of it. They don't believe in it. They don't believe... I mean, I would say they don't believe in the story, or they don't believe in what is offered to them as real. And it also manifests as a breakdown in consensus reality, of loss of faith in political narratives. A loss of patriotism. You know, the fervent belief in the nation state. It manifests as political breakdown in general...

And also, as the wisdom that is accessible in sleep, as it permeates waking life, it also opens the door for paradigm-busting experiences—anomalous experiences—to enter into waking life. So I feel like this process is, I would say, accelerating rapidly at this time.

Orland Bishop 1:42

And do they seem inspired to you? Or motivated? Or faithful to something in that experience?

Charles Eisenstein 1:49

Well, I just think that it's the natural lifespan of the Story of Separation. So you speak of the unlawfulness of what human beings have been doing, and what we have lived into. And the protection that ancient cultures accepted.

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And, see, I think that this entire journey into this loss, into the separation is itself purposeful. It wasn't just, you know, some lapse—some lapse of wisdom. But it was a purposeful initiation that we will come out of enriched by the journey itself. And that's why I feel such gratitude to those who have walked one of the Paths of Separation—one of the many, many, many paths.

It's again a kind of prophetic speech, where, for some people, I'll say, if you do nothing, *nothing* else in your life, but heal from this trauma and pass on ten percent less pain than you received, then you've done a beautiful service to the world; because you've brought this thread back into the tapestry.

So in a way, there's nothing wrong. That was the resolution to the question I held for 15 years that we are talking about, you know, 'What is the wrongness in the world?' And the answer transcended the question that all of the wrongness is part of a larger process that is *itself* part of an even larger, *inconceivable* process operating on a galactic scale. Like why did Earth even host this particular storyline? [laughter] You know? Why? There's a reason for it. There's a reason for everything. But the mystery is just so vast.

Orland Bishop 3:43

I like to think of it like this word 'nature' again, that we carry, is to give meaning to reality—to frame something that posits into the observation that I'm making a kind of truthfulness we call 'meaning.' And it allows that process to be then shared with someone else. So, when I give meaning to something, you can then take it up.

Charles Eisenstein 4:23

Right.

Orland Bishop 4:24

Because I put energy into the world as meaning and then you can think about it, and help me think more about it. That's the human realm *in the story*.

You know, the story itself is a symbolic space with ideal *potentials* of achievement in it. But reality is such that if the story is confined by these limitations, then the personal experience of it gets more challenging, if we're not able to put enough meaning that we can take it up to the ideal levels of beauty and truth and goodness, like you had shared earlier.

But the fundamental thing as I'm reflecting on your thoughts about this generation, that's feeling the world is no longer real, it's personal. In the archetypal phenomena, that's the lowest level of the vibrational field. But it's the space in which the world begins again. It begins with a personal

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responsibility for everything that has to become meaningful, and real.

Charles Eisenstein 5:39

Right, because it's not being given to me. So it's...

Orland Bishop 5:42

...It's not inherited. There is no more given, 'The world—here it is.' It's like, 'Here is a space in which reality will become meaningful, when you awaken to your power of the word.' And you ask someone, 'What do you want this to mean? What do you want us to do? Given the future to be absolutely available?'

We have to stop believing in a finished world.

Charles Eisenstein 6:13

Right.

Orland Bishop 6:14

And I'm glad we were saying, you know, the ways that we eat now, consciously we're choosing food. Given all the choices, we're still choosing the right thing.

When given, you know, substances, and we're still choosing the right thing. All this is a discernment at the level of breaking through the unconsciousness, and reclaiming all the chemistry of life that then will pull us in alignment with that.

But this is an age in which we are recapitulating *ancient* mysteries, ancient wisdom, ancient traditions, but in the modern time with the context that the world is breaking down all the way down to its primal level again.

And the archetypal powers that will give us the *imaginative space* will call these young people into service. And then they'll have nature at its most amazing level to interact with.

Charles Eisenstein 7:26

'Stop thinking of the world as a finished thing.' Yeah.

Orland Bishop 7:31

Without the logos 'nature'. Without the 'I', it will be; it could be. But this is where life gets remade when I know I can give meaning to it.

Charles Eisenstein 7:45

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Yes. You know, this is a *really* important distinction. And I'm glad that you are so precise with your words, because it's quite common in intellectual circles to talk about meaning-making.

But you're not saying that. You're saying *giving* meaning to the world. It's not that we're extracting meaning. It's not that there's this physical machine, and we're *inventing* meaning and projecting it onto something that actually is meaningless.

But it's that we're *giving* it meaning. It's not that we're looking at it through a lens of meaning, but we're actually *imbuing* it with meaning, which then feeds back into physicality into the world. It's not a separate realm of the human mind and human cognition and meaning. But it is the development of a relationship that then becomes something that it couldn't be without the meaning-giving organ, that is called 'humanity'.

Orland Bishop 9:02

Right. Yeah, thank you. I mean, that's clear. [laughter]

Unit 2.3: Sleep Isn't Just Sleep

SUMMARY KEYWORDS

sleeping state, waking state, consciousness, astral body, subtle body, physical body, archetypal processes, blood, organs of perception, cognition, renewal, reality, will, intention, creative energy, guides, practice

Questioner 1 0:07

You say that dreams are the state of consciousness that we call dreaming or unconscious is actually more powerful than the waking consciousness. And I'm wondering, is it a different type of power? And if so—just making probably a round guess that can get transcended that is—is it more of a Yin or Yang work, or a compass? You know, looking back at the compass and understanding which way you want to go, and then when you come back to the waking world,

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then *that* type of power is more... that you're able to bring something into 'reality'—in this reality. And so is it sort of like reorient and then execute? Or is it something completely different?

Orland Bishop 0:56

I appreciate the question. And I think we're referring more to *sleep* than dream.

So, in *sleeping* states, there's a separation of what might be referred to as the 'astral' body—a subtle body—from the physical that allows us to fall into sleep. The 'life' body keeps the physical alive. But there is an expansion of consciousness in sleep that could dream, because when the astral is leaving—that's when we're dreaming. But when it goes far enough, we're actually in a state of initiation—*soul renewal*.

We're actually remembering fundamental agreements about life, and purpose of life in those states. They're not dreams the way we may know it as images. But they're archetypal processes that then enter from those realms into our blood, to create *organs* of perception and cognition. So we're actually *remaking* ourselves, chemically, to be able then to hold a deeper imagination, of the energy and information that will come back from the astral world that has futures in it. It has the collective consciousness in it, to have the story of everyone in it comes back to me personally.

So the ideal world, the symbolic world, and potentially real world gets reorganized in sleep. And then when I awake, I have a *personal experience hidden in my wakefulness of that experience*. Yes, then I'm to recall it. How do I remember what I just witnessed, because it's at the level of the *witness* that does not sleep, the parts of consciousness that isn't still awake, at a level above the body-mind process. The witness remains in the soul.

And when this element of consciousness comes in—back into the body—we awake; that's what wakes us up when these bodies reunite. And then the blood is given, for a moment, a *frequency* for agreement.

Now, if I don't stand up and agree with myself that I've actually just come back from the future. [laughing] And I recommit all my creative powers back to everything that has been known before—I don't leave enough of a gap between the inherited world that is my body and my witness, that I just awoke—and I should not make it an everyday thing. I should have *intention* for it right away.

Then I catalyze my imagination. My dream becomes deposited in my will. And then I could stand and find the synchronicities in the world that correspond with that experience that I've just had, because I'm looking for it in the world. The world is now a space in which I could recognize

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signs of my having been there before, in sleep.

What's happening now, I've created and left signs to remind me that *I made this world that I'm wakeful in when I was asleep*—you and me, not me all by myself [laughter]—*All of us* in the collective consciousness did it. But I'm remembering my part in it.

Charles Eisenstein 5:29

This explains why things have not totally fallen apart already.

Orland Bishop 5:34

Absolutely.

Charles Eisenstein 5:35

If it were just up to our waking consciousness, and the ways that we... if we just went down that path, and continued to build on the way we are as in waking, there would have already been total ecocide, nuclear war—everything would have fallen apart.

But, because every time we sleep, we're getting an *infusion* of the future where no one is left behind, of the most beautiful possible future. Even if we're not doing the practice that Orland is outlining, still, some of it comes in and creates the conditions by which we unreasonably get lucky enough that the world hasn't totally fallen apart.

Orland Bishop 06:18

[laughter]

Charles Eisenstein 06:19

So the power that he's talking about is manifest in waking life as the power of being in the right place at the right time. It's the power of the synchronicities converging, so that you can serve the manifestation of the truth of what's possible.

So imagine if we could *take in more* of what's available in the sleep state. Imagine how the process of creation would accelerate.

Orland Bishop 6:51

Or, and keep times in our day when we hold meditation for it, or contemplation for it—hold concentrated *attention* for it. So in waking processes, we now know the modalities by which we can actually do it awake; you don't have to sleep to do it. We have to meditate to do it. We have to contemplate to do it.

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Because these processes give the cognition over to the witness level of consciousness, that it might *reveal* that I can see myself from above. Like, 'There's Orland trying to let me guide him.' Let my higher purpose guide what *I'm* doing. I could hold that agreement with myself. And *feel* the energy of that. It's real—to feel *guidance* from a higher purpose of why I'm doing what I'm doing. And then I can ask for guidance from the collective process of our world-time.

Charles Eisenstein 8:10

That guidance makes available the miracles that life is capable of all the time. You know, what we're saying about sleep, and what it makes possible in the collective world is analogous to what happens in the body during sleep. You repair yourself, you come more alive, you heal during sleep. And like all these little parts know exactly what to do; they're following the same kind of guidance. Like, how do they know? How does each little cell and tissue and organ know exactly what to do? They're following a guidance.

So the witness consciousness that Orland's speaking of, is also an access to that level of guidance, that level of knowing, just like an animal or plant or cell knows. Like, how does it know? It gives access to that kind of knowing that's necessary for the coordination of all of the me and you and all of these other cells.

So what the consciousness of the sleep state makes available to us is the wisdom that a body has, but translated into the social realm.

Orland Bishop 9:28

Thank you. Yeah.

Questioner 2 9:32

What do you think about the chronic sleep deprivation in western countries? What are the implications of that? And the lack of meditation? And both of those things that are chronic?

Orland Bishop 9:48

Why? Well, the hyperactive mind, which ultimately will become delusional if it does not have the renewing creative processes for it. Yes.

Charles Eisenstein 10:02

And that delusion is just an intensified version of what we see all the time when that channel between the sleep consciousness and the waking consciousness is impeded. And so it can be restored in the ways that Orland is describing, which I would love to have you describe more specifically. How do you actually do that when you wake up in the morning? Is there a practice that you can offer? A mantra, or...?

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Orland Bishop 10:33

Yeah. The feeling is important first. Most people, if you wake up and you're still feeling tired, then all of it is not quite in. The reunification is not complete. It's not that the sleep wasn't long enough... it's that you had a lot to do. [laughter] And it needs acceptances.

So, the critical thing is that I'm willing to accept wakefulness. I choose to *energize it into my will*. Because the will wants to go back into sleep to finish preparing. But I'm saying okay, 'I have to be awake. So come with me.'

Charles Eisenstein 11:25

If you could stay...if you don't have a pressing engagement, though, in that situation, would you suggest that you sleep some more?

Orland Bishop 11:33

But it's gonna be a habit to just want to sleep; it could just be a *feeling* of needing more time there. The practice is waking. I can wake and become.

Charles Eisenstein 11:48

Okay.

Orland Bishop 11:51

You can make a choice. But sometimes it's very important that you just get up. [laughter]

Charles Eisenstein 11:57

Right.

Orland Bishop 11:58

And *will* the experience of rest—meaning, making it *willful* that I'm at rest.

Charles Eisenstein 12:12

And you said, 'I agree that I am awake now?'

Orland Bishop 12:15

Yes. I take responsibility for being awake. I take *interest* in being awake. I *rest* in my wakefulness. I carry with me the *continuation* of this work that I've begun. I presence myself in availability to destiny, as it shows up in the world. Guide me.

Charles Eisenstein 12:44

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So you're readying yourself to make use of all of those synchronicities that you've set up.

Orland Bishop 12:49

And then you remember your guides, because they're important. [laughing]

Questioner 3 12:55

It feels like a focusing. Or, like the samurai analogy of the 'one right strike,' because it feels a lot of times, especially when your mind is scrambling or not having slept enough, or whatever it is, that you're trying everything, you get more and more manic or more frantic about. You try harder and get less accomplished.

Orland Bishop 13:19

Right. It's important that you choose rest—even in wakefulness, which can happen. It's a temperament for the *overactive* mind that it has to be a form. It has to just be energy and speech of that energy into consciousness.

And over time you'll know how much sleep you really need [laughter] to let the body you know really change it's chemistry. But sometimes to change the chemistry you will have to engage with it. So the body stretches like an exercise. So waking makes *that* the exercise rather than sleeping the exercise.

And then, you know what energies are needed—food. For some people, they need breakfast, others not. Some people need to physically go and take a run or walk or something. Some people need meditation. So you find a *practice* that grounds the spiritual energy into the physical body. Because the chemistry needs to be held—put into place. And so food, for some, puts the spiritual chemistry into the physical.

Charles Eisenstein 14:46

So, suppose I have different options. How do I know which one is going to most effectively ground the spiritual energy into the physical body? Like, I could go for a run in the morning. I could do some Kundalini yoga. I could do a cold plunge, you know? I could just have breakfast. Or I could do some writing in that morning clarity? How can I identify the feeling that the spiritual energy has been grounded into the body? What do I look for?

Orland Bishop 15:20

You look for what we call 'integration'. Is it compatible with feeling...feeling grounded, really? You know, when I'm present—in a state of presence.

So in the reflection, there are no unresolved flows of energy left...It's a kind of *contentment with*.

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And this is why practices are so key. You *know*, and when you're when you practice, you actually feel more energy, rather than less; and the flow is effortless.

So you want to get to that state of concentrated will, concentrated attention, restfulness, even certain kind of bliss [laughter], and the feeling of 'I'm in touch with my absolute purpose in the senses'—to feel that way first.

And then you can ask for guidance, if you don't know which one, explore. But *all* practices are exercises of the will. It doesn't matter which one you do, it's your *will* that you're using to do it.

So ultimately, you're developing willpower *to be able to be independent of preferences and prejudices over something*. So that you can be given any condition, and you can make it work over time. So we can't say, 'I don't have my whatever, I can't be myself.' That's not true.

Charles Eisenstein 17:03

Right. Or, 'I don't feel well today. I can't show up for this person. I can't give the speech because this...' Like, it's being a victim of circumstances. And you're saying by practicing *anything* that requires will, especially at the beginning of the day, you're creating a habit and template of will and strengthening your will.

Does that mean that the practice should perhaps demand *increasing* amounts of willpower so that one grows in the freedom from conditions and preferences?

Orland Bishop 17:41

Yes. The whole idea is to enhance the will that it'd be willing to be you in the world at this time. [laughter] That is willingness. What is so beautiful about the yoga tradition is that it took something that we'll normally do, like breathing, and say, 'just learn to breathe *more consciously*.'

So when I'm doing *conscious* breathing, I'm actually developing more willpower to use something that is *natural*. So I don't have to make it up. It's something I do all the time. But I'm now putting more will into it. If we take the natural things that we do in sense perception, and use them consciously—move them to a *higher* vibratory level—we'll actually have more well being.

So if I see something, don't judge it. Find the beauty in it from hearing something—hear the harmony in it. Listen into things. Feel the spatial-ness around me—not fear and boundaries and limitations.

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All of these natural processes, if I integrate them into my willingness to adapt to higher qualities of its own potential—because they're already natural—they have a purpose already of their natural...

Unit 3: Reality Is Not Finished

Unit 3.1: Chasing Knowledge

SUMMARY KEYWORDS

knowledge, intellect, reality, words, habit, story, system of agreements, limitations of the English language, acceptance, meaning, reverence, Ralph Waldo Emerson, love

Questioner 1 0:09

I'm curious to hear Orland's take on why we've gotten ourselves into this mess in the first place. Like, you have a really coherent narrative about that that makes sense to me. You describe us as these incredibly powerful beings of love and truth and beauty. But it is so much not what I'm seeing in the world. But I do believe that feels like our fundamental nature. So essentially, what is the origin of the wrongness? And do you agree with his (Charles's) interpretation? Or do you have your own?

Orland Bishop 0:52

I'll agree with it. [laughter] And add to that agreement the observation that we have become compelled by our knowledge; our knowledge has actually run away from us. And we're chasing our knowledge.

We forgot that we created the knowledge that we have. And it feels now like this has always

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been so. We all know our story well enough, as you were saying, to understand that we were in touch with *sources* to acquire the kind of intellect that we have about reality—the intellect about reality.

Reality, as a *process* can transcend the intellect or transcend the sentient sense-perception that would only see it as a dreamlike state. Reality then puts it in a fixed state. And then there's other consciousness that put it more in a *sublime* state where the receptive will could actually *receive* more insight to reality. And then we become another level of *host* for that creation process.

But we've forgotten the power of our words—and this goes back thousands of years—it's not a new thing. But we forgot we sent these things into reality. And now that it's speaking back to us, we think it's a law. [laughter]

When it's our own words, speaking back to us, our own ancestors speaking back to us from this ecology in the collective unconscious; and the challenge of that, is that we don't question the source of what we hear from the speech in the world. You know, ask, 'Okay, who's saying that?'

Charles Eisenstein 3:21

Yeah. What comes to mind is the myth of the Golem; like the magician creates this creature, but then loses control over it and forgets that it's actually his creation, and it becomes even an enemy. And that's why I speak so much about story, to say that what you're saying about knowledge that has run away from us you could say about money. It's just what I say—it's *just a story*.

If we make it into something real—we think it's something real—twenty trillion dollars of national debt. How are we ever going to pay that back? Actually, it can be abolished with the stroke of a pen, you know? It's nothing but an agreement. Or a system of agreements—a story.

And so it's a surrender of our power, and our authority, and our sovereignty to reify as if it were something outside of ourselves that which actually is within the human domain to create. And once we reestablish that power, which actually comes from the consciousness of what it is, then none of our problems are very serious anymore.

Orland Bishop 4:36

Yeah. And it's the nature of habits.

Sometimes most people with habits forget that they created it [[laughter] and then it takes over and then they cannot control it; it's affecting their lives. But this is the nature of our civilization—it's a habit. We don't really examine the deeper motive of why things are the way

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they are. We think this is the way the world is. And people have said that: *This is the way the world is.*

Charles Eisenstein 5:06

To bring consciousness to a habit is the first step in releasing it. You know, if somebody's biting their nails all the time, you could say, 'Okay, set your watch to beep every hour, and every hour, bite your nails.' And if they do that, then they will stop biting their nails, because it's bringing consciousness into the unconscious.

So, you know, a lot of what a lot of our work here, all of us, at this time, is to bring the light of awareness onto habits. That's the first step, you know? Name the demon and the demon loses its power.

Orland Bishop 5:45

Did that help your question?

Question 2 5:47

Do you think it was a mistake? Do you think there's a point to this dark detour?

Orland Bishop 5:55

The point was initiation. Human beings are still being initiated by knowledge—by the field we call knowledge. We have not reached a stage where we are initiated by wisdom. We're still learning to surrender to the wisdom of life, which is 'don't repeat the mistake of surrendering to a pathway that wants more power from doing what I'm doing.'

Our knowledge gives us so much power, even what we call our intellectual, you know, engagement with it. We want to feel powerful, and knowledge provides that. We haven't really dedicated a lot of it towards service.

You know, we haven't dedicated it to creation, and we've dedicated it to innovation, moving things faster than the world could engage with it—the real world, the natural world. I don't think it's a mistake. I think it's, it's a misinformed step of acquiring something without understanding the consequence.

Charles Eisenstein 7:13

It's like a toddler, you know, who tries to go down a big step and falls on his face. Can you say that was a mistake? Well, yeah. But it's a necessary mistake. It's part of the mastery process.

And so, the same thing is kind of necessary for humanity to master this skill that we're calling

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knowledge—to master this capacity. The only mistakes would be if the toddler did that again and again and again and again, and never incorporated the consequences of that.

So, on whether it's an individual level or collective level, a necessary requisite for the completion of the initiation is to incorporate, to integrate, to feel, to give attention to the *full* process. And not to just distract ourselves so that we repeat it again and again.

Orland Bishop 8:09

And it goes back to, as well, the form of even language that we now communicate with as a global reality. There are still languages that could bring us back to experiencing more cognitive freedom, where we would not be manipulated by knowing something.

The distinctions being like the language I'm speaking, English, is language to acquire power. Its nature is to convince you that I'm right. That the essential *Gestalt* of the language is to enforce agreement because it's limited in the space of *acceptance*...that the words are not definitions by themselves. They're invitations to experience something more than the definition, but this language is so explicit, that it doesn't leave artistic room [laughter] for...

Charles Eisenstein 9:2 2

A lot of nouns, and fewer and fewer verbs. A lot of *being* implying a finished world and not a lot of *becoming*. So we can do our best to use English to subvert English. But there are limitations to what can be communicated in speech as we know it.

But you'll notice that, like, when I listened to Orland, I'm receiving something carried by the *voice* that is not so easily discernible in the actual words. There's multiple levels of communication happening at the same time.

And that's something that I try to be aware of, too, in my speaking and writing that a lot of information is getting communicated that is not semantic. And thank goodness that that's possible. Yeah.

Question 3 10:12

Yeah. It's like you said earlier that English assumes a fixed objective reality. Right? Like our whole science system?

Charles Eisenstein 10:23

Yup. The word '*is*', the word '*actually*', the word '*reality*', all these things that we're trying to use to get at a truth that *eludes* all of these concepts?

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Question 4 10:31

Yeah, so how do you break out of conceiving the world using the only language that you really know?

Orland Bishop 10:42

It's possible...when you hold reverence for it. Reverence will be, 'If I'm to host this word as a means of giving meaning and sharing it, I'm also inviting you to heal it. Because I know that is not complete without you; what I'm saying is not complete without you.'

I have to remember that... that *you're* actually making what I say more true. And if I understand that, English works for anything. But if I'm making it law—that you have to take what I say as fact—it's actually not good.

And so I can bring the human beings relational context back. And what I'm saying, 'Please help me speak English. [laughter] Please guide my intention to say it as truthfully as I can.'

The romantics, those who wrote, like Ralph Waldo Emerson and others, that was their craft. To make sure that *love* is in the language—feeling for it is there. *The other* is in the language when they're speaking to it. The stuff is rich with the feeling of *the other* being present. Even when they're writing it's love for the other person, so deeply...

Unit 3.2: Conflict

SUMMARY KEYWORDS

consciousness, life body, etheric body, emotional intelligence, conflict, intimacy, humility, enslavement, hospitality, agreements, life energy, resolution

Speakers:

Unknown Speaker, Charles Eisenstein, Orland Bishop

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Questioner 0:01

I understand the narrative that you're presenting about humanity and Earth and where we've been... where we're going. But I've heard you talk about things like increasing vibration, or increasing consciousness, or humans evolving towards something. Or making more meaning, or giving more of it....[laughter] Why is that the goal? What does it mean to increase consciousness and why is that the goal?

Charles Eisenstein 0:50

Let me offer a little tidbit: it's not actually about increasing consciousness. It's about directing consciousness toward the place that is serving the emergence of the truth that is becoming available.

Consciousness already *is*.

The question is, 'Conscious of what?' That's why I'm a bit put off by people who talk about 'conscious' business, 'conscious' capitalism, 'conscious' media, 'conscious' of this, 'conscious' of that...Conscious of *what*? It's not that some human beings are *more* conscious than others. It's that we choose where to apply the consciousness. But Orland might have a different opinion about this.

Orland Bishop 1:46

It's a beautiful question. What is enhancing, increasing, engaging in our time? What are we interacting with, that we could observe the vibrational dynamics being expanded?

It comes down to a *life body*. We have a process that moves energy through the physical body. It's called a life body, or the etheric body. It connects to our feelings, our emotional life—what we call 'emotional intelligence' now. It is an attractor for people whose agreement fields could reach now higher vibratory levels.

So our life process is inviting us to host people who will have to agree in order to transform conditions that not only in themselves, but in the world as well.

So there's an inner motive, that I would say is not just a higher state of consciousness, because the consciousness of that engagement might actually be a conflict. But if we're willing to host the conflict, with trust that it is guiding us to resolution, we will actually come out of it with an enhanced reality.

Human beings interact on many different levels. The outcome could be peace or conflict, or violence. But the intimacy of the contact is almost the same. What we know about each other is

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known.

Charles Eisenstein 4:19

Conflict is very intimate.

Orland Bishop 4:20

Very intimate. And the thing about it is that it's just one question that can change: 'What do you need for me to be you?' Because that's what the conflict is about, but I'm not willing to ask for it. I'm willing to take what I find, willing to *give* it to you. And you don't have to take it.

And the question is, 'Can I give you something that is so intimate in me, that even if I give it to you, I'm not losing anything?' It's called my *life*, my *deeper purpose*. I can give it away, give it away, and it increases its power.

But as I changed my paradigm from scarcity to abundance to be able to do that, I have to recognize that in my giving, I actually become more myself. And a person can't take me.

You know, I talked about Africans being taken from the continent into enslavement. And people say, well, you know, that it's a loss from the context of their life. But did they gain something in the experience of it? Profound gains? Not in the culture, not even in the nature of the appearance of being, but in the level of the soul... it's priceless what initiation does to human consciousness when you're constantly having to work through a conflict and still *give* even when the person you're giving to does not deserve it.

This kind of humiliation that turned into humility—levels of acceptances that most people psychologically would not even want to agree with—revealed access to something more as a *purpose* of life.

And so, I feel like there is in the human being—in this time—one of the most amazing gifts to be given to the world: *hospitality*. The invitation to ask, what do we need from each other? And experience the agreements that, in a sequence of three or four of these agreements, this world can change.

Three or four agreements can change this world between people.

It's not a lot of things that need to change. We don't have to move anything from where they are. We just need to move the vibrational field—from mine, to ours, from here to there, but everywhere is sacred. Three basic agreements can change as well. If we all agree, [laughter] those things can be a shared sense of reality.

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We don't need to increase the budget and anything. We don't need to assign more jobs to anything. It's an inner experience. And people say it is spiritual bypass. No, it is not.

When we experience it, at a level of truthfulness, and abundance flows out of human beings—generosity flows out of the human being. This is energy. It's life energy. And if we don't have that energy, nothing will really change.

Charles Eisenstein 8:38

Yes, it's not an alternative to political action, it is the engine of *change* that is so far beyond what our current feeble energy is capable of achieving.

And the reason is—and this answers the consciousness question, too—is that most of our energy, and most of our consciousness is *locked up* in frozen patterns of conflict, which could be internal contradictions that we entertain without even knowing them—hidden contradictions—in our mind that incinerate most of our psychic energy.

And then in society, it's the same thing. It's what we were talking about in the other course. Like, I use the metaphor of a ship getting sucked down by a whirlpool. If everybody pulled at the oars, they could easily roll right out of there; but instead, they're having a fist fight on the deck.

As long as that happens, then we don't have the energy available to us to change anything at all. So, on both of these levels, it's about creating conditions for the conflicts...you can even say, to happen, and then to be resolved.

For them to be resolved, they have to actually become visible; the hidden contradictions have to become visible. And then, once that happens, then you have the possibility of unconflicted attention. And the appearance then, is of a heightened consciousness. But it's actually just that consciousness has been turned against itself to coherency.

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Unit 3.3: The Middle Passage

SUMMARY KEYWORDS

slave trade, *The Seventh Shrine*, initiation, equality, gifts, collective experience, soul, prophetic reality, ceremonial order, creation, consciousness, creativity, inspiration, present reality, past

Charles Eisenstein 0:00

Orland is referring to the slave trade in the Middle Passage. And his book is called, *The Seventh Shrine*, which is very a deep meditation on, among other things, but in large part, on the initiation—the initiatory *ordeal*—that was slavery, and in particular, the slave trade.

And amid all the talk about equity and reparations, there's something that is very rarely acknowledged, which is what you're bringing to attention; that *this* initiation has given birth to a tremendous and desperately needed capacity—a *gift* that we have to look for.

Because without this gift...this gift is necessary for the evolution of our society. And so it needs to be accepted, and acknowledged, and welcomed. And I don't really see a lot of—maybe in African American intellectual circles, there is discussion of it—but I don't see that much awareness of what has this collective experience...What gifts and capacities has this birthed, and what are they for? What is the contribution that is available to be made from this experience? And, I feel like your book is a beginning of an exploration of that.

Orland Bishop 2:02

Yeah. Again, because it connects to the soul, it connects, really, to a prophetic reality. And so it's not called in by, what we call 'necessity'. There is no condition to say, 'This is what it's for'. It's actually a freedom.

The future for which that could be aligned, could be conceived really out of love *for* it. And this beautiful future that you speak about, this beautiful world, is a *feeling* that's being carried. And it's not a *necessity*.

Charles Eisenstein 2:49

For me, it's kind of a necessity. [laughter]

Orland Bishop 2:50

Well, given the condition. But again...If we're coming into freedom, consciousness of freedom, I have to be willing to give. The act is giving it. For me, that's an important place to contemplate. What will allow me to do an act of freedom?

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Charles Eisenstein 3:23

Yeah. I could say that if I liken the more beautiful world my heart knows is possible to a painting, then part of the palette is available through the Middle Passage initiation. And I would like to see *that* contributed.

Orland Bishop 3:52

So again, it comes back to the ceremonial order. If I'm willing to make life sacred, then I'm going to redeem everything from the past that has been violated. *Everything*.

And I'll ask my own ancestors to step out of their history, and be with me in this present moment, so that the world can begin as me being the host for their rebirth.

The end of history. The end of me feeling that something that has happened is compelling me to justify me telling the story of it. Something that I've inherited being the compulsion for what I'm doing currently in the world.

I have to find freedom in my own will to ask, '*What can I do for you that you don't have to be in the past anymore?*' I have to ask my ancestors. To be one of the past has been assigned as their suffering. My aim is to engage with that story to the level in which it's been transformed by my contemplation.

Charles Eisenstein 5:24

I could see how this teaching can be triggering for people. Because there's a certain comfort in holding oneself as a victim of the past.

And what you're saying could sound like, you know, 'Don't blame your circumstances, for your condition, you can do something about it'. And some people receive that as being uncompassionate.

And they would say that it's a short step from that to this kind of entitled victim blaming, where instead of acknowledging the role that racism, capitalism, and so on, has in creating conditions of poverty, or an exploitation, you say, well, they can choose; they don't have to be the victim of their past or the victim of their circumstance—they can choose to do something to liberate themselves from this condition.

This is a distortion, but I'm just saying, therefore, we don't really have to change the system. And I don't have to take responsibility for somebody else. Do you ever run into this kind of...?

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Orland Bishop 6:50

Absolutely, all the time.

And I would frame it this way: there's an assumption in that: That the liberation is to be part of this system.

Charles Eisenstein 7:01

Right.

Orland Bishop 7:02

And that's not true. The liberation from that history is to transform the system into a more beautiful world. It is not to get some rite of passage into position of privilege. That sacrifice was not for that. It was not for compensation. It's for liberation of the future from this world.

Charles Eisenstein 7:38

Right.

Orland Bishop 7:39

...that's dying. So that the future may live. And more abundance can come into the world from the act of *choosing* that future over this current threshold of reality.

Most people think it's, it's saying, or the oppressive part of the culture saying, you know, 'Forgive those in the past, and then just join us.' There is no joining us.

Charles Eisenstein 8:12

Yes.

Orland Bishop 8:12

There's nothing here to join.

Charles Eisenstein 8:16

Yeah. One way I like to put it is that the victory of feminism or black liberation, etc, etc, is not that all of these people now get an equal chance of being at the helm of the world-destroying machine.

Orland Bishop 8:34

Right. Exactly.

Charles Eisenstein 8:35

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Yeah. [laughter]

Orland Bishop 8:36

It's a different kind of liberation. [chuckle]

Charles Eisenstein 8:37

Yeah. Right. [laughter]

Orland Bishop 8:40

And, again, it comes with creation. It comes with creativity. For something that is already born in the soul that will become present in consciousness. And we wouldn't model the world from the past.

We model the world from an inspiration of something as well as from the future. These are *new* impulses that our consciousness is still getting used to that the future can have an effect on our present reality, just as much as the past can.

Unit 4: Love and the Agreement Field

Unit 4.1: The Oracles at the Margins

SUMMARY KEYWORDS

Society, mirroring, oracles, overpopulation, marginalized people, mental illness, impatience, practice, sacredness, cities, love, attraction

Speakers:

Orland Bishop, Unknown Speaker

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Questioner 0:00

I guess I'll share the observation that— we used to have oracles at the center of our cities— and now we have bars and financial districts, homelessness, and a lot of despair and anxiety.

Why is that? What does that point to, if anything?

Orland Bishop 0:30

The idea of a society was to be a mirror, be a lens, through which people see themselves, each other and what we say... the future. Society was not just a group of people doing anything they wanted to and leaving people out of belonging. It was considered a process of Rites to belong, with skills of a practice, with resources to meet your needs, and with a sense of purpose for giving something to the whole. That was the construct for society; we use the term now, but that's not what it is.

If you say that at the center of our cities, there are disrupted and displaced and these aspects of human life, that is because we don't invest in societal objectives— which is acceptance of people to belong. We are still choosing who this place is for.

When I hear people say the world—the Earth—is overpopulated, and I say, 'With what?' Because human beings bring things to the world and if we're looking at population as a measure of an arrangement that is not sacred, then, yeah, cities could look very, very bad, when needs of people who live there are not met.

But it can still be found. The oracle is still carried by people in the margins of those cities.

When I go to downtown Los Angeles where there are 50,000+ homeless people and those who are actually more at risk for not being in this reality—what we call 'mentally ill'—if you carry your thoughts deeply and sacredly enough, they will enter it faster than the mayor of Los Angeles would. They can access your thoughts more so than someone else who we think is intellectually capable of holding power. And I've experienced that, where the things I am thinking about they will actually come up and speak to me about and I go there to practice that.

I go there, to downtown LA on skid row to practice being with the oracles of our time. They are not gone; they are in the margins of our care, our hospitality. And if you would just allow them access to one moment of your own life, they gain something. They gain a kind of eye contact. And for a moment they're made whole again in their own brokenness and despair.

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I can't do it for 50,000 everyday. But one or two, from time to time, it changes me, allows me to see this city's future. Because they are carrying it and I wish the government of this city will actually go and try it.

So what becomes mental illness for some, could just be the spirit of the future trying to speak into our world but we don't listen. We're not patient enough for that conversation.

So I'm hopeful because I've begun to carry people into this experience and say, 'Let us hold this conversation and let us see who comes and joins, and why'. Because love is an attractor.

If you're holding a future—a beautiful thing for the world—someone will ask for it.

Unit 4.2: City of Angels

SUMMARY KEYWORDS

Los Angeles, projection, imagination, Hollywood, celebrities, attention, maturation, facts, inspire, Gods

Speakers:

Unknown Speaker, Orland Bishop, Charles Eisenstein

Unknown Speaker 0:00

I have been wondering how you've managed to live in LA? Or why you live in LA? You're a surprising personality maybe to live in LA.

Orland Bishop 0:17

I love this city. I love cities, but Los Angeles, we call the City of Angels. And for me, that is not a metaphor—that's a reality. It has been known that people who have come to this city to dream find access to profound visions of what they can achieve.

So Hollywood is not just projection of images on the screen. Real Hollywood is projections of

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images into the soul, futures that capture the human deep imagination for what light and love and life could generate. There's a great story still being carried in people that they come here to release, and we've turned it into Hollywood.

Charles Eisenstein 1:14

It's the same thing that's going on with the homeless—it's the vacuum of the appropriate function that attracts in something that can exercise that function. So the oracular function that we've cast out, literally then takes the form of marginalized people who are drawn into the place where that function should be exercised. And the same thing is kind of going on with Hollywood where it's like a substitute. Like that function is trying to get back in somehow, so it takes whatever form is available.

Orland Bishop 2:00

These artists now, these actors and actresses, are now using their celebrity, to give attention to things that matter for us now in the world. And I thought, wow, now Hollywood is maturing to use this creative act—not as a dramatization of fiction, but a dramatization of fact—to put facts back into the story, to give it meaning and clarity of why we should see the changes that are happening in the world. So they're doing it now. And I hope that it continues to inspire people to see that way of showing the world a future.

Charles Eisenstein 2:52

Yeah, it's really interesting that they're called Hollywood 'stars' and they have this mythic dimension, you know? They're kind of substitute gods. And in one of the aspects of separation is that the gods become dissociated from the world. And celebrity becomes just about celebrity and isn't performing a useful function that feeds back into society. And Orland's observing that that's changing now. And that celebrity is *for* something, it's not just something, you know, to aspire to in and of itself—'I'm a star', 'I'm a celebrity'—that's it.

Unit 4.3: The Metropolis

SUMMARY KEYWORDS

Esoterism, destiny, sacred hospitality, purpose of the city, Shambala, innovation, pilgrimage

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Transcripts

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site, sacred space, willingness, homelessness, belonging

Speakers:

Orland Bishop, Charles Eisenstein

Orland Bishop 0:00

My primary work, study, practice is as an esotericist. So there is the physicist who looks at how those laws work. I look at how the special laws work into human life and take deep interest in exercising the social gesture of acknowledging people all the time for the part that they can play in this spiritual event. The social gesture is hosting it. To try to remember that the person holds these other distinctions of character and destiny and capacities that would be latent without a host. So the city was to be a place where they know this type of hospitality.

Charles Eisenstein 1:05

You are recovering the original purpose of the city to begin with. That's what a city is supposed to be.

Orland Bishop 1:13

Right. It wasn't a physical place until enough of those spiritual forces came into reality.

A city is made by beings of light first before it materializes in the location of culture. Meaning, it's made with the astral forces because—and this is just a term—the angels are working within the bodies of the astral life of humanity, weaving harmonic resonance fields for mutual agreement for tangibilizing, co-creating, and co-investing in something that serves the time of life.

And so the quality of a city is our inner pictures and futures projections. All of it doesn't always have to be manifested. Some cities remain in the higher planes. Shambala. To name many of them that are already known to people. Avalon and... they're in ancient mythologies but they're also in our own substance of feeling.

For the design principle that will allow us to overcome scarcity, this is one of the qualities of it. Overcome the innovation impulse, to really stand in receptivity of light and understand that. And to really care for the well-being of nature. So there are a lot of attributes that one can say a city could, in conception, help us bring into practice. But we put a lot of that into the work over these past two decades in Los Angeles.

Charles Eisenstein 3:25

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I just got tripped up over the innovation thing. But you're using innovation in a specific sense. You're basically naming it as a parasite on creativity.

Orland Bishop 3:35

Yes. Ongoing, unexamined acceptance of unconscious agreements around what something is. And the use of that without real permission from the source.

Charles Eisenstein 3:50

And it's like fake creativity. It's taking what is already created and making it look like something new.

So the city... yeah. I'm involved a lot in environmental conversations and the question of the city comes down to some in the environmental world: 'Well, it's a bad thing because it's technology and industry, and so forth, and we really need to go back to the land'. Then there are others who might say, 'Well, it's actually good because it's high density and a less energy intensive way to run human affairs and stuff'...

Again, you know, this is one these little spectrums misses so much of what a city actually is. I've always been enamoured of the city as an archetype. There is just something really beautiful, even you know, like New York. I'm more familiar with New York. It is so deeply lodged in this archetype of the city that I do think in terms of what is the fulfillment of this archetype. Or the next stage of it's fulfillment.

What is it wanting to be? What is it supposed to be?

And in a really great city, you can see some of what it wants to be. The sense that anything is possible. The ability to find comrades in anything. The possibility of reinventing yourself or rediscovering, like discovering something new about yourself 'because I go to the city'. It's like a pilgrimage site. In fact it probably originated as a pilgrimage site.

Orland Bishop 6:07

It really was. That's where people went for the Oracle.

Charles Eisenstein 6:10

For the Oracle, yes.

Orland Bishop 6:11

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The Oracle was a much more elaborate process of divination, not only about the personal, but the collective as well. People went there to get 'what is the bigger vision for what I could be part of?'

Charles Eisenstein 6:25

So the next stage of your work then I could describe as the fulfillment of the idea of the city. Or contribution to that.

Orland Bishop 6:41

To that idea (nodding yes)

Charles Eisenstein 6:42

And I wonder that there are probably other people who also share this love of the city, or their city. And then there are those of us who don't live in a city, but what you're doing still speaks to me. I don't live in a city. And so, how does the idea of hospitality, this hosting function, how does it translate into an impulse that will reach every single person listening to our conversation?

Orland Bishop 7:24

Of the sacred hospitality?

Charles Eisenstein 7:25

Yes, what is that? You've framed it in the context of a city and how does that translate into the home, the place (that may not be a city). I just feel a strong resonance with what you're doing and I want to know how does it apply to me? And I'm asking on behalf of others as well.

Orland Bishop 7:55

So the gestures of nature reveal, or the earth, or water, or fire, constitutes the same elements of personality in people to be able to co-create a living environment that constitutes human creativity and divine inspiration without depleting energy and resource. We've not gone back to the source of abundance in the question, 'What do I need to be able to be me with you in relationship to our present time?'

The resources that we expend everyday are more than sufficient to build efficient realities. Far more efficient. The collective intelligence could not only stop depleting the environment, but replenish it.

Charles Eisenstein 9:05

Easily. Not even a question

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Orland Bishop 9:08

So, this has been, for me, the power of our time. The gift in how much we have. And so the critical thing: 'Can we host that really?' Not complain that it's not working. But turn the gesture toward hospitality?

Charles Eisenstein 9:32

To host that hospitality.

Orland Bishop 9:34

To invite it. Because in a certain way I think that people are more sensitive to it when it reaches a level of invitation that there will be no loss, really no loss, of the value that you are trying to have for life. We just need the agreement to (*inaudible*)...to feel life-affirming and that materially affirms.

Charles Eisenstein 10:05

So one way to extend this invitation is to create a protected outpost of the future that we are inviting people into agreement with. And that's maybe what you could call a 'sacred space'.

Orland Bishop 10:20

Sacred space. Yeah. And I think if we survey the planet, almost everyone has gone in some sacred space.

Charles Eisenstein 10:30

And in those spaces you are experiencing the future. Yes, because it is experiential. Like you're actually living abundance for a time. And that experience imprints itself upon you. And you become a carrier of it. And then...this is kind of what I was talking about before—about the origin of the willingness to allow someone to hold your will; an experience like that can generate that willingness.

Orland Bishop 11:10

That's my experience after twenty years of hosting different qualities of that and different social gestures, social organizations.

Charles Eisenstein 11:24

Because people come in and they're like, 'Oh, I see something'. Like, there's a recognition.

Orland Bishop 11:30

And feel it. People can feel it.

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I've hosted in my home over many years this gesture and for people who are there and say, 'Well, this place feels...' and they give it their own description. But they are also tapping into memory, because it's prepared for memory.

Charlest Eisenstein 11:54

Memory of the future.

Yeah, this speaks to me because Stella and I have this vision of what we want our home to be and it's a place where anyone who even walks into it feels so much love. That just even being, there is healing.

Orland Bishop 12:19

Yeah, I experienced that in Los Angeles in 1984 when I came to this city.

We were hosting the Olympic games as I mentioned and that vibrancy was there. The city prepared hospitality for the guests who came from all over the world. But we don't do it for the citizens anymore.

The same amount of people that came for the Olympic games are now homeless, the same number of people... probably less actually, but we don't have that same hospitality for residents who are homeless in Los Angeles. We could actually create hospitality.

Charles Eisenstein 13:02

I'm sure the number of vacant units out-numbered homeless people. Nationally, there's like 10-15 million vacant units.

Orland Bishop 13:06

I remember some years ago they said that if all the organizations of Los Angeles that are dedicated to work with homeless adopted three each, we would have solved the homeless problem ten years ago.

Charles Eisenstein 13:19

Right. We can't just give someone a home to solve homelessness. It's got to be something else.

Orland Bishop 13:25

Right. It has to be something else. And so the gesture of it is that, you know, where is belonging for people who inhabit the city?

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Charles Eisenstein 13:37

Hold on, that almost passed me by: *Where is belonging for people who inhabit the city?*

Orland Bishop 13:45

So, it's not so much in the day-waking consciousness alone, in the experience of having a job and all of that.

Charles Eisenstein 13:55

Right. It's about belonging.

Orland Bishop 13:56

It's about belonging. It's about a quality of this feeling, 'Whose will am I engaged with?'

Charles Eisenstein 14:05

You know, you can even see homelessness as an indicator of the general scarcity of belonging. Like, you know, if nobody in the city really feels like they belong, you're gonna have homeless people that take that feeling and demonstrate it to us in a tangible form. It's a symptom.

Orland Bishop 14:28

It's a symptom of this absence. Yes.

Unit 4.4: Three Agreements

SUMMARY KEYWORDS

three agreements, love, consciousness, Eros, sexual love, parents, ancestral reality, family, agape, purpose, consumption, metaphysics, will, destiny, interbeing, altruism, non-dual, creativity, Greeks, superconscious, initiation, choice

Speakers:

Charles Eisenstein, Orland Bishop

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Charles Eisenstein 0:00

You earlier mentioned three agreements that could change the world. I feel like you kind of said what they were, but I'd really like to hear them and I'm sure a lot of people would like to hear them laid out explicitly: The first agreement is... , the second is... , the third... Where you said three things that we say 'yes' to? If we said 'yes' to them. Can you condense them into three things like that?

Orland Bishop 0:30

It's hard to put them into just three, what I'm saying is I use three as a reference of specialness, of scope. And this has to do with what used to be considered domains of love in the Greek era of consciousness studies.

So Eros was the first. What force am I allowing in my body? What am I agreeing with to be in my body that generates for me, arousal of spirit? What agreements complement my chemistry of life? And from this could be food, can be substances of any kind that complement the fundamental principle of life. Don't consume anything that harms them so that my creative life is fully integrated into its essential chemistry.

Charles Eisenstein 1:48

So you could say, to frame it in a positive language, then it would be... I agree to consume only those things that enhance life.

Orland Bishop 2:03

Right. Now this is a love for life. And love for life between people for future life. So Eros was like the attractor for having another being to love; and it's called sexual love. It's the love that moves my chemistry to a level in which I attract the other that will love me and I reciprocate. But it's to enhance the body's chemistry to move life forward.

The second is, Philia, the love for family. And this is a critical part: I was born into a relational space in which the agreement with that was said before birth. And the complexity is that it creates a psychological space for my body to fit into a soul experience that I'll have to learn to love from a karmic state. Can I agree that this was not an accident, me being in this world is not an accident. It has a purpose.

Can I love the engagement of consciousness around discovering that? So I don't blame someone for the condition that I'm in, including my parents, because I chose them to be my parents from a superconscious level of beingness.

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And thirdly, Agape is the world where by the forces of initiation will present themselves to me because I did not make an agreement with you for you to be you. I made an agreement with myself to be me. But you don't know that agreement. And so we're in the world together. How do we live our primary agreement if you were not a witness to that? And I didn't choose you, I chose my parents.

So the critical thing is: Can I agree that everyone has a right? Because they had a parent. If I honor my parents and your parents, our issues can be worked out whatever we misunderstand about each other's lives in the world; that the issue of me being here was decided before me being here.

And so the dynamics of Agape is love for what came before us. Who came before us? And that could go back so far. But what it does, it makes me aware of the complexity of my purpose in the world. And that's the issue. We're narrowing it down to what I want.

Well, after such a big history in the world, what I want, what arrogance is in there?

Charles Eisenstein 6:21

Okay, I feel like maybe I have more work to do to really conceive of the things you're saying as agreements. I feel like that 's a very potent way of looking at it: To look at the process of life as a process of coming to agreements.

Orland Bishop 6:47

So often we may think of an agreement as a framework of knowledge that says 'yes' to this particular point of reference of understanding. But here's agreement of a kind of substance—the substance that awakes states of consciousness.

From the biological level to the chemistry of life that then utilizes the ancestral reality. That I want to be myself without them; but our parents—how could you be yourself without knowing that you chose them first before your own body?

So I'm going really into the metaphysics of it, but the critical thing is that we encounter these primary things every day. And we walk out of them saying, 'I have my own will, that I don't have to deal with that'.

Charles Eisenstein 8:16

So okay, let me see if I can articulate this within these three dimensions, bringing together some of the other things you've said earlier.

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So, the first 'yes' is simply 'yes' to being alive. And 'yes' to serving the function of life, which is to become more alive.

The second 'yes' is saying 'yes' to my sovereignty and choice and will. 'Yes' to my will that acknowledges the historical choices—the past choices—that have brought me into being, but is not enslaved to those choices and is willing to create anew from where I am right now.

Orland Bishop 9:16

Right. The present moment.

Charles Eisenstein 9:17

From the present moment, right. And thereby to redeem the past history. So that's the second 'yes'. It's 'yes' to will. First is 'yes' to life, second would be 'yes' to will.

The third is 'yes' to the life and will within the other—within you, within the people I encounter, within the world.

Orland Bishop 9:39

Right. To love the future that is in someone else. Just as I love it in myself. Yes.

That if I choose my future over yours, I'm actually eliminating mine. Because I can't be myself without you. Not really. I can't be myself just with my parents. It would not happen. I have to be myself in the world interacting with destiny forces that are coming from people of very distinct origins of being.

Charles Eisenstein 10:12

Right. So we could also say that the third 'yes' is a 'yes' to the totality of our being, which is relational.

Orland Bishop 10:19

Relational.

Charles Eisenstein 10:20

Interbeing.

Orland Bishop 10:21

Interbeing, right. And I would say that is the planet. That space is the planet.

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Charles Eisenstein 10:29

Or more.

Orland Bishop 10:30

Or more, or more. Right. Exactly. A lot more.

Charles Eisenstein 10:33

Okay. Alright, I still feel like there's more...

Orland Bishop 10:37

But this is the thing about the human being in it; we know those three dynamics every day. We interact with it every day.. And we call it psychology, or sociology, or whatever.

But the fact is that we're navigating these three stages of consciousness within our framework of life. And I'm putting it in those frames because I think it'll allow people to put it into their own words, because it's really important that it not be these three things you do. It can't be. It's too much of a creative space.

Charles Eisenstein 11:25

And they could take a different form for a different person. We could be speaking the same truth but it would sound different, so we can't freeze it into: 'Here's the three agreements'.

Orland Bishop 11:32

But the Greeks created a complete body of doctrine of love. And for the last one will be Altruism, right? Okay. I'm not my body. That's a hard one to get to.

Because one can experience states of consciousness in which the body is not engaged like sleep, whether we talk... or even death, as we were talking about. The Altruistic state—state of non-dual consciousness—holds these other possibilities of being that we'll experience at other times.

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