

Conversations with Orland Bishop

Part One: The Potential of the Earth

Transcripts

<https://charleseisenstein.org/orland>

Live Q&A with Orland Bishop & Charles Eisenstein

SUMMARY KEYWORDS

orland, question, world, power, meaning, speak, shared, pandemic, life, reality, space, practice, human, consciousness, words, carry, human being, suffering, blood, host

Charles Eisenstein

All right, hello, everybody. Welcome to this live call here with me and Orland and also some others who are working in the background to make the call go smoothly. Patsy and Marshall, and Shivani. And I'll introduce you to Patsy in just a minute. But first, I just want to thank everybody for submitting all of your reflections and your questions. As we suspected there were way, way more than we could possibly field in our time here together. We're planning to go for 75 to 90 minutes. So over the past couple days, I've collected the questions and gone through them and tried to tease out different themes. And then last night, I sent a bunch of them to Orland, who said it kept him up at night. So I'm really looking forward to seeing where his contemplations of these questions have taken him. And yeah, I'm really excited for this. And I will....maybe I'll introduce Orland again, in a minute or so. Oh, yeah. And I also want to say that a lot of questions came in after I reached out to Orland and sent him the list of questions. So if you submitted your question just in the last 24 hours, we'll try to get to some of those too, but we may not. But perhaps the provocation of the field that your question does, might - maybe it'll bring an answer somehow anyway, even if we don't get to it. So let me just turn it over to Patsy for a minute to go through a little bit of logistics, or anything else she wants to say. Patsy?

Patsy Eisenstein

Hi, welcome. And thank you for being here. And I want to acknowledge our chat room support. When I went on to connect the live streaming, and I saw Cheri and Justin and a lot of participants are already chatting and warming up with each other. The energy was great. So thank you. And I want to introduce you to Marshall quickly. He's our sacred moderator at our home community, and Shivani. She's one of our sacred facilitators at the course forum. So please say hi to them. And I think that's it for now, and enjoy your session. And if you are watching the YouTube streaming and not able to chat, it's because you have to log into your Gmail or YouTube account as you are. Thank you.

Charles Eisenstein

Thanks, Patsy. So yeah, before I start to get into the questions, Orland, I just want to welcome you here. And thank you for taking the time, knowing how important the work you're doing is. So just yeah, welcome, and thanks for being here.

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Orland Bishop

Thank you, Charles.

Charles Eisenstein

Yeah, so I mean, I guess everybody, well most people listening to this call are quite familiar with Orland. Because we've done this first part of a two part series together here. And so many of you are familiar with his words and the teachings that he carries. Some people might have just randomly tuned into this, but we have....Orland and I last January recorded two days of conversation that I then made into kind of a course, with a little study guide and a little structure and a forum around it. And, you know, that was before COVID-19. A lot of changes have happened since then. So the course, not everybody is through all the material, but we've come to maybe a watershed now where we can ask Orland some questions. So maybe I'll just dive right into it. Yeah, the first thing I want to ask about. So here we are, in the US just a few days from an election that is so bitterly polarized, like I've never seen in my lifetime. And the division of the electorate into two or more than two even. It's almost like separate bubbles of reality, that are barely communicating or not even communicating across the divide. Not even agreeing on what constitutes a fact. There's almost no basis for agreement and Orland, so much of your teaching is about the power of our agreements. A lot of the questions, actually some that came in last night, were also about, like, what do you even mean by an agreement? But anyway, here we are, in this moment of intensely clashing worldviews and value systems and beliefs. So maybe - I was gonna bring on, in a minute or two I'll bring on Joyce to ask a question along these lines. But maybe if you just have any initial thoughts about our current political moment, I'd really love to hear them.

Orland Bishop

Thank you, Charles. You know, thank you for the invitation to be on the call today, and to support the questions that this community are asking. Since I received those questions last night, and I said I went into contemplation, I stayed up quite late to prepare for how to share into these questions. And I'll tell you, it's uncharacteristic of my day, that it is now 4:37 pm here in California, and my phone has not, did not ring all day. And I just wanted to emphasize that when you say you know how busy I am. Yes, things take over my day when I have to make available my will effort to support different conversations. But when I make my time and my will available for what my higher contemplation is, it prevents the disruptions of the normal day-to-day reality. It is, I would say, uncharacteristic of my life, that my phone did not ring all day. So to speak something to this space that we are holding, and hosting right now, because it allows me to understand the collaborative reality behind human destiny and human intention for what we are truly available for. In our political life, we are not, we have not really given the available consciousness space for mutual agreement around what this constitution represents, what the sacrifices have been in service to, and what all the losses of life and community and culture has gone through to make America a probability field for a higher expression of human potential. And so the critical thing is that our politics are driven by the need for more power, more privilege, and not more purpose for holding a larger construct of meaning towards life, as it's needed to be expressed on the

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planet. And only because we have determined that the decision making process will fall into the categories of politics we call one side or the other and not in the wisdom of the fundamental need, the basic needs that support what human beings live from, and create from and strive to attain. We've forgotten those needs, and we have shifted to the insatiable wants. And when we organize life around what we want, and not what we need, a lot more divisions happen, because the forces that then can occupy human consciousness become attached to self-interest at its highest level. And when people keep gaining more and more power or force through their self-interest, and not through the collective intention of engaging what is needed for life, we keep losing the ground of the common good. And the common goodwill in making life meaningful. So I would just say that the politics is very different from what it used to be in relationship to the governance of a democracy, and to vote only for power and not for purpose is something that we've lost.

Charles Eisenstein

Yeah, that rings true. Like the phrase, the common good, I mean, such like a basic concept that seems to, like you say, it seems to have been lost. I mean, people certainly give it lip service. But it looks like because both sides assume that their victory automatically represents the common good, that therefore the most important thing is to fight for their side's victory, which basically means to take power, which is just like George Orwell described in 1984, where the goal of the party is power itself. And an ideology says that our power automatically equates to the public good. But in fact, when you put power first, what suffers the most is the public good. And I think that regardless of which side wins, because winning is more important than anything else, we're going to see a continued erosion of the public good. And I sure hope I'm wrong. Let me bring up Joyce now, just to take another angle at this question. And yeah, Joyce, you can, you could just do your original question, or maybe whatever is flowing through you right now. So you're welcome to speak.

Joyce

Thank you. Before I ask my question, if I may first express my gratitude, Charles, for offering this to us, this conversation, and my gratitude to Orland for sharing your wisdom and granting us this space, and then holding this space for us, both of you, and your whole team of helpers. So thank you very much. My question was originally around the notions of the focus on individualism and self-sufficiency that are so prevalent in this culture. I like the way you're speaking about self-interest versus the needs, the common needs. And my question is, in some of your videos you talked about individually how we might approach this, which is asking how can I be or what is needed of me for this person where they are. But as we move up to a more collective societal level, and we're approaching these conversations, how do we begin to build a common ground for communication around the notion of community and group without falling into the self and other and those issues? How do we begin to speak differently when we're talking at these group or societal levels?

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Thank you. Thank you, Joyce, for inviting the question into our conversation. Part of the, part of democracy, part of the role of society is to create a space for dialogue, for even discussion, for conversation, even for debate and argument. The idea of me and the other was not to distance myself from but to create a space for potentising a center. So the periphery was not so much to be away from the relational objective. The opposition was necessary for cooperating in co-creating and co-tangibilizing a kind of emergence space. It was not doubt of the capacity of the other, or willful hate of the other. Dialogue was for the refining of the other, the supporting of the other to come to inspiration. These are things that have been lost in the tradition of dialogue, as it was given to the Western mind through the Greek cultural potential that we inherited for a democracy and for certain kinds of Western societal frameworks. But we have lost the inner practice of what our words could hold. We've not yet given ourselves permission to hold truthfulness in a way that it will be a source of inspiration for the other to reveal something more of themselves. So part of every person, every individual - why bring it down to the individual level? Because we are the host for a certain kind of reality beyond ourselves, and we magnetize the collective consciousness by being personally responsible for it. Meaning that I am a representative of society from the inner virtues that I developed in my life, because those virtues then become a kind of collective dream. If I don't hold it, and no one else does, we're kind of left within a vacant space in the collective aspiration. And so part of the power of the mind is that it's a magnifying, amplifying, but it's also a kind of magnetic space, which attracts people who are looking for companionship for the same virtue. We are developing the beingness of society in our own inner life. And this gets, this becomes felt, and it used to be the reasons for festivals, you know. Festivals were a kind of celebration of the common virtue of a culture, so that people don't forget that over the centuries, and over the many, many generations, we're inheriting the fundamental purpose for what those who came before us knew. And so the festival life, which in a certain kind of enthusiasm for the greater good, that could be, must be felt, must be in a certain way what the founders of this country called self-evident truth. It's self-evident that I am the host for the collective consciousness experience, now we will begin to interact differently. The fact that every human being will interact with someone at some point, and that inner preparation of the virtues, which reveals a kind of inner resilience to begin to temper and prepare and invite and invest in what could then be shared when the opportunity comes. And the opportunity will come. The feeling is that if I'm not prepared, then some other force will occupy the space between me and that other human being. The critical part of our institutional life is that when we are interacting, what are we actually engaging to create? And we start with, you know, in our homes, and many years ago, you know, I shared I was studying human rights. I still do, but when I was studying they said, the person that's most likely to violate your human rights lives in the home with you. Meaning that we, even with the ones we love, do not understand the fundamental right to becoming ourselves. People still want to influence us one way or the other, even if they think it's good for ourselves, you know, for us. We don't allow the human being to be in touch with some fundamental needs, which is freedom of thought. The first level is can I be allowed to think who I am and can become, and then dedicate that towards society. We do interact, and we do have to share, you know, our disagreements from time to time with certain expressions of life. But the purpose of coming into

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society, or societal collective aspiration, is that we have to become the host for it. And it has to be carried through how we live in the day-to-day interactions with others. There's no other way to build society. It's not a big plan. It's our shared experiences. And I have to, in a certain way, invest everything every time with everyone that I interact with. I hope that helps. I can't put it beyond myself, because I can't control what other people think and do. And I have to have a certain kinds of respect for that space.

Charles Eisenstein

Yeah. I think - I'll be curious to actually relisten to that, to your words there, Orland. But one thing that's apparent to me is that the key to unlocking what you said, and what you're speaking to, is to understand that, in fact, any interaction we have always is with another person. So this distinction between the personal level and the societal level, and what do "we" do? You know, what does it actually mean to say, what do "we" do? Who is asking that question? Even if you're - even if many, many people are asking that question right now, you, Joyce are asking that question, or I am asking that question. And our - one thing that Orland said is that our asking of it is in fact an asking as a representative of something much larger. So yeah, anyway, I'll just add that to what Orland said.

Orland Bishop

Yeah, thank you.

Charles Eisenstein

And then maybe move on to the next topic which I had planned. The other thing besides the election that's on everybody's minds, and has been for quite a while is, of course, COVID-19. Which has, ironically, become another very polarizing issue. One would think that this would be an occasion for all of humanity to come together in solidarity against a common foe. But that hasn't happened. And in fact, the underlying divisions have intensified in the COVID era. So I think actually what I'll do is, our friend Whit, Whittaker, he posed a question. And if he's on the call, maybe Marshall, you can - or Shivani, maybe you can put him on and - because I thought you, Whit, I thought you expressed an aspect of this question quite well. So why don't you bring that on, and - yeah.

Whittaker

Yes. Hello. Thank you, Orland, for putting this together. It's been a great pleasure to engage with the program and then also to enjoy this dialogue. But yeah, my question. It's been with me for many months now, but yeah, at the beginning of this in February, I felt this great hope rising in me, that we were on the brink of some great turning or an initiation, as Orland might describe it. And I was very hopeful that there was going to be some big change. And then I felt a great - you know, a couple of months went by and I felt an imperceptible but a great change and a loss because the narratives hardened and people made up their minds about what was going on. And, but I wasn't ever convinced that I really knew what was going on and [inaudible]. Anyway, I was wondering if Orland could speak a

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bit about yeah, the cultural moment here that we're in and yeah, get his perspective on that, and then maybe on a much smaller level, I'm just beginning to start to digest what he's been saying about the blood and things on a much smaller level. And I was wondering if he might be willing to speculate a bit about what's actually, you know, or perhaps what may be going on with, you know, what is this virus that everyone's talking about, and our brother COVID, or however you want to refer to it and how it might be interacting with us and influencing things in ways unseen. So thank you very much.

Orland Bishop

Whittaker, your question was most profound, and I had to give it a lot of contemplative time. And one that - let me start first with the blood. The human blood is a continuation, continuity of the ancient mysteries, meaning that what works within the blood is something far beyond the human being, as we know ourselves to be in this form. Right, our blood is constituted by a kind of wisdom, of the power of life, in the form that we know it, light in the potential to expand and radiate from the internal power of will, and love, to carry a shared willingness to make sacred the domain we live in. The domain of existence that we occupy is to become a space of shared experiences. And so ultimately, all of the human potential could become a pandemic, meaning that we will continuously become willing to share more and more of the things that affect the individual. Why? Because the shared space will become the most sacred aspect. It will become our religion in the future. We're far from it now. Religion now separates people, because we think our - we still carry a kind of inheritance in our blood for preferences for different inner pictures of who we think ourselves to be. But this thinking is becoming more and more refined by what we call the consciousness soul, and outside of the intellect that can give all kinds of justifications of how to withhold the agreement powers, and the shared understandings that we could refine our realities with. That the preferences that we're choosing now is to move towards individuality, to move towards a kind of incarnating of more and more of our self conscious processes, that is only to go deeper into the unconscious. So the more that I separate from the greater good, I fall more into my unconscious, and there, the human being has to now take up initiation. Initiation takes place when we forget the higher aspiration, or it occurs when we are separated from the thing that we value the most. One way or the other, on the vertical or the horizontal level, meaning that if I'm in a space where I'm accustomed to projecting my own needs, further and further and further out into the world, at some point, that will effort will not be sufficient. I cannot take over the whole world, there is no way possible, the consciousness soul will not allow it. The superconscious will not allow it. However, yes, groups of people could take over large resources of the world as they have, they can take over domains of other cultures as they have. But at a certain point, the initiation reality will occur, meaning a kind of disruption will occur. Whether it occurs as a cultural revolution or it occurs as an inner crisis, that process will happen. From time to time humanity enters into these states of consciousness that we call pandemic. Now, at a certain point, these forces that live in our collective unconscious, rises up and occupy our blood and occupy our bodies and minds and affect us collectively. But this is a cultivation of a certain kind of predisposition for another stage of evolution and development. Our immune system within the blood communicates far more intelligently than the Internet of Things, right? It's not data. The human

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beings' internal mechanisms that work in the blood is not data. It's beingness. It has a collective purpose. And it lives within and beyond the reach of the information technology processes that we predict life around. And so when the collective consciousness or collective unconscious gets stirred, these events of the collective emerge into our culture, then we confront it, and we design ways to meet it and we discover new steps in our humanity. Now, that's if the pandemic is naturally evolving to the nature of our blood from the internal mechanisms of consciousness. Right? And so, we know now in cultural, in stories, that we have the technology and we have the data to manipulate nature and introduce into the human consciousness field illnesses that did not arise out of its natural potential. Now, the question is, is this one of those unnatural introductions? Because all science says that when it was named the novel coronavirus, when it was discovered to be a new strand of the SARS virus. The world was paying attention in a very different way. And when it was given the name COVID, we stopped giving it the level of attention. Now the critical thing in the distinctions of when it was called the novel coronavirus to when it became COVID, meaning that COVID is more a campaign than a virus. It is more the collective intelligence to determine what happens from the time the virus became known to when society begins to organize the the response. And do we want to control the response politically, economically, culturally, socially? Or do we want to understand the natural predispositions for what the body and culture can do to grow from this experience, into a more resilient expression? Now, it is important that people understand when a campaign is added to a natural phenomena, and the campaign become the illness and not the virus anymore. So these are the things that as a scientist, I look at. I'm both a natural scientist but I'm also a metaphysician that look at the pattern of things over long periods of time. And one can make the distinctions on when something has a natural predisposition and when it has a cultural imposition for what are different purposes that they can serve. And so I'm still asking the questions, when are we going to deal with the virus at the level in which the science that informs what these different kinds of viruses, how they can be treated and what are the best means to protect ourselves? So yeah, it's so complex, because now we have different frameworks of culture imposing mental attitudes upon what we should think and feel. The critical thing about fear is that it's a disease of the blood. And if you can keep making people fearful, the blood becomes vulnerable. Our immunity becomes suppressed and different things, not only thoughts that could actually create panic, a kind of inner fluctuation of our heart and mind impulses towards the real immunity of our lives. And we then become subjective to suggestions, suggesting suggestions that then become the illness, images that then are projected into consciousness. So I've witnessed that there are people who tested negative but carry all the symptoms of this virus, meaning that they have more a psychological illness than a physical one. And this illness has a tremendous psychological space that it occupies because of the different procedures that have been propagated around it.

Charles Eisenstein

Okay, I'd like to add a little bit to what Orland was saying, because it's so consistent with something that I was actually just saying today on an interview where someone asked me the question, what can we learn from previous pandemics to inform our policies in this pandemic? And much like Orland is saying,

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I spoke a bit about how the significance of this pandemic is as a mirror to our own fear. And it's interesting what Orland's saying also about the blood, because Coronavirus, COVID-19 is very much a disease of the blood. Not fundamentally a respiratory disease as was initially thought, but a lot of the respiratory problems come because of blood clotting and so forth. So, basically, I said, Okay, let's look at some past pandemics. The most recent one was the Hong Kong flu in 1968, which killed per capita two to five times more people than COVID-19 has, and what was society's response to it? There weren't masks. There weren't lockdowns. What there was was Woodstock, where half a million half naked hippies got together under very unsanitary conditions and had a gigantic, not socially distanced party. So, and I'm not saying that that was good or bad, or that we should do that again, or anything like that. But what I'm saying is that the real pandemic here, the real - or the real initiation is not actually a function of the virus itself. Because in light of previous pandemics, it's not actually that dangerous. But it is showing us the level of our fear and our willingness to put risk minimization above all else, as a society. So it's showing us how fearful we are. And so it's really interesting what Orland was saying, that fear is a disease of the blood. COVID is a disease of the blood. So yeah, it's really interesting to see these different pieces come together here. And I'm just going to move on now to the next question, really shifting gears. Because like the questions were all over the map, I mean, some of them very practical and timely, others very esoteric. So here's a few metaphysical questions that I kind of grouped together, Orland. I'd like to hear your response. I'm just pulling a couple quotes here. One was, how do we reconcile an extremely traumatic event, if we are living in a world of incomprehensible intelligence, meaning and love? For example, the sudden death of a young child in a freak accident that shatters the lives of those around them? I mean, how does that fit in with a loving, intelligent universe? Or as someone else said, why is pain part of our experience? And then I'll just throw one more little provocation in there for you. Slightly related, the question: as a soul in non-human form, why would we be lining up to come to earth for the human experience? And you know, all this pain and all this trauma? Like why are we here, Orland, and what's the meaning of suffering? Ten words or less.

Orland Bishop

[Laughter] This is a whole doctrine of a response. Appreciate the questions and those who ask them. Let me first talk about, speak to the individuality that comes to Earth. What do we come through to arrive born on Earth? We come through the wisdom of the soul, meaning there are things that we carry in ourselves that have not yet been revealed, even to ourselves. That is just part of the agreement structure of the I. The I as a host for existence, does not live only in existence, it lives between existence and non-existence. Meaning I'm not my body and not my thoughts. I'm not my feelings. I could witness them and at the level of the witness, I could arrive at a kind of truthful understanding that I'm here to serve something beyond the form that I am. There's a continuity that the witness could come into understanding of that has become the basis of ancient religion and even contemporary, transcendent, contemplative understandings of reality. So birth is necessitated by a willingness to bear the I, the logos, that being which embraces everything from birth, and willing to become human to carry the world as it is. A child has the predisposition at birth, the human child at birth has the predisposition

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for every language, every art, every science, every religion, and there's a universal being whose wisdom it is to sensitize its becoming, with those that express love towards it. And so the human being at birth, becomes aware of another I, and believes that I is expressing the truth. And so we have to be honest with ourselves, when we give birth to a child, in our culture, in our community, in our family, what are we committing to? What are we committing that child to dream into? If we are clearly transparent and honest, we will first begin to tell them all of our secrets, so that they become truly awake to the responsibility to navigate with us, as adults, their higher potential, because they're closest to it, and they're living out of that freedom. But we withhold so much from those who love us the most, the innocent child who gives pure attention and pure acceptance of its own becoming to be part of our collective. This is who the human being is at the heart, willing to sacrifice its wisdom and truthfulness to belong to even the hate that we can teach them. And so we bear the responsibility with those too actually are born into our own closest, intimate space first. And that's why, yes, if that child is taken out of life, a parent or a loved one will feel the tremendous, tremendous loss. Why would this innocent being be taken away from life? What would it also mean for that person to live a long, long life absent of the full potential of our love, full potential of our truthfulness, full potential of our own willingness to sacrifice, to make space for the full wisdom to be born? These are the paradoxes around the mind-soul process. And it used to be that all initiations understood that the human being is always in the, on the edge between life and death. We lived with that mystery in times gone by. And now we live with more of the willingness and the hope and the striving to protect life at all costs, to prevent dying at all costs. And to eliminate the mystery from our lives at all costs, and to only deal with the facts. And this, you know, separation from something that has wisdom in it, death. Our culture can grow a lot more by holding some [inaudible] not answering because there's no way to answer why. That's not so much the purpose of the death. The purpose of death is to invite a person to go beyond that with the awakening of the grief process. And at the end of appropriate grieving is a kind of joy, a kind of insight, a kind of revelation of having touched into the continuity of that being on the other side. This is the gift of death when we mature our cultural understanding of it. It's not a loss, as we have always felt it. And that feeling can grow. And the same, don't limit it to the feeling of loss. The other side of it is that the human being on this plane of existence is awakening. We are awakening and maturing through the blood, through the etherization process of the breaking down of the chemistry of what we take in from this planet. And what we produce by good nutrition and good exercise and good encounter with each other, we transform something that is extremely difficult to live with on earth. And if it takes over our selves, it then becomes evil, it becomes what we call evil. Our - the light forces, the forces that allow us to create the willpower to be able to create what we call miracles, to express through the word all the powers of creation. When we only become matter, and in certain cases, just illness in the matter, the unconscious habits and such, then we don't honor the earth, we don't honor the cosmos, we don't honor each other, because those things are lost. So the earth is actually a school, still an initiatory school, for consciousness to be able to mature. The word that can become every substance, meaning the things that we eat, has a word nature to them. And when the human being breaks down food, we actually, you know, totally annihilate food and distribute the energy of that food to ourselves. The substances, most

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of the substances pass out as waste. The energy, however, in separating all the molecules, this is how it's totally extinguished and reconstituted by the word nature of the human being. This is what happens in the blood. When we eat something, it leaves the world and come back, as the word made flesh. We can't see into that. If we take something and take the blood out and try to look at that, the mystery is gone. The blood cannot live as a spiritual entity outside of the human being's nature. And so there is no science in it, natural science for that. It has to be spiritual science, meaning we have to observe it working in the human being, and not outside of the human being. And so even though our nutrition is misunderstood to the degree that we don't know why we are trying to protect the environment, and we can speak back into the environment the things that are being lost. But we have to become the magician again, we have to become the magi again, we have to become the miracle worker again. Because just thinking about it in the way that we think would not protect this earth.

Charles Eisenstein

Wow, thank you Orland. I wouldn't try to paraphrase all that. But one little tidbit that comes to me is simply that to try to explain the reason for suffering, like why is there suffering in the world, is in a way a repudiation of the gift that suffering can bring. It's not about coming to an understanding of it in conceptual terms, but it delivers an energy much like food does that is metabolized through the blood and releases light. And I've seen, you know, some of the most radiant people that I've encountered have been people who have suffered terrible loss and gone through a lot of suffering. And some people seem to be broken and destroyed by it, and a shell, and other people seem to be full of light after those experiences, including even losing a child. Okay, let's see. How are we doing on time? Okay. Well, we're moving through it slowly. You know, there's enough people - okay, gosh, I'm wondering which ones I should maybe skip. Okay, boy, there's some really delicious ones. I'm going to skip a little bit though, to - there were a lot of people who are kind of curious about your practices Orland. And, and just in general, one question was, what tools or processes do you use Orland, when you're not feeling so hopeful? What worked and what didn't work? And I'm not gonna ask you to answer that right away because I also want to call on Amazon if she's here. Because she had a version of that question that felt especially poignant to me. So let's see if we, if someone can bring on Amazon, coming to us from Costa Rica, yes?

Amazon

Yes.

Charles Eisenstein

Yes. Thank you, Amazon. Yeah, let's - the forum is yours.

Amazon

Namaste, Orland, and blessings to everyone that's here. Um, I've been just gobbling up the conversation with you and Charles. And each time I listen to it, it sounds familiar, which is good. When I

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wrote this question, since I've been listening to the tapes, a memory did come back to me. And when I was a very young child, I used to be able to do what I thought were remarkable things. And in fact, they were so remarkable I was seeing a psychiatrist by the time it was five, because my parents thought there was something really wrong with the child that could think outside of things she was taught. So when I began to see it was safer to forget - I can't remember a time after about five, when there has not been pain in my body and in my soul. And the memories that I have, I've heard the term DNA sensory memories, so to speak, I think of my ancestors. And the older I've gotten, and try to push the pain down, or try to make sense of it, that I'm bigger than my body, I've become exhausted. Exhausted because part of me knows that this is not it. But the other part of me is like, bought into that this is a battle that I have to be part of. So I spend a lot of time in meditation and in prayer, I do a lot of movement because my body hurts a lot. And I spend a lot of time in retreats, just retreats, I set up for three days for my own, just in silence, to try to make sense of why I can't be separate. Why I feel so a part of something that I have been told that I am part of. And so it's draining me of my energy. How do I reclaim who it is that I am? How do I let go of that pain that dogs me? All the time, every day.

Orland Bishop

Amazon, it's a great honor to witness the expression of this consciousness that you speak from and carry. When I read your question, actually, I understood the quality of the words to be that of an empath. Someone who carries not only the feeling predisposition for other people's suffering, but a kind of resonance field for what could be invoked or evoked to bring in realities that are not yet in this world. The empath is not only to carry the suffering in the world, but a certain way to prepare for the higher vibrancy of the world. And the critical part in this experience is to be in dialogue with those who can help you remember the inner wisdom that can allow you to live a little bit beyond the body that suffers. So the suffering occurs when the astral penetrates into the physical and the etheric body, the light body is not able to carry the creative power that is required to live in a world where there's so much suffering. And so this is a stage of life that comes in at adolescence, most adolescence and of course, you expressed it at a much younger age. So did I. At five, I witnessed the suffering that I would have to endure, and I created a protection for it. I created a word process for it very early. And observed that if I could keep my prophetic mind awake of the world that is actually trying to become, I can be there from time to time and forget this world where everybody suffers. So it's having this process. W.E.B. Dubois called it second sight, the capacity to see into, beyond the veil, where another kind of body carries the hopefulness, the joy, the vision, the prophecies, the potentials, and then you learn to build the consciousness field to move between the two. If you stay in this world conception all the time, you will carry the pain. Because the pain body is the fact that this astral energy that you're able to intuit becomes too much carried into physical, and the nervous system cannot carry that much future without a relational context, or say, a kind of preparation of how you will share into the world, what your visions are. And so adolescents try to numb it or give it away or drag it down. But this is the thing about the suffering. When you say "I feel the pain," the person that's saying that is not in pain. There's a level in which who is speaking is not suffering the pain, you're witnessing the pain, and the body is suffering the

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pain. And so there's a way in which the practice is how to move between the witness and the reality that has inherited the pain, to begin to nurture the creative power to overcome it. And so part of the practice that I would do is say I nurture my creator, I nurture the body that creates the power to recreate the body. And it only is nurtured by saying, I am not my body. Or saying I am my body and I accept this responsibility to carry it. So this is the thing about about which side do you choose, you can choose the, you know, the superconscious, to say, I'm not my body. But then when you come back to it, the pain is still there. Or you can start from this is my body and this is the path of developing the power to transcend it from its existence level. It's the most powerful practice. It's actually, it was supposed to have been the very doctrine of the deep belief of Christianity, that you carry the body because it carries the world. And that's the willingness to learn how to bring love and light and life into it by using the I and using the spiritual bodies to recreate it. This is not belief. It is actually a cognitive feeling. It's a discipline that most people are coming to. Because it's our future. More and more people are feeling it at different stages of life. But some people choose to forget it. Some people choose to numb it with other kinds of experiences. And yet it's knocking at the door of humanity's future, and we have to let the soul consciousness in. But our ancestors have prepared it. When I say ancestors, the experience of those who were enslaved, Africans who were enslaved, prepare a body that can actually carry this predisposition for a certain inner intelligence, for empathy. And in order to divine certain futures, we have to learn how to move the feeling all the way to the witness. It's far more complex than I'm sharing now. But I hope we can keep some communication with you, because the pain is real, and it's not a recommendation to avoid it. It has to be learned how to be carried.

Charles Eisenstein

Thank you, Orland.

Orland Bishop

Thank you. Thank you very much, Amazon. Yeah.

Charles Eisenstein

Yeah, there's a lot in what you said that's gonna really stay with me. Just that observation that the I that says "I feel pain" is not the same that is feeling the pain. Just to contemplate that and to apply it to all kinds of pain, physical pain, emotional pain. I could see how that would already give birth to a lot of practices. And I also resonate with your description of the empath, and empathy not only for the pain of the world, but also an empathic resonance with positive futures. Like, if you can feel the pain of the world, you can also feel the pain of the future or the joy of the future, like it's all available.

Orland Bishop

I would just say, this is more on an everyday social level. You know, being around friends who want to get high, you know, they're smoking weed, and some of them begin to tell me, Orland, like, you have to stay away from being close to us because we can't get high with you around. Because at a certain way,

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my witnessing attention to their not being high bring them there. They're inspired, you know, like the inspiration, it's so, it's higher than the high and they can't get high. And so I used to be banned from hanging around with them when they want to just have their social time. Because it's a reminder that there's something more than that for the reality that we're in. And so yeah, it's just, this is just the way of empathy is that we are allow people to carry the higher expression of who they are.

Charles Eisenstein

Okay, so let's see. Yeah, there's one - maybe I'll get to that. Let's see. Let me go back to - there's quite a few people who asked what might be called more esoteric questions. And they're basically asking you to comment from the perspective of, especially of West African and South African gnostic traditions about like, popular esoteric topics like angels, Ascended Masters, extraterrestrial intelligences, Atlantis. People have asked, you know, is there any notion of Atlantis in these traditions? And what are the differences maybe, or even more importantly, the similarities between European gnostic and African gnostic traditions? Just like, is there anything - I know you looked at those questions last night, so was there anything that you wanted to share about, in answer to those questions?

Orland Bishop

Yeah, I reserve some of these discourses for people who are practitioners of those kinds of explorations. One, because when you make contact with any conception of an entity, the qualities of that entity gets released, because contemplation or even speculation is access to them. And one has to be careful how you conceptualize entities whose powers could reach the human mind just by thinking about them, and talking about them. Without the right preparation, in order to protect ourselves from them, it's important -

Charles Eisenstein

So you don't think a YouTube Live Stream is enough preparation?

Orland Bishop

[Laughter] Well, given the fact that they've been hanging out with you, Charles, I would take the risk to say a few things. And that the human being is a host for powers far beyond our, say, reality of identity. And so those who are called Ascended Masters or those who are avatars for certain other states of consciousness, that have been protected from the everyday kind of encounter, unless you're training to be disciples of these pathways of development. But now that we, as you said, we have the internet, everything is accessible in terms of information, and then we could actually discern from there whether that could become a practice in our lives. But yes, these realities are there for human beings to interact with, when we're guided by some invisible impulse. It used to be what we call the imagination. So imaginative knowledge was the first level of access to these realms that we call the mysteries. Right? They were always important to know that unless you were an artist, you could not go to the next level of apprenticeship with those who are choosing to be invisible because of the powers that they hold. And

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the imagination was the first level of willful, or say, creative expression to be able to go there. And everyone has, you know, imaginations for so many things, that for some still remains beyond the real. They only have images, and then the impressions that those images reveal to us. But beyond that is the realm of inspiration. And so when we give imagination to these realms, towards the mysteries, some being in that realm occupies our imagination and provides inspiration, then I'll become able to guide us towards this inner feeling of truth that can then lead us all the way to the revelation of that being in full, full presence. And, but the first stage of before that revelation is a kind of intuition. Their signature gets revealed to the heart-mind that this is who is guiding you to universal truths. So unless we get to the intuitive level, some of these beings are not accessible in the full power of their reality. And so gnosis was the procedure by which we become familiar with the beings who could guide you to the highest level of initiation. And often it's prepared by elders of a community of memory, who know the protocol for building the imagination, mostly through stories and through fables and through different kinds of metals to prepare the mind to believe in states of consciousness that we have not yet understood. And then the inspiration is that you really have to do certain tasks, and do it willfully and willingly to build a kind of inner fire, or say to bring into the blood the processes that will allow those inspirations to not affect our organs in any, say, negative way. And so the body had to be prepared to receive certain levels of substances, because when those beings are revealed, they reveal it to our organs, not only psychologically or mentally, but physically as well. We become a host now for them being in our lives. And that process then gets developed more intuitively, in being able to call on them through their esoteric code that is then in, only in the truthfulness of our aspiration. And not only our speculation.

Charles Eisenstein

Yeah, this is bearing a lot of parallels to Chinese Taoism and Taoist alchemy. We have a book around the house about the eight immortals, and there are these - so there's on one level, they're like these broadly propagated folktales, that Patsy, in fact, heard growing up as a child in Taiwan, that are maybe the first stage of a preparation. And then, in the folktales, you'll have these stories of encounters with essentially Ascended Masters, Taoist immortals, you know, who were once human, or in some sense still are, but they are only accessible if you yourself are in a certain state of sincerity. And then they'll give you practices that are sometimes literally about, as you were saying, about building an inner fire and bringing substances into the organs. And there's, it's all very, very much parallel to what you're describing in, you know, in - here's a totally other hermetic tradition of China. And yet there's still a lot of similarity to what you're describing. And this kind of leads me to - I hope I haven't misrepresented anything you're saying here.

Orland Bishop

Yeah. Yeah.

Charles Eisenstein

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But it leads me to another question here. And then after that, I want to bring another person on. But maybe this one won't take too long to answer. But it's related, you know, the idea of, well, you need a teacher. And so there's a question here. You know, what do you sense and think about the phenomenon of master and student in times of profound transition like we are experiencing, especially given all of the recent debacles and fallen gurus and like, yeah, what do we need to know about a teacher and that relationship on the path of development in these times?

Orland Bishop

Yeah. Yeah, I think that that path is pretty much complete. One, because we no longer just developing a knower from a level of knowledge that has to be transferred from someone who has gone ahead and have learned enough about the path. No, that can still work if we have a reverence for the path and not the person. And the critical thing about the tool is that they, the pupil, is to support the teacher to reach further in terms of their own process of development. So the teachers never finish learning and becoming, and the student was the certain way, the one who reminded the teacher of the next phase of the teacher's development, so the student is also a teacher. This is how the intellect was developed as a pathway for knowledge. Here is now we're developing a pathway for truth. The pathway for truth is that we don't require knowledge in the same way because the precondition is actually for futures to come and give us realities that we - too far too complex to be taught how to do it. It is a kind of improvisation, creation out of love for that future. And love actually has the valence of a level of creativity that we have not yet demonstrated in our civilization to be able to do, because we think it's just for the sentiment of receiving something. Yes, but we receive powers far greater than self-interest. And so the path is hidden until we love it enough, then it reveals itself. So the being that now has to be the source of teaching us, meaning that we have to bring a certain humility to ourselves, that we're not seeking it, we're sourcing it. Very different feeling. Because the sourcing, it becomes that, at any point, given the circumstances, I could decide for something that I don't know, I don't know. And it often occurs with those who are really willing to make a sacrifice for someone else's well-being. And then they're given how to do it.

Charles Eisenstein

Right. You don't need a plan at the outset, and in fact, the kind of things that we can do according to plan, none of them are actually big enough to accomplish what needs to be accomplished right now.

Orland Bishop

Right. And most who could teach so much are actually doing it anonymously, because they prefer the freedom of the other to be intact, more so than they being revered for some profound knowledge.

Charles Eisenstein

Yes.

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Orland Bishop

It's important that the freedom of the other be supported just as much.

Charles Eisenstein

I heard a beautiful story from a man who was just down in the dumps and walking down the street, really grumpy and down on life. And he's walking down the street and this aggressive panhandler says, "Hey, can I borrow your phone?" And just like you know, really rudely asking him to borrow his - like, you know, since when do you take your iPhone and hand it over to a panhandler, you know? But the guy, for some reason he did it. He hands it over to the disheveled, you know, beggar homeless person, and the guy looks at the phone, hands it right back to him and says, "Right on, brother. Live. Live, brother." Doesn't even use the phone. It reminded me of these fairy tales where a beggar woman comes up and asks the third sister or something for her piece of bread. And she does so. It's like there's - and this beggar woman turns out actually to be a holy being. And so this is kind of maybe an example of these anonymous teachers that take a guise very different from the, you know, guru and his white robes. And it's like the guru function has been diffracted out into the person of millions of humble people on this earth. And maybe all of us at some moment embody that in a particular relationship to somebody else, where there's something speaking through us that we're participating in that in that moment, we are actually serving that distributed guru function. Okay, let me just move on here. Yeah, there's one really touching and honest question. But I did not write down her name. But let's see here. So....maybe she didn't want to be....maybe I didn't write it down because she didn't want to come on. I'll read it out loud to you and then we'll....yeah, I think it's a good timing for this. She says, I would love to know if you intend your words to be shared or felt on a felt heart level, and if what arises for that in me is valid. Like, it will be different for each person perhaps. Are you concerned to get one meaning across? When I'm listening to you I'm not quite sure if I really understand what you were saying exactly. Like the communication requires a different kind of synthesis. And again, I worry that perhaps I'm just lacking in intelligence to fully understand, which makes me feel like the crippled child who got left behind in the story of the Pied Piper. Sad. Sorry, I feel like I haven't quite nailed the question, but I think it's about communication. Because your message is not talking about tangibles and absolutes. I feel like I start to unravel a little as I'm listening. Emotions are stirred, but I'm not sure understanding is. Or more specifically, the same understanding that you have. Does that matter?

Orland Bishop

Yeah, I read that was the most beautiful question. And it really.... Rachel, was that you, Rachel? Rachel, yes.

Rachel

Yeah, hi.

Charles Eisenstein

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Sorry I just said your question for you, but do you want to add to that?

Rachel

Well, thank you, first of all, and I'm actually really relieved that you read it out. Because I've been sitting here feeling like I'm on a different planet from the time when I wrote that question only two days ago. And I think that what has been happening, and I've been speaking to a dear friend of mine, who, when I spoke about the question with her, she really resonated and had the same experience as a child of listening to people and feeling your brain kind of sending out tentacles expanding to understand and then snapping back and ending up feeling like you couldn't tell what the person had said, but you know that something has changed in you, that there's a real felt emotional communication. And so I just, I think, wanted to ask Orland if it's important to understand the incredible intellectual component of what you say, because I've got to listen to everything ten times to feel like I understand. But at the same time, I know that there's - I feel like I've been changed in some way, from the heart, feeling level? And if that's okay, if that's, if it's important to understand the words as well, if that makes sense.

Orland Bishop

Thank you. It makes all the sense in the world to understand, but that will come from your effort. Meaning, I am not transferring an understanding to you, I'm actually creating a gap in the space that often the intellect occupies, so that the heart could become engaged. There's in this process of gnosis that I have been initiated to carry. The field from which I speak is not limited to this world, so to speak, this framework of referencing knowledge. I'm speaking to the knower that you are. I'm speaking above knowledge.

Rachel

Yeah.

Orland Bishop

I, even after I speak it, I've actually relieved myself of it, that it's no longer necessary for me to even repeat it. Because I can find other words for it. And always find other words for it. For myself, that it's not even important for me to repeat my understanding. It's a sacrifice to let it go. So that the human being can be free in recreating it in their own image and likeness of understanding and in freedom to be able to use it above and beyond what I knew I was speaking about. And so you will do more with what I said than I could in your understanding of it, because it comes with love for your understanding of it as well, which often I just can't give to myself. I give myself the freedom to relieve myself of it, but it's in service for a capacity in you that will recreate it, not only in understanding, but in the wisdom of your heart's knowing and in the truth of your soul knowing. Something new comes into the world that I did not say. And it's important that that step happens, because reverence for the human being on this level allows this light field that we carry in our soul interaction, to become the host of something that is above - we call the wordless understanding, the wordless space. And this is where I, you know, I mentioned

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earlier that the infant human child, when the child is looking into your eyes, the child is speaking a language that is not heard but felt. And every parent knows how to communicate with a child beyond words. Every parent knows that intuitive plane, because it is actually so much a kind of intuitive certainty that this human being is meaning to communicate. And then we grow up and we become dependent upon words with specific definitions and specific, you know, and I try to dissolve that part before I even speak it. The idea is I imbue it with a sense of reverence for how it would be recreated in your understanding. How I do this, I've forgotten, I thought I did it since I was a child, you know, I kept that purpose of it. And, you know, I practiced poetry since I was a child, practiced reading and reciting poetry, because I did not want to finish the poem by giving it a meaning. And so I could read it all day, and it's new every time. And so my mind poeticus - poeticus is this level where I hold myself responsible for making what I say new all the time. But it's not new, like just, you know, another phrase, it is because my spirit is witnessing the interaction between you and I. And yes, in your thing you said, everybody, every person experiences it different. That is the nature of what in the Christian tradition called Pentecost, the Whitsun in which the Holy Spirit distributed a field of energy in which people who spoke different languages also experienced a shared understanding. And so I did it when I was in high school with friends who were speaking only French. I would just sit among them and I would communicate wordlessly. And they got me. They got the fact that I understood them without language. And it didn't matter that we did not speak. Even if in the silence, we've shared more if we could just get to the real side. And maybe that's best for our political discourses, that we just go and have a town hall in silence and figure out if we're saying more than when we speak. Well, I was just giving it some levity there, but in a certain way, it's profound, the profound space and it's not that, you know, and I have, sometimes people feel what I don't understand, you know, what you said and certain way will, the contemplation of it will bring far richer understanding. Thank you so much for asking.

Charles Eisenstein

Rachel, if it's any consolation to you, often I have to also listen multiple times to particular clips to understand them. And what I experience is exactly what Orland is saying, that the effort I put into understanding it is itself a kind of a ceremony, actually, that bears fruit that may be totally independent of what Orland consciously intended to communicate. So basically, the take home message is just do your best. And there will be treasure. Yeah. So Orland we're kind of, we're at about 90 minutes now.

Orland Bishop

Wow. Just want to know if you....do you want to answer one more? Or do you want to wrap it up? What's, where, how are you doing? Yeah, I'm good to go if there's one more that makes sense for you.

Charles Eisenstein

Yeah, I think there's one more, just to take it back to something a bit practical. Yeah, I maybe would invite Shivani on to ask, because a lot of people have asked this, like, you know, can you give me a practice? What should I do? How do I work with this? What is....how do I do ceremony better? There's

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a lot of really interesting questions that we didn't have time to get to. But Shivani has a little bit about that. So Shivani, do you want to pose your question?

Shivani

Yeah, thank you. First, I just want to deep bow to both of you for being here, and the sangha, because we're calling you forward. Um, yes, my question, Orland, was about moving from doing attentiveness to actually being attentiveness. And in my reflection around this, I realized - I practice Hakomi, which is like mindfulness, somatic psychotherapy. And with clients, I started to recognize there was something really different happening in the relational field between myself and the client that I wasn't experiencing anywhere else. And when I sat and contemplated it, I recognized Oh, it's attentiveness. But it felt like attentiveness, like, sourced from compassion. There was just such....I had such a deep caring, that somehow I was able to leave, sort of leave me and just completely, deeply care for them. And so then my question came about, like, you know, like, as in ceremony, sometimes I could like be attentive and just sort of mechanically do the rituals, versus really being there and being embodied in the attentiveness. So the question is like, how do we do, go from doing attentiveness to being attentiveness? And is that like moving that attentiveness through the heart?

Orland Bishop

Yeah, thank you. The question leads to a framing around consciousness that is called metamorphosis. And so you don't move from one step to the other. It's one thing that becomes the other. So when we give attention, attention reveals its own nature to us which is receiving intention. So attention then, when given, becomes intention. And then that intention becomes attention on a higher level. And then that becomes intention on a higher level. And so the being becomes available through the giving of attention. And it incarnates into its host, which is attention, all the powers of intention. And the nature of a being is intention. It's always itself in expression. But without some receiving vessel, which is human attentiveness, we don't become human at the level in which we're purely intention, even without effort. And so the critical practice in the stage of consciousness that we have evolved to in the Western tradition of mind is that attention heals all that we have inherited as the mind, bringing higher soul forces into access and higher spiritual forces into access. And so this is a path of development that Goethe introduced and he shared in many many respects, the science of observation of the I becoming revealed through attentiveness hosting it. And so there is no big practice, other than giving attention to the everyday things in the world. Whatever you're doing, do it with reverence. And this being will, the beings between you and the thing that you are engaging with will be revealed. And it's important to allow this dialogue between what's given and what's not given, which is in the I, we give ourselves permission to enter into the I that gives itself freely to become a being in the world. And this fundamental practice could lead to becoming human at a level in which we are not carrying in the inherited world as finished, but we are coming into a place of real beginnings.

Charles Eisenstein

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Yeah, this material....were you going to say something else?

Orland Bishop

I will just say that compassion is what's been the recommendation by the Buddha to say, if we hold in contemplation the suffering of the world, it leads us completely to a being whose wisdom it is to know how to support that suffering.

Charles Eisenstein

Yeah, this is some of the core material that's in the, I can't remember which session it's in, but this idea that has come up a few times in the material, that the world is not made, by which Orland means not already made, but that the process of creation is ongoing. And through the animating force of attention, which is, on some level, the only power that we have, and the only choice we can make, what to pay attention to. So to recover that power is, as Orland was saying, fundamental. I can't remember the words you use, but like the fundamental baseline practice underlying everything else.

Orland Bishop

And that was in one of the questions that I read with Charles, in which - I think it was Amazon's question, where there's a feeling of powerlessness. And in that, say, in that space, is actually all levels of freedom to actually imbue a level of creativity that does not require power. It's a space in which the inner preparation is actually more prophetic that I will live beyond my given form and knowledge.

Charles Eisenstein

So Orland um, do you have....I do want to respect your time and everybody else's time. But is there anything that....we didn't get to everything, is there anything that was, that's present in your mind that you really were hoping to share with us that you haven't gotten to? And would you like to wrap up with any final message?

Orland Bishop

Yeah, I would say something about this election time coming in. It's not an election only of a president of the United States. What this voting, what this showing up process is generating, because at the beginning of this year, in the phenomenal, phenomenological study of what are the energies of the world feeling like, as Whittaker had shared earlier. Other beings are working towards what we are aspiring to host as world destiny. And so exercising the vote is not only for this country's part in the world, but also to become quite aware that we are trying to liberate creativity to be able to meet the global challenges that are very complex, but we are here to do it. And one of the questions pointed that, you know, the regenerative power requires, you know, the earth can only sustain 2 billion people. Well, that is not so. If we're calculating it with data, our data might tell us that, but the earth is not about data. The earth is about powers that are far more creative than we are allowing it to host, but we have to begin to experience inwardly that when we decide to exercise our will effort, that it has to go towards

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the greater need and not towards self-interest or for political preference. And this is an opportunity. This is really an opportunity in this year to bring more into our creative will, for what this planet could be in sacred hospitality for.

Charles Eisenstein

Yes, thank you. I....trying to get myself back on here. Um, yeah, so much to say. I agree with you about the capacity of the earth. I wrote about this in my climate book, that if everybody on earth lived a North American lifestyle, then 2 billion is already too many. And if everybody lived like a traditional Bangladeshi villager, then 15 billion could be supported, and even more if we are aligned with the forces of life on earth, instead of fighting them all the time. And yeah, thank you for those words about the election, and for affirming the feeling that I think many of us have, that the forces at play here are well beyond mere political forces, that there are, in a way, dueling archetypes or even dancing archetypes. And just so many ways to....because if I get lost too much in the strictly political level of it, things feel pretty hopeless. So yeah, I'm grateful to you for pointing that out. And any final words?

Orland Bishop

Deep gratitude to Shivani and Patsy, for giving support to our conversation. And Charles, thank you. This has been a tremendous year to begin the year in conversation with you the way we did, and I'm glad that it can be shared in this community. So thank you for hosting me.

Charles Eisenstein

Yes. Thank you so much, Orland. Thank you, Patsy. And everybody. Thank you, everybody, for putting your attention onto this call and onto our online course. So hopefully, we'll have you back at some point, for more of it. So yeah. Blessings to all.

Orland Bishop

Blessings. Thank you.

Charles Eisenstein

Thank you.