

The Seventh Shrine: Spiritual Biography Continued / Orland Bishop and Host Michael Lerner, Part 2

Speaker 1: Welcome to TNS, The New School at Commonweal, a collaborative learning project exploring nature, culture, and consciousness. Join us now for a conversation with Orland Bishop and host Michael Lerner titled The Seventh Shrine: A Spiritual Biography Continued. This is part two of a four part series.

Michael Lerner: Welcome back to our second session with Orland Bishop. Talking about his book, which I am certain will come to be regarded as the spiritual classic among the spiritual classics of our time. It isn't yet, except by people who really know Orland or know what this is. But this is a great time to be present with Orland as he enters his 40th year in the United States and steps into the fullness of the teaching.

Orland, I have to make very difficult decisions about what to ask you about and what to exclude because there's so much. It's so compact, dense in a good sense, precise. The choices I'm making are to exclude some of the easier, more external stories of your work in the world. The story about Lazar, the story about planetary itself, because this is a spiritual biography. This particular session may be one of the more difficult ones because we'll be talking about gnostic initiation and about a set of people and teachings that many of you may not be familiar with. We'll do our best to explain what it is we're talking about. But for a spiritual biography, it seems to me that this is the essential path for us to take.

So chapter five, Gnostic Initiation: What is Knowing? You start in 12th grade with an exceptional teacher who brought philosophy more consciously into my life. Technically, she taught English, but she introduced you to Greek philosophy and tragedy. And you remember a class discussion where you were talking about Socrates. Could you tell us about that conversation?

Orland Bishop: It was related to a quote attributed to Socrates. It was, "If human beings really knows the truth, we will pursue it." The discussion was, one, can truth really be known? And are human beings oriented towards it or we are just corrupted? I held the point that the truth is out there, as they say, and that human beings have an inner moral capacity to find truth. We just need a way, what we call initiation towards it. That's not how the rest of the class saw it, because the conversation was that there are too many influences that corrupts us. That's true, but that was not what he was saying.

Michael Lerner: Now, of course, you're up against the entire academy and relativism of truth and knowledge of our time. The view that truth, beauty, and goodness are eternal cosmological principles is beyond unpopular in our time. Beyond unpopular. But you held that and you say, "I felt goodness was a choice, a decision. The others thought I was being too idealistic and metaphysical. My understanding, both then and now, is that goodness is not based on information or knowledge. I was aware that if we don't add something to our motive, then

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reality appears to be finished. Goodness requires an activation of this level of intention in order to bring an experience to a place where we can say it is good." Could you expand on that?

Orland Bishop: It goes further. I'm not my body, I'm not my feelings, and I'm not my thoughts. I am my will. My will could be given to all levels of will that is not personal. The transcendental will could evolve its own willingness to beings, whose will is to give us impossibilities to fulfill. Because it's their work to create the context, and at times, the content for moral imagination, which allows the goodness to come in. Goodness is not a cultural phenomena to the degree that we can say this is how it's done. It's the way we use intuition. If intuition creates a perfect connection to soul and mind, the possibility is yes, that it could be corrupted, but it also can be guided. It can be guided by another intuition, which is a perfect creation.

Michael Lerner: I happen to agree with you. I happen to believe that truth, beauty, and goodness are in some sense eternal principles, both in us and in the cosmos. It is completely at odds with all the academic teachings of our time.

Orland Bishop: They're principles at the level of intuition, not at the level of conceptual thought.

Michael Lerner: No, I agree with that. Absolutely. Now, one of the things that makes your spiritual path unique, and one of the things that you bring to it that very few other people bring to it, is your intensive study of black mysticism. And you write, "In 1990, I attended a discussion group at the Aquarian Spiritual Center in Los Angeles. The group was facilitated by Dadisi Sanyika." Is that correct?

Orland Bishop: Mm-hmm.

Michael Lerner: "A senior member of the black gnostic studies program of the center. Near the end of our session, I noticed an elderly gentleman coming down the stairs. He chose to sit at the back and was attentive. He said nothing, but imbued a strong presence. At the end, Dadisi told us that he was Dr. Alfred Ligon, the founder of the Aquarian Spiritual Center and black gnostic studies program. He founded the Aquarian Bookshop in 1941 and introduced the metaphysical disciplines to the African-American communities in Los Angeles. Later, he founded the Aquarian Spiritual Center and the University of Occult Philosophy. I learned that Dr. Ligon was a member of the Sabian Assembly and Brotherhood of Light, both philosophical schools, and that he had studied with Mark Edmund Jones, who founded the Sabian Assembly." Now, I happen to be aware of these references of yours.

"Dr. Ligon was trained in theosophy and as a metaphysician. He formed a process of study and practice that he called black gnosticism, an integration of

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Egyptian mysticism and African gnosis. His intention was to reconstitute the ancient mystery traditions into a new discipline of study consisting of the appropriate social understanding for the African American experience. The tradition of gnosticism involves exploring knowledge systems. Dr. Ligon..." Am I pronouncing his name right?

Orland Bishop: Yes.

Michael Lerner: "Considered black gnosticism to be about the hidden or inner teachings. He drew from these teachings of the religious and symbolic systems of the Piscean Age, of the age of Christ, covering a period of the past 2,000 years. The 12 Piscean schools can be traced to 12 mystery schools dealing with religious and symbolic systems underlying civilization. The Aquarian Spiritual Center was created to prepare for the Age of Aquarius, the emerging astrological age." And you go on from there.

And then you became his successor. You became his successor, which you don't say directly in the book. You say in the book others carried it on, but you don't say it. Part of what I am obliged to do is to follow up the hints that you give us here, because your modesty and a certain occult tradition of indirection is wise and gracious and humble. Nonetheless, you've given us the hints. My responsibility is to follow up on the hints and to ask you about them.

Orland Bishop: You're a good reader, Michael. The structure of different levels of training in gnosis is continuity, not only of the legacy within the tradition itself, but the continuity of communication between the teacher and students as they move to different levels of life and death. One of the principles around the Isis mysteries is the reconstituting of collective memory. That can go as far back as he did to an entire age, 2,000 years. He found who were the influencers of these mystery schools and traced their practices in current time. The various occult lessons were designed to instruct the processes of initiation towards finding as many of those 12 and let them guide. After I found one, I was promoted to sit with him while he was lecturing. The idea was while he was communicating within one of those streams, he would stop and I had to finish his sentences. The cognition had to be at least appropriate to having the same inspiration from the source that he's speaking from in order to continue not only his thought, but the work as it continues on. We did that for five years.

Michael Lerner: For five years? I thought you studied with him for 13.

Orland Bishop: Yeah, but this particular practice of mutual cognition.

Michael Lerner: So he had a 21 year curriculum and you studied directly with him for 13 years?

Orland Bishop: Yes.

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Michael Lerner: Until his death.

Orland Bishop: Until his death.

Michael Lerner: And then he left you as his successor.

Orland Bishop: Well, we had an argument about it first. It came in a dream in which our codex, a book, was in a cabinet that he often asked us, "Don't open my cabinets and my books." Because these are rare collections for him. One of the dreams that came, he and I were together, and he told me to take the book out of the cabinet. So I took it down and he said, "Put it into that tree across the way." I thought, there's mud and all kinds of things. I said, "This is a rare book. You can't just put it out there, put it into the tree." And I said, "Okay, but I will keep an eye on it." And then I opened the book, and it was autographed to him from the King of Jordan. So I turned to him in, and I'm now in the Dream. I said, "I didn't know you know the King of Jordan." And he laughed. I closed the book and put it into the dream, and then the dream ended.

When I was telling him about the dream, he said, "What do you think?" "I think you've given me something to do." There was no confirmation like, tell me more about the dreams. So I had to describe what the King of Jordan meant metaphysically, which is crossing the generational space. It's a knowledge of the Jordan River, the idea that after one process is finished, you cross the river. He said, "Well, it's not only crossing the river, but going to the next level of the spiritual task." And I said, "Okay."

Michael Lerner: This was the story of Israel crossing the Jordan.

Orland Bishop: Crossing the Jordan completing the 40 years in wilderness.

Michael Lerner: And wrestling with the and being told, "You are now Israel," which means struggling with God.

Orland Bishop: Right. Yes.

Michael Lerner: So that was all part of the dream.

Orland Bishop: That was all part of the dream. In gnosis, you have to take it to a symbolic level always to start, then trace it back to the literature.

Michael Lerner: I understand. He mentored you through 13 years of his 20 year curriculum. I said 21. "I joined Dr. Ligon's school in 1991, studied with him for 13 years. He had a 20 year curriculum, mentored me through 13. There was great wisdom in how he related to me and devised my studies along what has been called the

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Seventh Ray Path, formulated by Alice Bailey's book *The Rays and the Initiations: A Treatise on the Seven Rays*. It is called the Path of Absolute Sonship. The path involves the working of group karma and group consciousness and creating social tasks through which a group destiny can be realized. It is also, as you mentioned, the path of Isis in the process of putting back together the separated parts of Osiris.

"Dr. Ligon referenced the path for me by integrating the term cosmotherapy, or healing through love. The curriculum involves a practice of service to those spiritual beings that are holding the ritual laws for the prophecies that the people possess as potential within themselves. This practice is centered on the rites of ceremonial order and ritual. It involves mental, psychic, and moral disciplines for making contact with the spiritual world.

"For more than 60 years, Dr. Ligon played a significant role in the lives of many Black cultural leaders, artists, and intellectuals. The main branch of his school was named the Pascal Beverly Randolph Lodge," which we've talked about, the founder of the first Black Masonic Lodge, "in recognition of the architect of the Rosicrucian movement in the United States, and the cultural avatar for the emancipation of African slaves. Dr. Ligon died in 2002 at the age of 96." And then, as you say, "The school remains active through the practitioners who have chosen a path of service." So again, in humility and appropriate indirection, you've described it that way in the book, but there was more to it.

Orland Bishop: I discovered how to keep track of him in the other world. In dreams, he would come and invite me to walk with him. We would just walk into light and then we dissolved into the light. But that was the practice of the Hermetic Brotherhood. The cognition was can you dissolve everything that you know yourself to be until it becomes light? Within that light, it would be a star portal. One can then traverse time and encounter beings in the light. That was a couple of the ways in which we encountered each other. There was no verbal communication.

Michael Lerner: I understand. He focused your studies around Alice Bailey's work. I happen to have her complete works, given to me actually by Marion Weber, who's a friend of ours. It's 15, 16 volumes of little blue books like this. I want to read to us all what the seventh ray is. In other words, the seven rays are different paths, each one. Do you know them by heart or not?

Orland Bishop: Not always, no.

Michael Lerner: Well, let's find them. I want to start by reading *The Seventh Ray*. "Seventh ray of ceremonial law or magic. Special virtues: strength, perseverance, courage, courtesy, extreme care in details, self-reliance. Vices." In other words, each ray has vices to avoid. "Formalism, bigotry, pride, narrowness, superficial judgment,

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self-opinion, over indulgence. Virtues choose to be acquired: realization of unity, wide-mindedness, tolerance, humility, gentleness, and love.

"This is the ceremonial ray, the ray which makes a man delight in 'all things done decently and in order' according to rule and precedent. It is the ray of the High Priest and the Court Chamberlain of the soldier who is born a genius in organization of the ideal commissary general who will dress and feed the troops in the best possible way. It is the ray of the perfect nurse for the sick, careful in the smallest detail. It is the ray of form of the perfect sculptor who sees and produces ideal beauty. The seventh ray man will delight in ceremonials and observances and so on. The prime function of the seventh ray is to perform the magical work of blending spirit and matter in order to produce the manifestation of form through which life will reveal the glory of God."

That's just a few of the qualities. You must have spent a lot of time on Alice Bailey's work.

Orland Bishop: No.

Michael Lerner: Well, that's very interesting to me.

Orland Bishop: He did.

Michael Lerner: He did.

Orland Bishop: My path was an intuitive path. I picked up on things by picking up on what he knew and what he shared and the understanding. Part of what he recognized that I doing was finding the source of what he was speaking of. I did that all through my life.

Michael Lerner: That's fascinating.

Orland Bishop: The content of these books are not so relevant to me. If I ask, who's Alice Bailey? Alice Bailey could be there.

Michael Lerner: You'd what?

Orland Bishop: What if I ask, who is Alice Bailey? Alice Bailey wants to be known in memory.

Michael Lerner: That's fascinating. But what fascinates me about it is that so many of the terms that you use here are used in the Bailey work. The focus on service, the focus on love, the focus on will. So many of your formal, shall I say, theological constructs are completely aligned with the Bailey work, which is why I thought that you had studied it.

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Orland Bishop: Well, we studied the theosophy, we studied Kabbalah, we studied sophism, and we studied other traditions as well. For me, theosophy did not stand out as the path. In 1995, I went to Dornach, Switzerland, and I went to Rudolf Steiner's temple there. And through my own meditation work, encountered his signature, if you call it, the signature around cosmogenesis. When I came back, Dr. Ligon says, "Here is all of Steiner's work." He had it, but he did not teach it. And so he, for the first time, allowed me to present Steiner from his.

Michael Lerner: How fascinating.

Orland Bishop: That had a closer thing than theosophy.

Michael Lerner: So it was deeper for you.

Orland Bishop: It was deeper.

Michael Lerner: I also went to Steiner's temple in my exploration of integrative cancer therapies. I went to Switzerland and to a center. I visited three or four anthroposophical hospitals focused on cancer and also studied the Steiner work. One of Steiner's great teaching is thinking as a path to spiritual development. The idea that the dead can come to us as thoughts, and that therefore, we may not recognize that these thoughts are coming from the dead. But in fact, we're being infused through the dead with thoughts. Do you hold that to be useful in your teaching?

Orland Bishop: Yes. That's what I'm calling signatures. Signatures are their thoughts. It's a particular quality of soul that if they're communicating, you know the signature of who is speaking.

Michael Lerner: About the same time that you were studying Steiner's work, and you say his major philosophical work, *The Philosophy of Freedom*, which clearly explains the presence of the spiritual world in each person. For those who do not know Rudolf Steiner, he's fascinating. He started the Waldorf School communities. He started the Camphill communities for people with mental disabilities. He started biodynamic gardening.

He was the equivalent of Edgar Cayce in the United States, who started the holistic health movement in the United States. Both of them had an extraordinary ability to read the Akashic record. They were contemporaries. So they are two great figures, Cayce in the United States, who gave birth to the mind body health movement, mind body health spirit, and Steiner in Europe, who was often seen by people as the antithesis of Hitler and a profound source of light in Europe. Steiner was a great student in Goethean. He began his career as a great student of Goethean, then moved on from there, just by way of parenthesis.

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But at that same time, you became acquainted as a fellow at the Center for the Study of Violence and Social Change under C. Boyd James and Dr. Lewis King with the Frantz Fanon Research Institute at Drew University. Talk a little bit about how the great work of Frantz Fanon influenced your journey.

Orland Bishop: I came across Fanon's work in psychology studies in undergraduate school, and understood that what he was pointing to had qualities of what we know as the soul, not just race and culture, as identity. The Fanon Center at Charles Drew University of Medicine was trying to reestablish a psychological paradigm of care for the souls of Black folks. After the 1965 riots, Martin Luther King Hospital at Charles University came into being to educate practitioners around the unique soul experiences and needs. Now, there were other practitioners earlier than that in the Black intellectual culture that looked at what was happening with the post-slavery experience, the Reconstruction. All of that could not happen only-

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Orland Bishop: All of that could not happen only with the cultural life as it was being developed. A science had to be developed for it.

Intro: You're listening to a TNS conversation with Orland Bishop and host, Michael Lerner.

Orland Bishop: So Fanon was pointing to that science, but it had to include the soul, not just the mind. At Drew University, they were doing a lot around the traumatic post-Trump trauma issues. The word resilience for me in 1980s and 90s was first discussed there in context of discovering that these communities that had gone through these kinds of experiences brought something new every time. So that was what was being called resilience. They were looking at the phenomena of the soul expressing itself, irrespective of the hardships or for non-discovered, the field of knowledge around that. So that was what's building the work.

Michael Lerner: It's very rare in my experience for someone to be influenced and moved by Franz Fanon and also by Alice Bailey and also by Rudolf Steiner. So this speaks to your blending or integration or synthesis, which is really unique to you in my experience. When you were at the Anthroposophy Conference in Sacramento that you were invited to, the one that was a celebration of the 100th anniversary of Steiner's major work, the Philosophy of Freedom, you were introduced to a number of people. One was a man named Dennis Klocek, author of Seeking Spirit Vision. He greeted me saying, "Welcome, brother." It was a moment of fellowship, of kinship. Also, Rick Tarnas spoke on his book, the Passion of the Western Mind, and we know Tarnas's work well. Robert McDermott, who founded the California Institute of Integral Studies, and also a friend spoke on Rudolf Steiner. Friedemann Schwarzkopf, who I don't know,

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spoke on steps to meditation drawn from Steiner's Philosophy of Freedom. During the workshop, I made some remarks. Friedemann leaned over, listening intensely. When I finished, he was silent.

Then you spoke again and Friedemann was silent. I decided to say no more because you felt unsure. Later, you heard a voice calling me. It was Friedemann. He came up to me and he said, "There were two moments when Holy Spirit entered the room," and those were the two moments when I had spoken. He offered me a book he was carrying. It was entitled, Thinking, Feeling, a collection of essays he had translated for George Kühlewind. He said there were two essays in particular he thought was meant for me. This encounter marked the beginning of a remarkable period of growth and learning in my life. What opened up for you at that time?

Orland Bishop: A practical knowledge about the thinking of the heart. Kühlewind was a Hungarian philosopher, scientist, natural scientist, but he developed a technique called the logos meditation. And the idea that one could stay present with a phenomena and take it to the meditative level to dissolve it outside of all of its finished characteristics and represent it again, say to the beings of light. And the logos is what I communicated with all my life in a way of inner contemplation and guided my thinking to levels of freedom from the cultural specific contexts and what I spoke in the room that Friedemann was referencing was not the what, but the how. So the how presented certain informations in a way in which he was able to trap the influence of what I said in the room, which is more than just the room. It's like beings came into the room because of how I said what I said.

Michael Lerner: I understand.

Orland Bishop: And so that was really the practice that they were engaging with.

Michael Lerner: Friedemann, and you spoke periodically over the next few months, he invited me to his home for his wife's birthday and gave me a copy of his dissertation, Metamorphosis of the Given. He followed with a long, handwritten letter outlining methods to use for studying it. The work was a profound initiation experience for me. We focused on the practice of dissolving the given, which Friedemann defined as everything that appears in sense perception and cognition to which we give attention. I was able to reconnect with early meditative and cognitive experiences and give them conscious form. Friedemann taught that thinking is a creative act, just like Steiner. Yeah. It allows the human being to observe a world that begins with the human process of intention and attention. Human consciousness facilitates the co-creation of the worlds of understanding and truth, allowing the spiritual world to be experienced in the stages of what becomes reality. So he was clearly a critical figure in your evolution.

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Orland Bishop: Yes, he was of German heritage, a farmer, biodynamic farmer, and he was a [inaudible 00:34:21] scientist. So he studied anthroposophy and philosophy and law in Germany. But his thesis was looking at 500 years of the empiricism and consciousness in Western thinking leading up to Steiner. So he went 400 years prior to Steiner of what was causing the world to appear as it appeared, particularly in the European stream, and the errors in thinking corrupted by different motives or assumptions that left the spiritual world and only focused on the powers gained by thinking that way. And Steiner tried, as you said, in the Philosophy of Spiritual Activity or Philosophy of Freedom to return thinking to the spiritual world as a kind of initiation through the resurrection wisdom.

Michael Lerner: Friedemann in turn introduced you and a meditation retreat in New Mexico to George Kühlewind. And this was again, a learning at the heart of the workshop was the idea of the power of the word, the logos, which you've said has been at the center of everything for you. In the beginning was the logos. Kühlewind explained how the written word holds the dynamics, the power of the spirit and the power of meaning. Here are the understanding, the beginning, the predisposition of the logos to begin made its most powerful impact on my life. It made a significant contribution to the body of work I had initiated called the Genesis Pathway, a cognitive therapeutic process for mentoring the spirit of an individual to decide for a future. Could you unpack that for us?

Orland Bishop: Yeah. At Drew University, we had the opportunity to collaborate with some psychiatrists from UCLA to develop intervention for children who had been exposed to violence. And I introduced a cognitive pathway, we know it as love. How do you put love in a form that people can practice? And I said, how I trained the mentors was don't ask them anything about their past. Assume that they have everything they need to begin towards their future. So it was a choice to love the person's future enough to give them what they need to get there.

Michael Lerner: Beautiful.

Orland Bishop: And that's what we call the Genesis Pathway. And it was used later for children who had been experienced, who had experienced war in Kosovo and other places.

Michael Lerner: The final section I'd like to cover today is your chapter seven called Ritual and the Rights of Passage. It starts with an evocation of the meaning of sanctuary. It's interesting because when... We've done 215 week long cancer health programs, Arlene Alsman, who's here, is the director of the cancer health program. Oren Slozberg often describes it as the Heart of Common Wheels work. We've done 215 of them over the last 37 years. But when we decided that we couldn't, during COVID, do it for a little while, we launched a project called Sanctuary, which is our cancer health program online.

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It proved so valuable because there are so many people who couldn't come physically to the cancer health program, that it was astonishing that it was actually possible to create a deep sense of sanctuary. We actually only take six people at a time instead of eight. So it's a very intensive month long process. But Sanctuary has deep meaning for me, for us, for many of us. You have a passage on Sanctuary, which you could either read from if you choose or just speak about what your sense is of the meaning and potential of Sanctuary.

Orland Bishop: Yeah, I'll speak about it. It's, for me, as it appears now in consciousness, the space between us could be developed to the degree in which literally realities are born.

Michael Lerner: Reality is born, yes.

Orland Bishop: That this world that is finished is finished. But between you and I, something else could become, we just have to agree about it. Agreement enters, brings the human, consciousness soul, not the mind, the consciousness soul into the gravitational manifesting reality of the world, of the real world. That the energies that makes matter follows thoughts. We could give them the thoughts to create something that is needed for the world. We call elemental beings, they appear in gardens and landscapes and forests, but also the appear at the level of the folk culture, which is the reference for our moral imagination. So the imaginations that we give enters into creation and brings in other forms of intelligences to complete the world and to make certain things manifest outside of nature. Conceptually, other kinds of sciences, because the sciences follow different laws than the arts.

The arts are more easily could be reached, but the science is a little bit more difficult because they require crossing other boundaries of the soul, not just the mind. The Sanctuary space started in our mentorship work to just give a person a space to feel free without judgment and critics criticism. But it also evolved to be a place where we formulate strategies for overcoming certain limitations in the mind because the mind can become a sanctuary, the body as well, where foreign substances cannot live in it. Illnesses cannot live in it.

Michael Lerner: Intuitively, I'm just drawn to skip out of linear context here to the time, help me remember when, when you were asked to write a personal myth or personal dream and you wrote it down, when was that? I'm just trying to remember.

Orland Bishop: That was 1991, the second one.

Michael Lerner: You were given an assignment to...

Orland Bishop: That was a preparation to go into the Aquarium Center.

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Michael Lerner: Yeah. Oh, for the Aquarium Center?

Orland Bishop: Yes. Yes.

Michael Lerner: Could you describe what you wrote down?

Orland Bishop: Yeah. After a short meditation, the image came of a baby that was born on the seventh lunar full moon, lunar eclipse. The child was seventh in the generation of this lineage. Two weeks after the child was born, he was taken away and then returned 14 years later and he came back and he was told that he had to bring the seventh shrine. So the community did not know what the seventh shrine was because it was never in their tradition of teaching, but they felt drawn to it and he had to articulate what the shrine was to be in service to. It was for, we didn't go into the details there, but it was for the recovery of a memory that it was within light that then became fragmented. So that was an earlier myth that I wrote in high school. But that's another one I can...

Michael Lerner: In the story, a male child born this way was given the name of grandfather and a female child was called grandmother. The title indicated the child was a holder of a prophecy, a deep ancestral memory, that spanned many generations. This child was the seventh birth in a cycle of births occurring every 300 years, culminating in a 2100-year cycle or astronomical age. Each child represented an essential wisdom teaching that was to be brought to the community. It was the task of each of these individuals to fulfill the prophecy of erecting the shrines that symbolically represented this wisdom. My story told of how this seventh child came to initiate the seventh shrine. I did not know precisely what the seventh shrine was. Then you described how he was taken away. My vision ended abruptly with the community setting off on a journey toward the place where the shrine was to be created. I had no idea what they would find. It would be several years before this vision would be explained to me through an African elder. So may we go to the place where the African elder explains the vision to you?

Orland Bishop: Yeah. Wow. That is some step. I received a call from South Africa one day and the person on the line was [inaudible 00:45:43]. He said, "You have to come to South Africa." "Okay, I'm coming." I only knew of him briefly through a recording that was sent by him to United States by a friend visiting from the Congo. In it, he described what was called such a shining path. It was a Zulu tradition of training [inaudible 00:46:20] and [inaudible 00:46:22]. He wanted it to just be played and no one knew why. But in listening to the recordings in it was a study about the phenomenon of the moon and the wisdom behind the far side of the moon in which it's understood that some of the Egyptian deities departed from earth and accommodating their dwelling from the moon.

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So all the things from childhood where I used to go to the museum and look at this little moon rock, all of these things started to put together. By the time I finish some work with the [inaudible 00:47:19] school, the invitation came from him because he saw me in his dreams that I had tasks to do with the prophecies that they were holding around the songs of the stars and this ancient wisdom of the Egyptian. Now, in the older stories, the wisdom that created Ancient Egypt came from Southern Africa. It also came from the moon mysteries in the old Atlantian epoch. So Southern Africa held the wisdom of Atlantis that then went further up into Egypt.

Michael Lerner: You're talking about Crito Mutoi. Am I saying it right?

Orland Bishop: Yes.

Michael Lerner: He says Crito Mutoi provided me with the rituals to bring balance to my life path. He provided the spiritual framework for understanding how to receive and utilize the ancestral guidance and medicine. It put together context of my life that I'm still able to draw from. After those few days of indaba. Crito Mutoi or baba is the last sanusi in the Zulu tradition, the highest initiate in that cultural tradition, the keeper of the relics of the ancient priests. Sanusi is one who embodies the total memory of the tribal imagination and who can travel time corridors of the soul life, the collective consciousness of the people, one who is responsible for maintaining the archive of ancestral wisdom. As we talked serendipitously with no forethought or planning, I told him the story of the personal myth I had written and asked him if he had heard of the seventh shrine. Baba laughed and said, with evident pleasure, "But you have written the story of your own birth, but you have written the story of your own birth."

I asked him to tell me more. He said, "Yes, it is the shrine of Imani," which is the Swahili word for faith. This term was familiar to me as the seventh principle in the Engosu Saba, one of the principles of Guansa. Baba said, "It is the shrine that is coming to be. There is no teaching for it. You will have to do it out of your own intention. In fact, you are already doing it." He added that I would not find any teachers to guide me because I already knew what it was about and would encounter it every time I asked for it. So a new turn of my life began. I discovered the stories of the seven shrines existed in African lore as a way of speaking about the cycles of evolution of consciousness. Crito Mutoi explored with me the stories of the prophecies held by the elders of the Zulu people and other peoples in Africa.

He told me of the great elders that were part of holding the gateways open for certain possibilities of world events that involve Africans and Europeans in South Africa and other parts of the world. He spoke of the middle passage on the mystery teachings about the journeys of the great waters. He spoke about the guidance that I would receive as someone who was brought to him by the

The Seventh Shrine: Spiritual Biography Continued / Orland Bishop and Host Michael Lerner, Part 2

ancestors to be given specific help to be part of the work and relationship to these prophecies. He felt that many of us in America would play a role in the unfolding of the making of these covenants for the world.

Orland Bishop: It's hard to follow that line because he held... Like I'm thinking we passed now going on three years and what he held, I wish the world was really in a different place of maturity to understand, someone who could speak about anything at any time in the world with the accuracy of looking at the records [inaudible 00:52:15]. People would go, but they would only ask things that really just made interesting stories, but not prepare for deep initiation. He is being missed dearly from the activity of direct contact. But the preparation has been made for what he carried to be distributed

Michael Lerner: In many esoteric traditions, indirection is a critical dimension that hints are scattered, but placed in a book like this so that they're not directly connected. So it is up to the seeker to bring the hints together. So it doesn't seem to me an accident that Dr. Ligon focused on the seventh ray in teaching you, that your vision was a vision of the seventh son, that the seventh son is part of a long tradition of what the seventh son means, that the seventh shrine, the shrine of Imani or faith, is the shrine to be created, and that you were quietly indicated as someone who would contribute to the development of this seventh shrine of faith, which was a shrine that had not been created yet, was needed, and that there were no teachers, and that you would have to find your own way, and that you would need to do that through your own intention, and that in fact you were already doing it.

Orland Bishop: Yeah. A lot of the work I did around futures of money had to do with a conception that the agreement that we call money is one of the last stages of a gift from the deities to humanity actually thousand years ago. It comes in the Book of Genesis where God said, "Let there be light." The same conception of fiat that gives the principles about the creation of the world is the same methodology to create the agreement field we call money. Now, one leads towards a spiritual fulfillment of the human life and the other leads towards materialism of the human life. They're not, was not supposed to in those 2000 years go in separate realities. The priesthood who understood creation started to divert the willingness from serving the light to serving the material goals that the light provided. Point of my task was to reestablish the spiritual realities of money as a cognition, as a sense of integrity, that we do not continue to misuse material intelligence.

Michael Lerner: How does it feel to you since...

PART 2 OF 4 ENDS [00:56:04]

The Seventh Shrine: Spiritual Biography Continued / Orland Bishop and Host Michael Lerner, Part 2

Michael Lerner: Now, how does it feel to you, since you have this experience of who you are, your purpose in life, the calling to establish this Seventh Shrine of Imani? Do you feel this as a burden? Do you feel it as a responsibility but not a burden? Are you able to carry it with peace and joy? Or is it a hardship to carry it?

Orland Bishop: All of those combined. It used to be a real hardship until about a few months ago. I had to dissolve the last phase of it, which is, that it's my destiny, and I completed that. It's not just my destiny to do it. Here's the thing, one of the biggest collaborations, real authentic collaborations, happened to create the James Webb Telescope. The James Webb Telescope.

Michael Lerner: Yeah, yeah.

Orland Bishop: They said 10,000 scientists, to point to the stars. [inaudible 00:57:28] could have told them what's out there. I heard those stories about those stars from him. It will take them probably not a 100 years to interpret what they might be seeing with only physical conceptions.

Intro: You're listening to a TNS conversation with Orland Bishop and host, Michael Lerner.

Orland Bishop: They're looking in the wrong direction for the stars. The hermetic principle and what's in these books, what's as above, so below. All of those phenomena that's out there is right between us. We can host and create a hospitality for everything that we are looking for out there between us. And it comes in with rich pictures of what it really, not only what it is, but what it means. Because we cannot do that looking, searching without meaning. We are only going to find more stuff. And now it's like, "Okay, another galaxy." Well, what are we going to do with it? Put it on a picture. That's not what's out there. We're still looking for beings, but the beings are right here that could make those beings reveal their signatures, we don't want to host.

Michael Lerner: There's so many pieces here, but let me just take one and then I want to talk about the seven shrines. You said your name Orland means going down into the earth to mine or bring up the precious ore, yeah? In the Seven Rays, the seventh ray has to do with minerals. Isn't that correct?

Orland Bishop: Yes.

Michael Lerner: So, when your teacher, Dr. Ligon, worked with you on the seventh ray for the seventh sun who was to discover the seventh shrine, it was the mineral ray. Right?

Orland Bishop: So, in the earth is a sun.

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- Michael Lerner: Yes.
- Orland Bishop: In that sun is a philosopher's stone or used to be called a philosopher's stone.
- Michael Lerner: Philosopher stone?
- Orland Bishop: So the idea was, journey into the interior of the earth and through rectification recover the philosopher's stone. The rectification is the fact that I am not my body. To create the reverse ritual to returning to the sun, one has to dissolve the thing that is in the way of the sun. And it used to be, "I behold the sun at midnight.", that was one of the hermetic principles. How do you see the son at midnight? From the soul. And so you go into, it's really still a journey into the soul.
- Michael Lerner: No, I understand.
- Orland Bishop: And that's where a certain kind of [inaudible 01:00:29]
- Michael Lerner: I have to say that, where's Jennifer Stahl right now?
- Orland Bishop: [inaudible 01:00:33]
- Michael Lerner: Yeah. I have to say that Jennifer Stahl, who's perhaps, let me just put it this way, among the deepest mystics and esoterisis at [inaudible 01:00:44], a real wisdom holder in the Cancer Health Program and for the community. But for many years, she hung out at the philosopher's stone in San Francisco, which was a mystical bookstore where she listened to the teachings of some very deep occultist teachers. And Jennifer's very familiar with everything that we're talking about, so that's a parenthesis, but a deep bow to Jennifer Stahl for her deep immersion in the subjects that we're discussing.
- Orland Bishop: Thank you.
- Michael Lerner: It would be useful to us just to talk about the Seven Shrines. The first shrine is the earth, but perhaps you could walk us through the Seven Shrines so that we all know what you're talking about.
- Orland Bishop: Yeah. So these were conceptions around most indigenous wisdom, had an earth base tradition. And earth is the first principle around what incarnates, what comes into form and how it gets shared. And it's profound how much of our civilization is of earth in terms of the things we make, still to live from. But the principles of language, the earliest language were from the mineral stones that spoke with frequencies. So, everything has a quality of vibrational intelligence that emits sound and people heard that. So, the entire universe of creation and

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everything, it was harmonics and the harmony of the spheres as is was called in philosophy. And in moving from the earth to water, the alchemical process in the psyche or the birth of feeling, to be able then to prepare oneself to move through another cycle of development. So earth, water and then fire. And then-

Michael Lerner: Earth is the first shrine.

Orland Bishop: Earth is the first shrine.

Michael Lerner: Water is the second shrine. Fire is third.

Orland Bishop: Third. And I use the Midwest African system cosmology, mineral is the fourth

Michael Lerner: I know.

Orland Bishop: No sir, nature and then mineral. So nature would be all what's constituted as the life field.

Michael Lerner: Nature being the fifth?

Orland Bishop: Yes.

Michael Lerner: And then blood is sixth.

Orland Bishop: And then blood is the sixth. Yes.

Michael Lerner: And then faith is the seventh.

Orland Bishop: Well, faith, yes is the activity that comes from our blood. So, at this stage of... The blood carries the organism for the ego. So our ego, which is the last of our own substance of consciousness to come into being is housed in the blood. And when we strengthen our will, the blood becomes pure. The blood takes on intelligences more from the future and not just from our genetics. And so, we attract light. That light then creates an authorization process and activation that brings the human intelligence to the psychical level. It overrides the mind form. And then the psychic level, is we are in communication with realm of beings.

Michael Lerner: The seventh shrine is the human experience born out of sacrifice. It is what I recover of myself when no outer resources can be reached and I am therefore left to decide for what should be, what I must give and who and what I am as a human being. I am free not cause of what is or is not happening, but I am free by the nature of being human. My nature carries within it the predisposition to begin. Faith is the decision to begin to act as if my choice provides the seed for what will be. I permit myself to be the host of a future that is free, that can be

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created only by those who decide for it. Because of the way the future comes to human beings, it cannot be oppressed. It arrives as grace, a free space, a world of possibility into which I must decide what I posit into the world of consciousness we call the future.

Orland Bishop:

Yeah. So, it's the consciousness soul level where I'm not depending upon the prior conception that the... And here's the grammar and it's not mine. This was attributed to Christ, to Jesus. He was asked, "Are you such and such reincarnated?" And he said, "No. Before Adam was, I am." "If I am before anything was...", like Langston Hughes says in the poem, I've known reverse ancient as the world and older than my own existence. Where can I only know that from? The soul. We have recovered a knowledge that I am before everything was. That's what we are looking for in the stars.

We've reached an age in which the star wisdom has come back to us by way of technology. But the metaphysics have been within the western mine tradition, initiation traditions, in the eastern meditation traditions, in all philosophical schools and in all animistic schools. All rituals have explored the earth, water, fire, air. We have the 12 forms of intelligences that can put the world back together. We are here, but we have to get the one thing that was corrupted, the agreement of, "Let there be light." If only a few people can say, "Let there be money." and everyone else has to struggle for the conception of a higher purpose.

Michael Lerner:

Let's go quiet for a moment together. I hope and trust that many of you, if not all of you, can feel the quality of the energy that we're creating together. And this is what is so precious to me in the Cancer Health Program, is that we create this quality of energy where our true purpose is allowed to emerge. And that true purpose is very unique to each of us. There's something happening for me, for you, for each of us. And yet, we can only create this together in community. We can only create this space where our own unfoldment is possible when we have this place together. So I invite you in the 45 minutes that we have left to speak from this place in ourselves. Let's speak with the sense of intention to strengthen this space that Orland was simply talking on. And I invite you to simply hold the profound preciousness of this time together, the profound preciousness of what is happening in this room. So, I just opened it up. Actually, I want to ask Jennifer Stahl, who is deeply engaged with these questions, if she would offer us a reflection.

Jennifer Stahl:

I feel blessed to say beyond words. Yes, the preciousness of this time, beyond words. And I feel called to appreciate, Orland, your earlier conversation we've had and in other contexts, your work around the no more secrets about these teachings. Because so much of what even I learned was so much was kept close to heart and not in words. And the evolution of that is so important for this time and the way you give it to bestow it upon all of us

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Michael Lerner: Others?

Speaker 2: I'm wondering what you talked about before, how so much has been forgotten. And when you went through the shrines, I almost got the sense that we have faith in money, but we don't have faith in light. And which the Bible starts that light was one of the first things that was created and somewhere along the way it got lost. And I'm trying to understand, is the seventh shrine, the faith in light? Is that yet to be discovered? Is that something that has never been part of this earth? Or is this something that once was known and got lost? And then I'm curious, was it the rest of the Bible that caused it to be lost? How do you lose something like that? The whole world now is being challenged, the faith and money has not changed. Maybe it is being chipped away, but how do you lose something like that? How do you lose this connection between the worlds?

Orland Bishop: Yeah.

Speaker 2: Is it the enlightenment? Is it monotheism? Where along the way did the human brain change that we could not see the source?

Michael Lerner: Orland, could you repeat the question, that would be nice?

Orland Bishop: Yes. Where along the way, the power of Genesis, the power to say, "Let there be light." and light was, where along the way that we lose it? What happened to our way of being and light that caused the light to depart? The light entered into the deepest, deepest darkness that was not in the world, but in the human being. It hid itself in us for the purpose that we have to choose each other as light.

The initiation in the last 2000 years was about a human being, specifically the human being. That the logos, the idea of the logos, that what makes the word meaningful had to come away from the text into speech. It had to become hosted by the human being that knows what I'm speaking is true, not because I'm saying it, but because you are hearing it. I have to trust your capacity to agree and allow light to be with us, love to be with us.

So the deities stopped giving us stuff just because we want it. They ask us then, "If you want fire...", which we've gotten before. We have all kinds of knowledge we've gotten. And they're accompanying us to all these different thresholds and we've corrupted every age. The last age was like, "Unless you agree, there's nothing more to get." This is their wisdom. Unless two or more human beings agree, there's nothing more to get. Because we've inherited tremendous amounts of powers, and this is really what happened.

We start lying to each other about what we have. That's basic truth of it. We start wanting what others have and not appreciate the fact that we could

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support creating. So conquest became how people got light and power and money. Before that, it was cultivating the shrines. The earth give all the wealth that we are now stealing from each other, it's still the earth. We still conquering nations, it's still the earth. We still diverting rivers and water, it's still the water shrine. We've gone all the way in which we dropping nuclear weapons on people. That's still, that was fire, that was to create science for preservation of and elevating the elementals from just being perception to higher cognition.

All the shrines were corrupted and our own ancestors in us were corrupted, we stopped listening to them and that this body is just mine to do with and all the codes, all the signatures of the ancestors in us. This is a 2000 years plus, it is not... Now, Buddha warned us. Prepare for a higher contemplative mind, not a mind of self-interest. So by time, the archetypes poured the power of the word into the human being directly. We had already started a different path and that was a saving, that was a kind of sacrifice from these higher worlds to put a higher power in us. Unless we agree we can't, two or more, we can't get it, it's not for the individual. That individually we can become a group.

Let me say, each person could be a group of 12 in the higher knowledge of initiation. Meaning, the 12 spiritual schools that were always on earth could be in the mind and because the soul knows it. But the principle that brings it in is love. Unless we love each other, we can't have our own inheritance. That we can't possess this earth without it. We want to fix this world technologically, it's not going to happen. The last fire that made that possible, we exploited it, the atom. We've gone all the way to where we split the atom. How much more ridiculous can we go?

Fusion, cold fusion is in the mitochondria of the human blood. We produce more energy in our blood than on the sun, but it's cold fusion, it goes nowhere because we don't know what to do with it yet. That was one of my early high school thesis. It's crazy, I can't tell you where these things come. But in a way, they hid, even the ancient Greeks, they hid things in the human stories, in [inaudible 01:19:04] myths, they hid it in us. Alice Mary wrote the 12 Labors of Hercules to try to help us recover the 12. How many more teachings do we want? We have the 12 for a long time. We have the seven for are a long... Whatever number, the nine, the 12, the Rishis. We've had all the numbers of beings in all configurations to help us do the one thing, dedicate our will towards each other.

Because what [inaudible 01:19:41] shared about the different disruptions of planetary ecologies in the past, Atlantis and others. Is that we had access to the intelligence of very, very high archetypal beings. One can say archangels and even above, whatever we want to call them, but greater powers. And they give human beings power to move matter, to create out of nothing. And we still want more.

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So, the Piscean Age, the age that we've just completing had to be about different kinds of initiation that put us, the entire group at risk and see who's going to try to return to the virtue of service for the whole, who will stop the revenge and the retaliation and the... But actually, who would make love the currency to bring planetary integrity. I don't know if I answered your question, I said a whole lot of stuff.

Speaker 2: I was saying that, when you were describing the light that's created when two humans see each other. And there's a story, I think it's in the [inaudible 01:21:20] said that when two human meet an angel is born.

Speaker 3: Out of their combined light.

Orland Bishop: Wow. Yeah.

Speaker 2: That's my rabbinic council.

Speaker 4: Well, first of all, I wanted to say thank you for bringing all the teachers and all the sharings [foreign language 01:21:54] into the room and the vibration that Michael talked about. You mentioned earlier that your grandmother was part of the tradition of women who delivered-

Orland Bishop: My great-aunt.

Speaker 4: Great aunt.

Orland Bishop: Yeah.

Speaker 4: And that, was it a grandfather who was a diviner, a water diviner? Thinking about those roles as both archetypal but also practical roles of moving matter, what you just said, in terms of, is it imagining new life in terms of the roles we get, we all are assigned but that we've forgotten. And we have these roles and responsibilities that you mentioned earlier that we've forgotten these things. It was the role partially of Africans coming here to remind us and to bring something deeper forward. And I wonder if that's a collective archetype that we are to fulfill. I don't know if I'm... To bring that imagination that you're talking about, to go as far as we can now that that's our responsibility. Just like a diviner or just like a midwife brings something forward.

Orland Bishop: Yeah.

Michael Lerner: Can you repeat the question?

Orland Bishop: Yeah.

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Speaker 4: Is it clear what I'm asking you?

Orland Bishop: If I'm tracking a few things. One being the initiation process of Africans coming to the Americans.

Speaker 4: Yes.

Orland Bishop: What is hidden in that as a...

PART 3 OF 4 ENDS [01:24:04]

Speaker 5: Yes.

Orland Bishop: What is hidden in that as a collective potential?

Speaker 5: Yes. Or not so hidden.

Orland Bishop: Or not so hidden.

Speaker 5: Yeah.

Orland Bishop: Yeah. Opportunities are not always for us. So things come up in the world of possibilities and we think, wow, I could make that mine. Right? So migration, soul migration is happening now where people want to be in certain places because the earth is trying to balance psyche not budgets and all of that.

Speaker 6: You're listening to a TNS conversation with Orland Bishop and host Michael Lerner.

Orland Bishop: After this, during the second World War and conclusion of the second war when the founding of United Nations. There are councils that met in different hemispheres, different continents about the prophecies that are to be established in the world. Councils for the prophecies they met in every continent because they knew the risk of going further without that. United Nations was building the principle that human rights will restore human development. Human development will restore human initiation. And so they were all part of this. The philosophical movement were part of training the diplomats around futures, not just politics. What is lost in all of this is the fact that we never were able to establish the development path for the human being because the institutions that were established were politically motivated and still are.

We still governed by a politics that is about scarcity and it's about self separation. The same forces that cause the loss of 2000 years of human dignity

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and wisdom. So there were initiates within the founding of United Nations that met to craft. So the human rights are not really just about rights and privileges. It's about something pointing towards the agreement potential for lifting the vibrancy of the earth out of this old historical tragedy. War is still not only fought for material stuff, it's fought over protecting the spiritual knowledge that's in the world. Who has the right to carry it and keep it in their libraries and all of that?

Their spiritual warfare around what should be taught to human beings and part of the collective effort I think it's in many, many, many traditions that the esoteric knowledge will again become known but from another dimension. And so it came in a lot through the arts. So all music has codes, esoteric codes in them that has prepared the soul to enter into harmonic vibrancies with each other. You don't have to interpret anything. You feel it. And those, that music has actually prepared a way for another kind of science. So the opportunity has been as distributed. What we asking for a civil engagement event, moving away from the political and just economic engagement only as the organizing principle of our world to going to the civil engagement, mutual respect for life and we'll find how to move forward. The life realm is not only biological, it's in the light. So every time the sun comes up, it gives to our blood qualities, qualities to remember. And if the mitochondria could organize itself we'll remember a super consciousness. But we have to be in proximity of trust, meaning we have to sense someone else's need because we can't do that just for ourselves.

But people who have been in compassionate care with others know the feeling when their own blood is being activated or initiated because they're seeing someone leave the world. So hospice care has actually caused more of the future to come into the world. All kinds of practices that's really human to human, no big institution in between.

Speaker 7: I want to be sure that Orland's guests have opportunities to speak, so please love to hear from you.

Speaker 5: Thank you. I've heard you ask the question, what is it that humans have lost that money is a substitute for? Is that how... And I'm wondering if you answered that question in the last part of the conversation because I'm kind of feeling like I got an answer to that. And so I'm wondering because it sound, in my understanding of how we function with money, particularly in this culture, in God we trust is on the money, but the reality seems to be that it's in money that we trust. And so is it that what we lost was the faith in ourselves, in what has been deposited us, in us that went deep into the darkness and now we're trying to use money to make money be the line.

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Orland Bishop: Oh wow. So the question is what is it that we have lost that money is a substitute for and well, the possibility of returning to the faith or the trust to reestablish unity with that source. We lost the light that money now substitutes, the capacity to cognize future, real future. We now sell things we call futures, but they're not on Wall Street. We know that. And that we actually make investments in things that cause more harm and cause more light. The range of factors is that money goes mostly to the collective unconscious, the conception of it. Because most people don't know what it is. And this is the thing about the creation of conceptions that we don't know, no longer know how to control them, they're like thoughts that are out there. And I have no way to know who thought it up because there's no honoring to say I didn't, no transparency of the light in who's causing the harm and why. No confessions even though there are a lot of churches around. The idea that the human karma will go somewhere else has been forgotten. The ancient riches, riches taught humanity, what you sow your reap. But it's not punishment. It's the fact that the substance of materialization can only come out of what you conceive. So it's not like I do wrong and then wrong comes back to me, it's that if you don't think nothing comes back to you.

If you don't feel nothing comes to you. If you don't will, nothing comes from you. Thinking, feeling and willing is beauty, goodness and truth in the moral sphere of intuition. So we say think light. Will feeling. Feel will. If we can put the intuitions back into our processes of beingness, we come back to where we say let there be and we create out of nothing. We haven't created out of nothing in a long time. We just recycling all that this stuff, mostly all baggage and predictions that have already failed because they would not produce light. So I think everything is being called fake news and fake, like we are substituting all the time for something other than the responsibility of integrity to be human. This is the Carnarian age is age of humanity. Is an age in which the mystery of the human being will be revealed more and more because we've benefited from all the other realities of nature and look how much we have gained from that, but how much we have lost cause of it.

Speaker 7: That's a great question because you've thought and talked a good deal about money and I love the word currency. Currency. But in your book actually, you talk about the difference between the dollar and the euro and how you might just say a few words about that distinction, why you see them as different forms of currency.

Orland Bishop: Well, different agreements about the use of these currencies for the particular futures that they carry. The European Union created a currency to be able not to be dominated by the dollar, which helped to build Europe after the second world war. But it was also to make sure that they don't stay under that duress of consciousness. So they created agreements within their own system to be able to adapt their culture to the currencies that provide the future. Now different

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regions of the world are now caught catching up to that. Eastern Africa just created a currency for Rwanda and Kenya to look at that. South Africa was proposing something of the kind. Well, the conception still remains the same in most cases. It's still materially oriented. It is still not honoring the developmental requirement that the human rights declaration mandated all governments to do. You are responsible for human development, which leads to human initiation, that you cannot withhold the knowledge that makes a person human from them. It's a total violation of...

Speaker 7: I mean the nature of money is a very great mystery and currencies are basically agreements to hold something of value. And when people stop holding the agreement, the currency no longer has value. And as you were saying there, we're at a moment when no global currency lasts forever, the dollar is actually overdue for a fall. And we're watching as the multipolar world emerges, a whole series of other agreements being made by other groups. And once the dollar falls, the United States will be in a very different place because we're the only country on earth who can just print money to pay our bills with no regard for the consequences until it catches up with us. And we're getting very close to that point. Yeah. Yes, please.

Speaker 8: I'm kind of nervous, but Brother Orland as your sister in the equarian beloved community, I wanted to thank you. I wanted to thank you for your service. I wanted to thank you for what you've done for the beloved community and what you've done for us. And your book. Your book, I read it five times and I know each time I get another layer of meaning. And what I'm wondering is the way it flows, the evocative nature of it, you came about through nosis using nosis to bring those layers to your book. That's my question.

Orland Bishop: Yes.

Speaker 7: Beautiful question. Thank you.

Orland Bishop: Yeah, thank you for the question really. And your presence here. [inaudible 01:40:00] Collins has been a friend and mentor, even though she doesn't know, she has been the one who cared for Dr. Lagan's time in producing this work. You accompanied him for so many decades and I think no one else knows him more intimately because of the time you've spent in helping him bring that work into the world. So it really is an honor that you are here as we talk about this. And magic, of course, you grew up in that bookshop and libraries and with all these amazing people who came there. Yeah, it's an integration of hermetic science, and philosophical science, African nosis, animism, esoteric Christianity. For me, those would be the ones that holds the interaction that I have with the world now. In the more quiet, in innerly turning place we call Cosmo genesis and I mentioned it's love. It has nothing to do so much with any other conception that if you love a person and you love a place and you love beings, certain

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communications happen effortlessly, even in silence. So for me, that is my work, to not want anything from another human being.

Not want. To not say that someone else has something that is mine. No, there is no such reality. No one has anything that belongs to anyone else. And we have to stop the envy that was introduced to the human blood. A corruption, what once attracted human beings to each other to create life and procreate life is now working against us. And we have to be very careful and protect ourselves from ourselves because only at that level can I do harm to me. I can only, when we creating a chemistry that makes my feeling become so objectable to another human being, the very chemistry that was supposed to liberate us is now working against us. And when I started medicine and I tried to bring this over and over and love has nothing to do with medicine. What... Are you out... These teachers couldn't get me. Why I was invoking magic, the mystery in the chemistry of life itself? One of my papers weren't published because they had nothing to do with medicine. Oh, I'm glad. No, they're going to have to do with something else. Future sciences.

Speaker 9: Orlen, thank you. You had mentioned when we spoke briefly at lunch, Malidoma Some and I know you're speaking of teachers and all the people that have influenced your work, and I wonder if you would speak about him.

Orland Bishop: Oh wow. Yeah.

Speaker 7: Could you repeat the question?

Orland Bishop: Yes. I mentioned different teachers in our sharing and the question was about Malidoma Some.

Speaker 7: Oh yes, great question.

Orland Bishop: Who really was a great friend and mentor in African spiritual science work. Yeah, I miss him a lot. He's been, he transitioned now a little over a year. When I met him, he was writing the book of Water and Despair and he gave me a copy before it was published and he said, let me know what you think. And I said, I don't know how to think about this. This is like nothing I've ever read. We traveled together to Burkina Faso and I remember him introducing me to his elders. And I got to understand how precise their cognition was for putting the human being in touch with life. We call it life. It includes the ancestral world, but it's more than that. We call it purpose now. But his purpose was so complex and he said to make friends with the stranger or the enemy to move out of the very thing that protected him. He had to go into some of the most adversarial relationships to navigate and explain African wisdom.

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Good, he was a literary person to the degree that he can write these books and people could hold them. But the ceremonial mind that he had was extraordinary. And there are times when he gets so silent and he put his head down and the only thing left was to pick up the drum. And when he plays djembe, what were he... What was the problem before? He would just beat the drum and it's gone. A ritualist. He was so exact with a form of intelligence that can only be expressed that way. And we'll be in ceremony and he'd play for six, eight hours without stopping. Phenomenal. Have to also mention [inaudible 01:47:30] in the context. Because I met them both around the same time and her wisdom as a host for ceremonial magic to put something into a catalyst. She knew how to start that fire, the ceremonial fire. And so what we see in the context of these great teachers, it's almost there is like an everyday life in some context. This is how people live in some parts of Africa still, and what they brought with them in the middle passage and what's been distributed in many places, in shrines around the world, New Orleans, Madam Laveau, Marie Laveau recreated what was hidden in the Congo.

And her grave in New Orleans is still one of the most visited [inaudible 01:48:38] shrines in the United States because they don't think she is gone from the realm. She mentored many others who took geomancy and working with the earth meridians and influencing weather and climate. We should have documented a lot of her work. So Daph Lagan connected to Madam Marie Laveau, Malcolm, Martin Luther King, Marcus Garvey, others who were responsible for the group intelligence that reconstructed the different levels of nosis that after the reconstruction period flourish and created. But yes, thanks for bringing Malidoma [inaudible 01:49:35] to us again. They both will be missed deeply.

Speaker 7: Thank you for the wonderful question. Yeah. We are at our agreement time. Again, thanks to all of you for the quality of attention and intention, the energetic space. So if we can just go back into quiet for a moment.

Orland Bishop: Peace. Peace.

Speaker 7: Orland, thank you again, [inaudible 01:50:10], so much. Yeah.

Speaker 6: You've been listening to a TNS conversation with Orland Bishop and host Michael Lerner. Thank you for listening to TNS the New School at Commonweal. The New School at Commonweal is directed by Michael Lerner. Our program coordinator is Kara Epstein. Our audio producer is Ken Adams. Our theme music was performed by Debbie Daley. Visit us online tns.commonweal.org. That's tns.commonweal.org. Common wheel is spelled C-O-M-M-O-N-W-E-A-L. You can also find us on SoundCloud, iTunes, Facebook, YouTube, Vimeo, and Amazon Music. Thanks for listening.

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Speaker 10: (Singing)

PART 4 OF 4 ENDS [01:51:03]