

The Seventh Shrine: Spiritual Biography Continued / Orland Bishop and Host Michael Lerner, part 3

- 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 three of a four part series.
- Michael Lerner: Orland welcome back Michael.
- Orland Bishop: Michael, thank you.
- Michael Lerner: I am deeply aware that in addition to these conversations, there's an extraordinary experience taking place among you, and I'd love to harvest that at the beginning of the conversation and also ask a couple of people some specific questions. But Oren, I understand last night was a very deep sharing. Could you say a little bit about your experience of the retreat as a whole, and what is happening energetically?
- Oren: I think what this, the last, well, yesterday and last night and maybe it started Friday night, was that I'm noticing a shift in how I see the world. So the point of view of what the world is and how it moves and how it evolves is starting to shift. And the conversation guided by some of the few things that I grasp from what Orland was talking about are starting to eliminate new possibilities, both for myself, but I also feel for this community. And I feel this land and Commonweal are looking at new ways of engaging in the world. And one of the questions that has come up for me is in this understanding of remembering and regenerating as well as with the idea of how light and love is in the space between us and the idea of how the next shrine, the shrine of faith, is becoming a guide.
- What does that mean for a place like this? What is our calling within that space? And in conversations I've had with others, I'm starting to see this percolation of how this gets integrated. So one of the questions that was given to me by Adam was how do you consciously integrate what you have learned from reading and talking to Orland over the years? And I shared that with the group yesterday. And I think that a lot of us are asking, this is not only a spiritual and philosophical experience that's happening at the theoretical level, but also how does this get integrated into one's calling into one's daily life. So as we're starting to understand that, I'm noticing a shift in how we hold each other. And this is such a blessing to have so many people from, well actually everybody is engaged in Commonweal in one way or the other, through a program, through board, through staff, and kind of seeing this shift in consciousness that we're experiencing together. I'm looking forward to see how this ripples out.
- Michael Lerner: Thank you, Victoria. You have worked closely with Orland in many ways and also with the broader issues that you and Orland and so many others in the community are exploring. What is your reflection on the retreat so far and the

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context? Both of the retreat conversations and the conversations we're having up here with Orland?

Victoria: In conversation with some folks, we were thinking and reflecting about not only what we're learning from Orland and from you, but also what is it that we are bringing? How is it that we're supporting this container? So that's one question that has arisen for some of us. The other piece is just the thread of grief that has showed up last night, but that had been with us, that was brought in and how grieving, what we lost, who we lost, the transitions is also important for feeding the ancestors and the other pieces, what was said last night about when we meet in an angel is formed, I see that forming within this group and within this body extending further out into the Commonweal ecosystem. So those are some of my reflections. Thank you.

Michael Lerner: Thank you so much. Angela, you have meditated in a circle with Orland for many years. Worked with him in many ways. What are your reflections on the retreat and what you're experiencing?

Angela: I'm going to be very brief and then hand off to Tutu because he had a lot of reaction to what happened yesterday. But let me just say that it's never in the conversation actually the essence of the experience of being with another who has entered spaces that we know exist, but we don't know. So for example, I'll just give you concrete examples. We have this black API healing circle. It was begun right after George Floyd's murder. And we meet every other Tuesday for 90 minutes and we never talk about race, but everyone in that space is black or API and we talk about all of the things that happen in life that challenge us spiritually, physically, financially, psychologically, and we have never met. And it feels so intimate. Orland says he comes to this circle for his own nourishment because his days and nights are filled.

But this is a space when we meet on our own, really, we don't talk about anything. We just walk the ocean. I mean, we talk, but it's sort of talk that isn't about anything really. We're just perhaps making that space where an angel can be born over and over and over again with every step that we take. And then sometimes magic happens as in the time we ran into Samir, right? So very, very interesting phenomenon. This thing that is in our unconscious, which we cannot access with our conscious minds. So Tutu I just want to hand off to you because you had some strong feelings after yesterday, but brief.

Tutu: Okay.

Michael Lerner: I'm trembling.

Tutu: I think yesterday I was able to really glide into a very deep channel of time and space, which guided by Michael, and when you guided so masterfully, it's

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amazing. I feel like I was tripping. I was tripping here. And I was like, "Wow." Of course, in a normal time when my mind was not there, I have no clue what all was saying. I always feel like it's very abstract, very surreal, what's he talking about? But I think that yesterday was the first time I was really able to really take away all my unnecessary judgment or value upon what Orlands about, which is very similar. I visited him few years ago to his home and we were chatting and there was a sunset with casting his face. And I was moved to capture that. And then when I went home, I meditated 45 minutes and would just finish a portrait, didn't stop it, begin within. And I thought that was some kind of original power. A shamanistic power was translated to me as another channel to manifest that. So I thought, "Wow", but I didn't get it. I didn't understand why that happened, right?

But yesterday, two of your conversation and all the whole holding energy here, you brought all this amazing energy was communicated without saying anything, right? So moving some with dialogue or not, but ultimately was pretty amazing. It made me really feel joy and blissful.

Tutu: Sean your reflection?

Sean: I don't ever like to disagree with you, but I think you are here with us, totally.

Michael Lerner: Thank you.

Sean: And that was felt last night, all the love.

Michael Lerner: Thank you.

Sean: That's flowing here.

Ear sourcing Michael.

Thank you.

Speaker 2: Amen Sean.

Michael, Orland, when you called on me yesterday, I was just saying this to Kira and Arlene, I was here paying attention, but also in a kind of altered state, right? A natural way of receiving deep and profound information as well as ancient memory that wells up in certainly some of us, if not all of us, to a degree. So the experience of the group and of you, Michael and you, Orland of course becomes for me a kind of alchemical vessel that we are all in together. That's an easy metaphor poetically. But it's also a true physiological, somatic embodied experience that has effects on all of us. And the only reason I say that because I

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think we all know this to a degree, is that, we, I feel this and it causes both transcendent gratitude and epiphanies and also the wells of grief, Victoria you referenced and what happened last night. So I'm just wanting to deeply appreciate the kind of openness in this collective group to receive the enormity of all we are receiving from you, Orland and Michael.

And to acknowledge the deep tenderness within amongst us. And again, that's luminous tenderness and also can make us very vulnerable, feel very vulnerable. So I just woke up wanting to wrap my arms around the whole group and stay right there for the remainder and then tend to ourselves after the retreat and before we move into action as Orland so beautifully describe the inspiration coming. We really tend to the heart and ourselves and our bodies. And I think for myself, I'll just say I don't think I'll ever forget this gathering in these people and it's not over yet. So deep gratitude and blessings.

Michael Lerner: Others? Well, I'm going to ask my sister Lisa Sims Booth who's had the courage to lead Smith Center for Healing and the arts, which was founded by Barbara Smith Coleman and is dear and beloved to our hearts in Washington DC and led Smith Center through Covid and is such a core partner on the Commonwealth board and makes these journeys out here to be with us both on Whidbey and here and is such a deep spirit. What are your experiences?

Lisa Sims booth: I echo what others have said and what's keeps coming to me since I've been here and throughout last night and this morning is love. Love is the core of what I think Orland has been talking about. Love is the powerful next step that we all need to tap into. And I think our world is lacking in that very much right now. And so I think we've tapped into something this weekend that may show a way we've already been practicing that. And all the work that we do, the cancer help program, the work that we do at the Swiss Center, all we extend to people in need is love and community.

And I think that this circle, this weekend just has shown me like that deep power. I just looked at the message on my teacup that the yogi tea and it was about love. And this morning the song that we sang last night ended about the power of love. This morning I was singing a song about love. And so something deeply has tapped into me this weekend about the power of love and how we translate that. And so that's sitting on my heart this morning.

Michael Lerner: Lisa, before you hand over the microphone, I'd like to ask you from time to time you gift us with songs of Spirit. I'd like to ask you if you would offer us the invocation song for this morning, and then we'll go into the conversation with Orland.

Lisa Sims booth: Sing the song that on my heart this morning, not the song that was on my heart yesterday?

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Yeah.

Michael Lerner: Let's go into quiet for a moment.

Peace. Peace.

Orland, as you listen to this harvesting of just a few of the experiences of the retreat, what are your experiences?

Orland Bishop: How many more people are here? How many more people are here? How expansive the space is between us? How far grief has come to restore the faith in being human in a time when so much loss could happen, where understanding is not about the mind, but the will that could be altered by trust. That is really a critical step for the super conscious where we could unite with the beingness of our humanity, where the subtle world could slip in to the everyday world at breakfast or lunch or dinner and change the relatedness of all of our heart and soul conscious places. I keep experiencing a shift. You think something and then something else reveals itself. But the level of generosity, the level of availability of the heart is awesome. Where people are giving themselves, that's something more could be shared. That's the experience I'm having outside of culture. It's a little bit outside of culture as we know it.

Michael Lerner: You spoke of, well, let me start by saying I am with the community, Sean, as you said very deeply. And in order to do what I'm doing with Orland, I've simply needed this quiet, but I feel the experience and I'm so grateful to hear it reflected. I'm quite certain that each of you could have spoken of what's happening for you. I want to come back to this point that you made of how many are here. And I intuit that you are speaking of spirits who are supporting and being with us in this gathering. Is that true?

Orland Bishop: Yes.

Michael Lerner: Yeah. I also have that experience here. And over the years, my dead have come to me with increasing frequency and a growing clarity that this is not just in my imagination that it's, they're actually coming to me. I think it started probably 20 years ago. The first person was an extraordinary professor I had at Yale, Harold Lasswell, very great polymath. And I was literally climbing the steps at Commonweal one day, hadn't seen him for years. And this very vivid image of him came to my mind just in front of me and I had no idea what it was about. And then I flew to New York the next day and a friend greeted me and said, "Did you hear how Lasswell died? And there's a memorial forum at Yale." So I went up for the memorial

And that was the first experience because I was agnostic as to whether the soul survives death. I mean, I thought perhaps it did, perhaps it didn't. But I was

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agnostic about it. And then over the years there were more and more experiences of that. And by now, my dead are quite accessible to me. Not all of them, but many of them are quite accessible. Some come in dreams, but some also are simply present. I can call them up. And usually we're not speaking in words. It's simply a sense of presence.

Orland Bishop: Yes.

Michael Lerner: It's rarely words. Actually once in a dream, my father, who absolutely did not believe in life after death, and I was called to go to a hotel on some street in Paris and I walk in, there's my father sitting in an armchair in the sort of open area with his pad and making notes. He was a political philosopher. And he said to me, "I'm here to tell you that the other side is real."

So I've had many experiences of this that experiences that could be checked.

Orland Bishop: Yes.

Michael Lerner: I was up on Whidbey Island where my friend [inaudible 00:22:10] and his fellow Monk, [inaudible 00:22:11] had started a center that I'd helped them start. And Roshi invited me to stay in his little house, which was an honor. And so I would meditate morning and evening in front of his altar. And one evening I was sitting in front of the altar and I saw one of the alumni of the cancer health program waving to me and I thought, "Oh, that's nice. Perhaps she has passed and she wants me to let me know that she's okay." Because I sometimes ask alumni if you pass and if you're able to tell me to come back, I would love to hear from you if that's something that you can do. And so I thanked her and went to sleep.

And the next morning she was there, but this time instead she was going like this. And I thought, well, she clearly is trying to communicate something. So I went, turned on my computer and I went to our cancer health program list and I realized that today was the day of her memorial service. And so clearly she wanted me to let the other alumni and her family know of this experience. So I sent a note to the alumni list saying, "Make of this what you will. But I just heard from our beloved friend here." So there are checkable, it's not only...

Orland Bishop: Yes.

Michael Lerner: There are checkable experiences. So I went from being totally agnostic, sort of 50 50 to 60 40, 70 30, 80 20, 90 10, 95 5. And I'm probably at about 95 5 right now simply because I like to keep with the possibility that it's all in my head, but it doesn't feel like it's in my head, it's my experience. So with that brief introduction of my own experience, it is impossible for you to describe, since you have great access in these realms, what is your experience?

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Orland Bishop: As a child I had to go to school by bus for a part of the time, and the bus will drive through a cemetery. So twice a day I would be driven through this cemetery as a child and altered my mind every time, every day because it was a space that had so much presence of those who had crossed over and whose memory is engaged with in these tunes. Many times I come into the awareness that they needed more attention and it was my deepest interests to listen in those few moments, if I could hear anything as the bus drove through the cemetery. I didn't know it was a calling that they actually prepared me to understand the most complex things about our world.

And the story of Lazard that's in the book was far more complex than what I wrote about it because I did not write about what I experienced as he transitioned over to the other side in which I followed with my mind, my awareness. And we have dialogue on the other side of things. And one time I ask him, "Tell me more about what's happening?" And he said, "No, I don't want to talk about it." Because there's a certain honesty in their communication. They want us to be so true to ourselves. And if we're not, they don't communicate anything to us.

Speaker 1: You're listening to a TNS conversation with Orland Bishop and host Michael Lerner.

Orland Bishop: It's almost, if they tell us more truths, we will die. But they want us to live. They want us to live into the deeper trust that we can work out the moral certainty to go to the 100% trust that they're real because then information will make us feel I have something and then it doesn't last unless there's a relationship with them and oh, they're listen long of those personalities that we know in history that I've met on [inaudible 00:27:47], lot of Native American elders, some of them, I don't even know their names, Young Cloudy. I search every record to see who is Young Cloudy, no such name recorded, but [inaudible 00:28:01] was elder came to me in Los Angeles.

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Orland Bishop: Was elder came to me in Los Angeles and the protocol is when we are working with certain things, if you ask their names, they have to tell you. So there's a protocol to communicate with the initiate, those who actually understand that they're dead and their role in the realm of the dead and they don't give you anything unless you know the protocol.

Michael Lerner: That what?

Orland Bishop: Unless you know the protocol.

Michael Lerner: So could you say what the protocol is?

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Orland Bishop: Again, in the heart, you must want a relationship with them-

Michael Lerner: In the heart.

Orland Bishop: To be true from the heart.

Michael Lerner: But so what are the steps of the protocol? You experienced this person? I mean it's very important question actually. What are the steps of the protocol?

Orland Bishop: To not be afraid?

Michael Lerner: To not be afraid.

Orland Bishop: Because your mind is going to be altered. Your perception of things will change. You will feel your own disembodiment and then you have to be willing to be a being that is not just body and mind, because they'll elevate the energy we call our soul. They peel away our perception until we feel a deeper awareness of who we are. So they're giving light astrology and the astral process reveals other levels of communications that we often can't get to unless there is that level of support. We call initiation support or imaginative support. Then the encounter would be, who are you? Because it's an important question for the stage in which they are, even if you recognize their unique identity.

The question is who are you? Because they have evolved since they've left the physical body and they're in service of something in another realm that could support ours. But ours is not the priority. The priority is the truthfulness that they live in and have their being. We are the ones who have to ask what is really real for you in this sense? Because like to say, this is the reality. Oh, they will laugh at you. That is nothing and that can change at any time and you'll be right here with me. We are hanging on by a thread in this physical space. It could be altered at any time. Our interaction with them is for the purpose of refining our own feeling, which again comes back to the heart, etheric body.

Can I truly mature my interest in immortality, not the dead, immortality, which means it's right here now. In the being that we are, there are even physical cells that are immortal. When they die, they dissolve into light. They don't dissolve into matter. We have immortality in our physical spaces of life. When that gets activated, the communication between realities gets more awkward. We realize that I am not just the body that I present as, but to cultivate it, to cultivate that body for the work with the other realm is part of my practice. So this body was being prepared to deal with that reality since around seven years old. So I'm a host for their reality far more than this one. So when [inaudible 00:32:40] elders came, the ceremonial guides that we were in as the protocol, "who are you?" And he said, "I'm not going to tell you. I'm only going to give you the first letters of the name."

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So he mentioned it and I saw, I took the first three letters and I called South Africa and told [inaudible 00:33:08] what had happened. He said, "this is the happiest day of my life." I said, "well, why so?" He said, "for such a high elder to come to you, meaning that it is time." He said, "well, what did he tell you?" I said, "well, he told me he was just here to give me something that he had before he died." Again, [inaudible 00:33:34]. There's a kind of laugh he does, which is all the way in the belly that this reveals a communication that hasn't happened for a long time. So he told me the full name and I'm not able to repeat it because the work, I have not gone to fulfill certain things there. But this was one who kept, he was a high priest to King Shaka of the Zulu nation. Part of his work was to carry and structure the collective consciousness of the entire continent.

He would run from one country to the next through the astro belt, just move like the animals do in their migration. But at the speed which he could appear in all the countries at all the shrines, whenever he wanted. His heart was the heart for the star wisdom. For any time in the world he could initiate those for seeing what this planet's mysteries are about and what still has to be recovered by creating what we are talking about, a moral center for communicating with our dead and the realm where these other spirits have their being. Even the mineral realm, it so misunderstood what crystals are and gold and diamond, these things are only to concentrate the will. They have no other, they don't want to be anything else, jewelry at all. They don't want to do, even if we wear a certain jewelry, it's to concentrate the will, to be recognized as an initiated one. It's not idolatry in the way of the mind that I'm special because I have bling. No.

It's to authenticate the protocol when you encounter some being who says, "who give that to you", and you have to name the person who put that necklace on you. We live in a very different structure of intelligence, of what is real and what is not and what to pursue and what not to pursue, even to some degree what to eat and what not to eat because they need access to your energy buddy.

Michael Lerner: So you've spoken of, first of all, thank you. Thank you. That's a deep and profoundly useful elucidation of your experience of the world of the dead. And not only your experience of the world of the dead, but your description of the immortality that lives within us right now. The calling to live from our hearts and the calling to a deep morality, which by the way, I have to say out of honesty, I think I fail in that deep morality all the time. I just want to say that, in other words, I'm very aware that I always describe myself as a radically imperfect human being with a few useful skills. That's my self-description, all right? But I mean [inaudible 00:37:55] and what I mean by that is that I am very aware of the light that comes through me, but one of my teachers, important ones, [inaudible 00:38:13] used to say that gold to be useful has to be mixed with base metals in other order to be strong enough to be shaped, all right?

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So I'm very aware of the base metals that make up part of my being. What has enabled me to do common wheel and to hold the work is not only the light, but also the earth qualities. So I'm an earthy human being as well as receiving light. But I was schooled in or perhaps schooled is the wrong word, but I really understand not only love, I understand power. I've worked with power all my life. I've worked with power and wealth. These have been building blocks for common will. The ability to dance with power and wealth is part of what, and it's not some beautiful aspect of me, it's just part of the gift that I received that was enabled, the light coming down and then the earth elements or whatever you want to call them, of this earthy human being.

So I was able to hold the realities of the challenges of working in this world at this time and the incredible delicacy of the dance in this incredibly polarized period of time, at least in my view, keeping common will true to a mission that is trans political. I could talk about all of that. But the point is that in order to do those things, I feel that I operate often from a place that is below who I would be if I surrendered at all and just said, I'm just going to be with the light, at this point in my life I'm just going to be with the light. People have suggested that to me. You've done enough.

I had a friend, a friend of [inaudible 00:40:27] who gave me a reading from the Akashic Record and he said, "you've completed almost all your contracts and you can stop doing, you can just be", right? I think about that and I think, okay, that's his point of view. He is the elegant, wonderful human being and I appreciate it deeply. Yet I feel I'm here to serve and I feel I'm here to serve as long as I'm useful. I actually would rather die in the harness of useful work than perfect myself by surrendering the need to do real work in this world. So I'm asking, since you know me and wish me well, I'm asking your counsel, I mean, not that I'll do what you suggest, but I'm [inaudible 00:41:20] some careful thought.

Orland Bishop:

This conversation space is a part of a bigger reality that we share. Because when you did the spiritual biography, we were not just talking. We were entering into the field that we're talking about. You have made an important guide in the exploration of that edge of power because the way you read the book, yesterday as well, you cognize factors that only a developed mind can do. When it's a developed for power, because there are other people interested in this book and they still ask, are there things, are there codes? Are there things hidden? Yes, there are many codes in the book, but not hidden. They're right there. You'd have to learn to read. How do you read a book?

That is when nothing is there, for me, nothing is here, nothing. If I concentrate here, my mind goes somewhere else and I could write what I didn't write before or read what I knew wasn't prepared yet to be said. You are like that in your mind. You have prepared a lot of things that hasn't yet happened for common

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will, for the community in which your work has been organized to. Because some of us feel like it'll be more believable when more people come to know that reality. But I think people will believe you of what you really know about the future.

This is the critical thing about those, and talking with powers not, it's really what levels of understanding we could reach with the collective knowledge that we know exist in the world. Meaning you could have a discourse with almost anyone at any level. What does that mean? That's what Pythagoras prepared. Pythagoras prepared your mind, that you are using now. But we all are mostly using to structure discourses about power in the world. The Pythagoram theorem could never be exhausted when it comes to deciphering the symbolic power of inquiry. The questions you ask does not just go to the mind. It crosses these other boundaries because your own immortality is struggling to find its place now.

Michael Lerner: That's true, that's true. I struggle with it every day.

Orland Bishop: Right. We all do. That's initiation. But you are consciously initiating yourself at a pace in which you could be useful to the culture that they don't say is this weird old man, us running around thinking that he could make magic happen. But weird was initiatory space for a person. Michael [inaudible 00:45:27] introduced this to us some years back. It meant having one foot in this world and one foot in the other world. At a certain age we have to do that because the power is maturing to put us more into the other world than this one. When that world becomes more real to us at a certain age as elders in a way, you could literally make people understand more things than [inaudible 00:46:00] in the culture.

Michael Lerner: One of my experiences of the spiritual teachers I've known, and I've known some extraordinary ones, is that when you get to know them well enough, you discover they are also human. Typically they hide their humanity. In other words, what they give you is the projection of their light, but they tend to hide their humanity. I've always, I've never wanted to be a spiritual teacher. I don't consider myself one. I really actively rejected projections of that kind because I experienced myself as a radically imperfect human being with a few useful skills. I prefer that persona to the persona of the guru. Because the guru, the teacher is going to disappoint you at a certain point. They're going to disappoint you. Their humanity will leak out in some way. Whereas if you say to people, look, I'm just me, I'm useful. I do experience the living Christ, the energy, whatever you call it, Krishna, Buddha, Christ, whatever, spontaneous [inaudible 00:47:15] rising, whatever you want to call it.

I do experience that. I do experience myself as a vessel of that. But to me, the extraordinary thing is not that energy comes through us because we're perfect. It's because it comes through us because we're imperfect. As Dame Edith Sitwell

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said of William Blake, she said, "he was cracked, but it was through the crack that the light came." Then Leonard Cohen borrowed that line. He was cracked, but it was through the crack that the light came. That's my experience in myself. It's like I get to be fully human in this world with all my faults and all my blemishes. Yet the miracle is, that I am permitted to be useful.

Orland Bishop: So the mortality and the everyday sense of self is actually really important as you shared. In the initiatory, wisdom is not to be perfect, it's to be disciplined.

Michael Lerner: Ah-huh.

Orland Bishop: Discipline is when do you know the altering of consciousness will happen and then you shift your responsibility to that.

Michael Lerner: So you can move in and out of these different consciousnesses.

Orland Bishop: Because there, everything is an alter. Yeah. They don't want you in that perfect state all the time. You can't really be right in that discipline. It is okay because one, you have to preserve the physical integrity of the life itself. That means, okay, I'm tired, leave me alone. I don't want another assignment. I don't want to hear about the mysteries today. They really appreciate the honesty of honest feedback that people are not ready for another download. So let us not do that today. It's a dialogue. The entire cosmos is a dialogue. What matures in it is their understanding of how far you can go with what they give. They trust that part, not so much asking for more and more and more. Then you see that it's actually causing harm. So the imperfection is actually important.

Michael Lerner: That's very helpful. So let's come back to this question. You've said actually while you've been here and in personal conversations we've had that the last few years and even the last few months have been a time of great opening for you.

Orland Bishop: Yeah.

Michael Lerner: Could you describe the opening?

Orland Bishop: Well, I struggle with what we call the pandemic in the medical model of what emerged in it, to identify a pathogen and a response to that in a way that actually was dumbing down the collective knowledge that we have about viruses and about life. Went back to a very old model of healthcare, more than 40 years back in the design. We had matured the awareness in science and practice that even how we treat a person who was infected could be done differently. There were so many power moves in it that I think the culture did not get the support to come to a place of a deeper agreement around our own collective wellbeing. So with my experience and knowledge in medicine and

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science, I saw where the gaps were. But also that there were treatment modalities that had come so far in making it's possible to be immune to this process.

Michael Lerner: I'm particularly interested in this because I have been tracking COVID very carefully for years. [inaudible 00:52:00] little website that I developed called COVID strategies where I post all the time, including a lot of stuff on integrative medicine. So I'm particularly interested in your statement that I would love to explore what your recommendations would be for people to develop immunity, whether relative or complete. I absolutely believe we can do that. I have many friends in integrative and functional and intuitive medicine who do that work. So I'm particularly curious, since we've talked about medicine in the past, what are your recommendations for developing resilience?

Orland Bishop: So we are now moving from biological medicine and science to cognitive medicine and science.

Michael Lerner: Okay. Well I'd like you to take it wherever you'd like to take it. In other words, I don't want my question to deflect you from where you're going.

Orland Bishop: So where science is now, it's a cognitive state. Because we can prove one thing or next based on the cognitive model we use, right? So when it's wave or a particle, the physics saying there, it's both. Now the critical thing is whose intention reveals the appropriate use of the collective knowledge? Because this is really where the mind, as we practice science of the mind, the belief is not useful anymore. They just believe something is not helpful. The inquiry now is, how do we know we know? How to experience the knower and can the knower move itself? Its will, its cognition to a higher level, where we don't know. Still, this is a creative act. All artists goes to where, I don't know what I'm doing, but I'm doing it. It's an intuitive level. So the intuitive plane, now where different pedagogies must go, have to overcome the tendency to manipulate consciousness, only to serve the power interest and the self-interest of being a knower of something. The science within the construct of our contemporary power dynamics is actually causing harm.

Michael Lerner: So I'm particularly interested in what you're saying that when I began to ask you about where you are now, and you said you've been very deeply taken with the pandemic where it takes you? I've just said where it takes me.

Orland Bishop: So it takes me into the end of resilience. What practice did the world choose, given the fact that we had to separate from all of the normal factors of our lives, and it came into our discourse last night, how many people died that we didn't even get a chance to honor in grief and memorials? But did it become acceptable that many people can die and that we can just go back to doing what we do? This was really for me, the big question. To make that-

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

Orland Bishop: ... the big question. To make that scale of dying normal is a big problem, that no one held accountable for how many people lost their lives. If this was a war, there would be people looking for war crimes and all kinds of stuff because of the impact of the very culture in which dying happened. We lost significant parts of our culture.

Michael Lerner: And not only that, there is a huge excess of deaths beyond those that are accounted for.

Orland Bishop: Right.

Michael Lerner: A huge excess of death.

Orland Bishop: Yeah. For me, I wanted to make sure I understand that this is not to be normalized.

Michael Lerner: No.

Orland Bishop: And that people would just accept distancing from the sensitivity forces that are maturing our interests to create another level of awareness and wellbeing, like moving to the collective super-conscious.

Michael Lerner: Beautiful.

Orland Bishop: So the pandemic gave us both. When something is lost, something else comes in. And what's coming in, is the fact that we could, in a way, experience a closer connection to each other.

Michael Lerner: That's beautiful and important.

Orland Bishop: Yeah.

Speaker 3: (Singing). You're listening to a TNS conversation with Orland Bishop and host Michael Lerner.

Michael Lerner: Okay. So that's one of the things you've been reflecting on. And let me just say, I've really deeply heard that we can't normalize the losses. Not only the deaths, but the diminishment of so many people. The diminishment of healthy, young people. Just the diminishment is extraordinary. The deaths are only sort of the tip of the iceberg.

Orland Bishop: Yes.

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Michael Lerner: And here we have this thing, whether man-caused or natural, where it's been handled terribly, badly, and it's with us.

Orland Bishop: Yes.

Michael Lerner: And your point, which I think is so powerful, and actually in all the time I've been thinking about this, I haven't allowed this to come in deeply, but it fits completely with our cancer work and everything else, is that here is this immense global wound. And this wound is not only a wound, but it's an opening, and it's potentially an opening to the super-conscious. So how do we pursue the opening to the super-conscious that the wound of the pandemic offers us?

Orland Bishop: Right. So there's some basic truths about moving the everyday awareness to the super-conscious, imaginative level. One is, I mentioned it yesterday into one of the questions, acceptance of invisible guidance. That the maturing of our consciousness is to experience energy in motion within our own observation of things. So when I'm looking at something, it's also changing. But it's not that the thing is changing. My mind is changing. So this is really what's happening now in the culture, that our mental structure that held the world fixed is in a movement because the planet is generating a certain kind of magnetism for our minds to change with it. Anyone who resists will become like a fundamentalist or something. It hardens the will because something wants to change. So the planet is initiating a shift in the mental models of the world.

Secondly, we accept, as I said, immortality. And immortality is the light, the way energy works within the human being. Energy moves from a greater concentration to a lesser concentration. We know that in basic science. Where is the greatest concentration of energy for the human being? Outside of the body. The human being is mostly outside of this body, and we have not developed our science to support living that way. We have meditation practices. We have other cognitive disciplines that allow that, we call Chi, to be understood. It's everywhere, but it's also part of how the body works, the meridians.

We interact with free energy all the time. Now developing ways to put it into functionality is what we call the immortal cells, the light cells, the mitochondria generates for us. And it's willed more by intention. But how do we get to the level of intention for something that we don't know? We know each other and we have to strengthen each other by choosing to communicate very differently. Rather than doubting that we could know, we ask, "What is your evidence that something is changing? Tell me, what do you experience in waking?" And because we don't share it, it falls back into the unconscious. All the time it falls back. We don't wake up and practice shifting the world to this higher valence.

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So immortality is not living long. It's living deeply and connecting to the source of what makes this body function. Free energy makes this body function, not the foods we eat. That helps to create the right chemistry to open the meridians to communicate and the neurotransmitters to communicate. But we are an energetic being. We need these minerals. We need vegetable. We need animal protein to coordinate information. But we can also coordinate that information with our own awareness in a deeper level. It's been 5,000 years of Chinese meridian theory that if you put a needle here, you get more energy than if you put food in your mouth. We know that to be true.

Michael Lerner: What's coming up for people as you listen? I know this is sometimes dense, so I apologize for the density, which is what it is. But what thoughts, reflections, questions are coming up for you. Yes, please.

Catherine: The change in consciousness. The fact that a lot of our foundations and a lot of our religions have already given us a very prophetic ways of being and teaching us prayer, meditation, and all of the movements that go along with those. Because I think those are the foundation for the changes in consciousness that we are going to be experiencing. Would that be true?

Orland Bishop: Yes.

Catherine: And that's what I think of as you all are talking and they're just so fundamental and we kind of overlook them. Because they're just little things, prayer, meditating. But they are the key to changing us. And then the dream work that you all are doing and we were talking, is so fundamental too, because that's also a changing consciousness. We'll look at, we are meeting different spirits, we're meeting different beings in the dream world. All the things that we just look down on, but they're so basic. Those are going to be our keys for survival. Okay. That's it.

Michael Lerner: Thank you. Do you have a comment on that Orland?

Orland Bishop: Not at the moment. Continue, please.

Michael Lerner: Right. Thank you. And I deeply agree.

Orland Bishop: Likewise.

Michael Lerner: I mean prayer. Well, would you talk a little about prayer?

Orland Bishop: Again, what we ask for has to go through a process of asking. Where does the prayer start? In perception, right. I know something has changed. I don't know what or how I'm going to be changed because of it. And so prayer is actually a

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response to look into the invisible for direction, for integration. We know that when something in perception changes deeply, it's opening to something else to come. So we don't even really have to pray. We are in the prayer. The body is a prayer. The body says, I'm here. And energy from everywhere comes to end. The prayer was a refining of the appropriate timing for what you receive from the cosmos, from their ancestors. And so, it was a ceremonial ordering of something that will be a natural epigenetic process.

Because we don't think prayer all the time, we have to do prayer sometimes. But people live within an order for a long time that this is a prayer. It's happening and we are interacting with beings who are actually praying that we'll pay attention to what they can give us. We are not the best at praying. All I'm saying there are beings on the other side of most of our realities that actually are praying that we pay attention to this miracle of life.

Michael Lerner: I love the Sufi Islamic vision that our prayers go up to the imaginal world and they are met by the messengers or angels that come down seeking to contact us. And it's in the realm of the imaginal that our prayers come up and the angels come down and the messengers come down. Yeah. Does that coincide with your experience?

Orland Bishop: Yes. And Meister Eckhart put it, "the eyes through which I see God are the same eyes through which God sees me."

Michael Lerner: Yes. Beautiful.

Orland Bishop: In the way that since perception has come out of wisdom, it's not to separate us. It's to actually unite us with a larger reality. But because of the different levels of initiation that is happening in different civilizations, we now have to reengage with our free will to put the body back into the order of life. Because the body fell out of it. To individuate the willpower, to be able to know some things about the mysteries. It's not a mistake that we arrive at a time in the world like this, but we did not accept all the gifts that came along with evolution of consciousness. We've could have been further along in meeting our time.

Michael Lerner: Other reflections? Yes. Catherine.

Catherine: Orland, as we go deeper, listening to you and trying to absorb and understand. Could you say something about what this is not? Right. So one, all of us have studied other systems of understanding, spiritual systems, religious systems, psychological systems. And one of the things I find myself doing is trying to relate what you're saying in some way to what I already know. You've used words like mystery. You've used the word God occasionally. And so you're talking about what it is. Can you say maybe what it is not? Or can you help me relate to theology as I might have known it otherwise?

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Orland Bishop: Yes. Appreciate the question. What this is not is another religion or even another science. This is really about our inheritance. This space between us is an inheritance. It requires that I host you and you host me in a way, in which another kind of communication will emerge. It's prepared in us, but we have to give it freely. We have been acculturated to want all my knowledge to work for something in the world. This is where the knowledge is actually working. Not for the world, but for the human being to exit the world that holds us in prison.

It's to overcome our sense perception that the world is finished. I'm saying the world is not finished and there's no knowledge that has reached the full potential of the world. And no religion that have replaced the deities that created the religion. So we believe in the religion, but not the deities that govern them because we are their religion. Let me say it again. We are their religion and they're praying for us to do the best with being human because it fulfills something that only Gods could use. Gods want our bodies and minds to reflect their capacities. Not our self-interests.

Michael Lerner: We are their religion and they are praying for us to become something that only Gods can use.

Orland Bishop: Yes.

Michael Lerner: Our will.

Orland Bishop: Our free will. Why we say at a certain point it's free because energy follows thoughts.

I could choose thoughts and then my energy goes with it. It can go against reality or with reality. And so, I am saying what this is really still about energy and energy and a way that we all can have a personal experience of what I'm thinking and why. And from there, ask, can my thinking evolve to a level in which I could witness the higher purpose of it?

The higher purpose of my own thinking. I could observe it because it's not finished because I believe something.

Michael Lerner: And is that the same as Steiner saying a thought has a spiritual path?

Orland Bishop: As a reflectivity. Yes.

Michael Lerner: And again, his vision, which sounds to me the same as yours, was that the dead and the divine forces can come to us as thoughts and therefore our thinking can begin to reflect the prayers of the divine and those working for our good on the

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other side to come into us as our own thoughts, which then can guide our experience in reality.

Orland Bishop: And even the flower.

Michael Lerner: Yes.

Orland Bishop: So it can be as simple as a stone. A flower, the river. Everything communicates the intention to enhance human perception. We are given so much grace by nature and cosmos to be able to internalize our will. Meaning that the will should not be unconscious to the degree in which I just walk on something and not know why or need something and don't know why.

Michael Lerner: Other questions, reflections? Yes, please.

Speaker 4: Orland as you talk about initiation, one of the first things you mentioned was fear. And that being this energy that must kind of, as I interpreted it, not be present in order for initiation to occur. And yet, there is so much fear that lives, I feel, in individuals collectively as well. And in order for us as a collective and for each of us in our own inheritance to step through these initiations, what do we do about the fear? How do we be in right relationship with that? And I'm also reminded of love and love and fear in some understandings being kind of the antithesis of one another. And I just wonder how you would bring that into the heart.

Orland Bishop: And I thank you, appreciate the question much. To complete initiation ... So we've been in an initiation circle for a long time. The civilization has been in it for hundreds of years. What brings an initiation to completion is creating community to share your experiences. We need a global sharing of our experiences to the degree in which we know that when we do it, certain things in our chemical processes of the mind. The fear is, I don't want to repeat this, or I don't want to be exposed to this by myself.

The critical step that I'm pointing to. And all I'm saying, is love is a communal space in which we receive from each other the confirmation that the initiation is complete. We don't have to repeat this world over and over and over. People keep selling us assurance for this world. It's not going to work. Right. The assurance is that when I know someone else's energy relieves my mind, what Angela was sharing earlier, the healing circles. If we don't talk about the problems of the world to the degree that they're in the way, because the hospitality, when it reaches the sacred level, it invites what the world is actually creating. Creation starts again, and the creative mind becomes active again. But we need to do it enough to be supported, to shift the chemistry that is already fearful. So our body's gotten used to this substance.

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And we have to transform it. And it takes at least three years for the chemistry of life itself in the body to come into community. But it has to be consistent. Any practice for three years changes the chemistry of the body and the fear dynamics, if that is really what we are trying to transform.

Michael Lerner: So, when I began to ask you about your work now and you began reflecting on the pandemic, and we reached some kind of, not completion but expression of that. But how does that fit into the broader situation you find yourself in? This is the 40th year after you came to the United States. You've described how you are having new experiences of who you are and what your work is. Can you say more about that?

Orland Bishop: Yeah, thanks. The mysteries. The mysteries as I have been initiated to work with them is coming through or what people refer to as the veil getting thin. It's a reality. What happens if someone crosses so far in an altered state that this reality no longer works for them. And the solution for many is you give them a medication that just keeps them not trying to make anything different. But I go after the people. I project my mind into the orbit of their mind, wherever they might be, and find the communication appropriate to bring them back into mutual agreement that this is a real space we share.

Michael Lerner: So you go into their minds and find the way to help bring them back into agreement.

Orland Bishop: And some people do it. By the fact that seeing me, they follow me back here. So I'm not trying to pursue any futures outside of the fact that if I'm committed to being a host, those creative impulses will come to me. But it'll come to anyone. And the work is, you create a sacred hospitality for people who have been in the edge for too long, to help them reunite with their own inner sense of purpose. And the justice that they're looking for is a host, someone who understands. And so what I'm trying to understand is not the personality, not the identity that people often want, is the core principle of the humanity. At the center of the human being is faith. An enduring effort to be here, to integrate all of the complexities and opportunities and fulfill something where the Earth actually hosts as a kind of energy.

Michael Lerner: The word Commonwheel actually means the wellbeing of the whole community. That's what it means. It's signification. And I've always thought that the community called Commonwheel, the organization within the community will be of service for as long as it's true to the intention of the word for which it's named. You have been gracious enough to be with us often in our journey here at Commonwheel. What do you see about the nature of this community and its mission and destiny that could help us stay true to our true intention?

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Orland Bishop: Stay true. Keep doing what you're doing. I mean, the opportunity is that we don't just produce things, we create beings as well. From this place, the beings that accompanied us here will go back out into the world. This has a lot to do with understanding even our climate. What is it that we co-create when we have a shared space, a shared imagination, a shared intention, a shared purpose, a higher shared purpose. We create beings that actually energetically stabilize the communal sense of our connectedness in the world. So the event that happens here gets distributed elsewhere. The event is not a mental reality alone. It's not just an emotional reality alone. It's an ecological reality as well. And the challenge of even why I was cautioning the ideas around the pandemic is that we have to keep the awareness that two or more human beings together create our environment.

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

Orland Bishop: ... our environment. I'm advocating that a human being has a role to play in other spheres of our planetary integrity. If we go back to the early myths, even as far into the Greek culture, in the Sanskrit culture, in Egyptian, in Chinese culture, the core principles of most of the practice is a larger environment.

Michael Lerner: Is what?

Orland Bishop: Is a larger environment. It's not just what people do in their day-to-day lives. Mythology is an extension into other realms where we prepare some things before they come into manifestation.

Speaker 5: You're listening to a TNS conversation with Orland Bishop and host, Michael Lerner.

Orland Bishop: So if we're waiting for something to happen, that's the problem. We're waiting for it to happen. We have to go into the realms where it's happening and could happen in a more precise way because we are participating in it.

This is I'm say that the human thought is an spiritual activity that support beings to organize their collective intelligence towards world creation. And we dedicate more of our thinking to creating things rather than an ecology of relationships with other intelligences. That is a really... All I'm pointing to an ecology in consciousness and nature.

Michael Lerner: So a lot of the people in the Commonweal community who, at least many of us gathered here, resonate profoundly with what you're saying. And in our daily lives, we find ourselves besieged with emails, webinars, phone calls, just working, young people with families, older people, working almost to the edge of exhaustion. And meanwhile, this world that you're describing beckons to us, and at the same time in our efforts to do good, we exhaust ourselves with our

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engagement with these technologies. And here we are, in this moment, not seeing a way out. What would you suggest?

Audience: [inaudible 01:26:57].

Orland Bishop: We just ask that there's just suspend some of it for a little while. The technology is actually an artifact of our dispelled emotional life. It's our own astrol bodies that we are interacting with, right?

Audience: Mm-hmm.

Orland Bishop: Electricity, magnetism, and light is best organized through sense perception, not through technology. We can elevate our communications to the degree in which we do what these supercomputers do, intuitively. This is read, well, no super computer can go to the intuitive realm. Absolutely not. Right?

Audience: Mm-hmm.

Orland Bishop: It cannot create. It can only assimilate. It's assimilating mostly our collective unconscious. We know all these things, we just don't share it the way the computer does.

Just as you said, Catherine, we have all of these religions, we have all of this knowledge, but it's mine. The computer doesn't say that, but so push that key, and I'll give it back to you.

What are our keys? What are our sacred keys to say how do I give back to us what all of our ancestors have been accumulating in a higher reality of intelligence for so long? It is far more elegant than the computer. These elders that I've been, can project a hologram of our collective dreams, and we can watch it. It's like we watch a movie.

Concentrating the astral projections we make for next week and next month, all that is astrology. There's nothing like tomorrow. It doesn't exist. It's astral projection. And what happens, we organize it to happen in a certain way because everybody want to play the game of tomorrow. We've convinced each other of a whole lot of things that are not true. There is no tomorrow.

There's eternity all the time, every day. And we could enter it and make a better tomorrow from it, if we choose. It's a ritual, like all rituals. Tomorrow is a ritual. Why only make it 24 hours? And why make it so scarce that we do don't do anything with it? We've calendar failure for the next 25 years because we're not committed to doing anything that we write in our calendars to the degree that we show up for the person to not be burnt out, to really host them.

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It's really what I'm committed to. I'm committed to no more wasting of life for the purpose of accumulating more awards of some kind.

Michael Lerner: Stanley Wu, you've been listening to this. Let's see-

Orland Bishop: [inaudible 01:30:35].

Michael Lerner: ... if we can get Stanley a microphone.

Stanley Wu: I know. He's looking for it.

Now, this conversation speaks to me. I mean, first of all, just deep gratitude. I think gratitude doesn't really capture the sentiment, but I think it conveys it. And gratitude because I feel like even before this stream in this conversation, perhaps maybe a little while earlier today, or yesterday, or last night, I can't remember, I was feeling like I had received a profound gift from this conversation.

And that gift is an invitation to seek something so much deeper than what I sit with every day, and every month, and perhaps even every year. It's an invitation to seek my purpose, who I am. It's an invitation to see others more clearly and to see myself more clearly. It's an invitation to see my ancestors and invitation to see my dead, and ultimately inspires me, I think, to live better, to work better, and perhaps may also allow me to serve better. Where that's going to lead I don't really know, but I just want to say thank you for this gift and for your time and for this community.

Michael Lerner: Could you pass that mic over to Christine here? I'd just like to hear what's going on for you.

Christine: If I can find words. You said something really powerful that's been resonating, which is to speak the changes we're noticing so that they don't fall back into the subconscious, but they actually rise to then populate and go, "Wow. This is where we are now. It isn't the same thing."

And then I began to think about the... I channel a language, and it's taught me a lot about language. One thing it shows me is that sometimes, if we don't have words to explain an experience, like that English can't hold the experience I'm having, I let it fall away and act as if it isn't a being, if that makes any sense. So we're also being called to find language for things that English can't hold because they're also part of this reality. And what is it to do that?

I think it's why what you're saying feels so dense because you're trying to find words in the English language to actually encapsulate things that don't exist in

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the cosmology that created that language. So a part of me is going, "Oh, wow. What is it to even begin to create spaces where we constantly are reflecting on the new experience, so we're able to elevate and evolve at a more rapid pace, simply by being present to what is emerging?"

Michael Lerner: Are you willing or able to respond in the language that you channel to the experience here?

Christine: Oh, then okay when we set. [foreign language 01:34:37].

Michael Lerner: What is your experience when you just did that with us? What does it evoke in language that you can share with us?

Christine: I feel a being come, to... Oh, it's complex to connect. This being is speaking from an ultra consciousness, if that makes sense. It's bringing in layers to speak to something ancient in us, like in the DNA level that knows exactly what it's saying via feeling it. Like the cells know, and it's not meant to be cognitized. It's meant to be felt, and then let it become because it doesn't... It's so much information that I can... Because of the way the cosmology of growing up in the United States is so limited, it's so hard for me to hold the levels of information it's giving. I can't always...

Michael Lerner: Yeah.

Christine: ... share it, if that makes sense.

Michael Lerner: Thank you. Orland, as you listen to Christine's offering, what was your experience?

Orland Bishop: The description is exactly what I experience, even speaking English. It's not my preferred language. I don't have a language what I cognize, so I have to speak it in English.

I could observe it and what it could do, but we're not in the... Acceptance is quite strongly for what the stars will speak, for some sense. And one of silence verses is that the stars had gone silent because they allowed us to devolve, evolve our languages for the purpose of preparing an age in which, when other languages come, we will actually understand them.

But there's so many more languages to come. This is only... The ones we speak are mostly they just prepare us. They're cognitive states that are not only languages but pure pictures for phenomena. Phenomena, new nomina, it's they just give you to do. It goes to your will. It goes to your understanding without any interpretation. Yeah.

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But I listen to it and trust the speaker. It's not, like I say, like I don't understand you. I trust the speaker who's speaking it. To build an understanding, we trust the speaker.

Most times, I don't understand even what I say. It doesn't matter. I speak it because I have to make sure it comes into reality. And then hopefully there are people who trust me, to say, "What did you say?" and clarify it. We can go back and forth. But it's not because I said it, because you heard it. The critical thing about hearing a language is that it makes the language more possible to be spoken, again and again and again.

Michael Lerner: As we come to the end of this session, and then we have one remaining-

Orland Bishop: Yeah, thank you.

Michael Lerner: Thank you-

Orland Bishop: Thank you so.

Michael Lerner: ... so much, Christine. Are there any reflections that you would like to end this session with? Is there anything coming to you that would be a proper completion of this third conversation?

Orland Bishop: Yeah, I want to thank you for sharing your gifts because it's not often people share that they have a capacity to really understand power, and do it in such a way that you can host such a space with others and distribute that power in an intelligence that supports the complex work of whole, what the Commonweal holds, the ecologies that Commonweal carries. So I'm really grateful that... Because people who're interested in working with power don't discuss it in public.

Michael Lerner: That's right.

Orland Bishop: There must be a discourse level about power, a public discourse level about power. Who has it, and why? And who are misusing it, and why? Or even the who needs it, and why? Because there's certain people are destined to be powerful in the relationship to this construct we call our world, and they must know what to know about power.

Audience: Yes.

Michael Lerner: Well, power interests me, as you may know. My experience of power is that it's very subtle. I can walk into a room, and within a relatively short period of time, I

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can see the geometry of the power in the room. I'm sure other people can do that, but I can see the geometry of the power in the room.

But interestingly, it is far from always about formal power, or wealth, or fame, or the ability to get people or things to do. There are many subtle forms of power.

My colleague in front, Rachel Naomi Remen, said that she much preferred influence to power. That's an interesting observation. I think there are many forms, without over-genderizing it, of both masculine and feminine dimensions of ourselves that have different forms of power.

So to me, power is immensely subtle. It has to do with concentrations of energy, often in very quiet people who are touching what's happening in different ways. I would say, in the Commonweal community, there are quite a few people that would not self-identify as, quote, "having power" who nonetheless have great power.

So when I speak of power, I'm not speaking of formal power. Actually, I find that many people who hold formal power don't have much power. I'm talking about the energetic flow of what creates community and what expresses when deep earth energy and light energy come together through the heart, through a will that has been surrendered to the divine. That's what I'm really talking about.

Orland Bishop: Yeah, I get it.

Michael Lerner: Yeah.

Orland Bishop: Yes. I would add, in my practice, we nurture power.

Michael Lerner: Yes.

Orland Bishop: It's not to influence it either to the degree that it goes and do something that is not in its best interest, as such, but also that in the ecologies of consciousness, as you describe, the arts and sciences, as we have been using them in our civilization, have other levels of evolution to go through.

Imagine what it could be to integrate, again, the mysteries, the greater mysteries into the collective knowledge of all the religions, of all the sciences, of all the philosophies. There's something else that we have not yet done, is agree to the higher purpose of that, higher shared purpose of that, because the intellect has only know its personal pursuit of power to this most. It's really how we are educated to perceive it. Our knowledge is for us to become more powerful.

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I take deep interest in the subtle spaces where someone with mental illness has more knowledge in their experience, in which they can cross ever into someone else's thought life because there is no doubt about their capacity to communicate. And they share what we think.

And because we don't listen, we don't hear that they're sharing what I'm thinking. We want them to think normally. One of my most in... When I go to the psychiatric ward I used to do, well, they all gather around me like a indaba because they will... They love to read my mind because they get it. It's outside of the boundaries of the particular culture. I mean, the psychiatrist like, "Why are they always circling you?" I said, "Because they're reading my mind." They do it elegantly. Maybe the universities will start trying that.

Michael Lerner: Let's go into quiet for a moment. Peace, peace. Thank you again for this community and the quality of the attention and intention.

I want to thank Oren Slozberg for his leadership of Commonweal. It brings tears to my eyes to have found someone to carry the work on of such beauty and gifts and skills, and to have brought us together here. I just want to thank you.

Orland Bishop: Thanks, sir.

Speaker 5: You've been listening to a TNS conversation with Orland Bishop and host, Michael Lerner. Thank you for listening to TNS-

Devi Daly: (singer)

Speaker 5: ... the New School at Commonweal. The New School at Commonweal is directed by Michael Lerner. Our program coordinator is Kyra Epstein. Our audio producer is Ken Adams. Our theme music was performed by Devi Daly. Visit us online at tns.commonweal.org. That's tns.commonweal.org. Commonweal 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.

PART 4 OF 4 ENDS [01:48:06]