

# Towards Inner and Outer Peace

Multicultural Evening in Kemijärvi Library with Orland Bishop

Tuesday, Jan 20, 2015 at 17.30



Orland Bishop talks about his experience working with at-risk youth in California. The founder of ShadeTree Multicultural Foundation is discussing means of internal and external peace.

Bishop has been pioneering new approaches to peace negotiations between gangs and works as a mentor. He has studied extensively medicine, naturopathy, psychology and African indigenous culture.

Shade Tree is an international community of village elders, teachers, artists, and those doing pedagogic work.

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[www.kemijarvi.fi/kirjasto](http://www.kemijarvi.fi/kirjasto)

Orland Bishop visiting Lapland at the invitation of Seva-Soppela Jan 19-22. 2015

## Future is Here Now

Orland Bishop in Kemijärvi Library Jan 20, 2015  
Lecture with question and answer session, edited

### Future Comes to Us

Sawubona.

*Sawubona* is a word from the Zulu language. It's a word that allows me to come in to the intention of seeing it. It translates "we see you". The word was shared with me in 1998 during a visit to South Africa, and it was an opportunity for me to come into learning with indigenous knowledge. Language held by elders of the country. And the Elder that mentored me asked me to use this word when I meet people.

So *sawubona* means "we see you" and there is a response: *yebo sawubona*, we see you too. And so, the agreement between people allows something else to happen. In their culture seeing is an agreement. If we say it, then we bring the agreement fully into our hearts. And if we don't say it, the future goes by. So, in order to bring future here we say: "Sawubona. Yebo sawubona." Yes we see each other, so that the future can be here. So, I would like to say it again and ask you to say *yebo sawubona*. Sawubona. Yebo sawubona. Thank you. The future is here now.

I feel very privileged to be here with you tonight. I'm sorry my Finnish is not so good yet to be able to have a conversation. But in time to come, in future to come I will learn it. I thank that you are willing to listen to me speak English.

I'm still trying to feel and know why I am here. The invitation to come opened my heart in a significant way and I wanted to journey with my friends to meet other friends. And since I arrived the time has allowed me to meet with some wonderful people and I feel more future in myself as a result of that.

### Community Supporting Us

We learn that people bring a lot into the world with us when we are born, and over time that process unfolds. And particularly when we meet with people that we have not met before and we have a sense that we know them from somewhere – in a sense that is what we call prophecies.

There is something that we carry for this world that we carry in ourselves and that when we are in contact with each other that process comes into world. I have been interested in this process since I was a child in making relationships with people and seeing what happens. And so my work currently is mostly making relationships and helping other people do better in relationships that they have in their lives. The intention is to create a community. To create a process that allows us to fulfill our highest potential. And mostly what that potential means are agreements. If we can make the right agreements, we can have full life.

So that is mostly the work I do in United States and in some other places in the world: to help people to make an agreement, first with themselves. That I am in this world to become myself and I have to make an agreement with that part of me. Then I have to make an agreement to help other people to become themselves. This allows me to do a lot of creative things within a day. And so, I don't do the same things every day. Most days are so interesting that I meet every year about 2000 people, and some of them become very close friends. So every year I can see my relationship world grow in big.

Also in that work more people understand how to be in relationships with the people they already know. And one part of that is to help people to resolve the conflicts with people they already know, so that healing then allows them to take up new steps in their lives. Current science understands that 70 % of

what makes us ill has to do with conflicts with other people. So, if we can resolve these conflicts we recover 70 % of energy for our future. 30 % of the positive energy gives us our big life. Imagine getting more from other people, support to be you, this world would be a better place for most people. I trust that will continue to happen.

### **My Friend Lazaar**

Twenty years ago a young friend met me on the streets of Los Angeles. And he needed help. So he came to my home and asked if he could stay with me. I knew him from some work that he had done as an artist, but this phase of his life was very difficult, he was on drugs and he had difficulties living in the community where he lived. And while he came to my home and asked if he could stay, I let him to stay for a little while. And after two weeks I discovered that he was very ill. So I took him to the emergency room at a hospital to be checked. They admitted him to the hospital and couple of days later I had to take him back for the results of the tests that they had done.

When he came out from the consultation with the doctors he was crying and he looked at me. And he asked me the question: "Am I going to die?" The doctors had told him that he had contracted HIV/AIDS and at that time most people who had that illness died from it. So with him I started a conversation about how to live with this new knowledge about his life.

I started what was going to be a very, very hard journey in my own development. I had to get to know him and he had to get to know himself on much deeper level. The level where healing could be found, was at much deeper level in his own life. So we made the agreement that I will allow him to stay in my home and find a way of healing. But every day it took us deeper into darker and darker aspects of his life, the unconscious part, the part in which he did not have any words for what was going on in his life. And that's what began for me as the understanding of how to look into the darker parts of human beings. From the time he was taken to hospital until he died he found healing: not for the body but for the soul, for that deeper self. He discovered before he died who he really was, who he was to become, not just for himself, but for others. He became my teacher to a level of knowledge that I did not know was possible.

One month before he died I went to hospital to visit him. And he was asleep. I thought I would just let him sleep and come back later and visit him. And when I was turning to leave he spoke to me from his sleep. I heard his voice saying: "You should do what you are here to do." I was surprised, because I knew he was sleeping. So I turned and looked at him. And I asked him again: "What did you say?" And he repeated it: "You heard me; you should better do what you are here to do." And I asked him: "What am I here to do?" And he responded: "Don't play games with me. You know what you are here to do. And if you don't do it, you will regret." And I was so shocked. I had never seen anyone speak from sleep.

So I took a chair, sat by his bed and asked myself: "What am I here to do?" And when I asked myself this my heart and my consciousness united up and I realized I was here to be myself, meaning – apart I was studying medicine, but I wasn't here just to be a doctor. I was here to become conscious of how to use my life, how to use my body and parts of my body, how to use my feelings, how to use my thoughts, how to use my will and how to use the relationships that I was born into. This I discover was to be my work. And so, I started to practice that, being aware of how my life crosses and responds with the environment where I am. And I realize that is what most people want.

So my friend died that January of 1995 and in February 1995 I founded my organization called Shade Tree. It was an organization that provided space for young people to find their story, to find the agreement that makes them who they are. And we have been doing that for 20 years. Two days from now on, January 22<sup>nd</sup> will be 20 years since my friend Lazar died. And I could not imagine the last 20 years without what he gave me as a gift to be able to be where I am now in my own life. And so I'm here remembering quite a lot, as the anniversary of his life comes into my memory.

## Love for Each Other's Future

My interest now is how the agreements that we carry in our lives reach to the level of community and those communities reach the level of the world. And so, we have started an institute called The World Community Institute. There are representatives of that work in different countries that are working to understand the new economy, the economy that is born out of love for each other's future. It's different than the economy of what we have to do to just live to earn money. This is an economy in which we share our knowledge, our creativity and our love for each other.

This is what I discovered, what I was doing when I was living those three years with my friend in my home: we created an economy of the spirit, an economy which allows more things to come, and a deeper understanding of that future. It is not just laboring every day for something that takes away energy. And so imagine that if I meet 2000 people every year I will be doing a lot of that all day; what a beautiful economy to live in! And imagining you meeting so many people as well in different ways in your own lives, each encounter allows something more to come in.

And so we are invited into this project here by friends [Seva-Soppela], who are hoping that this place allows people find each other and discover the rich stories that we carry in ourselves, and the different ways we can tell those stories so that something else can be shared.

## Discussion

The new hostess of Soppela school Taina Särkinen introduced herself. The plan is to invite international lecturers and visiting groups there. Her son Timo Särkinen bought the school for different courses. Mrs Särkinen, 72, is planning to involve local people in renovation. He has been in restaurant business for 30 years and divides her time at the moment between three towns. Soppela is intended to be opened for courses next autumn. Apart from lectures there will be music and art classes, yoga and meditation retreats. The audience is wishing for 5 Rythms dance course.

A neighbor brings an idea of combining their beach party with the annual feast of Soppela. Some practical issues are also brought up: it's still possible to use the light ski track on school premises and the trash cans are common.

**Orland Bishop:** This is what my work is for. People see each other. This is what *sawubona* is, we see you. People begin to talk; and the energy of planning the future is coming in. It used to be that we created a space to talk without having an agenda. Just to talk and ask, what can we think the future needs from us? And we begin to bring suggestions. People remember that they have a lot of ideas about things. And as soon as we begin to share the economy comes back, life comes back, old memories. And community is made again. People begin to meet and share time with each other. The change happens for most of us, is that we begin to think of time only in 24 hour days. When we put the day into those 24 hours, we run out of time. Imagination is that if we want more time we can make time!

As soon as we spend an hour together free of everything, more time comes. That is why we create spaces for conversation, because it helps us to return back to source of time. And the same thing is the source of community. Apart from me I brought more into this world and I need to give it away so that he world can have more. And everyone carries so much in themselves that we need someone else to tell, so that we could imagine what to do with all this stuff that you brought to the world. So I'm excited to experience this, even with just those who are here – not to mention two more thousand people, I'm so much looking forward to what happens in the days to come and in years to come, the conversation. Are there questions?

**Question:** We are alienated from ourselves and each other; we have the different social classes, with the neighbors we are talking about money only. Being different from each other is richness. We do not ask how people really are and what we have here. We should discuss original issues, use common sense and not just talk about politics and money. Instead of materialism we hope for idealism and spiritual growth.

**Orland Bishop:** If we imagine time in different stages from zero to seven, from seven to fourteen, from fourteen to twenty one and we say: "From now what could happen in the next seven years in my life?" Everyone has a sense what could happen in seven years in their life. The physical body always carries seven years of future and the light body carries eternity. For the physical body to say if I'm physical now I can have enough knowledge of what next seven years could be. This is just the law of natural physical life to have that much wisdom in it. Then we go to a deeper level where dreams come from, and we can have more future.

So it doesn't have to be about politics and economics, the story, the dream that we carry. And so, people know how to talk about that, it's just a matter of trusting it. And some places we go bring that out of us. And so, there might be some ways of your original knowledge of how to access that. The first seven years out of our life we did that. It is what makes the baby want to walk and talk, because it wants to reach into that world: to participate into wisdom that the body has. And in the first seven years of life we develop a lot of capacities to live out the rest of our lives. Just to learn we speak happens by 2–3 years old. All of that we could be able to connect to the future. So it's natural to want the future; it's natural to want to talk about it.

**Question:** Sometimes people would like to live their life again in a different way.

**Orland Bishop:** Oh yes, there are so many possibilities, and we can only sometimes choose a small part. The possibilities are still there becoming something different. When I pass a certain time, that amount becomes something else. That future past becomes something else. So, the future is the past that we didn't live. It's always there, we didn't miss anything, but we have to choose to do it differently, we have to involve other people. It's the people that change our life, but there are experiences that can makes life just as meaningful. We don't have to live it over; we just have to choose how to continue living it, because the next seven years could be the best seven years of your life.

**Question:** We are talking about the future of our grandchildren. Should we be concerned about how future generations will survive? We have lived more peacefully; nowadays so many material things are needed.

**Orland Bishop:** You have talented people here, everyone has their own gifts. The generation that comes after takes up what we have lived, the older generation. They take up what you have loved. If you love your garden they take up your garden. If you love fishing, they take up fishing. The generations can only take up what people love. If we don't love it, they don't take it.

**Question:** It seems that people have a lot of emotional locks that come from childhood. We are prisoners of the past. We need debate on these issues, how to break the lock.

**Orland Bishop:** The future is released when we see each other. The new currency is seeing each other, because then we can make the right agreements how to see each other. We can create agreements because we see each other. Most people don't know that money is an agreement. It is not some thing, it's an agreement between two or more people, and money can't be money without this agreement. Now we don't know we are part of the agreement that makes money real.

And so, there are different kinds of money. One of the most important ones is time, time currency, and it's been used all over the world when people say: "I will give one hour a week for something that the community needs." And they create more than if they had to pay to someone and can afford to pay to

them to do that one hour. We call it voluntary but it's more that voluntary. It's taking interest in what the other person needs. And if I'm interested in what you need and I can meet that need, we will create trust, which is the most important part of any economy. Any part of life requires trust.

This is hard to do only with the transaction economy: if I buy something then I have to trust that if I use it, it works. In the gift economy we trust the person who is giving. And this is the big difference between the two economies: that I trust you to do what you love to do. And it generates more giving.

So, we have now a social impulse that's coming in with the young generation. They want to create a new economy based on trust. They don't want just to sell their gifts for money. And so we will have to open up new ways of giving them access to something that could be different for them. We'll have to open up a new way for them to be themselves in the world. Because most don't want just a job, they want a life, a meaningful life with time for what they love.

**Question:** In the past we trusted strangers, now we have to win trust.

**Orland Bishop:** The trust is not gone, because you remember when the trust was in the world. It's still here and it's you who give it back to the world. It's our live experiences and live stories that inspire the next generation. So when we start doing it, they start doing it as well. In the generations that are in the world now, every kind of knowledge is still in the world that goes back thousands of years. And our responsibility is to revive it, tell the old stories, sing the old songs, because when the young people hear it, they will ask: "Where did it come from?"

The first phase of life, until they are 28 years old, they are searching for history, not the future. It's after 28 years that they start searching for future. The first 28 years of life is to reconnect to everything that is happening in the world. And it looks like they are lost when we want them to go to school to get a future, and they are not interested in it.

Our intention here, why we gathered, has been to bring the memories back to all of us.

**Question:** On what ground life is separated to-7 year periods?

**Orland Bishop:** It's biological and physiological. We carry the future. The organs of the body develop for seven years. In seven years all the cells that we are born with regenerate. So science now says we have a new body every seven years. If we keep it true, it's a mystery, but it's beautiful when we know we are only seven years old.

**Translator:** Would you say something in the end?

**Orland Bishop:** I was thinking – when you came with the baby [someone in the audience] how alive we became by seeing the baby. The baby's energy tapped into our physical body. They see us, not as we see ourselves, they see us with future. And it's the only thing that encourages the child to really live; that they are seeing our future. It's a sense for life. A baby carries a pure sense for life in their body. Not for culture, they don't want to know our culture; they want to know our life. And we remember that when a child is close to us. We don't have to worry about language. We don't have to worry about telling them exactly how things are. We just feel happy. So, thank you for bringing the baby.

**Question:** I think the life has taught me this, what you are talking about, to be who I am, just recently.

**Orland Bishop:** We have those moments when life reminds us. So thank you.