

1.5 THE BIRTH OF A NEW ERA

We live not only in a world of increasing barbarism, but also in times of change in which more and more powers of renewal become visible. It is with astonishment and joy that we learned that even Pope Francis no longer attacks individual aspects of capitalism but the entire system, declaring the dominant economic model to be “unjust from its roots,”¹⁵ emphasizing “such an economy kills.”¹⁶ As the message of revolution has now reached even the Vatican, other elites could also start to rethink their position.

The dream of a new world is not only a subjective wish, but also an authentic matrix for a different life, anchored in the structures of reality; it is an objective necessity and a possibility. The concrete utopia is a latent reality within the universe, just as the butterfly is a reality latent within the caterpillar. It lies in the structure of our physical and biological world, in our genes, and in our deeper ethical orientation. Within the context of committed peace work is not the fixing of individual defects within existing structures that is required; what is required is a fundamental system change. Today’s societal machine will not be rectified by changing individual components, because the whole machine was wrongly constructed in the first place.

To reverse from this dead-end we do not need megacities or trillion dollar technologies to enable the colonization of Mars, as interesting as this might be; we need intelligent concepts for cohabitating planet Earth anew. We do not need reform; we need a new direction for human evolution. We are likely at the beginning of the greatest revolution in history. It is a planetary process, the outcome of which is still uncertain. As humankind sent a fully functioning shuttle, equipped with a digital laboratory, to Mars, it could also develop a new concept for a nonviolent planetary existence. In the following chapters components of such a concept will be proposed.

An initial, fundamental, and universally applicable condition for a humane future can be stated immediately: the new way requires the reintegration of human existence into the basic laws of life, community, love, and the Earth. To this also belong ethical, social, and ecological laws. Any violence we inflict upon fellow beings will, in the long run, return to us as disease or insanity. The coming civilization is free of any cruelty. Plants and animals are our cooperation partners for creating a new way of living on Earth. The laws of societal life and the laws of creation need to unite in order for global healing to occur. There is the world that we create and there is the world that has created us. These two worlds must come together. That is the goal of the journey.

To enable us to do the work of global healing we above all require two sources of life: healthy water and vibrant love. Water is to nature what love is to the human being. Through healing water, we cure nature; through healing love, we cure humankind. The healing of water and the healing of love equally demand that existing societal systems be turned upside down (Latin root: “revolution”). In both areas we observe that the same basic laws of life are in contradiction with the basic laws of capitalism. The new era develops to the degree that the basic laws of life are discovered, perceived, and followed by humanity.

To enable us to pave the way to a humane future, we need convincing models. These would show how human coexistence could be anchored in the universal energy fields of life. Once a functioning model is set up somewhere – a living model for ending the war between the genders, for the healing of love, for the cooperation with nature, and the solidarity with all fellow beings – a new reference point becomes available in the international discussion. The peace projects around the world have a new basis to think and speak from. It is like a quantum leap in political thinking. To enable this

we must increase our concentration on the inner work, for it is the inner human world from which conflict and war originates. The more deeply we understand the global issues, the more deeply we recognize our own part in them. The rudiments of everything that we lament in the world can be found within ourselves, in our own lifestyle and community, even among friends. So long as the inner structures are not cleansed of the barbarism of the past, we will continue to reproduce the barbarism externally. To put it bluntly, so long as there is lying, betrayal, fear, and violence in love, militaries, the arms industry, and trade in weaponry will continue to exist. We are incongruent when we join protests for peace while we are full of (secret) hatred. When we begin to love the community we live in, we will find this community changed and more beautiful the very next day. Whether the external world reacts peacefully or violently toward us largely depends on the thoughts and feelings with which we meet it. Thoughts of loathing or revenge – no matter how subtle and secret – generate fear, violence, and war. With every thought of hope and reconciliation we deprive war of its fuel. In this way we participate every day in the birth of a new era. We have to create ways of living whereby we are ready and willing to achieve this transformation in ourselves.

Marx was right when he said that it is societal conditions that determine consciousness; he failed however to see that exactly these societal conditions were created by human consciousness. What else could have created them? It is the “subjective factor,” the inner world of thoughts, images, and impulses, which generates everything that we then see as a finished product in front of us. It is logical then that if we want to change these results we need to change consciousness, i.e. the inner world. Healing Biotopes are centers for this change of consciousness, nuclei of crystallization for global transformation.

Universal consciousness today leads us to a new model of life where the basic values of human existence – values such as truth, love, and solidarity, home, faithfulness, and belief – can be taken up on a new, reflected, and autonomous level. There is an inherent sacredness of life and a corresponding mental, spiritual, and ethical order which we must not ignore, even if it has been terribly misused by church and state, and extremely so under fascism. We need communities in which we consciously and purposefully coexist with the sacred powers of the universe and love. Healing means reconnecting with the original energy field of life. This applies to the individual organism, the organism of a community, and the organism of all humanity.

Can the World Still be Saved?

Many attempts to heal this world have been made to no avail but to the contrary. Maybe we have never had so much pain around the world. Maybe there has never been so much death, so much grief, and at the same time such a great lack of empathy. The ubiquity and intensity of the pain in the world exceeds our capacity for empathy.

Can the world still be saved? Can this Earth still be healed? Is there a realistic chance for a future without war? Today such questions are usually received with wry smiles rather than taken seriously. Current debates on change and reform for a better world start mostly with the premise that certain fundamental structures within politics and economics have the character of natural constants and therefore cannot be modified. Terms such as “market,” “yield,” “bank,” or “military budget” have become part of the holy mantra of the system and cannot be questioned. From their outset, attempts at reform operate within narrow confines and little space for structural change remains.

Can the world still be saved? The acclaimed author Naomi Klein answers, “Absolutely. Is it possible without challenging the fundamental logic of deregulated capitalism? Not a chance.”¹⁷ So it is. To understand how and why, under the aforementioned circumstance, salvation is nonetheless

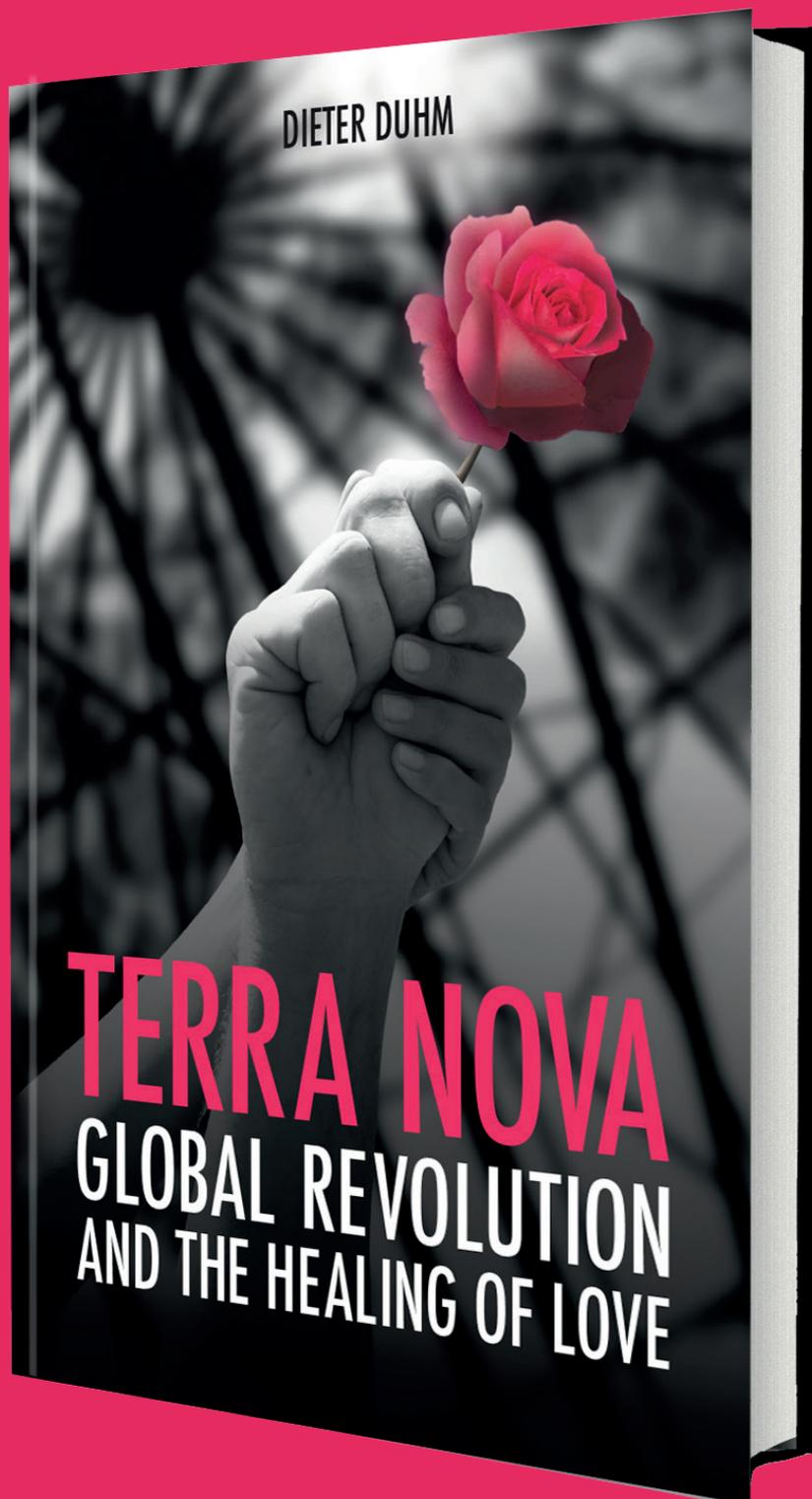
possible, we have to step out of the old categories of political thinking and enter into realms of thought shaped by different information and other parameters. While in its current state of damage the world seems to have as little or as much chance of healing as a person who, according to doctors, suffers an “incurable disease.” Yet we have innumerable case studies of so-called miracle healings. Beyond the parameters of conventional medicine, there obviously also exist very different laws and powers of salvation. In addition to his physical body, the human being possesses another body, which for simplicity I will just refer to as the spirit body. It works according to different laws than the material body. If we succeed in introducing the right information into the spirit body, our entire organism would change instantly. If I for example tell a shy person how courageous he is, different hormones are immediately released. We receive information through the spirit body and corresponding guiding impulses are conveyed instantaneously into the physical body. Could the same that applies to the individual organism not also pertain to the global organism? The overall organism of humanity would thus possess a spirit body (the noosphere) functioning according to principles other than those in the material body. If new information is entered into the noosphere the whole world changes. This is the basic hypothesis of Tamera’s Political Theory. The world could of course still be saved if we enter the corresponding information into its system.

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