

TERRA NOVA SCHOOL

STUDY UNIT NOVEMBER 2014

REVOLUTION
FOR LIFE



Dear students of the Terra Nova School,

Greetings to the planetary community for a free Earth from a golden autumn in southern Portugal. Welcome to a new month of studying where we work together on the thoughts and visionary framework for a new future!

Recently an inner tremor repeatedly breaks through in many of us. It may be triggered by personal situations; it may be caused by looking into the news. It feels like a fundamental shaking in the planetary body of humanity. Last Sunday Benjamin von Mendelssohn described this internal movement in his *Matinée* here in Tamera: “Will we make it?’ At the moment, this question moves in the core of things. We are experiencing a collective explosion of the emotional body, and at the same time we invest all our energy, creativity, and intelligence in suppressing the most important question, ‘Will we make it?’ (...) I would like to invite you to stay with this question and not push it away.”

There is a fundamental turbulence in the whole world and it is looking for people who do not immediately have readymade answers, recipes, and solutions (although they are often justified), but who first of all open their hearts to the world with direct compassion and let themselves be reached by the fate of life on Earth. It is with this compassion that Konstantin Wecker sings his brilliant piece *Willy Four*: “Through our daily life we contribute to and are part of this monstrous society with its wars and its brutality and greed. And only when we clearly recognize this – not intellectually, but the way we also feel hunger or pain – only when we clearly recognize that you and I are responsible for the whole world, we will finally act in the right way.”

We want to use this pure form of indignation at the world as it is, as a motor and driving force for building a new society. Taking all this into account, we have selected the chapter “Revolution for Life” from Dieter Duhm’s new book, *Terra Nova: Global Revolution and the Healing of Love* as the study text for this month. The text paves the way for the vision of a revolution that we give birth to through our common work – a revolution for all that lives and for life itself.

On November 9th we celebrate the tenth anniversary of Global Grace Day. Initiated by Sabine Lichtenfels, it is a day of contemplation and reconciliation, a day for the opening of all separation walls. On the first Global Grace Day around 50 people were sitting meditation at the separation wall in Israel-Palestine during the Grace Pilgrimage 2005. Every year since then groups come together in the name of reconciliation and global healing.

For those who want to learn more about the meaning of GRACE, we have attached the chapter

“What is GRACE?” from the book by Sabine Lichtenfels. It contains core thoughts and ethics for all peace workers. This November 9th we are planning a common street action with the participants of the German Terra Nova School networking meeting in Leipzig. We invite all others to join through thought and prayer. We put ourselves in service of life. Thank you for your work.

In the name of the children.

In the name of all creatures.

For a future worth living.

Martin Winiecki, Monika Berghoff, Nora Czajkowski, Rui Braga, Dara Silverman



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Revolution for Life

Dr. Dieter Duhm, excerpt from the book "Terra Nova - Global Revolution and the Healing of Love."

(...)

An inner contradiction permeates all institutions of the current society – the contradiction between the laws of society and the laws of life, between the sociosphere and biosphere. The human being is a Zoon Politikon – a societal being and as such is subject to the laws of society. At the same time, however, in accordance with his physical and spiritual nature, he is a member of the bio-cosmos and therefore is subject to the laws of universal life. If these two laws contradict each other, disease, criminality, violence, and war arise. **Today we experience a planetary culmination of this contradiction. We have come to an apocalyptic limit beyond which survival is no longer possible.**

What began in the Arab countries at the beginning of 2011 was a premonition of a global war whose time is to come everywhere. The civil wars in the Arab countries will inevitably expand to the urban centers of the western world if we do not give this revolution a humane direction early enough. The oppressed life rises up against the oppressors. We experience a global fight between the powers of life and the forces of destruction. A highly organized syndicate of corporations, banks, lodges, secret services, and governments has covered the Earth with a network of exploitation and violence. Germany sends tanks to Arab countries, which can then be used at their discretion against protestors. Global capitalism has destroyed the last communities, the last loyalties, the last connections to home, humaneness, and ethics. Yet the epoch of capitalist globalization cannot be continued without unimaginable bloodshed and without the destruction of nature on a massive scale, a fact banks and corporations know full well. Their Illuminati should consider if they will wake up soon enough.

The world has broken open. The old systems burst; new powers emerge that can no longer be contained. People are taking to the streets everywhere. They are protesting against the system that has broken its promises on all levels. The synthesis of all these events gives rise to the call for a new concept of human life on planet Earth. We have slipped out of a higher order and have to find it again. It is the divine order of universal life to which human being and nature equally belong. We call it the Sacred Matrix. This is exactly what it is about today, as presumptuous as it may sound. We need a new fundamental order for our coexistence, and a new coexistence with all fellow beings. Two thousand years after Jesus Christ, seventy years after Auschwitz, and thirteen years since September 11, 2001, today we say with certainty: we need a new basis for life on our planet – new ethical, spiritual, scientific, social, sexual, ecological, technological, and economic foundations. Above all we need a new inner world from where the powers emerge to create Terra Nova. It is not done through developing small,

countryside communes or city groups so long as they are not embedded in a greater context. However, Even the smallest groups, bookshops, and cafes can help establishing this greater context for Terra Nova.

The revolution can be won if it is connected with the certainty of a positive goal. We need a revolution that accepts geist, lust, and love, the right to life for all fellow beings, and the right to people's religious longings. We need a revolution that helps the poor, the exploited, and the oppressed, the children, animals, and all creatures that so urgently need our assistance today. We thereby also help ourselves. This new revolution has to give children a home again, and it needs to acknowledge that even animals designated for meat or fur production have a heart and a soul. Here lies the deepest system change and the innermost core of the global drama. It is not only about changing political power; it is about fundamentally transforming our concept of a humane civil society. It is a matter of changing from murderous mechanics to compassionate solidarity and assistance. We need a revolution, whose victory will create no losers, because it will achieve a state that benefits all.

The term "revolution" can be easily mistaken because it is immediately associated with violence. The current revolution will have to renounce all thoughts of violence if the humane goal is to be reached. Any revolution that originates out of violence and war will only repeat the old structures of brutality and domination; this is a lesson from history. A humane goal cannot be reached through inhumane means. The goal does not justify the means. The current revolution is not a matter of military confrontation, but of geistig struggle. The structure and implementation of the new culture emerges from geistig fields of power. (Instead of "revolution" we could speak of "transformation," as it has to do with a geistig convergence. This convergence however is so radical that I have chosen the word "revolution.")

An essential theme of the current revolution, in its innermost core, is the issue of sexual love and the connection with fundamental ethics of creation – the reunification of Eros and religion. Religion here no longer means religious affiliation, but the rediscovered life in oneness with creation. Eros and religion, separated for thousands of years through dire moral doctrine from the world religions, need to come together again so that we human beings can rise up to the source from which all of life originates.

In order to end the spiral of violence we need to find an inner power that enables us to not react with retaliation to injustices we have suffered. The pilgrimages Sabine Lichtenfels guided through Colombia, Portugal, and Israel-Palestine were dedicated to this paradigm shift. "Grace" is what she calls the power that is stronger than all violence. We were very moved when we met a young woman in Israel whose face had been disfigured. A young Palestinian had carried out a suicide attack close to her and she was severely injured. In her book, *Grace: Pilgrimage for a Future Without War*, Sabine Lichtenfels describes the following situation:

"Three years ago she became the victim of a suicide-attacker in a bus and by a miracle she survived. Already years ago we had met her here in the Jerusalem forest, a beautiful young woman. Now she sits here again in our tent and talks. For two months she had lain in a coma and the doctors had given up on her. She fully understands the Palestinian suffering (...)

Everyone listening is struck by her story. After intensive days in the West Bank where we have been made very aware of the suffering of the Palestinians, we now feel closely the experience of the other side. This young woman wanted nothing else but to live. Just like the Palestinians do. The soul has to understand anew: This is not so easy. It is not possible to divide the world into victims and perpetrators. Healing does not result from accusation."

When she was asked about her feelings toward her tormentor she only said, "Maybe I would have done the same if I had been in his position."

On which side do we stand? Whoever has decided for the side of life can no longer say 'yes' to the life habits he or she has so far mindlessly followed. If we have the courage to look at the things that are currently happening in the world, our entire organism reacts with an absolute 'no!' Stop a system that does such things. Also stop it on the inside, in our own lives. This is the outcry of a healthy emotional body. But the world cannot be changed through emotions. Now the geist, the analyzing and combining intellect, has to get involved in order to translate this emotional 'no' into a positive helping strategy. With every small deed, every thought, and every decision, we can consciously position ourselves on the side of life. Through our daily actions, we are weaving a web with which we strengthen one or the other side. While washing dishes we can decide "whether we serve the devil or the Lord" (Prentice Mulford).

Stop the Global Idiocy!

Countless millions of young people all around the globe would be available for building a new world if one could offer them a credible perspective for this, yet they hardly ever find real humane engagement. Before they can become conscious of their power, their energy is planned, programmed, and channeled in the logic of the existing systems. They are being used as henchmen of the system to solve conflicts they have not caused. There are only very few people on the top of the societal pyramid that give the orders, as for example for carrying out the FIFA World Cup 2022 in Qatar. How many human lives are being sacrificed here for an insane economic deal! And the world is watching it. In fact, after 150 years of democracy and civil rights it is still small groups of power, diminutive on a percentage level, that steer the destiny of billions of people. We can hardly believe this story so long as we stand inside of it. But when we take sufficient distance we see the unrestricted despotism, which still steers human society on all continents.

Fall 2013. In Istanbul young policemen are on a full combat mission against protestors the same age. Everywhere in the world we see the same idiotic theater. Everywhere two hostile camps of young people confront each other, people that could actually be friends. Enemies that could actually be friends! We must not allow hostilities to arise because one belongs to different ideological and political camps. This primitive mentality should have ended with playing "Cowboys and Indians" in our childhood. It is not personal hatred that makes people enemies, but the logic of a distorted system. Enough! Stop all this insanity! There is an alternative. Another life is possible. There exists another plan of creation for all of us. We are not here to fight one another, but to build the world we need for our children and ourselves. With all peace powers we connect against war, against any form of hypocrisy, and against downplaying or covering up reality. We can no longer avert our gaze from what is really happening to the victims, be it in Syria or the nearby supermarket. We have friends in Palestine and Israel, in Colombia and Mexico. The children, the friends, the beloved ones that are dying in this moment could be our own. Whoever has once heard their cries will never forget them. **This war is everywhere so long as the regenerative societal structures that generate it persist.**

During a demonstration in Sao Paulo a policeman throws his pistol into the fire saying, "Enough! I will no longer participate in this."ⁱⁱ Together with his colleagues he was supposed to proceed against the demonstrators; he could not do it any longer because he knew justice was on their side. Justice was on the side of the demonstrators; injustice was on the side of the government. Like everywhere in the world, the police had the task to protect the system from its indignant citizens. This is how injustice is protected, often by military means. This is how every revolution begins. And still the police also consist of young people, as young and likable as the protestors. The police officers partially know that justice is on the side of

the protestors, more and more of them know it, but they have to do their job and earn money; they do not yet have another perspective. Also the protestors will one day, when they have lost the battle, return to their old places and do their “job.” Let us be certain that they will gain another perspective!

What would happen if they really had another realistic perspective – the vision of a society free from injustice and violence? The vision of a society in which they all have enough to eat without needing to obey wrong laws? The vision of a world where they could love freely and without condemnation, particularly women? What would happen if the millions that are currently demonstrating on the streets and in the squares had a clear vision and started manifesting it? We would experience the real emergence of a free world with functioning communities, with autonomous centers, and with subsistence economies, with love couples free from the fear of punishment, with free religion, and free culture. We would have schools for the secrets of life, research sites for new communication systems, new architecture, new energy systems, new living structures, new water landscapes with alimentary biotopes, new healing methods, a new coexistence with animals; we would have Love Schools for a new encounter between the genders and new “monastery” schools for the cooperation with the spiritual worlds. Everywhere on Earth, in all countries, on all continents, the new centers would and will arise. Young police officers would and will no longer fight against protestors, but will ally with them to create the new world. A world that is currently as close as never before because we have the knowledge to make it happen.



What is GRACE?

Sabine Lichtenfels, Excerpt from the book: "GRACE. Pilgrimage for a Future without War" (2006)

The pilgrimage is to lead us to Israel-Palestine, to the so called Holy Land, a region which has been dominated by war, conflict, struggle and division for a long time.

If this pilgrimage is to be a success in terms of inner and outer peace work, then a spiritual source will be needed. This will make us as pilgrims act in both a correct and healing way despite any difficult situations. In search of a name for the pilgrimage we came across the term GRACE. Grace has many connotations and in English comprises more than the word "Gnade" does in German.

GRACE is mercy, favour, charm, sweetness, readiness, charity, consideration, congeniality and also stands for the act of Grace itself.

GRACE reminds me of walking in the service of the higher mission, in the service of life and its inherent justice.

Those who are walking in the name of GRACE do not come to accuse. They do not come to impart a new ideology on a country or on a land and its people – they come in the service of openness, of perception and of support.

GRACE pledges not to wage a war but rather to end it wherever it happens to be. In the name of GRACE I am always on the lookout for a non-violent solution, a solution which creates justice and healing amongst all concerned. Often clear judgement is necessary to do this, but never condemnation.

GRACE says: I am willing to end the war and to understand the means by which it can be ended and I place myself in service of a solution.

You can easily examine just how far you have committed yourself to act in this way by the way you react, especially when you feel that someone has tried to hurt you or treated you unjustly. In such situations we are quick to forget our determination to live in peace and readily enter into disputes and wars, large or small.

Here is a small example, perhaps a little humorous, but it makes the point. If you hear that the car of a distant acquaintance has been stolen, you will probably take the news very calmly. If you hear that your best friend's car has been stolen, you will probably get a bit agitated but still stay cool enough just to pass on a few words of commiseration. When, however, your own beloved car has been stolen, inner peace is shattered and perhaps for some time. The deeper directions we take are being decided on totally different levels of consciousness. We can, however, understand more about the correlations on a large scale when we have learned to become witnesses to ourselves on the smaller scale.

GRACE is not manmade.

GRACE always refers us to the higher level of order in life itself.

It is not me that will judge, but life itself may.

No matter where I happen to be and where I am going, I put aside all prejudice and judgment.

I do not arrive with preconceived ideas of who the other one might or might not be and I do not make those opinions the yardstick for my actions.

I practiced and learned to see the Christ in every human being wherever I was and throughout the pilgrimage.

At first I turn to the human being who happens to be my counterpart and let myself be touched by his or her history. To do this, I anchor myself as far as possible in the present moment. Again and again I imagine that the person sitting in front of me could just as well be me. I could be a female settler, a Palestinian woman or a young Israeli woman about to enter the military. I could be the soldier just shot tear gas at Palestinian kids. I look for the core of the human being in all its roles and behind all the roles and masks of alienation. It is often difficult to be in this kind of presence. How often have I been outraged about the ideologies which I had to endure listening to, for instance from an extremist rabbi or a fanatical Muslim? And how often did I feel an inner defensiveness or a reaction of disgust when listening to the never ending accusations and stories of suffering from the Palestinians in the West Bank or to the fanatical speeches of the settlers?

GRACE demands self-knowledge. And self-knowledge is not always easy. To discover flaws in others is much more pleasant and easy, than to unmask oneself. Everything within me wants to cry out in anger and outrage when I sit opposite a young officer listening to his excited explanations about the ideological values of his country.

All of a sudden it occurs to me that he could just as well be my son and immediately I begin to see in him not only the soldier but the human being behind his role. This is a first step which creates an opening. Now everything depends on whether I will be able to tell him the truth of what I see without any fear.

This is where GRACE occurs.

I let myself be touched and I try to touch others. Whenever possible, I enter places with my heart open. This was the case when I met with soldiers and officers, Palestinian peasants and farmers, and Israeli settlers.

GRACE comes from the strength and the connectedness with the source of life.

This must not be confused with a timid attitude where I dare not speak up against injustice when I see it.

I do not condemn anyone or anything when I am in the state of GRACE, rather, I gather the courage to speak the truth. I want to speak the truth in a way that it reaches out to others and changes the other, and not in order to be right, and therefore further waging war. In our everyday reality we shut out both sides. We shut out the truth of the victim as well as the truth of the perpetrator. We then are quick to impose our view of the world on either one of them. And most important of all is that our view of the world is the right one! We do this to protect ourselves from being touched. We can only bear to watch the constant and terrible news because we are so closed up. And we are relieved when we are able to distinguish the good guys from the bad guys. We carry on living our comfortable everyday lives and believe that we are good people when we manage to show a little charity in our lives. This is how the subtle fascism of our time emerges – indifference.

People shut their good middle-class front doors in the face of reality. They do it until suddenly they themselves are caught by a wave of real life which till then they have been successfully suppressing. Suppression now hits back and shows it's most cruel and violent side. It is

not life itself that is cruel. It is through suppression that life appears to be cruel and violent. We see this in marriage crisis, in illness, in growing suicide rates, in psychological sickness, alcoholism and other similar problems. That is until we wake up!

GRACE reminds us of another truth and reality at work behind the terrible dimensions of a culture which will soon have exhausted its last resources. The truth is simple and the same everywhere.

When forming an opinion, we tend to forget that we do this mainly from a level of interpretation. The truth lies beyond all opinions. The truth is distinct from ideology in as much as truth is both simple and true.

I was shocked to realize that conflicts, more often than not, are kindled and rekindled by the ideologies and the convictions which people continually fire at each other. Because of our fear of the truth of life we consider our opinions and views to be true and defend them until the bitter end. This is psychological warfare that finally results in real war. We hold to be true what has nothing to do with truth. This is the story of our socialization with which we identify. All of a sudden you look into the distorted mirror of mankind, which has separated itself from its roots. You look at the same patterns of fear, anger, powerlessness and trauma, which are everywhere, and at the resulting war with its destructive acts of revenge. It is the suppressed life itself that chooses revenge in order to survive.

At this point appeals to morality are useless. Just imagine – your child is killed in front of your own eyes. Is it not revenge that is your foremost and strongest impulse?

You see it everywhere, in greater or lesser forms, but the basic pattern remains identical everywhere. It can be found behind every ideology, behind all religions, behind all world views. We have, in equal measure, all become victims of an imperialistic culture. Behind this avalanche that rolls across the regions of war on this planet, writing its painful history of victims and perpetrators, behind all this, you suddenly come across the same hunger everywhere – a hunger for life, a hunger for love, a hunger for trust and belonging, a hunger for acknowledgement and a hunger for wanting to be seen and understood. This hunger is independent of any culture. It simply exists in every human being for as truly as s/he still remains human.

When I am out there in the name of GRACE, I try to meet the human being and let myself be touched by them rather than by the world views they represent.

All was lost whenever our meetings started with a debate about world views. Nobody listened anymore and instead an emotional upheaval ensued. The meetings unfolded in a completely different way whenever people were touched by each other on a human level.

GRACE always reminds you of this.

GRACE is like a consciously chosen naivety that helps you not get lost in the ocean of world views so that you recognize and protect the elementary and simple truth behind all things. You create an opening for the cry for life.

You see the collective body of pain in front of you, this body that has presented the Jews with their terrible fate. You equally recognize the collective delusion of the German people who have still not been able to truly look at and heal their past. You see the effects of a patriarchal religion and culture which has taken a wrong turn for thousands of years, and you see how war is an inseparable part of it, just as much as thunder and lightning are part of a stormy night.

The history of victims and perpetrators and our identification with either one of them has to come to an end. At this point world history awaits a big transformation, the final awakening!

GRACE always reminds you that this change does not occur by one's own power.

GRACE reminds you of the sacredness of life itself at every moment.

GRACE reminds you that the only way out of the dead end street is for humankind to successfully return to the very basis of life and love, of trust and truth.

GRACE is the power of a long breath that is going to last because it can see a new dawn at the horizon of history, a paradise of love and compassion, a culture honouring variety while at the same time acknowledging the universal values of life.

GRACE is the umbilical cord that connects us to this vision and guides us, as of this moment, to act and behave out of its spirit, its freshness, abundance and beauty.

Basic Literature

In addition to the monthly mailings, we recommend following books in order to go more deeply into the studies:

- Martin Winiecki (Ed.): Setting Foundations for a New Civilization**
- Dieter Duhm: Towards a New Culture*
- Dieter Duhm: The Sacred Matrix**
- Dieter Duhm: Eros Unredeemed**
- Dieter Duhm: The Decision, Part 1 and Part 2 (only available through Tamera)**
- Sabine Lichtenfels: Sources of Love and Peace**
- Sabine Lichtenfels: Grace – Pilgrimage for a Future without War**
- Peace Pilgrim: Steps Towards Inner Peace***
- Jacques Lusseyran: And There Was Light
- Michael Talbot: The Holographic Universe
- Sepp Holzer: Desert or Paradise?

* this book is free available at: www.towards-a-new-culture.org

** Students in the Terra Nova School can purchase these books from us at 33% off, plus the cost of shipping! Please take advantage of this opportunity!

*** available at no cost at: www.peacepilgrim.org

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Thanks for your help and support!

