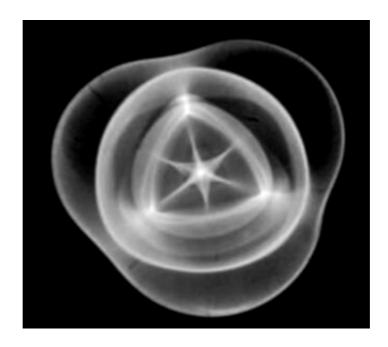
Project Declaration 1

ECOLOGICAL AND INTER-HUMAN STRUCTURES FOR THE HEALING OF LIFE ON PLANET EARTH

The Healing Biotopes Project and the Experiment "Monte Cerro"



PART I AN INITIAL PROJECT OVERVIEW

The development of humankind seems to be entering into a dead-end street, one that cannot be overcome by traditional means. The work of the UN, of NGO-groups and innumerable peace projects is both important and indispensable. However, it cannot deceive us from the fact that there is nearly no positively oriented aim of global proportions in existence anymore. Under the given circumstances, a convincing perspective for a violent-free co-habitation of our planet's inhabitants is no longer visible. In order to create more favourable preconditions centres would have to emerge in which the violent-free co-habitation of the human being with all co-creatures can be reflected and developed in an exemplarily manner. The aim of the Healing Biotopes Projectis to really construct such centres.

The projects consists of the development of international and, as far as possible, autonomous communitarian organisms in which the living conditions for a violent-free future are researched and practically applied. It is the result of many years of research work in Germany, Switzerland and Portugal, where various groups worked on a concept that could respond to the world-wide globalisation of violence with new thoughts for a world-wide globalisation of peace. During this time, close contact has begun with groups in Colombia (Gloria Cuartas), India (Maria Mangte, Vasamalli Kurtaz from the Toda tribe), Croatia (Balkan Sunflowers) and, mainly, in Israel and Palestine (Neve Shalom, Hamakom, HopeFlower School, CCRR_etc.).

The new centres are defined as "Healing Biotopes" or "Peace Villages". The first has been in development for some years now in the future workshop 'Tamera', in Portugal. The next is planned for Israel/Palestine. What is to be developed in these centres is a type of "Biosphere 2", but no longer as a closed eco-system as in Arizona, but a new living system that has the ability to connect the living areas of human beings and nature, socio-sphere and biosphere, in a violent-free way, and to create the necessary inner (social, human, spiritual) preconditions within human communities.

In the framework of this project the experiment "Monte Cerro" is to take place with 200 participants on the 134 hectares site of the Healing Biotope I Tamera from 01 May, 2006 on. "Monte Cerro" is the (preliminary) name of the experiment and the Portuguese name of the site where it will take place. The 200 participants of the experiment will live together, work together, and think together for three years. The possibilities of the co-habitation of human beings and the co-habitation between humans and nature will be researched. Thereby, all questions of co-habitation – social organisation, roles of the genders, ecology, ethics etc. – will be regarded in a new way. It is about the questions: How do we create real life structures without fear and violence? Under what circumstances could a human culture of solidarity emerge? Are there possibilities for new solutions for the central issues of love, sexuality and partnership? How does trust emerge? How does happiness emerge? How does a new integration of the human world into the higher orders of life and creation emerge?

In the beginning the premises of the Healing Biotope I Tamera had no liveable infrastructure, neither water, nor electricity, nor accommodation (except some ruins of unfinished buildings that could be used for construction). The initial research group consciously chose the most simple life conditions in order to develop new solution models from this basic situation. Today, about 80 people live on the site in provisional accommodation and will prepare the necessary infrastructure for the experiment. Experts are needed in the areas of technology (water, information, energy supply), ecology, architecture, medicine, workshop and administration. Moreover financial funds for the preparation are urgently needed. Therefore, a non-profit foundation in Switzerland is planned.

The project contains the following basic thoughts:

First: The outer (economic, military) violence executed today against nature, peoples and the biosphere is connected with an inner (of the soul and the mind/spirit) corrosion and loss in the root of human life on earth. The ecological and the psychological/spiritual destruction are two sides of the same general problem: Only in looking at them at the same time can they be rightly understood and solved.

Second: The human problem deriving from this destruction is the consequence of a collective disease of civilisation and can, thus, not be solved on the individual level alone. The "therapy" requires the building up of new human and ecological life systems.

Third: A peace project can only affect as much peace in the outside as it has reached in its own human inner. Therefore, the outer work belongs to the inner work in the sense of self-change in all the participants.

Fourth: Inner healing requires a healing in the area of love, for there lies the greatest injuries (see the enclosure of the comprehensive project declaration).

Fifth: The necessary healing work requires a comprehensive co-operation between the human being and all creatures of nature, and a new embedding of the human society into the higher orders of life and Creation.

Therefore, new social organisms have to be established where these guidelines for a violent-free future are taken into consideration and applied in practice. This is not a private project but a project of humankind. The Experiment Monte Cerro is a further step on the path of realisation.

The more detailed explanations regarding the basic thoughts and aims of the project are described in the comprehensive project declaration which we will gladly send to you if you are interested.

It contains the following paragraphs:

Part II: The Global Idea

Part III: The Experiment Monte Cerro.

Part IV: Annex regarding the subjects of Love, Sexuality and Community

Dieter Duhm Januar 2004

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Part II The Global Idea

The development of humankind seems to be entering into a dead-end street, one that cannot be overcome by traditional means. The work of the UN, of NGO-groups and innumerable peace projects is both important and indispensable. However, it cannot deceive us from the fact that there is nearly no positively oriented aim of global proportions in existence anymore. Under the given circumstances, a convincing perspective for a violent-free co-habitation of our planet's inhabitants is no longer visible. In order to create more favourable preconditions centres would have to emerge in which the violent-free co-habitation of the human being with all co-creatures can be reflected and developed in an exemplarily manner. The aim of the Healing Biotopes Project is to really construct such centres.

The project represents a global aspect in two regards:

First: Through the economy of globalisation humanity has been torn from it's anchor. Such anchors are or were: The land one lived on and off, life in the tribe or the big family, organic community organisms, far-reaching autonomous economy, embedding into nature and creation, home in the protection of a superior whole. This natural anchoring is reflected in an inner value system of truth, trust, holding together, mutual support, hospitality, helping the neighbour, and taking care of the natural environment. This natural value system has been torn apart by a historical process of de-rooting. Through the totality of the capitalist "colonisation" (Edward Goldsmith) and its manner of economy billions of people lose their inner and outer anchor, their basic human values, their home, their trust and their meaning in life. The ecological and military destruction on the outside, that is inevitably connected with capitalist colonisation, corresponds to an immeasurable misery in the inside. The epidemic-like increase of criminality, drug addiction, alcoholism, violence, depression and psychosomatic diseases also belong to this. From this context the wars of our time, carried out with an epidemic rage of killing and destruction, also explain themselves. It is obvious that humanity has to find new forms of life to be able to end the epoch of terror.

This global view automatically results in the absolute necessity to build new community organisms in which the inhabitants can rediscover their natural values and resources on a new level. In the Healing Biotopes such community organisms are to be built as models. Thereby, no old systems shall be copied, but new ones shall be developed.

Second: The "new world order" aimed at by globalisation with the cash-less traffic of goods and electronic identity badges, with so-called "free-trade zones" and the extermination of all domestic subsistence economies etc. an increasing part of the earth's population (indigenous, poor, unemployed, landless, sick, oppositions, freedom fighters, truth seekers, autonomous thinkers and unpopular inventors) is excluded from the supply of goods. Moreover, the general purchasing power will decline due to unemployment leading to part of the production becoming senseless while unemployment, in turn, increases again. In this way, a special kind of global vacuum emerges as the part of the earth's population that drops out of the economic system will need a new possibility of living. Here also, the Healing Biotopes could present a possibility for solutions. What is to be built are new community organisms independent of banks, multinationals or states with a mostly autonomous supply in all vital areas. It is, in a certain way, a "return" to local economy systems that are based on community but in connection with new technologies and social structures, including a new relation between the genders (see appendix).

How can local groups arrive to a global effect? How can the conditions of a structural peace which are created at a few places have an effect on the whole earth?

The answer results from the specifics of holistic (all-encompassing) systems. Together with all life on earth, humankind builds a holistic system. The whole works in every detail – and vice versa: what ever happens in a part has an effect on the whole. This effect can be minimal but increases with the significance that the local change has for the whole. In the case of a high significance, a process develops in the whole that can be described by the terms of "resonance", "iteration" and "morpho-genetic field building". This is the decisive process for the globalisation of peace (I described it in more detail in my book "The Sacred Matrix"). When a piece of information that is sufficiently complex, sufficiently important and sufficiently compatible with the whole is entered into an organism this information has an effect in all cells. When a piece of information is entered into the informational body of the earth, that is important for a violent-free co-habitation of all creatures, the mental/spiritual layer of the earth (noosphere) enters into a "stimulated state"; the entered information works latently in all creatures. If the information is entered by means of existing Healing Biotopes a global field of probability for the emergence of similar life forms emerges on many places of the earth. What is decisive for the success of such peace projects is not how big and strong they are (compared to the existing apparatuses of violence), but how comprehensive and complex they are, how many elements of life they combine and unite in themselves in a positive way. In the field buildings of evolution it is not the "law of the strongest", but the "success of the more comprehensive". Otherwise no new development would have been able to impose itself for they all begun "small and inconspicuous" (Teilhard de Chardin).

In this context we can formulate the central research question of the Healing Biotopes as follows: Which social, ecological, economic, spiritual preconditions should be realised in a way that – on the basis of the current state of our evolution – the general information necessary for planetary healing work can emerge?

The main problem does not lie in the question of whether the centres can be globally effective but whether we are able to really create them. As they are a part of the whole the burden of the whole also depends on them. They can only be successful if they reach that "universal ground" they share with the whole. That universal ground is the invulnerable basis of all human beings, their common source and dowry, their divine core. It shows itself in the capacity for truth, for love and for the acceptance of the higher orders of life. Communities begin to be globally effective once they have found in the tapestry of humankind the very dimension in which all inhabitants of the earth are connected with one another. On this basis, fragments of life that had been separate for so long converge and unite: man and woman, human and human, sexuality and mind/spirit, Eros and Agape, human and nature, human and God. Here, the indispensable spiritual dimension of future healing work becomes apparent. Healing is the return from being banned, it is the negation of the original pain that consisted in the separation.

PART III THE EXPERIMENT MONTE CERRO

We begin with a thinking experiment. Imagine the world spirit comes to a group of 200 people and gives them the following task: "You shall find out under which circumstances the earth could be healed. Therefore you have your mind/spirit, your body, your abilities of communication and the gathered knowledge of humankind at your disposal. At first, you must find out how you yourselves can live together in a violent-free, healing manner among each other and with the creatures of nature. Start all over again, and use all your intelligence, all your knowledge and abilities, your congregated power, intuition and vision building in order to find a common way. The suffering of the world, including your own, was caused by human beings, thus it can also be healed by human beings if the way for this is found. I will give you three years for this research project. Until then the essential tracks of the healing process should be found. Open your minds/spirits for my presence for I will help you when you need help. I wish you much courage and joy of discovery in your work."

In fact, we are planning to put this story into practice. Many people who feel the apocalyptic pressure of our times are now ready to co-operate with full power in a project of this size. We will not begin with a "tabula rasa" as the experiment has been in preparation for more than 25 years. Thereby a group of experienced work group leaders has emerged: Sabine Lichtenfels (co-founder of the general project), Rainer Ehrenpreis, Paul Gisler, Barbara Kovats, Roland Luder, Gabriele Brüggemann, Oskar Eckmann and others. They will continue to co-carry the project and publish a second project declaration for the detailed individual work areas.

Moreover, Tamera has been running a peace school for 4 years where, mainly, young people are prepared for their tasks and professions in the coming peace work. The education comprises of theoretical lessons, training in crafts, journeys of historical relevance and sometimes work in crisis areas. (These activities have been described in detail in the latest issue of the project magazine "IGF-Magazine")

To be able to accommodate 200 people for three years (also during the wet season), a solid infrastructure is necessary: accommodation, sanitary appliances, gathering places, energy supply, water supply, etc. Moreover, the model character of the experiment requires a mostly autonomous supply of food, drinking water and energy. Since the future Healing Biotopes must free themselves from the collaboration of supply and economic systems, the control of an optimal self-supply is not only an ecological, but also an ethical request. We must know again where the food we take in comes from. Gradually, this also goes for the other areas of consumption. The experiment of "Monte Cerro" has 134 hectares of poor soil at its disposal to be turned into a fertile biotope. Through the experiences with perma-culture (Holzer, Fukuoka etc.), with communication with plants (Findhorn, Dorothy McLean), with peace gardens (Eike Braunroth), with aqua culture and water healing (Schauberger and others), with solar technology (Kleinwächter and others), with energy work and geomantics (Pogacnik and others) new ecological concepts could emerge that have a significance that surpasses the local premises. Soil and vegetation of the whole region urgently needs a comprehensive biological and geomantic healing. We are looking for inspired experts who are able to develop adequate technical concepts for gardening, soil sanitation and landscape design. It would be good if they could already begin their work before the start of the experiment.

A New Relation to Nature and all Co-Creatures.

For the conduct with nature the principle by Albert Schweitzer is applied: deference of life and respect towards all co-creatures. This also comprises of a living system that fits itself to nature and also gives room to the animals when they search for contact with human beings. This not only goes for what is already accepted as domestic animals, but also for animals like mice, rats, dormice, birds or toads. They have an important place in creation. To the aims of the Healing Biotopes belongs a different conduct with the living beings of nature in general and also a violent-free attitude towards the so-called vermin. They are all part of the big family we call life. The nature beings (Devas) follow a mental/spiritual orientation that is destined for a co-operation with the human being. Human beings and animals build a planetary community. In the Sacred Matrix of creation they are not destined for war but for co-evolution and co-operation. We not only work for our own survival, we also work for a model of a violent-free, sustainable ecology in harmony with the laws of life of the biosphere.

Basic Research: Structures of reality.

Parallel to the practical projects there will be a department for basic research in the (planned) university: energy research (possibilities to use the "free", cosmic energy etc.), matter research (what is matter actually?), water research, flow research (Alfred Wakeman, Theodor Schwenk and Victor Schauberger), oscillation and resonance research. Life research. Functional and structural logic of living matter. Another principle of power. The effectiveness of field forces. The phenomena of "synchronicity" of mental/spiritual and material events. The principle of spiritual attraction. Non-material energy and information cycles. Harmonic research. The effect of tones on the processes of life. Significance of the egg-shape etc. Basic research aims for technological and ecological renewals, but it will increasingly connect with the consciousness research as ultimately it is mental/spiritual forces that direct the material world. The basis of the structures of reality is a mental/spiritual matrix. Therefore, healing work that aims for the change of our material environment is always also work on the mental/spiritual matrix. (Belonging, not least, to this are mental/spiritual areas of research like "prayer research", meditation, ethics, vision work etc.).

Arts

The cultural life of the projects comprises of all forms of artistic work: painting, music, dancing, theatre, stone placing and sculptures for landscape healing, landscape design and various other forms. It is, among other things, about the rediscovery of design principles that are applied by Creation itself, such as unintentional action with a high accuracy and success rate, effortless concentration and a playful dealing with difficulties (Wu-Wei and Mo-chi-chu in Taoism). Arts, in this sense, is the application of autonomous creation processes in conscious forming; in this way it approaches the original context of arts and cult. Through communitarian actions and rituals with humour, joy and creative energies are produced. Artistic action as documented, for example, in our arts booklet "Die Wäscheleine" (The Washing Line) belongs to the healing process of the coming culture. The establishment of an arts hall as art gallery and theatre space, of an open air atelier and a special building ("futuroscope") for the performance of futurist theatre pieces are all planned.

Further Working Areas.

(For the shaping of the human infra-structure and the development of the different work areas a further project declaration will be issued. Hereafter only the most important areas are named for which further co-workers and specialists are needed.)

Workshop, crafts and technology – building up of the youth place – youth school – growing up of children – guest area – horse project – handy crafts – shop – healing – political and human network – media agency and editor – computer – congresses and events – kitchen, nutrition etc. administration – economy - ecology

All this, in the long run, can only be successful on the basis of a stable community that functions in the human area. With this statement we have reached the subject of community, one of the core issues of the project that cannot be outlined in a few sentences. We cannot put into practise the best goals if we are not able to found functioning communities with the ability to survive. The ecological humanism needs a new social structure. With regard to the human co-habitation, surprising experiences have been gathered throughout the history of the project that have caused us to think more deeply about community building and inter-human solidarity. I therefore mention them in the annex. For communities of our time to function we need, among other things, a new concept for the co-habitation of the genders and a new vision of love. I also want to look at this in detail in the annex.

Some Questions of the Experiment

200 people are supposed to learn how one can harmoniously live and work together. As well as this, they will co-operate in the historical and humankind subjects of our time and find a way of healing. It is a small model society where the basic questions have to be re-asked without relying on pre-fabricated answers:

- How much leadership does a community of this size need?
- How can an efficient co-ordination of the various working areas be guaranteed?
- What is the healthy relation of individual free space and the need of the community?
- Through which life and work forms are the highest potentials awakened in the individuals?
- What is it that makes a human being enduringly happy?
- How can conflicts be solved?
- How can the difficulties in the relation between the genders be dissolved?
- How can the co-creatures in nature be involved in peace work?
- What does the co-habitation with animals who nest in our houses and gardens without being called because they search the closeness of the human being (birds, mice, rats, toads, snakes, also the so-called "vermin") look like?
- How is it possible to communicate with nature beings (Devas)?
- What do education programmes that make sense for young people look like?
- How can a healthy development of the children be enabled?
- What is healthy nutrition?
- How can the spring water and drinking water be vitalised?
- How can the communitarian consumption be limited to collaboration-free products without sinking to the state of cave people?
- How to build up recycling systems with a maximum use of waste. ("Nature doesn't know waste.")
- How is it possible to work for a long time in a concentrated way without getting tired?
- What does spiritual life practise which derives form personal experience consist of?

- How can an enlivened network be organised?
- How can a common vibration of calmness and joy be created in regard to the abundance of tasks?

We do not suppose that all these questions will find ready answers, for we find ourselves in a universe in process. We believe, however, that if we do a good job the directions for convincing solutions will crystallise. It is about finding a new way for the co-habitation in the human biotope. A way where the human order can reconnect itself with the orders of Life and Creation.

The Spiritual Anchor

All earthly life is weaved into cosmic life, there is no basic separation between this world and the next world, between earthly and cosmic, material and the mental/spiritual world. The tasks to be completed could not be solved if divine help would not come to us from the world-whole. On the one hand it is the (entelechial) forces of self-healing, inherent in all areas of life, which must simply be stimulated in the right way to reach their goal. On the other hand it is spontaneously working "field forces" that always become effective when new developments are in resonance with the whole. A basic aim of our project is coming into a durable co-operation with the "Sacred Matrix". It is the power of creation that, as the basic pattern of the "implicit order" (David Bohm), is the basis of all things and all life forms and regulates their relations.

The spiritual focus of the project is not directed towards the next life but towards the physical, sensual world on earth. The participants will therefore rediscover the female sources that were suppressed for thousands of years, and integrate them into their future work. (Therefore the high significance of the subjects love, sexuality, new roles of the genders – see annex.)

A special "Ashram" has been in development for 2 years now and is a place where the co-operation with the forces of Creation can be learned. All project participants have the possibility to practise their spiritual exercises or retreats in this space. The building up of functioning future communities will no longer be possible without the building up of solid spiritual foundations. A new culture emerges from the reconnection with the divine laws of Life and Universe. There are certainly many paths to this goal but there is maybe only one key to open the gateway: the rediscovered **TRUST**.

Pre-Conditions for Participation

We are often asked what pre-conditions the people must fulfil to be able to participate in the experiment. The inner willingness to co-operate and agreement with the human qualities that we consider to be the "ethical basis": truth – mutual support – assuming responsibility for the community are paramount. These are no minor qualities, they do not depend on an academic degree or a professional position but only on the state of consciousness of the individual.

We have to apply the measures that the world needs for its healing also to ourselves. Participants must, therefore, be ready for a high degree of self-change and overcoming old habits.

Monte Cerro directs itself mainly to young people between 18 and 40 who are willing to assume those tasks and professions that are necessary for the building up of Healing Biotopes. Older people are also warmly welcome if they are able to adjust to new life circumstances.

Participants know that crises and conflicts are unavoidable in such a novel experiment. They are committed to using the upcoming difficulties for their learning path and – if possible by all means – to stay for the entire three years. It is therefore important that

they inform themselves thoroughly about the sense and the purpose of this experiment beforehand.

People with leadership abilities and team spirit, experts in the areas of ecology, technology (energy, water, information), architecture, administration, medicine, are particularly wanted.

Only those people who have already familiarised themselves with the situation in Tamera, can participate in the experiment. For this purpose a series of events and seminars will take place in 2004 and 2005 (see event calendar). There, all participants will receive a more detailed introduction into the basic ideas and goals of the experiment Monte Cerro. For those who want a longer period of contemplation on site there is the possibility to stay longer as a co-working guest. Those who then decide to participate will be asked to transfer a one off payment (which is not yet determined) to the experiment account. Thereby, a minimal start up capital is secured with which the work of the experiment can begin.

For participation we kindly ask for a personal application to be sent in writing before December 31, 2005.

Phase-Plan of the Project

The three-year experiment is part of a three phase development:

Phase One: spring 2004 until spring 2006: preparation of the infrastructure.

Phase Two: spring 2006 until spring 2009: carrying out the experiment "Monte Cerro".

Phase Three: give start-up help for the foundation of Peace Villages in the crisis areas of the earth e.g. Israel/Palestine. We hope that by then we will receive wider support by committed public institutions or departments.

In order to finance the three phases we are thinking about setting up a foundation in Switzerland. We thereby depend on the support of experts. We need a financial and public relations committee in public. The investments will be non-profit based, and will contribute to the creation of sustainable structures for the future and to enable a better life perspective for the next generations.

In the name of our children in the service of warmth for all creatures.

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Part IV ANNEX REGARDING THE ISSUE OF LOVE, SEXUALITY AND COMMUNITY

1) Community as a Research Issue

It will only be possible to carry out the tasks listed above on the basis of a well functioning community. Since the sixties, too many community projects have failed due to unsolved human conflicts to be able to remain naive in this area. If we want to put into practise a sustainable ecological humanism we must find a humane, social, sexual humanism which redeems the participants from the burdens and pains of the past. The difficulties, that are in the way of a world-wide healing process, not only lie in the outside world but also in ourselves. Above all the conflict fields about money, power, love and sex inner barriers are built that cannot be overcome by mere peace appeals. In our daily life together frequently it is factors that seem very simple like an unfulfilled need for contact, striving for dominance, competition for love and sex, jealousy, unconscious negative projections, fear of being judged etc., that have destroyed group life from inside in hundreds of projects since the sixties. Since these factors are not only individual defects but, mainly, the consequences of a collective cultural disease, they can also not be sustainably dissolved on an individual level.

We all carry the original pain of a great hurt inside us. We all have, as Claude Anshin Thomas says, our "Vietnam inside us", we have all been victims and predators and received many wounds in the course of our karmic life journeys. Healing work, in the sense that we mean it, means healing these wounds in oneself and others. This is the order and this is also the promise that was given to us with the divine parable: you shall and can heal the old wounds. The sign posts for this are: truth – mutual support – responsibility for the community and service for life. And moreover: help others so you will be helped, too.

Here, we come to a deeper definition of "sustainability", the necessary ecological changes require human changes and can only happen lastingly if we go to the roots and develop new basic patterns for culture and society. The building up of trust among people, the enabling of inter-human transparency as not only an individual but mainly a societal, cultural and political theme. This is a basic thought of the Healing Biotopes project. We must develop communities in which lies, deceit and betrayal have no more evolutionary advantage. We need new societal structures that make a durable co-habitation in truth, love and trust possible at all. It is a difficult historical heritage that besieges our individual existences up to the most intimate spaces. This issue must be solved in a way that the entelechial healing forces can fully free themselves and act. The research of the Healing Biotopes Projectdeals with the development of future communities that are able to offer their participants new experiences of healing and development, deriving from a new experience of trust. Such communities inevitably go through a series of inner experiments with which they move their present borders and develop new terrain. It is about border pushing and the enabling of different inner focus points for one's own life. It is a research adventure of great significance, maybe the biggest adventure of our time. Lynn Margulis, the renowned biologist says:

"If we want to survive the ecological and social crisis we have caused we would probably be forced to give ourselves into completely new dramatic community enterprises."

One might wonder, and ask, whether so much work and time for intense research work is necessary in order to establish functioning communities and develop new life forms in the sense of stable sustainability. The answer is unambiguously: yes, it is necessary. So far the alternative models of simple life never worked for a long time because they were not able to meet the immanent forces of destruction of modern times. The problems to be solved at the end of a patriarchal-capitalist-imperialist epoch can no longer be solved on the level of an ancient Christian or Buddhist agricultural communism (even if this could be a temporary help for many participants). The themes of our time are so much networked and linked with each other that they cannot be solved individually. A truly violent-free ecology cannot be developed without a new relation to our own inner nature; nature on the outside and nature in the inside are two sides of the same theme and are moved by the same life energies. As long as we suppress our own nature and deny it we will hardly have a loving relation with our co-creatures of the outer nature. Similar goes for technology and medicine: The due change of paradigm requires an increasing co-operation with those inner forces that have so far been mostly suppressed and fought against. It is these psychic forces that work in all living matter. Teilhard de Chardin described them as the "inside" of the things and thereby opened a new view of the material world. Cosmic, supra-conscious, subconscious or suppressed forces, so far attributed to the separated areas of deep psychology, religion, magic and arts, must gradually be integrated into a conscious way of living in order to dissolve the latent schizophrenia of our contemporary culture. It is about a new founding of our selfunderstanding as human beings.

The safest guarantee for the success of the work are the field building forces that begin to work in every community as soon as agreement arises among the participants regarding new experiences and border crossing. It is then no longer only one's own force, but mainly the field force that makes new experiences possible for the participants. Then, we must no longer do everything ourselves. We do what we can and the rest, "let God do". (This field-idea is a key thought. I have described it in detail in the book "The Sacred Matrix". The whole evolution is based on the field law.)

Some psychological criteria of modern high-tech-work should be transferred to the level of inter-human, spiritual and ecological research work in a way that an efficient and finally prevailing peace power can emerge: criteria like spiritual/mental energy, will-power, continuity and looking forward to the results with joy. Also the belief in the success, the readiness for almost any border moving, the it-is-possible declaration of what seemed to be impossible so far. It is experiment and research that is to be done here not the clinging to old beliefs. In the stormy transformation processes of our times the becoming universe casts continuously new futures onto the horizon of our vision circle. Research work in the inter-human and the communitarian area always also means to keep up with this development without becoming hectic. The appropriate calmness lies in the right speed. The proper attitude lies in the will that prepares us for a long and difficult distance. It becomes clear that also the question of our mental and physical conditions is asked.

One can guess with what dimension of themes a group of 200 people will deal if it wants to accept the task that is consigned to it in the above parable by the world-spirit. But does not the basic rule also apply here: The greater the tasks, the greater the power that comes to us?

2. The Big Theme of Sexuality, Love and Partnership

Give us mercy and redeem us.

Us too, we were searching for love —

For the coming together of man and woman

(Words that a dreamer received at night from his deceased father.)

The love between man and woman is one of the most beautiful things possible to experience on our earth. Nobody who is in this state of love can imagine that it will ever be over. All the same almost all love relations fail. Human society lives in a collective heartache. The area where we could experience the most beautiful is, for most, an area of deep disappointment, deep suffering, deep anger and often ultimate resignation. The issue of love is a global issue. "There can not be peace in the world as long as there is war in love." What is meant is the daily "little war" between the genders - with its bad consequences for the children. It is children who will later go into war as soldiers and devastate the earth. These children were proliferated by parents who were mostly unable to live a very convincing model for love. From generation to generation the earth finds itself in a situation of unfulfilled love that leads from generation to generation to ever worsening pain and devastation. The inner context between unfulfilled love on the one hand and disease or merciless brutality on the other can today be seen in every orphanage and in every biography of violent youngsters. We find it in the life story of all dictators (see the works of Alice Miller), and we also find it in psychosomatic diseases if we know how to correctly interpret the symptoms. "All you need is love." Humankind needs fulfilment in love in order to resurrect.

What kind of love is meant?

Every love. Sensual love, soul love, religious love, loving your neighbour, loving animals, partner love. The focus lies in the reconnection of the two halves of the human being: man and woman. At the core of human co-habitation is the co-habitation between the genders. Their attraction or repulsion, their sexual signals and their cabling, their hope and disappointments go like a secret nerve system through the whole of human society, through every office, every department store, every reunion, every group. The two halves of the human being long for each other, fail to meet each other, fight each other and search for each other until they find each other. **They must find each other not only in twos but world-wide, only then can the deepest of all wounds heal**. The happiness or misery of the children – and thus of all people – for we were all once children - depends above all on their harmonious connection. In the healing of the love of the genders lies probably the most revolutionary step of current healing work – after thousands of years of suppression and denial during the patriarchal epoch. A new, humane culture has its roots in a new relation between the genders.

We are, therefore, facing the central question of research: How can the (open or latent) war of the genders be ended efficiently and replaced by a durable and reliable solidarity? How can the happiness of two people in love be lastingly protected and maintained without them having to protect it by too tight fences? Is there a realistic model of love where the wishes for partnership are compatible with the wishes for sexual adventure and where the longing for faithfulness and intimacy is not connected with the fear of loss and clinging to the other? Is there a form of living together where the sexual affection of one human being to another no longer provokes fear, anger and revenge in a third? In what kind of inter-human culture, in what structure of trust, in what form of inter-human truth and acceptance would such a love have to be embedded? On which higher order level are partnership love and free sexuality agreeable with one another?

Under what social, sexual, ethic, and spiritual conditions is fulfilled love lastingly possible? Is there a relation between religion and Eros that enhances and unites both sides? We give no ideological answers to these questions but we are looking for new spaces of experience, for truth and insight. The new epoch needs a new image of love and new role models for man and woman. This issue is one core issue of the planetary transformation process to go through. It can only be solved in connection with all other subjects. The solution does not begin with a confession for monogamy, polygamy or celibacy but with an inner truth that is supported by the truth of others. It is a probability field from which healing comes. The inner truth that comes from the source can manifest itself as well in temporary celibacy as in the physical pleasure of polygamy, depending on the state of development that is being passed through by the individual. On the path of truth-finding probably all varieties will be passed through, until here – in the most difficult and most secret area – it comes to a common understanding and enlightenment. From then on a burden will fall from the heart of humanity.

3. Healing Processes in the Community by Means of Establishment of Trust

"Happiness is the being at home in something greater." The fulfilment of life also depends on what answer I can give to the question: for whom or what do you do this. If the answer is convincingly directed towards something greater than one's own person a fulfilled life could be in sight. Personal problems need a higher order level to be solved. Such a higher order level is community. Community means living on a communitarian instead of a private basis. Maybe this is one of the most radical changes of paradigm: the mental and moral change from a private to a communitarian conduct of life. Only in this way can the protection and defence mechanisms that the human beings of our times had to acquaint with in their isolated existence be lastingly dismantled. The Healing Biotopes Project suffered some massive strokes of fate in its 25 years of history. How could the community survive them? Because it had developed a stable energy field for human holding together. The participants were already sufficiently familiar with the rules of a communitarian conduct of life to not fall into individual resignation.

Community means really getting to know other people and seeing who they really are. We gradually get into that human world that lies beyond our films and facades. Here real encounters from centre to centre work, from truth to truth from which genuine trust emerges. Trust is the most original and most efficient of all healing forces. The very first task of a community is therefore the creation of trust among the participants. Can you guess what that means? Does one know how many wedges were driven between humans during the patriarchal epoch: between man and woman, between parents and children, between young and old, between peoples and cultures. The task to re-establish the lost original trust is equivalent with the task to activate completely new information chains in the genetic code of humanity. Old patterns of conduct must be left and replaced by new ones. It is a learning process without comparison. But isn't Elisabeth Kübler-Ross right when she says that all learning processes in life in the end result in learning love? And shouldn't we be able to do that? Let us increase our distance to this question. Humanity has built stations in space, invented self-guiding missiles, deciphered the genetic code and shot cancer cells with nano-cannons – should it not be able to solve its inner problems with the same effort and the same persistence?

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