

The War Society and its Transformation

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The external trigger for the following text was the extremely cruel murder of Luis Eduardo Guerra, director of a peace village in Colombia, together with seven more inhabitants of the village, among them women and children. It is one of these daily details that accompany globalisation today. Now our friend Gloria Cuartas, who protected the Colombian city Apartadó for years as its mayor, is receiving death threats. We have been in contact with these people for several years now.

A war similar to the one in Colombia is taking place in many parts of the world today. The following text is therefore not about one particular country but about the situation of the whole earth.

The world-wide war is rooted in the deepest structures of our civilisation and therefore cannot be overcome through appeals for peace, enlightenment and resistance. Global peace work needs a new global concept for a future without war.

The US is preparing its next crusades within the context of their “New World Order”. They are planning the “Greater Middle East” project, an enormous free trade zone all the way from Morocco to Pakistan. This is the context for the planned wars against Iran and other countries such as Syria etc.

In spite of all diplomatic declarations, it is clear that this war has been planned, just as the war in Iraq was planned long before the search for alleged weapons of mass destruction began.

The streets in the villages and cities in Iran, on which the children are playing today, could very well soon look like the streets of Falluja, the devastated city in Iraq.

Is it known what war means? Does one know the unbearable pain of people who suffocate beneath debris, who are crippled or burnt? This and nothing else is war. The economic, political and military power cartels know that children die, freeze and starve as a result of their policies of conquest – and yet they continue to follow them. They know that families are torn apart and communities are destroyed – and yet they do it. They talk about peace, freedom and democracy and kill all freedom fighters who stand in their way. They have constructed a world of consumerism that results in slavery, despair and collapse on the other side of the world. Behind the figures of the stock market, there is the suffering of innumerable people and animals. More people die from the consequences of colonisation and globalisation than ever died in a war. Can we continue to enjoy our privileges and limit our efforts to words? We need to find real ways to free the earth from war.

We indirectly contribute to the war because we do not have the time to understand what is really going on there. Our culture is arranged so that nobody has the time to understand what is really going on. We are a part of the war because we participate in a civilisation which generates war everywhere. War is a component of our civilisation, our economy, our consumerism and our ideas about life. Our own Western society lives from the armament and weapons trade, from war against nature, from war against villages and farmers in the “Third World”, from war against love, from war against our mental/spiritual anchors and homelands of humankind. This war claims its victims in Afghanistan and Iraq, in Latin America and Palestine, but it also claims its victims where there is supposedly peace and democracy: in the offices and factories, in schools and families, in love relationships and ruined marriages, in the situation of homeless youth, in the sexual misery of the youth, in organised child abuse as uncovered lately in Belgium (Dutroux) and many other European

countries. And finally in the hopeless situation of people who cannot handle the lies of the existing culture any longer and who can no longer cope with the mechanisms of existing conditions.

And are not the slaughterhouses, the fur farms and the animal laboratories a part of the daily war as well?

Is it really necessary for the progress of a culture to be linked to such an amount of suffering in the animal world?

There is a solution. We can recognise it if we look at the whole of contemporary life on earth from a great enough mental/spiritual distance.

See the earth as a living organism, whose organs are connected to each other through certain frequencies. You yourself are an organ of this organism. Through your thoughts, words and deeds you send out certain frequencies which serve either peace or war.

We can recognize that we are a part of the global war as long as we are controlled by thoughts of fear, anger or revenge. Consequently, let us create places where we find the strength to no longer resonate with the powers of war – neither those in the world nor those in ourselves.

We will recognise that victims and perpetrators often are connected through analogue structures and that you yourself could be a victim as well as a perpetrator. It is a deeply mutual, historically grown structure of suffering that creates the victim as well as the perpetrator. Also the perpetrators have been victims before, they too have been robbed of their trust, their love, their human home. They also come from living conditions that produce violence. Alice Miller researched and described the living conditions of well-known violators. As a child, the Serbian dictator Milosevic witnessed the suicide of both of his parents. Goethe's 'mignon question' can be asked of even the toughest killer: *What have they done to you, poor child?*

Try to understand... You will understand that this is not about sentimentality, but about a collective basic fact of our current civilisation. It is about the drama of the loss of roots, the drama of disastrous love relationships, the drama of homeless children and the drama of separation and human deprivation. These are no longer private problems. They constitute the social and human drama of our times. Behind the world-wide epidemic of relentless violence hides the experience of a pain that cannot be dealt with in any other way. And yet it can be healed.

That is the global core issue, which we have to work on. The question is: how do we end the constant reproduction of the pain of separation, the fear of loss and deprivation? Or more positively: how do we create real living and loving conditions which serve the growth of trust and solidarity among all beings? We do not only need a solution for the victims. We need a solution for the whole of humankind. And last but not least: we need a solution for the animal world.

Imagine that there were a few places on earth with a few hundred people each, from where a concentrated information of peace is input into the frequencies of the world with a high intensity. They would have peace between each other, peace between the genders, peace between adults and children, and peace with the beings of nature. The global cycle of violence would be radically broken in these places. What effect would this have on the whole? Whatever happens to a part of the whole can happen to the whole as well – because we are all connected through a consistent code of life (DNA), consistent basic information, and a consistent holographic structure. In other words, this means that a radical modification of our way of living together with each other and with nature would have a high probability – if it really happened in a few places – of affecting the whole in the sense of morphogenetic field-building.

Do not say too quickly: this is not realistic. In a multiple universe there are many possibilities of existence. Which one is realised depends on the decisions we make. Should not humankind, which has the intelligence to develop self-steering rockets, also be able to jointly muster the intelligence to realise a positive variation?

There is an "objective vision" of peace, which is anchored as a real possibility in the structure of

reality. It is not subject to personal randomness. It is the original image of the holographic film of the universe, it is the entelechial core of all things, it results from the systems of resonance of the world, it is laid out in the genetic code of our cells, and it is embedded in our consciousness as an accessible possibility. We can call it the Sacred Matrix.

In former centuries the attempt was made to capture and express this Sacred Matrix in harmonic numbers, in geometric patterns, in proportions of temples and cathedrals. We, as modern people, have to transfer it to real living conditions, working conditions, technology and organisation, to social structures and ecological ethics. **Society needs a new operating system to realise the peace code. The existing culture is an operating system of dominance, fear and violence. The Sacred Matrix is an operating system of openness, transparency and connectedness. It is today's human task to create initial functioning centres and models for this new operating system. We call them Peace Villages or Healing Biotopes.**

If we are successful in creating new communities on a few places on earth which are coherent with the Sacred Matrix then, with high probability, this would result in a global field effect. This in turn would be able to free up those powers of peace and healing that today are veiled behind fear and worry. Please give yourself the time to recognise this process. (It is as if a holographic film would be exposed to a laser beam at a new angle: a new image shows up, reality changes.)

The path of overcoming the war does not end in enlightened inwardness. The world does not only need good people, most of all it needs new life forms for a future without war. It needs models for a new civilisation, so that we can start to settle our planet in a new manner which is coherent with the laws of life.

To realise peace, we have to know what peace is. We have to learn the rules of trust and love. We are approaching areas, which up to now have been attributed to religion or deep psychology. But is not this exactly the quality of a new way of thinking that includes the realisation that these "inner" realms of the human being have an eminent political meaning? If millions of people die every day of unfulfilled love, of hate and jealousy, is this not a political issue of the first order?

We learn the laws of universal peace by learning the laws of universal community. For all life exists in community. If we want to survive, we need new forms of community: community with people and peoples, with animals and plants, with all beings of nature and Creation. We need communities of co-evolution, of co-operation and mutual support for all participants, because they all follow the same urge of life. All are guided by the One Being, One Consciousness, the One genetic code. All together form the big family of life on earth.

The rediscovery of community, the ability to live communally, and the willingness to cooperate with all beings – these are key tasks of our time.

The well-known biologist Lynn Margulis said it like this:

If we wanted to survive the ecological and social crisis which we have caused, we would have to engage in radically new and dramatic community enterprises.

A German rock band ("Die Ärzte") sang:

Your violence is a silent scream for love. Your military boots long for tenderness.

Here, the connection between deprivation of love and readiness for violence is clearly illustrated. They continue:

You never learned to articulate yourself, your parents never had time for you ... Because you have problems that nobody cares about, because you are afraid to cuddle, that is why you are a fascist.

These are connections that we have to see and change if we want to put an end to war.

The collective expansion of violence, which we are experiencing on earth, is the explosion of energies that have been blocked for a long time and that did not fit into the established system. The American or Russian or Israeli guys, who roam through Baghdad or Grozny or Ramallah in tanks

and shoot to loud music, come from backgrounds in which they could not give these overflowing energies a positive direction.

Sabine Lichtenfels, the co-founder of Tamera, writes:

War comes from energies that have been held back for a long time. War comes from considering part of your soul as bad, judging it and thus withholding this part of your strength from the world, until it breaks out on its own and becomes destructive.

Under these circumstances we understand the sadistic cruelties that accompany every war, e.g. the sexual torture in Iraq. Whenever sexual energies cannot be integrated humanely, they break through violently. Whenever a healthy feeling of self-worth cannot arise because people live under wretched conditions, the feeling of self-worth is established through violence.

A young man was asked why he is a mercenary. He answered:

Because I want to become a real man.

He has to be harsh and learn to kill in order to be a real man!

We will not overcome these problems only by political resistance and moral appeals or by going within spiritually. We definitely need new ways of living together, new communities and new living spaces in which it is possible to become a real man by softer means, where one is not scared of love and one does not need military boots to hide one's own longing.

If we want to put an end to war, we need to end it where it is created and born each day anew: in our daily living conditions, in the constant stress of mindless and monotonous work, in the methods of profit maximization and distribution, in offices and factories, in schools and families, in the tragedies of love, in our ideas of being a man or being a woman, of sexuality and love, in the much too small cages of our professional, social and sensual lives.

Do we wish that the youth of the world no longer goes to war?

Then we need higher goals for life, a life worth living and better opportunities to put the power of the youth into meaningful action.

Do we wish to end world-wide sexual violence?

Then we have to create real living conditions under which sexual joy can be experienced without violence, without humiliation and without unnecessary restrictions.

Do we want to end the abuse of children?

Then let us create living conditions where nobody even has the thought of seeing a child as a sexual object.

Do we want to free the world from despotism, betrayal and lies?

Then let us establish real conditions under which despotism, betrayal and lies no longer have an evolutionary advantage.

Do we want people to find their anchor in the spiritual world?

Then let us create social structures that make this anchor possible.

Let us not only dream, talk, wish, and make appeals, but let us **build it up, really build it!**

The world will only turn to the better when we demonstrate that it is possible. For that we have to create convincing models. The know-how exists or is already well in hand and only waiting to be implemented in suitable locations. Social as well as technological concepts are ready to be implemented in future-oriented peace villages, but until now they could not be realised at the necessary scale due to a lack of financial and media support. If you have money, please support the development of such models. If you are a journalist, please help to spread this positive information. If you are well known, please use your name and influence to redistribute money.

We must do all this if we are serious about wanting to end the war in which our current world is engaged.

We thank “amnesty international” and all other peace groups for their efforts. We feel connected to the people who protect life in many places of the world and resist global injustice. But additionally we have to make the positive aim of humankind visible. Let us create the first convincing models and realise the existing concepts. We look forward to working with everybody who wants to co-operate with us in this sense.

The world needs the confederation of the most committed peace workers now, to create a new forum on earth: a world-wide co-operative for a future without war.

In the name of our children and all coming generations.

In the service of all Creation.

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