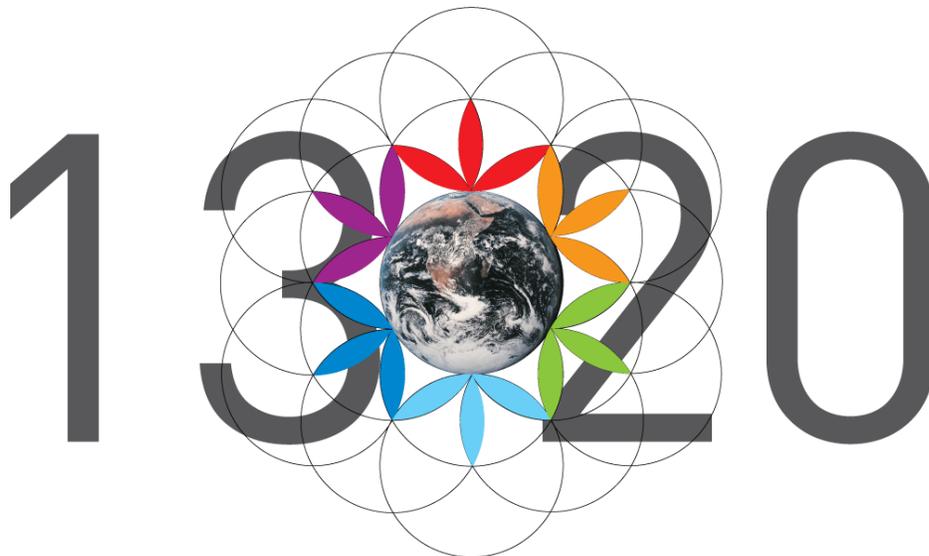


SECOND PLANETARY CONGRESS OF BIOSPHERIC RIGHTS

COMPLETE GUIDE



INCLUDING:

THE PLACE OF THE NOOSPHERE IN COSMIC EVOLUTION,
APPLICATION OF THE HYPOTHESIS OF
THE BIOSPHERE-NOOSPHERE TRANSITION

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SECOND PLANETARY CONGRESS OF BIOSPHERIC RIGHTS SUMMARY AND REVIEW

INCLUDING: *THE PLACE OF THE NOOSPHERE IN COSMIC EVOLUTION*,
APPLICATION OF THE HYPOTHESIS OF THE BIOSPHERE-NOOSPHERE TRANSITION

Congress Summary and Review

Over a period of five days, Electric Moon 3-7 (September 22-26, 2006) at the Parlamundi of the Ecumenical Fraternity of the Legion of Good Will, Brasilia, Brazil, some 300 participants from 19 countries enacted an event marking a conscious awakening to the next stage of the universal evolution of matter on behalf of the advancement of life and consciousness on this planet. The agenda included some 20 distinguished presenters speaking on a variety of themes pertaining to the biospheric crisis, elucidating causes and solutions, defining the menace of remaining unconscious regarding the effect of transnational corporations upon our health and well-being, or providing integrating perceptions of higher possibilities of human consciousness into this rapidly changing script, the biosphere-noosphere transition. (See below, Second Planetary Congress of Biospheric Rights, Daily Program for details of speakers and their topics).

Utilizing this matrix of highly stimulating information as the springboard for fresh perspectives, three commissions were organized through a process of self-selection: Commission on Operation Earth Rescue; Commission of the Permanent Biospheric Congress; and the Commission on the Noospheric Ecological Spiritual World Assembly. The purpose of the organization of the Commissions was to demonstrate that not only was there a will to understand and analyze the problems and the general nature of the biosphere, but that an action program could be generated to creatively and positively resolve the issues of the humanly caused global crisis. Within the limitations of the five-days, the Commissions made their initial projections and timelines for accomplishing their goals. Their real challenge will be to continue their work following the Congress and remain in communication with each other. The next such World Congress focusing specifically on the Noosphere, will be held in Japan in mid-2009. At this time the Commissions will have completed the first stage of their work – general planning and creation of initial programs and projects. (See below, Summary of the Reports of the Three Commissions).

The common unifying aspiration of the Congress was a profound concern for a positive evolutionary advancement from the present state of crisis, now verging on world catastrophe. If there was one time-space point of convergence linking the three Commissions it was the proposal to establish the Republic of Altai as the world's first "noospheric preserve." For the Operation Earth Rescue, this issue involves the safeguarding of a pristine region of the Earth and its culture from the imminent threat of globalization; the sanctioning of the preservation of this land would constitute a primary act of the Permanent Biospheric Congress; and the exemplary status of Altai would provide a test-case for the Noospheric Ecological Spiritual World Assembly by which it could establish criteria for developing new standards for noospheric education and public policy.

There were a number of notable highlights to the Congress, including: the commencement of the five day program with the performance by five indigenous Amazonians in tribal regalia invoking prayers and highly spirited songs for the success of the Congress; the brilliantly executed educational video on our fragile biosphere presented by Tiahoga Ruge, Coordinator General of the Center for Sustainable Development of the Ministry of the Environment, Republic of Mexico; the equally fascinating video on the noosphere shown by Liubov Gordina, President of The Noospheric World Assembly; the wonderful

and interactive demonstrations of noospheric education exemplified by Talgat Ashbakov and Nina Goncharova; the well-organized, systematically methodical description of the “invisible empire” of the transnational corporations, effectively presented by graduate student, Adriano Gonçalves; the dramatic moment in the discourse of Roberto Crema, Rector of the University for Peace, Brasilia, when the power suddenly went out, giving everyone a gratuitous post-technospheric moment of unity; the eloquent appeal for a unifying world government by veteran peace worker, Sir Reinhart Ruge, co-President of the World Parliament Association; the edifying presentation of the experimental work on the electromagnetic nature of noospheric telepathy by Alexander Trofimov of the Russian Academy of Sciences, Novosibirsk; the ceremonial appearance and universal message of Brontoj Bedurev, spiritual leader of the Republic of Altai, who honored Congress convener, Jose Arguelles, for his efforts on behalf of the biosphere in general and the people and land of Altai in particular, by pinning the Vernadsky medal of science on the cloak with which he had just invested him. Brontoj also presented ceremonial scarves to co-convener, Vandır Casagrande, and to the heads of the three commissions, Liubov Gordina (Noospheric Assembly) Pedro Hernandez (Permanent Biospheric Congress), and Alexander Chavez (Operation Earth Rescue). Last but not least, and thoroughly manifesting the reality and nature of the new consciousness, was the brilliantly executed video presentation of the daily synchronic order cube meditation by Columbian video artist, Ariel.

Greater than the sum of the words and actions of the Second Planetary Congress of Biospheric Rights was the feeling that arising from out of the ferment of the group interactions was the dawning of the next horizon of cosmic evolution as it is manifest on this planet: the Horizon of the Noosphere.

Recommendations of the Congress

The recommendations of the Second Planetary Congress of Biospheric Rights are comprehended in the implementation of the action programs of the three Commissions, over the next six years, as a broad re-envisioning of the human’s place in the evolutionary transition of the biosphere into the noosphere. More complete and ongoing progress reports will be forthcoming.

Generally these recommendations may be summarized as:

1. The creation of an Operation Earth Rescue, initially, as an information gathering and coordinating network, pinpointing places on the planet experiencing humanitarian and/or biospheric crisis and coordinating types and categories of crisis with local and planetary relief agencies, this Operation will be expanded, in time, to include the creation and implementation of measures to protect the Earth – including the formation of the pilot model of the Altai Republic into Noospheric Preserve – and the formation of new agencies to transmit alternative models of knowledge regarding agriculture, detoxification of resources, health, diet, and community planning and building that will serve to regenerate both the human and areas of the Earth which have been exhausted or depleted by technospheric rapaciousness. In time, the work of Operation Earth Rescue would be preventative and regenerative as well as remedial.
2. The establishment of a Permanent Biospheric Congress. The crisis of global climate change is one that does not respect national boundaries. It is a crisis of the entire biosphere as a whole system in need of new modes of understanding that are not hampered by the increasingly intricate and complicated legal and trade structures which regulate the Earth conceived of as a conglomerate of 190 nation states, which are in reality governed by an “invisible empire” of transnational corporations. To this end, the Permanent Biospheric Congress is given the mandate to establish a new forum of human interaction based upon a responsiveness to the biosphere as a whole system.

The Congress must define and designate discrete bioregions of the Earth (in coordination with existing bioregionally-oriented organizations) as well as identify potential representatives and delegates from these bioregions. In addition, the Commission must define areas of jurisdiction for the new forum, including: trade and commerce, environmental protection; disarmament; disincorporation of the corporations and redistribution of means of wealth and power; alternative energy systems; processes of deindustrialization; explorations in alternative global transport networks, etc., as well as determining the Congress' forms of governance and means of implementing its policies and recommendations. Assisting the Operation Earth Rescue in particulars, such as the establishment of the Altai Noospheric Protectorate with recommendations for new trade and alternative energy policies, would help set standards for the conversion of other "nation states" into autonomous bioregions.

3. The implementation and activation of the Noospheric World Assembly. This body has already been established and much work has been accomplished in creating a constitution, operational guidelines, definition of spheres of activity and coordinating mechanisms. The role of The Noospheric World Assembly (originally constituted as Noospheric Spiritual Ecological World Assembly), would encompass a broad realm of jurisdiction and policy-making in the areas of education, science, and the arts and culture. The Noospheric World Assembly is charged with being the supervisory, higher level, spiritually oriented forum for guiding the Permanent Biospheric Congress and the Operation Earth Rescue in their missions, assuring that new biospheric-noospheric ecological and socio-cultural standards are being implemented and maintained. In this regard the Noospheric World Assembly is charged with establishing and maintaining a guiding vision for the peoples of the Earth as they navigate the turbulent waters of the coming years. The promotion of the value of peace through culture (including the new 13-moon/28-day timing standard) will be at the forefront of the Assembly's actions. The first order of business of the Noospheric World Assembly will be to establish the Altai Noospheric Preserve, creating the protocol and guidelines defining the purpose and functioning of this sacred enclave as a model demonstration of the application of the values of peace through culture.
4. In general these Commissions have a great responsibility to define the guidelines and rules for a peaceful transition, on a planetary scale, from the human social order causing the global crisis to a cosmically unifying perception that comprehends a new order of reality altogether, one in which the human is re-integrated into the greater fabric of universal nature. People may say this is overly ambitious or even impossible. To this we answer that you must start someplace; a vision must be given and preliminary steps taken to define and establish the forms and models of the new human who is to be evolved from this crisis. UNESCO and Agencies in the United Nations, as well as all and any other organizations, agencies, NGOs etc involved in mobilizing efforts to preserve the planet and work for peace are to be notified and receive this Summary Review and Concluding Report. It is the urgent concern of the Congress to cooperate creatively with those forces within the old order who genuinely – and fearlessly – seek positive change. Our allies and friends are everywhere. When the world is at stake, we cannot afford to hold on to biases or prejudices of any kind, but must all work together to create the Ark of Salvation.
5. The follow-up to the Second Planetary Congress of Biospheric Rights is set to occur in Japan, Cosmic Moon (July) 2009 and is to be known as the First Planetary Noospheric Congress. Among other topics which will form the agenda of this unprecedented Congress, the three Commissions spawned by this Congress will be able to present their progress reports and coordinate for the second phase of their strategy, the actual implementation of their programs. In addition, the First

Planetary Noospheric Congress will be the forum for a greater creative envisioning of the whole Earth program following the critical climax of 2012.

While it is important to raise consciousness so that we may actually make changes in our everyday habits and lifestyle – like vegetarianism and planting trees – to assume full responsibility for all of our actions as well as to express our commitment so that we can avoid the worst and be genuinely prepared for the new, it is equally important to understand our planetary situation within the context of the processes of cosmic evolution of which we, in our self-reflective consciousness, form an integral part. In this regard, it is of the greatest value to place the widely acknowledged and increasingly accepted timeline – 2012 – in a framework that not only demonstrates the full nature of the cyclic process that is ending, but which also provides an exuberantly positive vision of the next stage of evolution that is about to unfold. This we present, only that our actions might be better informed.

Conclusion: The Place of the Noosphere in Cosmic Evolution, Application of the Hypothesis of the Biosphere-Noosphere Transition

The biosphere-noosphere transition is the function of a crisis engendered by a single planetary species, the human. For all of its technological prowess, the human has been unable to see beyond the limitations of its own unexamined consciousness. Instead it views itself as a conglomerate of seven billion particles in pursuit of a vast array of individualistic, sectarian, corporate, nationalistic, religious and ideological concerns that keep it incapable of coming to any unified decision or agreement about anything.

“... ironically, it is the shallowness of the view of humankind as a mass of particles with no higher destiny that is the cause today of increased ecological, ideological and moral problems that block a greater flowering of life. How could a limited conception of ourselves be the cause of far-ranging cultural and socio-economic troubles? The answer is this: our beliefs about ourselves in relation to the world around us are at the roots of our consciousness, and our values determine not only our immediate actions, but also how our conceptual belief structures consciously and unconsciously support our society and our inner evaluation of who we are. Our beliefs are increasingly determined by science and technology. At the same time human beings have an intuitive feeling their bodies are moved by their thoughts...”

– Prof. J. J. Hurtak, “The Importance of Kaznacheev’s Monumental Work for the Post-Modern World,” Introduction to Reflections on Life and Intelligence on Planet Earth: Problems of Cosmo-Planetary Anthropoecology, The Academy for Future Science, 2004, p. 5

If the noosphere is the mental sheathe accommodating the planetary intelligence, then it has everything to do with the quality and nature of our thoughts, not just individually but about ourselves as a species. If we do not change our consciousness, our inability to change will bring on the change that is necessary, however destructive that may be to our present day beliefs. In other words, the biosphere-noosphere transition is inevitable. In fact, we are hastening the change through our parochial, third-dimensional materialistic values and thinking about things. The question is: how well prepared are we to deal with such a radical evolutionary shift, a cosmic mind-shift, as it were? It is in the interest of educating ourselves about this coming event, that we pursue a deeper elucidation of the meaning of the noosphere.

First of all, even to grasp the idea of the noosphere – planetary mental layer – we must elevate our consciousness and open ourselves to the most general, elemental and cosmic principles of our life on Earth.

We, as a species, constitute a single organism woven into the fabric of the biosphere, “the place of the transformation of cosmic energy on Earth.” (Vernadsky) As living substance, the biosphere maintains its balance as a biomass constant consisting of the symmetry of two forms of life: autotrophic and heterotrophic. Autotrophs are those forms of living substance that are self-sustaining, thriving on mineral, water, atmosphere and solar-cosmic radiation – this is the green world, the plant kingdom in general, including the plankton and algae of the sea. Heterotrophs are the animals – from insects to humans – that live off other forms of life. Some heterotrophs are herbivores, some carnivores, and some both. The point is that the biomass constant is maintained as an equilibrium of the two kinds of life.

When we look at the crisis of the present day from this perspective, we see that that the balance of the biomass constant has been greatly disturbed. The heterotrophic human species is consuming more autotrophic life than it is able to replace. This affects the biospheric balance in innumerable ways. But in addition to the two types of life, there is the factor of intelligence; in other words, living substance does not develop apart from an evolving intelligence, which is cosmophysical in nature and not merely confined to life on Earth. As Russian scientists V.P. Kaznacheev and A.V. Trofimov describe it:

The human tendency to heterotrophy and its lack of compensation for the autotrophic world has become threatening. The living substance and the planetary intelligence came into existence as integral parts of the evolution of the universe's intelligence. This Intelligence or Mind emerges as the observer, as a Subject in the objective world of the universe in order to reflect upon its own evolution and realize new energy/information processes. However, an abnormal cosmic phenomenon is taking place in our world today. Mankind's propensity for aggressive heterotrophy has the potential to destroy the historical auto-heterotrophic balance on Earth.

– Reflections on Life and Intelligence on Earth, pp. 20-21

In this context, “intelligence” is the noospheric dynamic in the evolution of life in the universe. We would also suggest that both the imbalance of the autotrophic-heterotrophic relationship as well as the contemporary default of planetary intelligence may well be corrected by the manifestation of the noosphere as a conscious regulating mechanism of the totality of life on Earth. The appearance of the noosphere as a conscious evolutionary phenomenon is undoubtedly a precisely timed factor – the meaning, again, of the 2012 date. It is, therefore, imperative to comprehend the total nature and meaning of the noosphere as the expression of a consciously directed intelligence (as distinct from a haphazard unconscious intelligence).

During the initial presentation of the Congress entitled, “A brief history of time and the crisis of the biosphere,” a graphic exposition was made of “The Place of the Noosphere in Cosmic Evolution.” The synthesizing image of this graphic was drawn from a description of the history of the noosphere in Pierre Teilhard de Chardin's *Man's Place in Nature* (1955), pp. 81-82:

Supposing we imagine, inside a solid comparable to our terrestrial globe, a wave starting from the South Pole and rising up towards the North Pole. Taken over its whole course the wave in question advances in a curved and therefore “converging” medium: and yet, at the same time, during the first half of its passage (as far, that is, as the Equator) it is spreading outwards; beyond that point, however, it begins to

contract upon itself. Well, then: if we follow the historical development of the noosphere, we may truthfully say that it seems to conform to an exactly similar rhythm.

From its origin until our own time, mankind, while gathering itself together and already in the first stages of organization centered upon itself certainly went through a period of geographical expansion during which its first concern was to multiply and inhabit the earth. And it is only quite recently that “once the frontier was crossed,” the first symptoms appeared in the world of a definitive, global, folding back upon itself of the thinking mass within a higher hemisphere: and once that has been entered, it can, under the influence of time, advance only by contracting and concentrating upon itself.

The graphic implementation of this fertile description – an elucidation of the hypothesis of the biosphere-noosphere transition – presupposes a planetary whole system design science. This is a branch of cosmic science comprehensively integrating studies in aesthetics, art and cultural history, comparative and interdisciplinary studies in whole systems thinking, inclusive of studies in cosmology, astrophysics, geology, the biosphere, and the history of science in general.

The hypothesis of the biosphere-noosphere transition may simply be stated: When in the process of the complexification of matter the biosphere reaches a point of maximum crisis – biogeochemical combustion – it converts or mutates into a new condition, the noosphere. This climactic stage of complexification of the biosphere is crowned by the acceleration of life and intelligence, culminating in the construction of the artificial structure of the technosphere. But this planetary structure – globalization or the sphere of material technology and its economic means – is only preliminary or antecedent to the noosphere.

Noosphere refers to the planetarization of consciousness. Therefore, a critical point in the transition to the noosphere is the consciousness of a critical minority sufficient to engender, by their awareness and subsequent actions, the actual passage of the noosphere going from the individualized unconscious chaos of the technosphere to the incipient cosmic order of the noosphere as a conscious regulating mechanism. At the same time, since biosphere and noosphere are functions of cosmophysical laws governing planetary whole system design science, the precise moment of transition and its contributing factors can be elucidated and mapped out, hence “The Place of the Noosphere in Cosmic Evolution.”

Before describing and commenting on the principle image of the graphic, (clearly divided into an unconscious, pre-2012 lower half and conscious, post-2012 upper half) it is important to define key factors in the planetary whole system design format. According to levels of generalization and complexity, these factors include:

- I. Universal planetary sphere and its processes. (lower left hand corner)
 - a. Planet, cosmic sphere accommodating
 - b. Hominization, the horizon of vitalized matter capable of evolving
 - c. Noosphere, the advanced state of the planetarization of consciousness

The point is that there is no hominization without a planetary sphere and no noosphere without a planetary species capable of supporting cosmophysical properties of intelligence and the consequent emergence of consciousness. The bipolar nature of the planetary (cosmic) sphere defines both the psychoevolutionary trajectory of “man” (representing the hominization of matter attaining consciousness – “living intellectual matter”) and the psychogeographic description of the noosphere in its evolutionary trajectory through its two phases: radiation and divergence (unconscious), and compression and convergence (conscious).

- II. The interdisciplinary science of planetary whole system design is predicated on the perception of the Earth as an evolving whole system, consisting of five major subsystems:
1. Lithosphere, from the crystal-magma iron core and the various mantles, up to and including the tectonic plates and land masses.
 2. The hydrosphere, the unified ocean as well as the lakes and river systems.
 3. The atmosphere – the electrodynamic systems and cycles that determine and control the weather patterns, inclusive of the ionosphere and the electromagnetic fields.
 4. Biosphere – life as a unitary phenomenon, the vitalization of matter, inclusive of the inorganic cycles and systems which support it.
 5. The noosphere – the planetary thinking layer – largely a function of the most recent biological stratum of the biosphere, the human. As such, the noosphere includes a conscious human and a superconscious superhuman evolutionary phase, and involves an artificial middle term known as the technosphere, which is itself concluded by the information sheathe known as the cybersphere.

The planet itself, as a condensation of stellar matter placed into a particular orbit around a host star, is a medium for the evolution of consciousness, and represents a vehicle for the intelligent unfoldment of the cosmic evolution of matter.

- III. Stages of Intelligent unfoldment in the Cosmic Evolution of Matter capacitated by the planetary sphere. The tendency of matter is to develop in the direction of irreversible complexification and to ultimately evolve into the condition of cosmic consciousness. Within the planetary sphere, these stages or horizons of matter include:
- a. Crystallization. Molecular compounds self-organized into strict sets of generally symmetrical/geometrical form structures – cubes, octahedrons, hexagons, or combinations and clusters thereof, etc.
 - b. Vitalization. Stage at which the complexification of matter experiences the capacity for autogenesis and self-replication. Engenders biospheric horizon.
 - c. Hominization. Stage at which vitalized matter becomes vehicle of intelligence capable of sustaining consciousness. Beginning of noosphere as unconscious planetary medium.
 - d. Superhominization. Stage at which consciousness and intelligence attain planetarization or full noospheric consciousness and functioning

While the science of planetary whole system design is concerned, in general, with the interaction of all the systems upon each other, its specific focus is the transitional role played by the human in what is referred to as the biosphere-noosphere transition. The hypothesis of the biosphere-noosphere transition defines the present moment as the apex of the planetary evolutionary design process, as it is everywhere evident that the thinking element has attained a geologically impactful status, e.g., global warming/climate change. According to the biosphere-noosphere hypothesis, this effect of human thought on the planetary whole system is a sign of the commencement of the next major evolutionary shift, from the biosphere to the noosphere. The focus of the Galactic Research Institute (GRI), originator of the Second Planetary Congress of Biospheric Rights and of this graphic description of the history of the noosphere, is to define the precise timing of this transition, and, in advance of this shift, to predicate “noospheric states of mind or consciousness.”

To this end, we may turn our attention to the main image of this graphic, following the global description provided by Teilhard de Chardin. The graphic is largely self-evident and is meant to be

studied and contemplated on its own terms. Nonetheless, we offer some descriptive comments and definitions to assist in the study of this illustration.

Description of the History of the Noosphere from Pole of Psychic Generation “A” to Pole of Psychic Convergence “Ω”.

This graphic represents a geography of consciousness as distinct from a time space topography. The main image occurs between the horizon of hominization and the post-noospheric horizon. Two smaller spheres, above and below these two horizons, represent the “luminous self-existing God-Source.” which is both the origin and destiny of the evolution of matter and consciousness. An axial column divides the main sphere vertically, connecting the noospheric Alpha of the South Psychic Pole, and the noospheric Omega of the North Psychic Pole.

It is immediately evident that the equatorial line – the date 2012 – represents the demarcation between the two phases of the evolution of the noosphere – Phase I Hominization, and Phase II Superhominization. The time scale is relative and, in general, more compressed the closer one is to the poles.

Noosphere Phase I: Socialization of Expansion – Civilization, Individuation, Hominization Increasing Divergence – Unconscious Noosphere.

Arising from the Alpha South Pole of Psychic Generation and within the radiative, divergent phase of Noosphere I, there are three horizons:

1. Fanning upward from the South Pole of Psychic Generation is the populating-tribal horizon. This represents the primary radiation of man over a period of many thousands of years across the geography of the Earth, from the early hominoid phase of the Pliocene to the Holocene era and the emergence of the homo sapiens type. Here, all the basics – fire, art, tool-making – are manifest, signifying the triumph of “living intellectual matter” on Earth. Here the psychosocial life is still tightly integrated with the natural forces and elements into tribal units that remain relatively constant and unvarying. Within this horizon the noosphere exists as a deeply woven, collectively shared dream.
2. Horizon of the emergence of organized expanding socialization – the streams of civilization. 3113 BC (Mayan Long count, 13.0.0.0.0). This horizon represents the first twelve baktuns (to AD 1618), and the expansion of the different forms of civilizations and empires dominated by the rise of dynastic monarchies, whether in Egypt, China or Peru. At the center are the names of the three worldly or cosmopolitan religions that, appealing to the individual soul, cut across civilizational and cultural boundaries. In order of appearance from bottom up, they are: Buddhism, Christianity and Islam. Though there is a diverse complexity of agriculture, artifacts and architecture, (hence, artifactualization), the intellectual life and consciousness of this cycle of over 4500 years is still pre-technological, that is pre-mechanistic, and held together by celestial-agrarian values. The noosphere exists as a collectively shared epic and heroic mythos of kings, wise men and saints, priests, culture bringers, messengers and spiritual heroes and heroines. This is the phase where the living intellectual matter attains an amazingly colorful cultural biodiversity, at the same time run through and flawed by an increasing tendency to war and aggressive heterotrophism.
3. Horizon of Western European World Dominance and the Rise of Scientific Materialism (12:60 mechanistic timing frequency). Baktun 13 – AD 1618-2012. Though this is the briefest phase in time, it is also the one in which the most activity occurs; it is the time of exponential increase due to the mechanization of time, and the consequent industrialization of all life values. Here divergence reaches

its maximum effect with the atomization of consciousness into forms of individuation and individualistic egotism, an effect mirrored by the rise of the Nation State, and the consequent breakdown of traditional empires and societies. In 1945 with the formation of the United Nations, there were some 50 member nations – sixty years later there are over 190 – China, the largest, has over 1.1 billion people, compared with Tonga, which has only 104,000 inhabitants. Though global consciousness is attained with the view of Earth from space, 1969, the tendencies toward divergence continue to dominate. In actuality this entire phase – the climax of matter – represents the final complexification of matter, known as industrial materialism and its philosophy of globalization – a type of divergent convergence in which an invisible empire of transnational corporations actually control the economy of the nations. The tension between the unbridled power of the corporate empire and its league of controlling nation states and the unresolved internal contradictions of more-or less traditional and mostly Muslim societies creates one limiting force of globalization, terrorism, which daily erodes the very fabric of “civilization.” The other limiting factor is global warming/climate change, brought on by the profit motive which drives the economic engine of globalization at the expense of natural resources and the biosphere as a whole. Today (2006) both of these counter-active forces have effectively circumscribed globalization. Noosphere is virtual with the internet, but consciousness is still maintained through privatization of values into 7 billion bubbles. Simultaneous increase of science, consciousness and radius of human activity are preparatory for the actual emergence of the noosphere. The aggressive human-technospheric heterotrophy combined with the relentless commodification of matter and the consequent socio-environmental reactions constitute a cosmophysical event: the creation of a mutative alteration of consciousness and intelligence known as the biosphere-noosphere transition.

The Biosphere-Noosphere Transition – 2012-2013

The final Climax of Matter and transformation into Cosmic Consciousness.

“Within this {cosmosphere}, the human represents the transformative evolutive medium and pivot point for spirit to acquire its necessary self-reflective knowledge to complete its universal character. It is this spiritual purpose that endows the human its enduring inner truth.”

– Cosmic History Chronicles Volume II, Book of the Avatar, p.240

The 2012 equatorial line of the noospheric globe defines the limit of divergence, radiation and the socialization of expansion. Civilization is on a collision course with its environment; it is devouring the biosphere with advanced technospheric acquisitiveness (heterotrophy of artificial means), while within itself, it is committing suicide by means of war, terrorism and the accelerating inability to psychically integrate and socially accommodate the rate of change generated by the technosphere.

The exponentially accelerated pace represents the extreme of mechanization and artificial time – the driving force behind the monetary politics that converts matter into the commodified substance of addictive consumerism. “Economics, as an organism, is destroying the Earth’s face and threatening the existence of the human being.” (Kaznacheev & Trofimov, Reflections ... p 31) The seeming inconvertibility of the present technospheric order of globalization – the complex of dominating nation-state structures, corporate organizations and supporting economic system, taken as a whole – constitutes a type of unconsciously generated holographic field fractal, a collective belief so pervasive it is assumed to be a bedrock reality, yet it is in the nature of a mass hallucination.

Threatened on all sides by climate change, terrorism, war, crime, and social degeneration, the globally dominating holographic field fractal is on the verge of collapsing, imploding, splintering apart. This is what

is portended by the 2012 line of demarcation between Noosphere I and Noosphere II, the Phase of Hominization is about to end. The stage of Superhominization is about to begin. It is important to bear in mind that the noosphere is a cosmic horizon that represents a shift to the predominance of the role of consciousness and intelligence in the evolution of matter and life in the universe.

So when we speak of the advent of the noosphere we are referring to the mental disclosure of a new cosmically generated holographic field fractal – one that will replace the old one. All it would take for this to occur is a momentary break in the planetary electromagnetic field brought about, say, by an immense Coronal Mass Ejection, or even a shift in the sun's polar magnetism. In that momentary rupture of the terrestrial electromagnetic field, many negative conditioned beliefs (memories) could be erased or severely scrambled, and, more significantly, a new operating holographic field fractal might be instantaneously set in place. In this way the next wave of cosmic evolutionary intelligence would reveal itself. Because of their tendencies to endure and transcend, universally positive thought-forms would withstand the electromagnetic rupture to be retained in the fresh perceptual context or anticipation of something wondrous and new about to unfold. The new collective hologram would seem like a fairy tale come true. In some such manner can we envision the coming of cosmic consciousness – the planetary noosphere.

However this unprecedented event is to occur, it is generally agreed that something has got to give. With the exponential curves of carbon dioxide, global warming, population increase, species extinction, war, drought or any combination thereof, some rupture in the apparatus of civilization and its psychosocial consequences is inevitable. The potential for the biosphere to be transformed into a necrosphere is there. But this is only if we ignore the spiritual dimension and assume that all that exists are the interactions occurring in the third dimension physical reality. This is not the case – we live in a multidimensional universe.

Virtual reality shows that we are starved for release into a parallel world, an imaginal realm that is not just a reflection of our worst nightmares, but of our highest, most sublime aspirations. In the time allotted before 2012, we can exert in the construction of a planetary telepathic matrix to capacitate the disclosure of the new cosmic holographic field fractal – the supermental model of the conscious noosphere (CRESTI3 Project). We can bring our best parallel world into phase with where we are. “We assume that only the interaction with the cosmophysical parallel world we live in and its assimilation can be the ‘demiurge’ that will saturate and change the atomic/molecular field structures so that we may survive in this new planetary environment.” (Kaznacheev & Trofimov, Reflections ... p. 33)

Noosphere Phase II: Socialization of Compression – Psychic Totalization – Superhominization Increasing Convergence – Conscious Noosphere.

63. *The Universal Laws and Programs prepared Centuries ago had been prepared in accordance with the Time Units of the World. At the moment, Time has gained Speed. Dates are approaching.*
64. *The Scarcity of Time is being mentioned as a result of the Time Period which will be accelerated even more.*
65. *You are faced with a change of Age. Do not forget this. Everything will settle in its course silently and profoundly.*
66. *Your Planet, which will go through a Cosmic Age for three centuries, will reach the GOLDEN AGE only afterwards.*

– “General Information,” The Golden Age, Passages from The Book of Knowledge, Mevlana Foundation, Istanbul, 2000, p.61

The highest and the best in us assumes that we make it through the eye of the needle, December 21, 2012, participating in the greatest adventure we have ever encountered – a planetary mutation of consciousness called the advent of the noosphere. This is Noosphere II, the superhuman phase of increasing convergence, the conscious noosphere. In the new post-2012 reality the world has changed in every way – for the better. History has definitively ended. A new cycle has begun. With clarified perceptions and fresh mind, the incredible vista of entry into cosmic civilization lies ahead of us. All will be felt, perceived or known according to each one's capacity.

In this cycle of Noosphere Phase II, there are three complementary horizons:

1. Planetary Noospheric Horizon. 2013 +300(?). Here the biosphere has changed condition. The new holographic field fractal has been mentally received as a planetary phenomenon. A radical change in consciousness has occurred. The old holographic field fractal held in place by the frequency of mechanized (12:60) time has been dissipated. That time is no more. Instead, there is a restoration in natural time, known as 13:20 frequency. This is the value of the 13 Moon/28 day calendar. It universally normalizes this time as a datum of the human mental sphere, placing it in resonance with the 52-year cycles of Sirius B in its rotation around Sirius A. This cosmification of time sense enhances the "Socialization of Compression," experienced as the sensation of being a single planetary organism. War will no longer be possible. "Psychic Totalization" is the expansion of the mind into a field of universal telepathy, a complement to the socialization of compression. There is an awareness of cosmic reconnectedness, in which the isolation of the ego in its individuation is replaced by conscious immersion in the Deep Self, the universal soul essence. Needless to say, this results in a dramatic reorganization of self-perceptions and values, as well as a greatly enhanced experience of personal power. This is the beginning of the inborn knowledge of superhominization. Internally received perceptions and "messages" from higher cosmic orders of reality abound. New group formations naturally occur for the exploration of the new psychic perceptions and powers. Economic needs are reorganized accordingly. The recognition of the need to redress the autotrophic-heterotrophic balance results in a far more sedentary society, operated by a highly efficient technology running on clean forms of energy, complemented by diminished material desires, but of heightened quality and a deepened aesthetic concern. Indeed, the human will be aspiring to a new cosmic autotrophy. Fabulous new artistic perceptions and norms are evolved for integrating the human mental dimension into the cosmoplanetary environment. This gives rise to a collectively perceived vision of the Cosmoplanetary Art Whole, which will provide the exciting central focus of pan-human activity, facilitating the "planetaryization of consciousness." Scientifically, it will be understood that we have entered a new geological era, the psychozoic. This represents, among other things, the phase of the interiorization of consciousness into matter, epitomized by the psychic interiorization of the Earth – we will feel the whole Earth within us as a new kind of knowing. This is a consequence of the cosmic tendency toward Increasing Convergence – of matter, time, space, mind and consciousness. Government and states will be replaced by the autonomous self- definition of bioregions each governed by its own council, convening a Noospheric Planetary Congress whenever it is deemed necessary. Religion will be a thing of the past, as everybody will commonly know from within the meaning of God, Nature and Reality. In some such manner will the first stage of the Conscious Noosphere be realized. Homo noosphericus will have mastered him/herself.
2. Horizon of Full Participation in Cosmic Civilization. Realized as a Planetary Art Whole, the cosmoplanetary civilization of noospheric Earth will easily be absorbed into the higher stages of Cosmic Civilization. This will be the dawning of the Golden Age. The superhuman will experience the full flowering of its supermental potential through the final evolution of its brain –

the holomind perceiver, the cosmic sense organ embedded in the corpus callosum, synergistically unifying the two hemispheres. Multidimensional experiences will now become the norm. This will complete the process of psychic totalization and the entirety of the cosmic order will be as an image held by the holomind perceiver. The psi bank of the noosphere will become the single organ of all human thought. Luxuriating in the ever changing wonder of the Planetary Art Whole, it will truly be paradise on Earth. The realization of the human as a cosmic autotroph – a biosolar telepath – will be in the ascendance, as the human will learn to synthesize its own sustenance from the atmosphere and solar-cosmic radiation, augmented by “communions” of fruit and water. Facile at dimensional displacement, the human will easily travel to other worlds, gaining new knowledge and information in this way.

3. Superluminous Horizon of Total Holonomic Convergence. Here we are almost beyond our imaginative capabilities, as we have entered the suprahuman stage. The highest forms of Cosmic Civilization have been attained. The condition of galactic communion allows the suprahuman to shed its body at will. Engineering and monitoring new planetary life forms in this and other universes becomes an option. But in essence, the intermediate phases of hominization and superhominization by which matter is transmuted into cosmic consciousness will have been fulfilled at this point. The human has become so utterly transcendent it is no more, but something so totally other in its magnificently luminous conclusion as to be unrecognizable.
4. Omega North Pole of Psychic Convergence. Here the journey returns to Source. Consciousness merges into light and light ascends, light upon light, into other universes.

In 1944 Vernadsky Wrote, “Statesmen should be aware of the present elemental process of transition of the Biosphere into the Noosphere. The fundamental property of biogeochemical energy is clearly revealed in the growth of the free energy of the biosphere with geological time, especially in relation to the transition into the noosphere ... only man transgresses the established order ... upsets the equilibrium, though whether he materially cripples the transforming mechanism or merely redistributes it, we cannot at the moment be sure.”

We now know the changes are irreversible. The role of civilization has been accomplished. The cosmophysical force of mind working through the human organism has reshaped the Earth and the future. The transition to a new geological era is now inevitable. What had been taken to be a side-attribute of the complexification of matter – human thought and consciousness – has proven to be an indisputable force of nature, reshaping the environment and Earth’s geology. However, it is not the Earth that shall be destroyed, but merely the outer casings of civilization that will be shut down or swept aside – and very soon. This is what Vernadsky warned about. What we can do is prepare. Through the Three Commissions formed at the Second Planetary Congress of Biospheric Rights we have offered a prescription for facilitating the transition. To change our way of life now is the best preparation. To simplify our diet and life style, to cease violence to ourselves and the Earth, to support positive change, to purify body and mind, to establish new communities, to exert in telepathic exploration (CREST13 Project), and to reach out in compassion and skillful means wherever we can. For this transition is but a passing moment. The Dawn is about to break – and with it, a new world, a new heaven, a new Earth. Those who are ready will be renewed with it. Let us have no doubt: Noosphere is the only future.

Background and References

The work of a number of prior investigators lays the foundation for the hypothesis of the biosphere-noosphere transition, foremost among them V.I. Vernadsky, who defined the nature of the biosphere through his pioneering work, *Biosphere* (1926) and first explored the notion of the biosphere-noosphere transition through numerous works, most notably, *Problems in Biogeochemistry II* (1944). It was Vernadsky, along with French paleontologist, Pierre Teilhard de Chardin, who coined the word noosphere in 1926. It is particularly in his summarizing work, *Man's Place in Nature* (1955) that Teilhard de Chardin fully defines the evolution of the noosphere as a planetary phenomenon, addressing the transition to its next stage – “superhominization” – or the planetarization of consciousness.

Other thinkers contributing to the planetary whole system design premise are R. Buckminster Fuller (*Synergetics and Operating Manual for Spaceship Earth*), James Lovelock (*Gaia Hypothesis*), and a host of Russian “cosmist” researchers, including N. A. Kozyrev, V. P. Kaznacheev, Alexander Trofimov, and Alexei Dmitriev, all members of the Russian Academy of Science. Seminal works by Kaznacheev and Trofimov include: *Cosmic Consciousness of Humanity: Problems of New Cosmogony* (1992), and *Reflections on Life and Intelligence on Planet Earth: Problems of Cosmo-Planetary Anthropoecology* (2004). The monumental work (*Synthesis of Yoga, The Life Divine, etc.*) of Sri Aurobindo and the *Mother* has also addressed the issue of supermental evolution and the transformation of matter from the perspective of Integral Yoga. The conception of the Second Planetary Congress of Biospheric Rights and background research into the hypothesis of the Biosphere-Noosphere Transition for this document are facets of the Noosphere II Project of the Galactic Research Institute (GRI) (www.lawoftime.org). The CREST13 Project (Centers for the Restitution of the Natural Mind) is sponsored by the GRI. The GRI is a research affiliate of the ISRICA (Institute for the Scientific Research and Investigation of Cosmic Anthropoecology) headed by academicians V.P. Kaznacheev and A.V. Trofimov, members of the Russian Academy of Sciences, Novosibirsk. The GRI is also affiliated with the NSEWA – Noospheric Spiritual Ecological World Assembly – founded and supervised by Liubov Gordina, former member of the Dumas (Russian parliament).

Regarding the meaning of 2012, the recently released film, “2012, The Odyssey,” comprehensively reviews the significance of this date. For more information see: www.2012theodyssey.com
www.sacredmysteries.com

APPENDIX I

SECOND PLANETARY CONGRESS OF BIOSPHERIC RIGHTS, DAILY PROGRAM – SPEAKERS AND TOPICS

Day One – Electric Moon Gamma 3. Kin 7, Blue Resonant Hand (Gregorian date 22 September, 2006)

- 8:00 Documentation, Registration and Handing of Kits to Participants
- 9:30 Theme of Day 1: Earth Crisis, Population and Extinction
Invocation (Indigenous representatives of the Elders of the Amazon). Welcome. Biosphere to Noosphere – Earth in Crisis: Call for a New Time. Orientation and participation of the three major commissions: Operation Earth Rescue, Biospheric Congress and Noospheric Assembly.
- 10:00 Presentation: J. Argüelles – A Brief History of Time and the Biospheric Crisis.
- 11:00 Presentation: Adriano Gonçalves Cáceres – The Invisible Empire of Transnationals and the Destruction of the Basis of Life
- 12:00 Pause for Lunch and Commission Meetings
- 14:00 Announcements
- 14:15 Presentation: Sir Reinhart Ruge – World Peace: That Which is Necessary
- 15:15 Presentation: Edson Hiroshi Seó – Ecovillages: Laboratory of Agenda 21
- 16:00 Commission Meetings and Special Presentations
- 19:00 Presentation or Evening Concert: N. Goncharova – Life is the Celebration of Creation

Day Two – Electric Moon Kali 4. Kin 8, Yellow Galactic Star (Gregorian date 23 September, 2006)

- 9:00 Invocation. Welcome. Earth in Crisis: How to Heal the Earth? Updates and brief reports of the three Major Commissions: Operation Earth Rescue, Biospheric Congress and Noospheric Assembly.
- Theme of Day 2: Healing the Earth, Healing Ourselves
- 10:00 Presentation: Cosmo Fernando Paceta – The Ecological Health of the Being
- 11:00 Presentation: Talgat Ashbakov – Earth is the Planet of Education
- 12:00 Pause for Lunch and Commission Meetings
- 14:00 Announcements
- 14:15 Presentation: Dr. Márcio Bontempo – Health and the New Time
- 15:15 Presentation: Gabriel Cousens – The Impact of Vegetarianism on Health and the World Environment (Reading of Research Work)
- 15:45 Presentation: Rosellis Maior Maraes – Alive and Ecological Feeding
- 16:45 Commission Meetings
- 19:00 Artistic Presentations

Day Three – Electric Moon Alpha 5. Kin 9, Red Solar Moon (Gregorian date 24 September, 2006)

- 9:00 Andruma – Chi Kung – Taoist Movements
- 9:30 Theme of Day 3: Pax Cultura, Pax Biospherica
Invocation. Welcome. Earth in Crisis: What is Biospheric Peace? Updates and brief reports from the three Major Commissions: Operation Earth Rescue, Biospheric Congress and Noospheric Assembly.
- 10:00 Presentation: T. Ruge – Sustainable Development – A Path to a Sustainable Future
- 11:00 Presentation: N. Goncharova – Planet 3000: Earth is Our Common Home.
- 12:00 Pause for lunch and Commission Meetings
- 14:00 Announcements
- 14:15 Presentation: Mauro Soares – Culture of Peace, Time of Sustainability.
- 15:15 Presentation: Dr. Gislaíne Maria D'Assumpção – New Form of Living – Implementation of a Culture of Peace
- 16:15 Commission Meetings
Parallel Event (Auditorium): Michele e Ivês (France) -
EVENTO PARALELO (AUDITÓRIO): MICHELE E IVÊS (FRANÇA) – The Relation/Inner-Road in the Direction to Peace
- 19:00 Artistic Presentations

Day Four – Electric Moon Limi 6. Kin 10, White Planetary Dog (Gregorian date 25 September, 2006)

- 9:00 Talgat Ashbakov and N. Goncharova – Master Class – Practical Exercises.
- 9:30 Theme of Day 4: Energy Crisis and Alternative Realities
Invocation. Welcome. Earth in Crisis: People to Feed, Energy to be Produced. Updates and brief reports from the three Major Commissions: Operation Earth Rescue, Biospheric Congress and Noospheric Assembly.
- 10:00 Presentation: Mark Comings – To Create a Network of Advanced Technologies
- 11:00 Presentation: Adriano Gonçalves Cáceres – Biomass Energy: The Farce of Petroleum and the Sleeping Tropical Colossus (Brazil)
- 12:00 Pause for lunch and Commission Meetings
- 14:15 Presentation: Roberto Crema – Network of Reconstruction – To Take Care of the Peace
- 15:15 Presentation: Sérgio Hornink – Negotiating Conflicts for a Sustainable Future – Agenda 21
- 16:00 Presentation: Marco Lucato – Lixomania
- 16:45 Commission Meetings
Parallel Event: Clovis José Elsbão – Radioestesia and Odometria, Beautiful Horizon/MG
- 17:30 DVD Exhibition – PAN-RAP Zulia, Venezuela, Indigenous Documentary
- 18:15 Presentation: Maria da Gloria Santos – Living Cosmic Culinary and Integrated Vital Energy – BELÉM/PA

Day Five – Electric Moon Silio 7. Kin 11, Blue Spectral Monkey (Gregorian date 26 September 2006)

- 9:00 Andruma – Chi Kung – Taoist Movements
- 9:30 Theme of Day 5: Preparing for the Noosphere
Invocation. Welcome. Presentation: J. Argüelles, The Place of Noosphere in Cosmic Evolution.
- 10:00 Alvaro Marcio. Poetry – Lullaby, Hymn to Peace and Brasilia
- 10:30 Presentation: A. Trofimov – Cosmic Consciousness of Humanity as Direction and Result of Biosphere-Noosphere Transition
- 11:30 Presentation: Liubov Gordina – Noospheric Spiritual-Ecological World Assembly
- 12:30 Pause for Lunch and Commission Meetings
- 14:00 DVD Exhibition – Master Synchronic Code Book, Foundation for the Law of Time (USA)
- 14:30 Presentation: B. Bedurev – Altai, The First Noospheric Preserve Area of the World
- 15:15 Presentation: Rodrigo Alarcon – From Ecovillage to Galactic 13:20 Community
- 16:00 Presentation: Frankling Manging – Self Knowledge and Christ Healing – Coordinator of Holistic Movement Império Juramidan – New Jerusalem
- 17:00 Presentation: Danilo Furtado and Felipe Hess, Biologists from UFRJ (Universidade Federal do Rio de Janeiro) – Space-Time of Neurons – Development, Evolution and Ecology
- 18:00 Three Commissions: The Next Step. Presentation of Reports and Recommendations
- 19:00 Ceremony: Affirmation of Biospheric Rights and vow to seek the goal before 2012 and Artistic Presentations

LIVING CYCLES

2006 SPEECH TO JOSE ARGUELLES CONFERENCE IN BRAZIL

By Gabriel Cousens, M.D.

Peace be with you my world brothers and sisters.

We are facing an incredible world situation. There are cosmic cycles that we are aware of such as 2012 in the Mayan Calendar, and the Native American prophecy that when reach 11 pure bred white buffalo that we will enter the age of peace. The good news is that there are eight pure white buffalo right now in Northern Arizona. We have also heard about the 1000 years of peace, or the Messianic Age talked about in Revelations, and focused on by the Essenes in particular.

Prophecy has many outcomes, which are stacked vertically. Our relationship to prophecy is that we are co-creators with the cycles, and we can create a situation where we experience the highest outcome of prophecy or the lowest. The consciousness with which we walk in this world counts. That is why we are meeting today.

According to my inner guidance after an eight-day Spirit Dance for Peace last year, by 2010 the path to world peace may begin to take a more positive clarity, by 2012 there will be a distinct turning point with a positive conscious template, and by 2026 the energy for a thousand years of peace will be firmly established.

In checking this with Mayan elders, their prophecy is that 2012 of course will be a turning point, and 2025 will be the beginning of a more permanent peace. Of course, this is up to us and how we choose to live our lives now on the planet. Are we ready to choose to walk the Great Red Way? And this requires a reconnection to the heart of the planet and become one with the heart of the Living Planet. It is not about stewarding the planet, but about reconnecting fully with every cell in our being with the pulsing heart of our Living Planet. In Chaco Canyon, there is an ancient Anasazi stone inscription that shares that there will be a time for humans to move back into following the power of our Hearts over the power of our Minds. So when our heart is fully one with the Living Planet, the highest outcome of prophecy will take place.

Right now we talk about things that things are going to get bad, but the truth is the Four Horsemen of the Apocalypse have already been let loose on this planet. And what are those Four Horsemen? Famine, Pestilence, War, and Death. Is this not what is already happening under the current greed and power-focused planetary leadership who have completely disregarded the cosmic and planetary cycles?

FROM THE POINT OF VIEW OF WHICH I AM ASKED TO SPEAK ON NUTRITION, ECOLOGY, AND SPIRIT—we have some very clear approaches to how we can stop and eventually eradicate the Four Horsemen of the Apocalypse. Currently, according to the United Nations, there are 29,500 children (mostly under the age of 5) who die each day, and there are about 40-60 million people a year who die of starvation worldwide. More people died of starvation during the last 10 years than in the last 150 years of war. One-half of the planet is malnourished. And malnourishment leads to disease, plague, and pestilence—such as AIDS and possible Avian Flu—and then War manifests due to fighting over the lack of resources such as food, water, land and energy resources. The Four Horsemen dominating the planet have been created by our lack of ecological and spiritual ways of living. Death and disease happens to those who lose the battle—including the 40 to 60 million who die each year.

Why does this happen, and what can we do? By returning to the cycles of the Earth and Cosmos—which is gained by returning to the land—much of what supports the Horsemen will be eliminated. When we go to the land after our Industrial-age exile, we automatically begin to reconnect to the daily, weekly, monthly, and yearly lunar and cosmic cycles. Connecting to these cycles, the inner disorientation of being separated from our Sacred Time by our modern technology, and specifically the Gregorian Calendar—which some believe was deliberately designed to keep us separate and disoriented from our Sacred Time cycles, and therefore our inner sacred power—will be restored.

The Mayan Culture and the Hebrew Culture are both lunar based systems, that celebrate the New and Full Moons, as well as the yearly cycle of spiritual ceremony, to celebrate the energy shift throughout the year. We at the TOL Rejuvenation Center in Patagonia, AZ actually have been living on a lunar cycle since 1993, including New Moon Inipis, Full Moon Energetic Ceremonies, as well as we live the yearly indigenous ceremonies of the season. This is in contrast to most of America, whose basic seasonal awareness is when baseball season, or football, or soccer season begins. At the Tree of Life, we also have two levels of Peace Meditation. One is the cycle of the equinox and solstice, known as Peace 21, and the Peace Everyday Initiative, which is connected with the daily cycle of sunrise and sunset. The Peace Everyday Initiative is based on over 300 studies and makes a very clear point: when people are *being peace*—not praying for peace—but being peace they create a vibration from their heart center which affects the consciousness of the planet. The research shows that when the square root of 1 percent of the world population—which is about 8,000 people—is achieved of people doing this peace meditation daily, there will be a shift in the consciousness. Our Peace Everyday Initiative, in which we have over 96 different communities involved, and the support of the Dalai Lama, is very simple. One goes into a state of peace, preferably around the sunrise or sunset, and then in that state of peace we visualize us connected with all peace workers around the world holding hands sharing light onto the planet from our hearts. It is very simple. We invite everyone, individually *and* in all the organizations to participate. This is one proven way of changing the world. Another cycle we honor at the sunrise and sunset is what is known as the Agni Hotra, a fire ceremony in which we bless the planet and bring healing specifically to the planet and the total ecology.

The cosmic cycles in prophecies are also important on another level, and that is why we are talking about 2012, 2025-26. In that context we invite you all to attend a Mayan prophecy that at the 30th Parallel a new culture based in the merging of the Condor and Eagle will arise. We are going to have a run happening in Sonora, Mexico December 3-10, where we start to create the energy of that prophecy manifesting.

As we understand the power of cycles, we can now appreciate our work that we can do on the inner plane. We begin to turn now to the issue of the land, and the specifics of how returning to the land, or in going to the land for the first time, there is a lot that we can gain and understand that will help change the consciousness of the planet.

I was asked to attend the conference of Ancient Ones and Priests in Merida a few years ago. It was sponsored mainly by a Mayan group, and included all the indigenous people from Alaska to the tip of South America. It was notable to me that often they were serving us hotdogs and spaghetti. This is not what I chose to eat—I preferred not to eat than to participate in that junk food, disconnected diet. At one point, I got up and spoke, “I don’t understand why we are being served food such as hot dogs and spaghetti, and not being served the indigenous food which has always brought health and well-being to the people, and deepened our connection to the Earth.” I made a point about the negative impact of global economism, and how it had affected even the consciousness of the people at the Conference. I

spoke to the Grandmothers who were there, and said, “Why are you not in charge of this food, and why is it that we are not getting the indigenous food, because that is what connects us to the land. Hot dogs and spaghetti do not connect us to the land; they connect us to a global economism that basically says that the global corporations have now decided what food we will eat. It is a diet that disconnects us from the consciousness of the Living Planet, and away from our indigenous cultures.”

SO WHAT DOES CONNECT US TO THE LAND? One is going Organic. Organic means no pesticides and herbicides. This could truly solve most of the world problems because we have less than 1% of the population farming in most of the cultures. Going organic is designed to support the success of the family farmers, and is not designed for agribusiness. Organic takes us back to the cycles of the land, pulls us away from pesticides, herbicides, GMOs, and so forth. Part of the argument against GMO and for going Organic is the importance of preserving heirloom seeds. These seeds carry the energetics of our indigenous soul. They contain the entire history of a people and its land. These Organic seeds nourish our souls and strengthen our connection to the land and its cycles. They are bred for nourishing people and not for making money. When we understand that the seeds of a culture carries the genetic information and life-force and history of a people; when we start altering the seeds; we actually alter that historical mystical understanding of the people. We need to return to our historical seeds and our historical food because they connect us to the land—they carry the energy of the land and the greater cycles. GMO foods do not carry the energy of the land; Pesticided and Herbicided foods as well do not carry the energy of the land, whereas Organic does. To grow Organically, you need more than just the small Organic farmers, but an awareness of the seasons and reverence for life. You have to grow the food in harmony with the land, therefore forcing all those on the land to be in harmony with it.

You can look at it very simply. There is a tremendous amount farmers—1 million—who have been forced off their land in Mexico. In India over 1 million farmers *each year* are forced from their land.

Let us look more deeply at the underlying force of the large agribusiness corporations. The US government has subsidized US farmers so that they can produce corn at a lower price than the average farmer in Mesoamerica. By NAFTA taking away the tariffs, it forces Mesoamerican farmers are going out of business. So we see this massive migration of people being forced off the land, and coming to the cities in the US. Then people in the US make a big complaint about it. If we were to return to the land and undo NAFTA, that problem would be solved.

Even in the midst of this, there is a program going on in many communities in Mesoamerica called “Campesino a Campesino” or “Farmer to Farmer,” in which the farmers work cooperatively growing organic food, and they share. They are like a prototype of what we see in the future in sharing their understandings and ideas freely with one another in opposition to competition for cooperation. Not only is this a prototype for solving world hunger—because people grow their own food—but it helps people stay in their homeland and place of ancestral strength.

ANOTHER IMPORTANT ISSUE IS MOVING FROM A MEAT-CENTERED DIET TO A VEGETATION-CENTERED DIET. Before I go on, I want to give you some context. It is one thing to talk about bringing the world into a healthy cycle. *It is another thing to bring oneself into the sacred cycle of life.* The bigger the change in the outer world, the greater the change is needed within our own habits, so that we can develop the spiritual vessel and hold the light that we want to create. We must be the change that we want. In this context, this suggestion of an Organic Vegan Diet makes a lot more sense when we speak of planetary healing. What we are talking about is just that. The Mayan culture was primarily vegetarian. The Garden of Eden Diet, which is the movement for bringing on the Messianic Age, was actually a live-food vegan diet—Genesis 1:29: “You should eat the fruit and vegetables and grasses of the fields.” When

we begin to understand what is really going on, we see that a meat-centered diet is destroying our ecology and our children. It is connected to why there is starvation and the Four Horsemen of the Apocalypse are here.

For example, in Guatemala there were in the 1980's approximately 40 million tons of meat being shipped to the U.S. To produce this meat, 80% of the grain being harvested went for cattle feed. The result is, instead of feeding the children—where so many kids are dying from starvation—we are feeding the cows so that the meat can go to the wealthy in the U.S., western Europe, and so forth. If we go further, we understand that not only does a meat-centered diet create cruelty to the animals, but is directly associated with the 40-60 million people starving to death each year. The grain that should feed the people is going to the cattle, instead. Basically, the cattle in the world eat twice as many calories as the people of the world. If we were all vegan, there would be enough food to feed the world population seven times over. The energy required for a meat-based diet is 20 times more energy per calorie than a vegan diet. The land required for a meat-based diet is 14-16 times greater than for a vegan diet. The land for cows to graze and to grow grain has resulted in significant amounts of Rainforest (the lungs of the world) destruction. The water used, depending on the crop, is between 20 and 50 times greater. In essence, a vegan saves 1.5 million gallons each year—which is an Olympic sized swimming pool. A vegan, because of the trees cut down for cattle grazing, saves 1 acre of trees a year.

WHY IS ALL OF THIS IMPORTANT? IF YOU SEE HOW COUNTRIES IN CIVILIZATION HAVE DECLINED—which we will talk about in a minute—you will understand that deforestation and habitat destruction—one reason why the Mayan culture faded out, as well as other cultures such as the: Easter Islanders, Angkor Wat, Harupan Indus Valley, and North Greenland disappeared, then you begin to understand the importance. When you waste the water, when you waste the land, when you clear the land of trees, you have problems. This time, however, it may not be an isolated culture, but the human culture of the World.

Two more statements: One is that the use of Organic frees the nervous system and brains from pesticides and herbicides. There was a really powerful study done in Mexico, which showed that those children more exposed to pesticides and herbicides could not draw a picture, or even a straight line, whereas those the same age with less exposure were able to draw very clear pictures. Those more exposed had slower reaction times, poorer social interaction, poorer fine motor function, and reduced gross motor abilities. This is the effect—not only do pesticides and herbicides cause cancer, but breaks down and disorganizes the neurological system, giving our children problems such as hyperactivity, learning disabilities, as well as cancer.

WHEN WE GO ONE STEP FURTHER AND TALK ABOUT LIVE FOOD, there is an understanding that we need to share. When we bite into a living food—one that has not been cooked or processed in any way—we take the most intense essence of the Living Planet into ourselves, and therefore we—in every cell—resonate more deeply with the cycles and needs of the Planet, and are able to think more clearly in alignment with the Living Planet.

Why are people not getting it? Why do some societies, like Iceland and [Tocopia] succeed in overcoming their problems. The key is these societies have made real choices to respond to environmental problems as a result of a shift in consciousness. If we are not in the cycle, if we are not in harmony, if we are not connected to the Living Earth, we don't get it.

So what we are talking about is making the correct decisions, which comes out of consciousness, not out of a greed-based understanding. The consciousness we are talking about comes from being deeply connected to the Heart of the Planet and its cycles. This is how we make good decisions. We have to realize the kind of disconnected thinking that says, “The environmental needs to be balanced against the economy.” Environmental concerns are not a luxury at all, and never have been.

THE POINT IS THAT ENVIRONMENTAL CONCERNS ARE NOT A LUXURY, and they are not just for all the first-world yuppies. They are extremely relevant to the third world, and research shows that countries that are environmentally flawed become politically stressed, and their governments decline. This is what we are looking at.

In this Conference, as we talk about the cycles, we have to see that the cycles bring us into the understanding that we are interdependent, interconnected, and what we do affects our future generations. In this process we have to break the shackles of fear, which deprive people of their civil and spiritual rights; in this way we value and free humanity from the fears and lies of all the governments and bring us into the space of peace, harmony, and hope. Our decisions and actions must be based on something very clear: the cycles that we are living—daily, weekly, monthly, lunar cycles, yearly cycles, and cosmic cycles which re-connect us to the Heart of the Living Planet. When we are reconnected to the Heart of the Living Planet we understand that we are not exempt from the laws of cause and effect. We are able to make decisions that will free us from a destructive path, which we are now on. We are, in this Conference, we are the prophets warning the people that we are not exempt from the laws of cause and effect, and there are Divine and Natural rules that we have been recklessly breaking. Our job as prophets is to reveal the sacred patterns and cycles of life, so that people can become aware of them, and make the conscious choice to repair and align with these holy patterns, and again become aligned with the sacred cycles. May we again walk the Path of the Great Red Way, the Way of the White Buffalo.

[Om Maitake Asa] [To All My Ancestors]

ADDRESS TO THE 2ND PLANETARY CONGRESS OF BIOSPHERIC RIGHTS
FROM MARK HELEY, AVALON

Warm greetings of universal peace to all of you gathered here at this most auspicious and important event!

I was asked to speak on the subject of the “Planet Art Network as a force for World Peace” by Jose Arguelles/ Valum Votan. Unfortunately I will not be able to attend in person, but I have this meditated on the subject and have this message for you all.

First a little background on who I am. I have been an independent journalist and writer for many years and my exploration of the evolutionary processes behind human culture led me to an in-depth study of that most mysterious and little understood subject, time. A comparative study of my indigenous tradition, the Druid, with the Maya culture provided me with many insights about their parallel natures and also differences. I grew fascinated with unique period of time we live in and the need to evolve our understanding of it.

It was when I first met Jose Arguelles in Glastonbury some seven years ago that I realised clearly that what was being proposed by him was not just a hypothesis or a theory, but a solution; a simple response that every person could engage in to free themselves from the unconscious shackles of history. That is the genius of the 13 Moon Calendar Change Peace Movement. It is not only the entrance to new realm of global harmony; it is the exit sign from slavery to the mechanical, dualistic paradigm humankind is currently trapped in.

I studied with Valum Votan at many seminaries and was inspired to wholeheartedly involve myself in the Planet Art Network, organising workshops, events and a caravan around Europe to share and exchange this information. I have been involved in the creation of events like the European Vision Councils and Erath Wizard Seminaries as well as distributing calendars and currently, editing the website www.planetartnetwork.info.

I have seen the 13 Moon Calendar emerge from an esoteric concept into a global movement. I have seen lives transformed and empowered. I have experience many moments of individual and collective magic. I have felt the potential for global transformation in every cell of my body. But I, like most of us, have also struggled to maintain that vision when confronted with the density, momentum and seeming vastness of our global culture of materialism.

How are we to translate this potentiality into victory? How can an idealistic few alter the course of history? In short, how can we become an effective force for world peace and see that goal achieved in our lifetimes?

These are the questions that I believe must now urgently occupy the attentions of every person who embraces the path of the 13 Moons. How can we act together to realise the fulfillment of these lofty goals? And acting together I believe is the key.

At the Call of the Condor Vision Council in the sacred Urumbamba Valley of Peru, I saw how a broad alliance of visionaries, eco-activists and earth loving people can come together and act together in consensus.

Some people say to me we don't have the time for consensus. Consensus is slow. It takes too much energy. Too much time.

I say we do not have the time for anything other than consensus. No one can do this for us; you cannot elect a representative to walk a spiritual path for you. We are all in this together. So how can we rise to this challenge?

The answer is very simple, by focusing on what we agree upon, not what we don't agree upon. Rather than wasting our energies trying to convince others and have them waste their energies trying to convince us. Seek those who resonate with our visions and come together with open minds and hearts to find a shared way.

Albert Einstein wisely pointed out that a problem cannot be solved at the level that created it. So we will never be able find a solution to the divisiveness of materialistic culture until we unlearn its habits. Let the dualism of discourse, opinion and argument belong where it belongs and, instead, let us have the wisdom to rejoin the sacred circle of vision and sharing to find a better path. If we all come to that circle with a clear intent to unify, unity will be achieved.

If the Planet Art Network can do this, we can achieve our goals. We will be instinctively recognised by those who follow the same path: the elders, the indigenous people, and the fellow travelers. We must put aside all differences of opinion, all personality issues, all the little distractions of the ego and find what we can DO together. Not just SAY.

The test of consensus is not agreement, but action. Agreement is merely the starting point.

In this vision there is room for every idea and one idea only, that of Global Peace. For every person and the one people only. For every country and the one world only. We must find that way. We must become that way. Then the calendar will truly have been changed.

World peace is actually a by-product of that process. What? How? You may ask, astonished! But what we are establishing through the process of 'changing the calendar' is that Peace is not the absence of War. It is not a negative of a negative. This is Peace as a positive concept. A concept with tangible form. It is human culture in all of its myriad of forms. Art in all its forms. Celebrating this and recognising this, frees us from reaction to conflict. A response can only be retrospective. Let us have a Peace Initiative before any conflict, rather than an anti-war movement afterwards!

The reason for changing the calendar is that, to be effective, we must act on the deepest root level of our global culture. All other change will naturally follow. From transformation of the monetary system, through to reformation of the rights of property ownership. All these things are based upon and subservient to a calendar. Change the calendar, change your mind and you change all this too and, like a house of cards, the old paradigm falls in front of you.

Many of us have done this and seen the results in our lives and our immediate communities. Now we must do this together. As one people united for the Earth.

We must put aside our differences and overcome the demands made upon us by the material world to forge ahead with the creation of a new spiritual paradigm based on equality. This requires effort. It requires determination. It requires consistency. The synchronic order brings us many gifts, but only by the application of effort can we synchronise ourselves collectively.

Create the circles. Find the consensus. Decisions must be made and then action taken. We must act effectively within the old paradigm so that the message of the New Time is heard wherever there are people to listen. Whilst simultaneously simplifying our lives so that we are walking the path we talk and are prepared for the changes ahead.

Some of us are drawn to meditation and contemplation, others to a return to simple living in touch with the Earth. Others are activist by nature or have roles to play in transforming the old culture from within. Neither type must lose sight of the other. We are one people and increasingly one global village. We must utilise the existing networks, whilst creating our own autonomous ones. We must empower ourselves and equally, share what we have freely.

There is no contradiction in this. These are the paradoxes of our time and by embracing them, we can transcend them. Do not judge those who support the calendar movement in a different way from you. Instead find the common ground.

What is it that we can all agree upon? This is the fulcrum we need to constantly be searching for. This is the point of leverage at which truly effective action can be taken.

I would like to mention some initiatives that are doing this. This event for one. The following round table for the World PAN is another. Please find the time to write the reports and share the photographs from these events that will take this moment of inspiration and spread it around the planet.

Send them to us at www.planetartnetwork.info and we will publish them. This website project exists to show each of the parts of PAN in all of its bioregions to each other and the world. To show what we are doing to make the vision of the new time real in our lives. Please use it. We have set this project up and currently maintain it, but the vision is for all the bioregions to do this collectively. It is, perhaps, one of the projects we can unify upon. Because if PAN is to truly unify it must do so not just in word, but in act too.

For the website to continue and to prosper it requires your energetic and financial support. Please let us know if you support it, as this is ultimately the only way to know if our activity really is representing the broader consensus. If you think we could do better or would like to show us how to make it better, please do.

Another initiative is the global calendar reform petition. It currently has 6700 signatures from all around the world and is a beautiful document to read. All the different names from so many different languages and cultures. So many positive comments. It is inspiring. You can find links to it on all the global websites. Its web page is www.petitiononline.com/2012.

When we have reached 7777 signatures the Earth Wizards in Europe have come up with a plan to hold an event in Brussels where we will present this in person to the UN. May we suggest other events in other bioregions to mirror this. May we suggest that we each sign and network this petition until it becomes a snowball and we have 144,000 signatures or more. There is probably twice to three times that number of people around the world currently suing the calendar in some form. Let us make our voices heard.

Let us write to our representatives in regional and national government and tell them of our desire for change. Let us tell our neighbours, our friends, our communities. Let us record that we are doing this. Write a report. Take a digital picture. Send it others. Send it to www.planetartnetwork.info. Phone radio

and TV programmes. Speak at schools and universities. Link up with other ecological and transformative networks. Find the common ground. Stake the claim of the one people to the sovereign earth in whatever way you can. Paint a picture. Write a poem. Publish a calendar, a diary, a book. Make a movie. Put it on the internet. Inspire and be inspired. When money is over, inspiration will then be our medium of exchange. Dare to dream and act fearlessly for the world is waking up and many, many people are waiting for the visions of peace to heal their wounds and goad them from apathy into action.

There will come a moment. There will come a time. When the world will decide. It will choose. For the first time consciously. What will it choose? That is up to us. Our hearts and minds are the heart and mind of that awakening consciousness. We are the ones we have been waiting for. We have the power. The power of creativity. A power which is so much greater than the power of division that ultimately it cannot be defeated. There is much to be done and it may not be easy. We may falter along the way, but collectively we can light a candle to the world. A beacon of hope that is peace in the world.

Let us avoid entanglement in the many dramas that compete to ensnare our attentions in the world and work with a singular focus toward a single goal- one calendar for one people and one time for one planet. Let the people choose. Harmony or irregularity. Balance or discord. The only requirement is that we present the choice and time will do the rest of the work for us.

Let us explore what we have in common in a myriad of ways and find a million paths to our one goal.
Let the calendar of peace prevail!

Electric Moon Dali I
Red Overtone Serpent
Avalon

ADDRESS TO CONGRESS FROM MOONDANI NATURAL MIND SANCTUARY, AUSTRALIA

Based on Knowledge
Kin 9: Red Solar Moon
Alpha 5 Electric Moon of Service
Red Magnetic Moon Year

Dearly beloved peace-makers,

We offer our heartfelt thanks to all the people of the Earth who have gathered in council for the 2nd Planetary Congress for Biospheric Renewal in Brasilia. In absence of our presence please accept this report on the progress of our PAN node in contribution to the gathering's proceedings.

We are both Red Serpents and as the fourth day of the Planetary Congress is supported by the Earth Family for the White Planetary Dog, we'd like the Polar Kin to know there is extra telepathic support energy being transmitted from the East Coast of Australia - the Dreamtime Biosphericus of the Blue Night Bioregion.

For the last Solar Ring we have lived at the base of a pyramid shaped mountain on the outer edge of the caldera of Wollumbin, an ancient volcanic core inland from the eastern most point of Australia. This is the land of the Bunjalung Aboriginal people, original custodians of the 'land of first light'. As an active 13:20 research center and CREST planning node Moondani* Natural Mind Sanctuary has been a base for developing sustainable, transitional technologies. We have been implementing permaculturally designed gardens, constructing and designing geodesic structures for gardens and dwellings and experimenting with alternative 'free-energy' technologies. As the Polar Kin family are contributing to the proceedings of the fourth day of the Congress which has Energy as its focus, we offer this report as our contribution.

As a result of our research and experimentation with permanent magnet based free-energy technologies we feel it's important to share these findings, which indicate that devices and technologies which implement:

Permanent magnetic fields
Resonant frequencies
Flux gating
and specific geometric configurations of permanent magnets, inductive coils and flux conduits

are able to create devices which have no moving parts, consume no fuel and perpetually supply sufficient amounts of electrical power for new-paradigm residential and transport requirements.

In the interest of raising awareness of these fairly recently disclosed developments in the free-energy field we encourage any kin who would like to learn more to visit the www.pesn.com Pure Energy Systems News site. The innovations mentioned above feature in the patents of these four examples of working over unity technologies:

Magnetic Power Inc. - Solid State permanent magnetic generator
Flynn Research - Parallel Path magnetic technology
Fluxite Free World Patent - Resonant permanent magnet electrical generator and the Steorn Free Energy Challenge which has succeeded in generating world-wide mainstream media attention.

Dear kin, please take heart that there are many active groups on the planet dedicated to developing these very real and paradigm shifting advancements.

"There is nothing more powerful than an idea whose time has come." Victor Hugo

As well as this research into Energy, conducted mostly by Kin 65, there has also been research into the study of Time and the application of Art. We are currently compiling content for an online information service envisioned as a weblog/gallery/podcast called 'Eloquent Sufficiency'. If there are any in the online community of kin who are interested in participating in the construction of such a site I would be happy for you to contact me. We are gradually acquiring and improving our facilities for a digital mediart studio, enabling us to continue our professional interests in multimedia and production. One project currently in development is a perpetual 13 Moon poster and skymap in creative collaboration with Dantares 2 Skywalker the other resident Earth Wizard at Moondani.

*An aboriginal word meaning 'to embrace', Moondani is the name of land located in the north-west of the Rainbow Region of Northern New South Wales. We have been establishing a kin-house community garden here since the Lunar Moon of the Yellow Cosmic Seed year. At that time, no humans had been living here for close to eight years, allowing the effects of Time and Nature to take their course. This means much of the surrounding landscape is in the process of returning to a rich, subtropical ecosystem. In amongst the pioneering 'weed' species are the seedlings and saplings of the future forest canopy. Due to Moondani's proximity to a vast expanse of World Heritage parkland, a diverse spectrum of birds and wildlife play an active role in the revegetation of what was once 100 acres of dairy pasture. In the early 70's the land was developed into a small residential community, continuing until the late 90's when the former residents moved on.

A ceremony acknowledging the Harmonic Convergence of 1987 was held at Wollumbin itself and since that time there have been many 13 Moon events and activations woven into the otherwise diverse and eclectic culture for which the Rainbow Region is renowned. The very first environmental protests in Australia and changes to local laws to allow multiple occupancy zoning for communes occurred in this region. The local village of Nimbin holds a peaceful hemp prohibition protest each year and there is a bonding process growing between the indigenous custodians of the land and more recent 'rainbow' arrivals.

Once again, thanks to all who have gathered in the interest of Biospheric Rights. If your travels ever bring you to these shores please contact our PAN node and visit the www.timeisart.net website.

In Lak'ech,

Eve-N Flora Dawnsong
Kin 25: Red Crystal Serpent &
Christo Coatl Birdsong
Kin 65: Red Cosmic Serpent

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НООСФЕРНАЯ ДУХОВНО-ЭКОЛОГИЧЕСКАЯ
АССАМБЛЕЯ МИРА

Noosphere Spiritual Ecological World Assembly

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Noosphere Spiritual-Ecological Constitution for Mankind as Legal Basis for the Life Saving World Vision of the Third Millennium

(report made in Brazil, 22-26 September 2006)

Liubov Gordina

President of the Noosphere Spiritual-Ecological World Assembly, Doctor of philosophy, Russia, Moscow.

Ladies and gentlemen, dear colleagues!

I would like to begin my presentation with an expression of my gratitude to the organizers of the Second Planetary Congress of Biospheric Rights and to the Foundation for the Law of Time for the possibility to address this audience. I came from Moscow, Russia in order to tell you about the **Noosphere Spiritual Ecological World Assembly, (World Assembly, NSEWA)**, of which I have the honour to be a President. I represented NSEWA in a lot of international forums, including the Global Forum of the Earth of the Summit on Sustainable Development (Rio + 10) in Johannesburg (2002), at different conferences held in the framework of World Exhibition EXPO-2005 in Nagoya, Japan (2005) and in other forums. I also intend to brief you on the principal aims and targets of the Organisation and to substantiate necessity for unification of mankind's efforts for saving and changing the life on the Earth as well as inform you about the principal work of NSEWA – development of the **Noosphere Spiritual-Ecological Constitution for Mankind (Noo-Constitution, NSECFORM)**. I hope to manage this task.

The organisation that I have the honour to represent here the NGO **World Assembly** emerged as a necessity realized by its leaders who understood that urgent measures were needed for saving and harmonic development of the civilization and who realize that mankind is gradually being swept by the **global systemic crisis – spiritual, political, economic and ecological**.

This is a common understanding of the scholars of different countries who pay more and more attention to the noospheric way for social development. Just some days ago a monograph was published in Belarus Republic by **Piotr Georgievich Nikitenko**, a prominent economist, noosphere knowledge

proponent, under a title: “Noosphere economy and social policy: strategy of innovative development”, where the author presents a systemic approach to problems of evolution and formation of noosphere economy and social policy in contemporary Belarus. His vision is closely related to the accumulated planetary knowledge and transformation of the processes of globalization into the noosphere channel.

We are not superposing ourselves to the power structures but we declare our readiness to co-operate with the powers because only together, having united our efforts globally, would we be able to overcome the crisis and to solve the problems facing mankind. Apart from that, you are aware that the European Council’s Special Session took decision to increase the role of NGOs in the social life and we try to follow this decision.

Our Assembly structure is subdivided into three large blocks, namely: the International Movement **“Planet of People – New Humanity”**, International Foundation **“The Living Earth”** and the Co-ordinating organ for all – **“Noosphere Spiritual Ecological World Assembly”**.

So what are the principal **goals and tasks** of these entities?

The Movement **“Planet of People – New Humanity”** puts before itself a task of unification into the common spiritual-sensual space of all earth-dwellers who have realized the necessity to act as a solid unit, and who understand that Planet Earth is a spaceship bearing aboard itself the whole of Mankind. It’s just obvious that this spaceship should be steered not only by educated but people of high spiritual value who wholly realize their responsibility before their ancestors. The construction and steering of such spaceship should be performed upon strictly scientific principles just as it is being done by the crews of the manned orbiting space stations. This scientific direction was developed by the Russian Professor **A.P.Fedotov**, who is a member of the World Assembly and its name is **“Globalistics”** (please, do not mix with “Globalisation”!). Thus according to Globalistics the anthropogenous load per square Km. should not exceed 70-75 KWT.

The International Foundation **“Living Planet”** aims to assist in solving problems of the Planet Earth’s resurrection as a living organism that currently finds itself in the state of chronic illness caused by human activity. I recollect words of **Fyodor Koniukhov**, the world known traveller, writer and artist. While being handed the **Credentials of acting member in NSEWA**, he said:

“When I circled the Earth for the fourteenth time in the solitary round-the Earth sailing trip, I saw the flocks of dolphins and whales who accompany my boat. And the following thought came repeatedly into my mind: their existence does not bring any harm to their environment, i.e. the Ocean, which is their dwelling place. Why, then, is Man, who is supposed to be the clever creature, constantly cutting the branch he is sitting on? Why does Man behave as if he is persistently trying to destroy the place of his own habitat, to put an end to it as soon as possible? I could not find the answer neither with the whales, nor with dolphins, nor with Man”.

The prominent poetess Inna Bogachinskaya (USA) expressed her sorrow with the current state of affairs in such words:

Oh, World, you’re being swept in darkness,
The Priest is robbing temples,
Likewise act Rabbi,
Imam and Congressman...
Awake at least someone!
You see our ship is sinking
Away from better times...

The **“Living Earth” Foundation**, as if answering to the trembling anxiety of people of high integrity, is putting before itself a principal goal: to render real efficient assistance to the Planet in order to allow it

to survive despite the aggressive attitude and behaviour of the people towards it. The principal aim of this Foundation is rendering assistance in mitigation consequences of natural disasters such as hurricanes, tornados, tsunami, earthquakes etc. at the expense of the funds that we propose to deduct in the amount of at least 1% from the military budgets of all countries.

This we said in our statements at the EXPO-2005 conferences with participation of the Planetary Academic Federation (NPO PAF, Japan, headed by Mayumi Jingo) in Nagoya.

The third, co-ordinating structure of this block – the **World Assembly** gives utmost priority to **Man and Mankind**, their rights and what's even more important – their duties to safeguard their common home – Planet Earth. To reach this goal, the Russian scientists attempted to establish legislative base of the new type in the form of the **Noosphere** (noosphere – is the sphere of conscience) **Spiritual-Ecological Constitution for Mankind**, where for the first time in the world's legislative practice the definitions would be given to MAN and MANKIND in the meaning of their three principal components: cosmo-physical (spiritual), biological and social. Practically speaking all existing laws structurize only the social components of **Man and Mankind's** role on Earth, virtually ignoring the spiritual and biological components of this role that appear to be essentially the main ones.

Do we have the possibility and right to do so?

In our age of space exploration the achievements of science allow us to introduce into the legislative sphere and practice biological as well as cosmo-physical (conscience-spirit) components defining the role of Man and his life activity. Bringing such definitions in its new document “**the Noosphere Constitution for Mankind**”, (authors – **Liubov Gordina** and **Mikhail Limonad**, Doctors of philosophy; the Document has been registered with Russian Author's society as Russian intellectual property), we **at the level of legal norms** stipulate a transition to the new quality of life on our Planet, change of the conscience in compliance with the demands of Nature itself. Presentation of the Noo-Constitution at EXPO-2005 showed the importance of the document for further development of life on Earth. I cited in my presentation the words of **Jose Arguelles**, doctor of philosophy, the NSEWA acting member, which he said in Altai the other day that, I quote:

“Noosphere Constitution defines new vector of development of civilization in the 21st century”. The statement was met by the audience with enthusiasm.

The stand established in the Russian Section of the EXPO – 2005 displayed principal aims and tasks of the Noosphere Constitution for Mankind. They read as follows:

- ***Conservation of Mankind as a unitary, universally meaningful civilization;***
- ***Establishment and introduction of legal basics of the life activity of mankind and protection of the Planet as a complex space ecosystem;***
- ***Creation of favourable conditions for the life activity and social development of civilization;***
- ***Establishment of balance of the rights and freedoms, of responsibilities and duties of participants in the future universal order on the Earth and in the Space;***
- ***Inter-civilisation relations of the Earth's populations;***
- ***Establishment of the universal peace, termination of wars and;***
- ***Establishment of the civil society that would maintain its Planet as the sacred cradle of civilization.***

It is well-known that defense of new scientific concepts always demands from the researcher not only a display of firmness of character, personal bravery and assuredness of correctness of his own ideas, but also adequate social maturity. At the beginning of the 60's A.Chizhevsky wrote: **“Thousands of scholars and governments of some countries, specifically the Soviet Government, realizing their highest responsibility before the current and the future of mankind appeal to the reason. They address wisdom of presidents and hearts of the military commanders,**

whom so to speak, is enough to just “press a button” to annihilate part of mankind immediately and to leave the rest to be poisoned by the radioactive dust and thus doom the following generations to degeneration and final extinction. It is neither military merit, nor bravery and heroism that define the destiny of the world, but the wisdom of the people who steer the power of the nations”.

The draft of the **Noosphere Spiritual-Ecological Constitution for Mankind** is based upon the concept of cosmogenesis of life. This legislative document sufficiently **complements** existing Constitutions of different countries, reflecting basically social aspects of the life activity of the human society. Thus even in the Human Rights Declaration of 1948 the complex of **Rights, Freedoms and Duties of Citizen, Man and Mankind** in the part of biological and cosmic components is fully omitted. The terms and definitions of the existing legal acts lack definition of MAN in all three of his appearances, despite the fact that those regulations were created for Man.

The Noo-Constitution draft has never been initiated “from above” by the power structures, it has never been financed by anybody, and it is just a **pure example of the civil altruism of the Russian scientists** who are seriously concerned with the destiny of civilization. The Russian initiative meets more and more support from judicious people of different nations. It's enough to recollect that the Project was approved by the Global Summit on Sustainable Development in Johannesburg in 2002 where I made a presentation of the concept of Noo-Constitution, by planetary Conferences held at EXPO-2005 (March-September 2005) as well as by a lot of other international symposiums. The **Memorandum** approved by EXPO-2005 stressed the necessity to convoke the Noosphere Civilian Forum of the Earth-dwellers, similar to the Forum held in Johannesburg, for comprehensive study, discussion and adoption of the Noosphere Constitution. The first stage of such Forum being conducted through Internet will be completed in December 2006. From different parts of the world we have already received about 1000 suggestions and amendments, 200 of which have been considered in the amended text of the Noo-Constitution. After completion of the second (representative) stage of the Forum that we plan to conduct in autumn of 2007 the documents is supposed to be passed to the international organizations such as UNESCO, UN ECOSOC, and European Council etc.

It is clear that quite a number of natural-geographic, social-economical, cultural-educational, religious-aesthetic and other differences exist defining terms and conditions for the introduction of the Spiritual-Ecological Law in different countries of the world. This difference of conditions will demand preliminary approbation of the principal model of the Noo-Constitution in different areas in different countries separately and in groups of countries commonly.

The authors of the Draft envisage introduction of the document stage by stage accompanied by amendments and corrections i.e. the suggested Draft is a sort of “Framework” of legislative documents. Initially it is supposed to offer to embrace and adopt some of the provisions of the Law to such countries as Australia, Japan, Singapore, Scandinavian states, SAR, Byelorussia. We mean territories with sustainably developing economies and established forms of the state rule, having at the same time sufficient differences in the mentality, culture, religious beliefs and social life of the main groups of the population. Preliminary agreements and understandings have already been reached with some of the mentioned Nations about a partial trial of some parts of the NSECFORM. Unfortunately I have to state that the “wisdom of men at power” is lacking a will to make a first step towards the civilian initiative, despite our multiple addresses and suggestions.

The foundation-laying provisions of the NOOSPHERE SPIRITUAL-ECOLOGICAL CONSTITUTION FOR MANKIND (NSECFORM)

DERIVING FROM THE SCIENTIFIC CONCEPT OF THE LIFE COSMOGENESIS AND FORMING A LIFE-SAVING WORLD VISION OF THE THIRD MILLENNIUM

In the third Millennium mankind entered a new phase of its existence. The scientific discoveries of the later days allowed us to know the basic principles of the Structure of the Universe and to develop a new vision of the world. The new terms entered everyday life, such as *globalization, biological field, bio-magnetic situation, tolerance, noosphere*.

The whole Russian exposition at the EXPO-2005 was named “Noosphere Harmony”. The noosphere habitat was exposed. The stands and presentations of the Russian section presented a draft for the Noosphere Spiritual-Ecological Constitution for Mankind. The NSEWA ideas displayed at the Global Civilian Forum of the “Rio +10” summit have already overgrown the stage of “national idea” and are becoming planetary ideas.

The human spirituality has acquired another, Universal (Cosmic) sense. The science has moved very near to proof of the existence of the Creative Sense. Existence of the unitary laws of the Universe that formerly were being described in different languages has become obvious. A dialogue among science, art and religion is being developed.

At the same time the threat to the very survival of Man as a biological species has revealed itself as the real one.

The Necessity to establish the new rules of the human behavior in the new Millennium became urgent.

Just such rules have been united within the framework of the Noosphere Spiritual-Ecological Constitution for Mankind, which is supposed to look at Mankind as the Spiritual-Ecological social category possessing internationally recognized legal status and social role.

This document developed ideas inserted into the Draft Law “**On achievement of the energy-information well-being of the population**” prepared by its authors for study by the State Duma of the Russian Federation.

The Legal Status is a system of the General Rights and Freedoms as well as Duties compatible to such norms established by the UN and complemented by suggested norms of the relationship between Mankind and the Planet Earth.

The Social Role of Mankind is its consciously arranged activity as the guarantor of sustainability of nature as a whole and of resources of human activity and arrangement of the places for the settlement of the separate social groups on the Earth and in the Near Space as well as in the Universe in general.

The **Noosphere Spiritual-Ecological Constitution for Mankind** is a document laying a foundation for the new form of the legislative regulation in the world community in the near future and deriving itself from the understanding of the **Constitution as the Law on the Sustainable (Eternal)**.

The terminology and understandings have been developed for the seven years by the scientists, legal advisers, culturologists and international relations experts. The legal document operates in the terms of triple unity of **information, energy and mass-matter**.

The Universe (the environment) is nothing but constant process of exchange and mutually penetrating transformations of information, mass-matter and energy. Information and energy give birth to mass-matter. In our interpretation as applied to man, definition of the **spirituality and spirit** of man

are related to the information component, (potential energy), soul is related to the external energy shell of spirit (kinetic energy) and the body is related to the material component of this inseparable triple unity.

So man is a combination of the spiritual and soul-related components (energy-information) that are closely combined with the **space-related and biological** substance. These components are in turn a moral base for the material component (soma, body) and are the bearing **social** substance of man.

You may remember that the Ancient Greek philosopher Diogenes who lived in a barrel, was roaming the streets in the daylight keeping a torch in his hand, answering questions of the bewildered pedestrians: “I’m looking for a Man”...

The results of the contemporary research show that further development of Civilization may go on **only in agreement with the Nature Laws**. The ethic nature of the laws for the sustainable dynamic structure of the Universe may be clearly seen. It is obvious that the culture of the information management (in other word – spirituality) is a principal factor of the progressive development of mankind.

At the business summit of APEC in Brunei named “Business and Globalization” on the 15th of November 2000 President Putin said: “Mr. Vernadsky, our compatriot, developed in the beginning of the 20th century a theory for the NOOSPHERE – the environment that unifies mankind. It combines the interests of the peoples and countries, the nature and society, scientific knowledge and state policy. The concept of **sustainable development** is currently being built on the base of this theory”.

We are not the prophets. We are common people preoccupied with the destiny of our own home. To consider the problems of the human life activity in the Planetary dimension is only a long ripe necessity. We just propose to look at ourselves from apart (from outer Space).

It is high time for mankind to exclaim: “the Planet is in danger! Save yourselves the ones who can!” Well, it is already yelling by the voices of the most advanced and enlightened people.

With perseverance worth better application, mankind is trying to finish up with its own home – their native Planet, mercilessly disposing of its natural resources.

But even under the fatally unfavorable terms, conditions and tendencies of the development of the current civilization after the Noo-Constitution is adopted by Mankind it will be still possible to realize the following goals:

1. Integration of peoples into a single universally important civilization, wisely implementing its life and life activity, alias – Mankind of the Planet Earth.

2. Introduction of the foundations **of the Worldwide Space Law**.

3. Improvement of the existing national legislation systems with the aim of their mutual integration and turning into the all-human legal instrument, securing favorable, and in agreement with the resource potential of the Earth and Space conditions for human life activity and of its social development - (to sustain civilization) indefinitely.

4. Adjustment of Human Rights and Freedoms and complementing them with norms of higher significance: **the General Rights, Freedoms and Duties of Mankind** in agreement with the demands of noosphere world vision.

5. Apprehension of the role of Mankind not only on the Earth but in the Universe.

6. Establishment of the general peace, eliminating wars and violence, preventing ruining of the Planet and destruction of life of the developed human society on the Earth.

7. Gradual, non-violent, by measure of apprehension by the peoples and their governments, transition from the state boundaries to the functional territorial frontiers.

8. Establishment of the legal status for the Earth (Planetary Law) as a living object and as the Universally defined environment for the human life activity.

9. Evolutional transition from techno-spherical organization of the life activity to spiritual-moral, the noosphere.

10. Establishment of the unitary world coordinating center (collective body) for planned (Sociocracy) scientific management of the principal directions of the source-consuming human life activity.

11. Banning of the economical relations, including those in the field of real estate, based upon usury, upon capitalist extraction of profit by any means.

12. Assistance to development of ecologically clean resource-saving technologies, including biotechnology, nano-technology taking into consideration universal principles of the information and energy flows.

13. Admission of the reason-consequence law as the principal law in ethics of relations among people and nations.

14. Recognition of **equal value and equal rights** of sexes in all aspects of their life activities.

15. Admission of the Universal Field limitless in time and space in capacity of the holographic energy-information matrix of the Universe, forming and directing the universal evolutionary development.

16. Time measuring for use in noosphere forms of life activity as applied to natural, universally conditioned life cycles.

17. Control over super-weak energy impacts, causing irreparable damage to nature and society, provoking hazardous changes of the nature of human life and of the human development in its capacity of cosmic, biological and social species.

Adoption and application of the NSECFORM will allow realizing:

- Adoption of the basic ethical and moral principles of the human life activity;
- Basic rights and duties of the citizens, of their unions as well as of the enterprises and organizations involved in the production and application of the energy-information (noosphere) technologies;
- Legal criteria for consideration of the energy-information phenomena;
 - Principles of partnership in international relations;
 - Scientifically substantiated norms and legal acts and means of their rational use;
- Legal basics for the education in the field of energy-information well-being of Mankind;
- Spiritual-ecological (noosphere) world vision of the population being the important nature-defined social factor of their life activity;
- Creation of the new kinds of products, possessing higher ecological safety and principally new capabilities;
- Social integration of the population, specifically scientific, religious, cultural and social practitioners;
- New means to safeguard and support the health of the population;
- Decrease and total abolishment of the violent enslavement of will and conscience of the people and for their exploitation with the aim of profit;
- Development of the new efficient humane ways and means of co-operation and communication for the population and for different social groups in search of solution to conflicts and to the socially meaningful problems of the society development.

The draft combines traditional and non-traditional features. NSECFORM as a whole – is a fully traditional legal act. Its contents are presented in well approved forms of the legal norms. This provides for evolution of the legal documents in their compliance with demands of the **Noo- Constitution**, which is especially important in the transition period.

Can anybody imagine the future without such instrument as the Law (Legislation)? I would suggest such assumption naïve.

Development of legislation in the channel of NSECFORM is legally following declarations, charters, agreements and treaties. Noo-Constitution is just a next stage of the social regulation. **But not on the principle of law-enforcement, but upon the principle of conscious voluntary abidance by the Law.**

Relatively new is the transition from human rights to the rights of humanity. In the form of presentation and structure the NSECFORM complies with the demands and regulations of the International Standards Organization (ISO), as the legal documents as essentially regulating ones.

It is not permissible to ignore statistical data on facts and events, irrespective of whether they've been scientifically explained or not, as the facts essentially interfere with the lives of individuals, whose rights should be always defended.

In particular the NSECFORM contains term of Sovereignty of the Planet Earth, including near space. The boundaries of sovereign Space are supposed conditionally, based upon practice of orbital space flights, analogous to the Law of the Sea: the near Space is "Territorial", while the Remote Space is "Neutral". Accordingly the man-made space objects are ex-territory creatures, where the terrestrial law is applicable.

The Noo-Constitution authors similarly approached the right to shelter, having defined it as the environment for the human life activity. In essence, Humanity was looked at as the integral organism in most cases, when the precedent right is applied, so in the interpretation of the right for life.

Adjusted were most of the ethical and psychological categories earlier declared but not explained (such as: life, life activity, energy-information well-being, death, soul, conscience, dignity, honor, reputation, justice, rightness). Here we need a single meaning; the ethic law can not rely on the incidental experts' opinion.

What else did we specially highlight in the NSECFORM text?

New are the complexes of the legal norms concerning spiritual status and mental health, based upon energy-information well-being of population. Energy-information component as inherent to the whole explicit world was introduced into the legal turnover for the Earth and for the People. Basing upon the fact that the NSECFORM is of a spiritual-ecological manner, the Concept as well as the Chapters do not stress questions of politics, economy, property, finance, while the categories exist in the structure of the document.

In the document structure we also stressed: measure and measurability as well as organizational proposals for transition period. It relates to **measure of time on the basis of cosmic cycles of planetary rotations and accordingly to the calendars.**

The World Codes and Laws to be introduced following the introduction of the NSECFORM are necessary for adjustment of the most common legal norms, applied in the legislations of different societies. **Adjusted terms, sphere of their applicability, uniform understanding of the legal norms – are one of the venues of the integration of the existing forms of organization of society into universal Civilization – Mankind of Planet Earth.**

Organizational forms of management and co-ordination of life activity, as well as introduced instead of administrative boundaries – are of functional character, compatible with the joint needs and demands of Mankind and of the societies being parts of the whole. This is related also to the city-building traditions of human settlement, functional and architectural zoning of the territories. Here architectural aspects of the formation of the life activity environment are looked at in the NSECFORM as energy-information features radically defining conditions and quality of life.

Can we call the NSECFORM a Law where definitions of CONSCIENCE, MORAL, DIGNITY are put first and foremost?

Yes? We can! The draft Noo-Constitution being brought to your attention – is a sort of ethical code to the utmost degree compatible with the term “Collective conscience of mankind” i.e. in reality it is an expression of life in compliance with unitary laws of Universe. **The principal postulate of the NSECFORM will be not punishment of the guilty, but promotion of justice.**

The concept itself is traditional in form; this will assist the convenience of its study and adoption of relevant decisions.

At transition to such subject as the legislation of Mankind itself, Earth, Universe the legal norms known in the existing legislation acquired a new angle of vision. Thus Human rights apart from social ones were complemented with the biological aspect, and all subjects of legislation – with spiritual-ecological and cosmic aspects. Modern vision of the Unitary World Picture demands not only recognition of incomplete studies of phenomena in the law (i.e. it happened earlier, it exists now), but application of a preventive approach. If the situation does not realize itself, the law will be not applied, but if probability of its occurrence would become an undeniable fact, we must not fall victims to legal helplessness.

There are no undisputable legal norms. But the NSECFORM from the very beginning was planned as a dynamically developing legal document, where by measure of adjustment of this or that provision the relevant amendments will be introduced.

So where is the principal novelty and what would be the anticipated results of adoption of the Noo-Constitution as realization of the scientific concept of the cosmogenesis of life, forming the life-saving world vision of the Earth dwellers?

FOR THE FIRST TIME EVER:

- definition of MAN (HUMAN BEING) in his three components: cosmo-physical (spiritual), biological and social;
- MANKIND is provided with function of the cosmically meaningful category with RIGHTS, FREEDOMS and DUTIES before society and nature;
- a prerequisite is being created for integration of peoples (nations) into United, cosmically meaningful, spiritual-moral civilization wisely conducting its life and life activities – Mankind of the Planet Earth;
- foundations of the Universal cosmic law are being laid with consideration of achievements and realities of the contemporary world;
- possibility to create all-embracing civilian society, safeguarding its own planet as the sacred cradle and shelter of the Human and of Mankind;
- **international legal document is being created by the world community as a civilian initiative, with consideration of new realities;**
- also stressed in the document structure are measure and measurability as well as organizational proposals for transition period. It relates to **measure of time on the basis of cosmic cycles of planetary rotations and accordingly to the calendars;**
- the legal status of the Earth is being established as the living object and as cosmically conditioned environment for life activity of Humanity;
- possibility to transit from state borders to functionally-territorial boundaries is being prepared.

The principal novelty of this document complies well with modern international documents, including such as the Earth Charter that was being discussed on the five continents of the Planet but only in Russia it has already been taken to performance by several regional parliaments such as: Tatarstan,

Kalmykia, Kabardino-Balkaria. The Earth Charter is studied in the schools of those regions, which helps the formation of nature-oriented world vision of the youth.

We sincerely hope that a similarly serious discussion of the NSECFORM will be conducted in all countries, as the situation in quite a number of problems deteriorated tremendously within latest decade. The damage inflicted to nature and society by **unwise human activities within several decades of technocratic development** is greater than damage done within previous millenniums! Velocity of deterioration of such problems will only increase in the future, if urgent measures are not adopted.

Dear colleagues, I came here to seek your support of the following NSEWA initiatives:

1. To adopt the idea of unification of mankind into a universally meaningful civilization as the principal condition of transition to the noosphere society;
2. To consider that Vernadsky's teaching developed by the contemporary scholars and teachers acquires features of the basic platform for the study of the world. This brings necessity of formation and approbation and further on worldwide introduction to the fundamental and applicable noosphere education, without which mankind will not overcome its biological backwardness and threat of termination of its life as a species and civilization.
3. To convoke the Noosphere Civilian Forum of the Earth dwellers in 2007 for comprehensive study and adoption of the NSECFORM as practical realization of the scientific concept of the life cosmogenesis, forming a life-saving world vision of the third Millennium.
The first stage of such Forum started to act through Internet in 2005 and will be completed in December 2006. The amended text of the Constitution is being prepared for publishing. You may look at these documents on the sites: newhumanity.org.ru, pakferma.org/news, and to read in my monograph **"From Biosphere to Noosphere"**, **"Spiritual-Ecological Constitution for Mankind - realization of the scientific concept of the life cosmogenesis"** (Liubov Gordina, Victor Yagodinsky), the CD-Rom and DVD disks.
4. **To establish Planetary Stabilization Foundation "Living Earth" at the expense of deduction of 1% from military budgets of all countries.** The NSEWA address to the EXPO-2005 participants tells that funds spent for armaments i.e. for creation of the threat to destroy the Planet Earth 27 times exceed the funds spent for its conservation. So we offer all countries to spend 1% of their military budgets for conservation of the planet Earth. Spending of the resources of the Fund will be put under control of international public commission. The supervising body and guarantor of the transparency of the Foundation's budget may become the Tutorial Council of the most prominent citizens of Earth and some international organizations such as UN ECOSOC.
5. To approve an idea by one of the participants of the Congress who suggested using norms and principles of the NSECFORM as a principal mechanism of interaction of the civilian international community with leaders of all levels, including high-level group "Alliance of Civilizations" established under Kofi Annan's initiative.

6. **To support an idea to celebrate the "Planetary Day of Earth-Dwellers"**. At the EXPO-2005 NSEWA suggested to establish such festivity **to be marked yearly on the 25th of July**. This day is known by supporters and likeminded people of the Prominent Citizen of the Planet, Mr. Jose Arguelles, as the "DAY OUT OF TIME" – beginning of countdown of the new year by the Mayan calendar. Such date is being marked for quite some time by people who realize their connection to the comic cycles and rhythms.

It would be marvelous if on the 25th of July every citizen of Earth would feel himself the "Little Prince" to tend about his own planet. In 2006 we dedicated to this festivity an international Summit, **"Noosphere ecology education for the Citizens of Planet Earth"**, that was held in Krasnodar Province in the Cossack's settlement Shapsugskaia. Apart from that Japanese professor Emoto, known researcher of the water memory features, suggested to pay tribute to water just that day, i.e. the 25th of

July. This day was dedicated to meditation as a tribute to water by a lot of public organizations, which study wisdom of the ancient civilizations.

7. I offer to support initiatives of the organizers of this Congress of the “Law of Time” foundation to start operation of salvation of the Planet – the planetary peace-making plan.

8. Approve the foundation of the international Noosphere Commission, as part of the NSEWA, to fulfill scientific-social projects, including the creation international Norms and Regulations (Noo-Constitution of Mankind, Declaration, Convention and etc.) and their propagation through mass media channels and non-governmental organizations in various countries;

9. To approve activity of the World Assembly in dissemination of ideas of the NSECFORM as the legal basis for overcoming the consumeristic attitude of man toward the life environment.

10. **I would also ask you to support the following NSEWA initiative:** to consider the Second Planetary Congress of Biosphere Rights the integral part of the Noosphere Civilian Forum of the Earth-Dwellers for discussion and adoption of the NSECFORM.

11. I would propose to send the final documents of the Congress for common realization to UN, UNESCO, the Council of Europe and other international bodies.

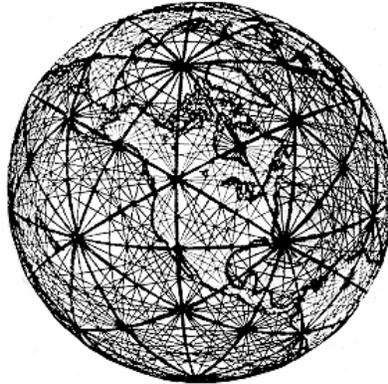
12. Let us appeal to all people forming and conducting political, household and other decisions concerning the status of our planet and life of nations on it to be governed in their activity by noosphere approaches, to act from positions of common sense and wisdom, saving life of mankind and all living universe.

NSEWA will in turn bring all this information to the attention of the representatives of the world community through NSEWA Representative offices located in more than 20 countries of the world, and through participants of the **Movement “Planet of People – New Humanity”**, comprising over 2.5 million of the earth dwellers.

I would highly appreciate your support of our proposals and introduction of these motions into the final documents of the Congress.

Thank you for your attention.

The Second Planetary Congress of Biospheric Rights.
September 22-26, 2006
Brasilia, Brasil.



**“THE RIGHTS OF THE BIOSPHERE
AND POSITIVE ACTIONS
FOR THE EARTH FROM MEXICO”.**

Fernando Ortiz Monasterio

México City, 2006.

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I. Human rights.

The struggle of mankind for the respect of human rights is as old, as civilization.

In Westminster Hall, London in 1942 the first United Nations meeting took place. It was in 1945 that the U.N. Declaration of Human Rights was ratified. Since then, it has to be recognized that powers have come and gone, and the respect of human rights is still a far-fetched unsatisfied objective.

As time has passed, human rights have been grouped in human rights generations (Vasak, 1979).

First-generation human rights: deal essentially with liberty. They are fundamentally civil and political in nature and serve to protect the individual from excesses of the state, such as freedom of speech, the right to a fair trial, and freedom of religion.

First generation rights have been called negative rights because they state what most not be done to people.

Second –generation human rights: are related to equity. They are fundamentally social, economic, and cultural in nature. Such as: a right to be employed, rights to housing, health care, education, etc.

Second generation rights are highly aspirational and largely developed as concessions to the Soviet block nations, thereby allowing the Communist states to claim success in advancing human rights by pointing to their social achievement and ignoring their violations of the basic negative rights.

The International Covenant on Economic, Social and Cultural Rights (the “Social Covenant”, 1966 treaties non discrimination and equality for women, freedom to work, fair pay and decent conditions, social security, the right to adequate food, clothing and housing, basic health services and others as rights.

Third-generation human rights: Are those rights that go beyond the mere civil and social, include: group and collective rights; right to self-determination; right to a healthy environment; right to natural resources; rights to participation in cultural heritage, to a clean air, landscape and others.

Many commentators today think that it would have been better if the positive rights had been promulgated as goals but not as rights. In fact, the Universal Declaration admits that their fulfilment must be set within “the organization and resources of each State”.

A possible result of “human rights inflation” is the devaluation of human rights caused by producing too much bad human rights currency (Cranson, 1973).

INTERNATIONAL LAW AND THE WORLD CHARTER OF NATURE.

Among a myriad of international treaties, decrees, charters etc., one of the most advanced and less utilized tools of international law is the World Charter for Nature, which was approved by the 48th. Plenary Meeting of the General Assembly of the United Nations on October 28th. 1982.

What the European Union is to world peace as the most advanced form of civilized coexistence, is the World Charter for Nature for the theoretical agreement among Nation States in relation to environmental issues.

In it, the following five general principles are presented:

Nature shall be respected and its essential processes shall not be impaired.

The genetic viability on the earth shall not be compromised; the population levels of all life forms, wild and domesticated, must be at least sufficient for their survival, and to this end necessary habitats shall be safeguarded.

All areas of the earth, both land and sea shall be subject to these principles; special protection shall be given to unique areas, to representative samples of all the different types of ecosystems and to the habitats of rare or endangered species.

Ecosystems and organisms, as well as the land, marine and atmospheric resources that are utilized by man, shall be managed to achieve and maintain optimum sustainable productivity, but not in such a way as to endanger the integrity of those other ecosystems or species with which they coexist.

Nature shall be secured against degradation caused by warfare or other hostile activities. (United Nations, 1982).

UNESCO AND THE INTANGIBLE RIGHTS.

In the 32nd. Session of UNESCO General Conference adopted the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, which took effect starting 20 April 2006 three months after the thirtieth State Party signed the Convention (UNESCO, 2006).

The intangible cultural heritage – or living heritage- is the mainspring of our cultural diversity and its maintenance a guarantee for continuing creativity.

The Convention states that intangible cultural heritage is manifested, among others, in the following domains:

- Oral traditions and expressions including language as a vehicle of the intangible cultural heritage,
- Performing arts (such as traditional music, dance and theatre);
- Social practices, rituals and festive events;
- Knowledge and practices concerning natural and the universe;
- Traditional craftsmanship.

The definition also indicates that the intangible cultural heritage to be safeguarded by this Convention:

- It is transmitted from generation to generation
- Its constantly recreated by communities and groups, in response to their environment, their interaction with nature, and their history
- Provides community and groups with a sense of identity and continuity
- Promotes respect for cultural diversity and human creativity;
- Is compatible with international human rights instruments;
- Complies with requirements of mutual respect among communities, and of sustainable development.

In 2003 UNESCO experts assembled in Nara, Japan called upon the Yamato Declaration on Integrated Approaches for Safeguarding Tangible and Intangible Cultural Heritage. In it is stated that:

...“There are countless examples of intangible cultural heritage that do not depend for their existence or expression on specific places or objects”... (UNESCO, 2003).

WORLD GOVERNMENT

In the last 50 years, pre clear minds have foreseen the structural limitations of supranational national organizations and have struggled towards planetary integrated visions.

As early as April 20th. 1919, the preamble of the Convention of the League of Nations was signed. In 1928 the Paris Pact also called the Briand-Kellog Treaty was ratified in which the “renunciation of war as a national policy instrument” was stated.

In 1945 in San Francisco, California the Charter of the United Nations was signed by sovereign states. Between the 14th. and 16th. of October of 1946, delegates from 30 countries founded the Movement for a World Federalist Government; in 1947 the Montreaux Declaration, in 1948 in Chicago, the first draft of a World Constitution was drafted and in London in 1951, the First Meeting of the World Association of Parliamentarians for a World Government took place (Habicht, 1987).

The most important advances towards the establishment of World Government have been those geared towards the Adoption of the Constitution for the Federation of the Earth and its call for ratification by the nations and Peoples of Earth (World Constituent Assembly, 1977).

The Federation of Earth is a promotion of world’s citizens ...“aware of the obligation towards posterity to save humanity of an imminent and total aniquilation.”

It is an answer to the indispensable task of re-thinking the planetary organizational structure, that could overcome national differences and look after international or planetary common goods.

Common goods such as oceans, the atmosphere, and biodiversity, among others, require in addition to supra national management organizations, also that they produce something more than recommendations, something that has teeth in the economic system.

In a recent conversation in Cuernavaca, Mexico, with the very fine professor: Stanley Millet, who starting in Adelphi University in New York, almost 40 years ago has since been giving guidance to a bunch of friends, Stanley -as innocent Beirut citizens homes were being flattened by the Israel Army, suddenly, honestly and as usual, brilliantly said:

...”Remember I am a Jew. An as a Jew, longing for home and a territory for millennia, now that we have it, ¿what do we do, but bombard our neighbors as it has been done to us?. We as Jews need to publicly, and internationally repent”.

Taking Stanley’s advice please accept my word for the harsh fact that there are enough “human right” and “environmental protection” statements already.

Let’s arise into making of principles: gratifying realities.
Let’s hurry.

There is very little lunar time left.

2. The rights of the Biosphere and Human Rights

LAND ETHICS

The first ethics dealt with the relation between individuals: Later accretions dealt with the relation between the individual and society. There is still no ethic dealing with man's relation to the land and to the animals and plants, which grow upon it. All ethics so far evolved rest upon a single premise: that the individual is a member of a community of interdependent parts. The land ethic simply enlarges the boundaries of the community to include soils, waters, plants, and animals, or collectively: the land.

No important change in ethics was ever accomplished without an internal change in our intellectual emphasis loyalties, affections, and convictions. The "key-log" which must be moved to release the evolutionary process for an ethic is simply this quiet thinking about decent land-use as solely an economic problem. Examine each question in terms of what is ethically and esthetically right, as well as what is economically expedient.

"All ethics have evolved rest upon a single premise: that the individual is a member of a community of interdependent parts...the land ethic simply enlarges the boundaries of the community to include soils, waters, plants, animals, or collectively: the land (Leopold, 1948).

RIGHTS OF THE BIOSPHERE

The biosphere recognizes no border.

The rights of the biosphere -if any- are borderless.

The so venerated concept of "Nation State" is an obstacle for the enforcement of biosphere rights.

It is in world governance, that the rights of the biosphere, make most sense.

World governance is related to how efficiently we can mobilize all elements of society: Parliament, Chambers, popular assembly, NGO's, professional associations, industrial chambers; everyone has a crucial role to play. World's governance includes the exciting fabric made of institutions, processes and people, which collectively form the human society. (Commission on Global Governance).

Globalisation is only half of the solution, at the same time local action is indispensable. And we do not want to address the very used idea of having a global vision and local action, but that it is indispensable that every local action has a global perspective, therefore it has been called "glocal" (Hempel, 1996).

The instruments that human society has given itself for the attention of the civilization process and its implications, have changed through time and form a luminance guiding principle for the attainment of superior states of organization, yet still to be seen.

Despite the fact that dialogue and legality as means to overcome differences in a peaceful way have advanced, there remains the issue of how much can the world advance within a "Nation State" framework, and what is the alternative option?

FOURTH GENERATION HUMAN RIGHTS

The first three generations of human rights have been briefly presented. Fourth-generation human rights: are the rights of nature. This is to say the right of plants, animals and ecosystems, and should be distinguished from the human right of a healthy environment. It is the right of a bird, a palm or the sea, and is highly controversial in the Western society.

In relation to the fourth generation of human rights important thinkers such as Brañes, Nickel and others have proposed that rights are essentially human and that non-human rights are inapplicable. Consider environmental rights, which are often defined as rights of animals or of nature itself. Conceived in this way, they do not fit the general idea of human rights because the right holders are not humans or human groups.

The intrinsic value support for the rights on non-humans has also been supported by the argument that nature is valuable apart from human interests not because it has intrinsic worth, but because there is indeed another valuer, a valuer outside of nature and to whom we owe allegiance-namely- the Creator (Sieger, 2000).

However, some others think differently.

Attributing human rights to God's commands may give them a secure status at the metaphysical level, but in a very diverse world it does not make them practically secure. Legal enactment at the national and international levels provides a far more secure status for practical purposes. (Nickel, 2006).

Within occidental thought there is growing evidence of the limitations of logic as expressed in the increasing arguments against that nature has rights analogous to those of human beings. The main argument is that human rights have a correlate in duties, which is not the case for nature (Sieger, 2000).

The basic argument is that it is not useful to stretch the logic to a fourth generation of human rights, when the second and not to say the third-generation of human rights logic support is debatable.

In order to analyze the rights of nature, instead of making it a fourth generation of rights it is advisable to frame them under a different paradigm. Instead of trying to demonstrate their solidity on legal terms, much more can be advanced by considering the rights of nature from a humanistic or spiritual perspective through which a value judgement of trust and faith is made.

From a cultural or religious perspective, it is very clear that since all creatures have been form by the Creator and constitutes essential elements of paradise; its destruction is against the creators will.

It is important to point out that the rights of nature are not the same as the natural rights.

A different subject is the right to an environment that is healthy and safe. Such right is human-oriented: it does not cover directly issues such as the claims of animals, biodiversity, or sustainable development and forms part of the third-generation human rights (Nickel, 1993).

Natural rights are universal rights that are seen as inherent in the nature of the world and not contingent on human actions or believe. The theory of natural rights was derived from the theory of natural law during the Enlightenment.

In other words natural rights are the right of human beings to follow their nature as a natural right antecedent and not bestowed by government.

A different subject is the right to an environment that is healthy and safe. Such right is human-oriented: it does not cover directly issues such as the claims of animals, biodiversity, or sustainable development and forms part of the third-generation human rights (Nickel, 1993).

THE EARTH CHARTER

From a civil society or NGO perspective, since 1995, Maurice Strong and Michael Gorvachov have been driving forces for a worldwide acceptance of The Earth Charter and its Principles:

Respect Earth and life in all its diversity.

Care for the community of life with understanding, compassion and love.

Build democratic societies that are just, participatory, sustainable and peaceful.

Secure Earth's bounty and beauty for present and future generations (Earth Charter, 1995).

BIOSPHERE AS A SACRED PLACE.

The biosphere, that thin layer of air, water and land that has been compared to the skin of the apple, expresses the most intricate interconnected reality ever imagined.

It is a divine plan. In the words of the theologians it is God made paradise and therefore sacred and respectable.

The biosphere as the unity of society and nature is essentially dependant on peace. And peace will only come when we can respect the Earth.

Peace is the central issue for the survival of the Biosphere.

Peace and environmentally sound practices require a sacred attitude.

SCIENCE AND TECHNOLOGY

The techno sphere for nature and human health has generated unacceptable risks derived from its products. Some examples are: genetically modified foods, radioactive emissions, toxic wastes and electromagnetic pollution of all kinds.

Innovations have generated commodities that will show effects mostly in the long run, yet also with immediate implications.

With no respect to the sacred value of creation, profit, power and greed motivated technological innovations of which Monsanto is the image of the villain, have placed in the market goods that have not been sufficiently tested. Genetic pollution can't be cleaned up nor products recalled.

Salmons with rat genes, corn with genes from bacteria, and strawberries with code genes will never be recalled. A precautionary principle is highly recommended.

BUDDHISM AND SACREDNESS OF NATURE

The great contribution of Buddhism to the collective perception about nature was the concept of Buddha-nature. The rocks, the trees, lotuses, streams, mountains, all have Buddha-nature as its essence.

As Achan Pongsak Techathamamoo, a Thai monk who is an environmental activist says:

“Dharma, the Buddhist word for truth and the teaching, is also the word for nature. That is because they are the same. Nature is the manifestation of truth and of the teachings. When we destroy nature we destroy the truth and the teachings. When we protect nature, we protect the truth and the teachings” (Brown, 1992)

The late E.F. Schumacher in his now classic essay “Buddhist Economics” written in 1973 reminds us that our economic system should reflect our higher aspirations as a culture.

“While the materialistic is mainly interested in goods, the Buddhist is mainly interested in liberation. But Buddhism is “The Middle Way” and therefore in no way antagonistic to physical well-being. It is not wealth that stands in the way of liberation but the attachment to wealth; not the enjoyment of pleasurable things but the craving for them. The key note of Buddhist economics, therefore, is simplicity and non violence” (Schumacher, 1973).

JUDAISM, CHRISTIANITY AND NATURE.

Arguably the most destructive ideological principles for the “taming” of nature have come from the Bible's interpretation, essentially by placing man, in the image of God and a dominator of the natural world.

Man developed his intellectual capabilities in detriment of the natural environment. Descartes mind that in the XVII century declared: “*cogito ergo sum*” (I think, therefore I exist) and proposes that man can become *maitres et possesseurs de la nature* (masters and possessors of nature) started what later Francis Bacon addresses in even blunter terms “I bring you nature and all its progeny that you may bind it to your service and render it as your slave”.

In relation to the Christian conception of man being the center of the universe, Lynn White has argued as follows:

“Christianity inherited from Judaism not only has a concept of time as non repetitive and linear but also a striking story of creation. Christianity, in absolute contrast to ancient paganism and Asia's religions not only established a dualism of man and nature but also insisted that it is God's will that man exploit nature for his proper ends.” (White, 1967).

In this line of thought it has been the Orthodox Church that has advanced the most.

Metropolitan John of Pergamon, reverent teacher of theology and the environment has stated:

*“The risk of mass extinction of life on our planet still seems an exaggeration. God's blessing to the first humans “be fruitful and multiply and fill the earth and subdue it” was interpreted as a prerogative accorded to man to establish himself as the master of the earth. Calvinist ethos of capitalism, led directly to the contemporary conception that that the physical world is simply raw materials for man to produce goods, gain profit and achieve economic growth. The historical roots of the ecological problem are not unrelated to religion and theology. The ecological problem is essentially a *spiritual* problem. It relates to man's stance and ethos towards the world surrounding him. Individualism and prosperity are the fundamental causes of the ecological crisis. (Citizens) have to “repent”, and change their stance and ethos. Theology caused the ecological problem, so it must contribute to its solution”. (Metropolitan John of Pergamon, 2006).*

3. Intangible heritage and subtle energies

Since the beginning of human time, people have retreated to mountain tops, to sacred groves of redwood, cedar or other trees in the forest, or gone to sit by a stream, waterfall, or the ocean shore to find greater strength to deal with the issues of every day life. There is something more than solitude that draws us to such places (Bender, 1993).

Some times the term intrinsic value has been used for values that we deem valuable “in them selves”. A more familiar argument has been presented in Tom Regan’s terminology we are each the experiencing “subject-to-a-life”.

If this is indeed the basis for ascribing inherent value to individuals, to be consistent we must ascribe inherent value, and hence moral rights, to all subjects-of-a-life, whether human or non-human. The basic right that all who possess inherent value have is the right never to be treated as a means to the ends of others (Regan, 1985).

EARTH MAGNETIC FIELDS.

There is probably nothing as intangible and subtle as the energy fields on the Earth. Certain places have been recognized by shamans and sages as manifesting or radiating a feeling of power, a sense of energy, and a mysterious luminosity. Pilgrims have reported miracles of healing and extraordinary answer to prayers. Spiritual seekers have attained sublime levels of metaphysical consciousness

How can we explain these extraordinary reports about sacred places?

The answer can be found in a combination of the following energy factors:

The influences of the Earth (localized magnetism, gravitational anomalies, geothermal activity, the presence of underground water, ionization, ultrasound, radioactivity, etc.)

The influence of celestial objects (solar wind and turbulences, moon, planets. Archeoastronomy has brought to light that pilgrimage sites are in precise alignment to particular astronomical objects (Gray)

The influence of the buildings, structures and artifacts at the sacred place (sacred geometry, storage of energy in materials.

The influence of accumulated focus intention, prayers and meditations of pilgrims over long periods of time. (People coming for thousands of years to sacred places have invested these places with sanctity (Arnest, 1997).

GEOMAGNETISM

Earths magnetic field comes from molten iron in the earth’s inner core which is an electrically conducting fluid in constant motion, this motion generates our planet’s magnetism through a process called dynamo effect (Stern, 2005).

In recent times science has made efforts to understand and manage the planetary energy lines.

Significant advances have been made in the study of migration mechanisms of birds, whales, Monarch butterflies, caribou and others; same that has been systematically related to magnetic forces.

The Earth radiation is confined to the so-called global grid systems created by cosmic radiation interacting with the earth's magnetic field.

The planetary energy grid operates through certain geometrical patterns that follow a specific geometry. The grids meet at various intersections points forming a kind of matrix. Curry lines are a global grid network of electrically charged lines of natural origin. These lines run diagonally to the poles and were first discovered by Dr. Manfred Curry and Dr. Whittmann.

Hartmann Grid (Dr. Ernest Hartmann) found that electromagnetic fields affect the immune system, geological fault lines, underground streams and some unclassified lines of radiation that form the Ley line group (Riggs, 2006).

The Earth's energy grid can be thought of as a web that holds or links Earth together. The energy grid is affected by many influences: electricity, magnetism, light, color, heat, sound, and matter.

It has now been possible to measure the strength of the natural Schumann magnetic resonance of the Earth at any specific site. It has been suggested that Earth's magnetic "flow form bloodstream" by the shape of frequency signature of its envelope of electric pressure, actually informs biology at Earth's surface of an organizing information context "long wave". It has been measured that with a weak penetrance by the Earth's natural resonances (Schumann 2-16 Hz) agriculture is more difficult. The interference with the natural magnetic veins of the land, destroy the immune identity of the Earth's biosphere. (International Institute for the Science of Peacemaking)

GEOMANCY

Geomancy is literally "divination of the Earth"

Since antiquity shamans have recognized geomantic places and temples, monasteries, and landmarks have recognized this natural forces.

In the 19th century, geomancy came to be applied to the Chinese practice of *Feng Shui* (literally "Wind and water") by which the location and orientation of houses, temples and tombs was determined with close regard to the topography of the local landscape. The *Feng Shui* master's aim was to love a site where the energies or ch'i of the land and sky were brought into perfect balance. The harmony of these energies ensured good fortune.

In the 1920 the Ley lines were discovered by Alfred Watkins. Ley lines are generally recognized as man-made phenomena, occurring where "sacred Stones", which have somehow been charged energetically are laid in a straight line. So here we have the field of power between man-made objects.

Many higher dimensions sources have stated that the Earth functions as a conscious, self-aware entity, with energy field that in analogues to the human energy field.

Our energy fields are intimately connected to Mother Earth's energy field, so any time we do personal healing we are healing Mother Earth as well.

In Derry, Northern Ireland, Marko Poganick an artist from Slovenia, his wife Mareka and their daughters Ana and Ajra in 1992 completed a project of earth healing. They mapped the flow of different energies within the body of the Derry landscape. Where these energies had been blocked or disturbed, his stones act as acupuncture needles to allow the energy to flow freely again. The positive aspects of this have not been substantiated. (Meehan, 2002).

The assumptions that time and space make up, along with the perishable body, the prison of the soul. To find himself man must break free from his body, from space and time i.e. his natural environment, and live an immaterial and a temporal existence, within an eternity that is not linked to the natural world”

A body without a soul is a cadaver but a soul without a body is a phantasm (George Florovsky)

The most scientific research relating energy fields and life I have been able to come across is in the field of plant growth and paramagnetism, in which it has been demonstrated that different magnetic fields have a significant increase in plant growth and vitality is observed when paramagnetic rock is incorporated into the soil (Dykstra, 2000).

4. Energy clearing positive actions from Mexico.

Whether it is scientifically demonstrable or not, it is common knowledge that coherence between what is thought and what is felt, strengthens any action.

Three clearing actions, which correspond and echo technical and scientific work with humanistic and spiritual devotion are presented. The cases being:

Kailash: Circumvallation and offerings for the bridge Tibet-Mexico. From The sacred mountain of Tibet.

Wiricuta: Huichol pilgrimage towards peace

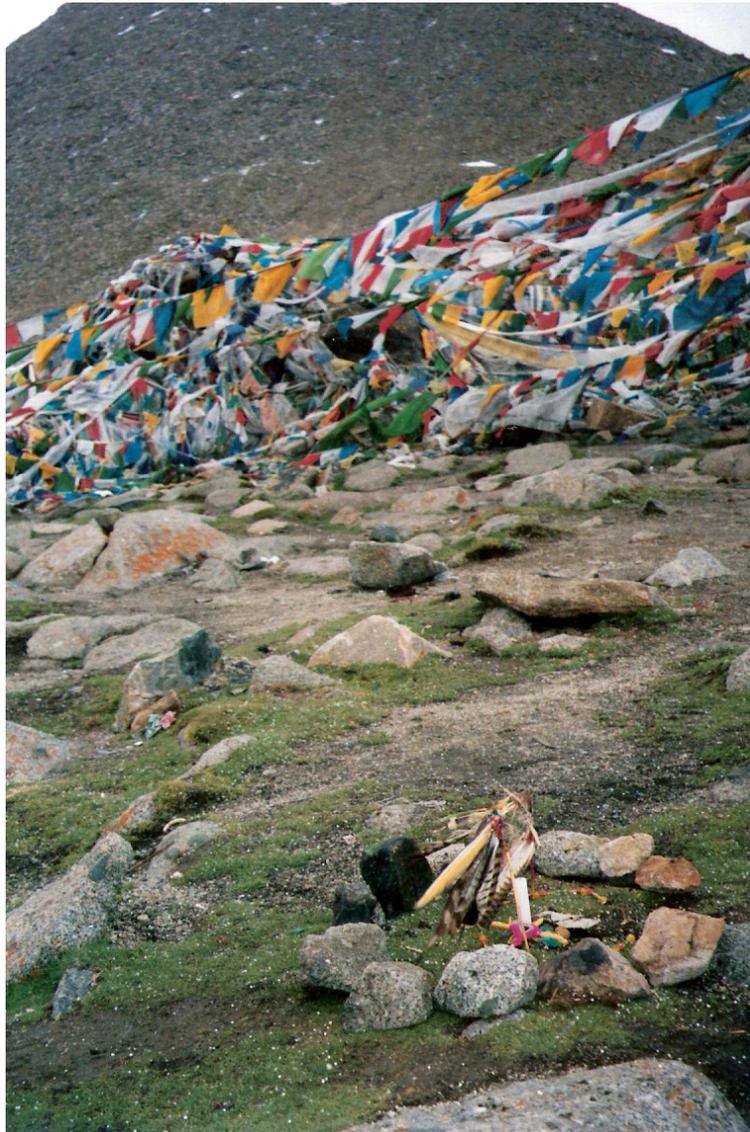
Concordia: Heart shaped pilgrimage in Ireland.

The essence is that when energy no longer flows, an “energetic friction” is produced. Healing is about restoring energy flows and clearing energy frictions or obstacles.

It is not the intention of these three experiences to try to overcome or avoid the necessary technical excellence required for nature quality restoration projects to be sustainable. Nor it is to induce the misleading concept that if energy fields are strengthened, like *maná*, solutions will come from the sky.

However a strong case is presented to argue that the synergetic union of the best science and the highest human values together, can make a difference.

Kailash: the sacred mountain of Tibet, Nature's Grand mandala.



In the foreground the exoteric Tibet-Mexico bridge building offering; in the background, Drolma Pass, Kailash. Tibet. June 25 2001.

In the year 2001 with a group of Buddhist from Casa Tibet Mexico a pilgrimage was made to Kailash, which is Asia's most sacred mountain. It stands in a remote corner of the region of Ngari in Western Tibet, isolated by rugged terrain. Its name is Mount Kailash: Nature's Grand Mandala.

During the pilgrimage the intention was to strengthen the energy bridges between Teakata in Mexico and Kailash in Tibet. Powerful objects loaded with blessing and strong energy were deposited with reverence as offerings to become permanent reminders of the original intentions.

To pilgrims of four religions: Hindu, Buddhists, Jain and Bompo, this 6,675 meter foot rock pyramid is the throne of the gods, "Navel of the Earth", "Axis Mundi", a place where the divine takes earthy form.

In Kailash the mythic image of Meru, the great mountain at the center of the universe, has come to rest. Rooted in the seventh hell, piercing through to the highest heaven, Mount Meru appears at the heart of Asian religious cosmography.

As an archetype of the divine Center, Meru rises in a realm invisible to mortal eyes.

Kailash region is the abode of the gods: a holy land made doubly sacrosanct by the presence of nearby Lake Manasarovar, a fifteen mile wide circle of deepest blue which is among mans most ancient holy sites.

The lake and mountain are the crowning jewels of a magical land of pure light and intense color.

The rock cliffs carved with mantra inscriptions, the steams that water the lush meadow and the wildflowers starring its long grass in the heighten reality the pilgrim moves in, are manifestations of the Infinite

“One should regard oneself and all that is visible as a mandala...every audible sound is to be regarded as mantra and every thought arising in one’s mind as a magic manifestation of the Great Wisdom (I)

In an act of supreme devotion, pilgrims walk and others prostrate themselves the entire thirty-two-mile path around Kailash. The *Parikrama*, the ritual circumambulation of Kailash is done with faith to request blessings to do limitless good to beings, to act for the supreme liberation of beings and to accomplish both our own and others good.

The pass of Drolma is the physical and emotional high point of the entire *kora* or religious circumambulation. La, so so so so! Victorious cries and brilliant prayer flags greet pilgrims cresting the 5,636 meter high pass, Tibetan Buddhism’s beloved Goddess of Mercy or of compassion.

In the Drolma pass an exoteric (open) offering was deposited and later in a hidden cave an esoteric(closed) offering was completed.

The offerings contained:

Amber from Chiapas; a one Yuan bill; a Buddha statue; jade from Peru; a flag from Mexico; an eye of god; an ancient silver coin; an image of Milarepa; an Olmec piece; a goat horn; European crystals; a Huichol glass beads deer; an Egyptian beetle; bracelet; Hopi Indian offerings; eagle feather; a letter to the President of China; a candle; Tanana offering; Aztec piece from Templo Mayor; votive bowl with coral; conches; Mexican flowers; copal; rice, barley; rock crystal, blood; date in Mayan writing.

Wirikuta: Huichol pilgrimage towards non-violence.



“Tsikuli”, built with the spirit of oneness for peace at the spiritual culmination of the Sacred Route protected by Conservación Humana. El Quemado, San Luis Potosí, Mexico. June 11, 2006.

The project OraWorldMandala originated from an artistic research work based on the concept of the Mandala: *Ora*, from Latin “prayer”, *World*, our planet and its human continent and *Mandala*, from Sanskrit.

The concept of Mandala of which José Arguelles is “el maestro”, has taken shape from the visions of many ancient civilizations and traditions where external reality is perceived as a reflection of human consciousness. The Mandala represents the resonance that arises when elements and forces are in equilibrium.

The mission of OraWorldMandala project is to tell the story of a social transformation through eight experiments, inspired by the eight areas of action of the UN *Manifesto for a Culture of Peace*, namely:

The spirit of oneness is the ultimate goal.

The Scientific Observatory in Princeton University (PEARlab Princeton Engineering Anomalies Research), a partner in the project, will demonstrate the role of consciousness in the material world.

The people met on the 10th June 2006 in the main square of the historical town of Real de Catorce, San Luis Potosi, to begin the pilgrimage to the Cerro Quemado where they spent the night. Prayers around the Sacred Fire expressed their commitment to reflect the spirit of Sabarmati Ashram, starting from the construction of the Eye of Truth as a collective work of art that manifested this common intention.

The action was performed on the 11th of June 2006 on the top of the Quemado Mountain (Desert of San Luis Potosi), the spiritual culmination of the Sacred Route traced by the Ancestors of Mexico. In accordance to the Huichol tradition, *Reunar* or Cerro Quemado is a vision of devotion to the Sun guided by the Eagle.

An opening chant inspired by the Wind traced the human axis between opposite points on the globe, the India-Mexico axis. The petals of the colorful lotus created by the Indian children will be offered to the Elders who participated in the action to preserve the purity of a real hope for Peace in the World. After this symbolic gesture, Conservación Humana, announced the protocol for ritual practices in this natural Sacred Site as a reference of respect for the living traditions. Conservación Humana is an NGO devoted to the conservation of natural and cultural diversity.

In the awareness of the action the participating groups and individuals invoked the spirit of Mother Earth and the Wisest collected soils of the Quemado that will be later offered to the "Archive of the Earth" (2nd October, Mahatma Gandhi anniversary) where the soils from the eight religious communities of Ahmedabad are hosted.

Then in the natural receptacle generated by the soils the offering: the Eye of Truth, was installed. This is a 6 mt high work of art that was be created by all participants with bamboo and colorful threads in the shape of *Tsikuli*, a sacred instrument used by the Huicholes and various faith communities. Usually *Tsikuli* are called "Eyes of God" but looking at Sabarmati Ashram as the engine to spread the values of Mahatma Gandhi, we believe that the Eye of Truth will see the hale of Truth circumambulating the globe.

Concordia: Heart shaped pilgrimage in Ireland



Offering in Longford. Ireland. One of 52 offerings and minutes of silence made as part of a heart shaped pilgrimage to honor Saint Patrick's Battalion that in 1847, defended Mexico from foreign invasions. July 17, 2006.

The *Concordia* project consisted in conducting a heart shape pilgrimage in Northern Ireland and in The Republic of Ireland, to stress: the gratitude of Mexico to the Irish Saint Patrick's battalion; the deep roots of Druid and Huichol shaman magic-religious traditions; and the legitimate aspirations of our people for justice, dignity and peace. In 52 holy locations "*Tsikulis*" were offered to honor the heroes.

Objectives:

- To further events in which nature and society work together.
- To honor the spiritual magic- religious links between Ireland and México.
- To make a heart full homage to peace.
- To thank the heroic Irish Battalion of Saint Patrick.

Project Description

A heart shape pilgrimage was taken passing by natural and cultural heritage places in the Republic of Ireland and in Northern Ireland.

Along the pilgrimage, in historical and holy locations, oak tree twigs and seeds were offered to the Earth.

Over the oak seeds and twigs a small “eye of god “ that has been blessed by Huichol shamans will be offered too and erected on the ground.

The “eye of god” will be found by serendipity passers, and taken with them to find a letter containing:

- 1) Congratulations for receiving a present for them from Mexico.
- 2) Explanation of who are the Huichols and what is an “Eye of God”.
- 3) Gratitude of the Mexican people to Saint Patrick’s Battalion.
- 4) Kind request to keep the “Eye of God” and eventually to take pictures of it in its new serendipity residence. And send them to the projects offices in Mexico or in Ireland.

The 52 sites in Ireland where the acknowledgements were made were the following:

Croghan Hill Cairn, Offay; **The Hill of Tara**, Meath; **Newgrange Passage Cairn**, Meath; **Monasterbice**, Louth; **Port Beach**, Louth; **Kilkeen**, Down; **Downpatrick**, Down; **Nendrum**, Down; **Castle spine**, Down; **Bangore**, Down; **Whitehead**, Antrim; **Gobbins**, Antrim; **Ballygalley**, Antrim; **Glenarm**, Antrim; **Carnlough**, Antrim; **Cushedum**, Antrim; **Atlagore Castel**, Antrim; **Torr**, Antrim; **Bally Castle**, Antrim; **Carrick-a-Rode** Antrim; **White Park**, Antrim; **Giant’s Causeway**, Antrim; **Bushmill**, Antrim; **Duncle Castel**, Antrim; **Portrush**, Antrim; **Castlerock**, Derry; **Limavady**, Derry **Every Cross Road**, Derry; **Cross Inn**, Derry; **Derry**, Derry; **Grianan of Aileach**, Donegal; **Rathmullan**, Donegal; **Kerrykeel**, Donegal; **Carrigt**, Donegal; **Torry Island**, Donegal; **Aranmore**, Donegal; **Port**, Donegal; **Glencolmbkille**, Donegal; **Slieve League**, Donegal; **Grange**, Slig ; **Sligo**, Sligo; **Tobernat Holly Well** , Sligo; **Lake Island of Innisfree**, Sligo; **Riverstown**, Sligo; **Heapstone Cain**, Roscommon; **Carriac-on-Shannon**, Roscommon; **Annaduff**, Cavan; **Longford**, Longford; **Abbeyshire**, Longford; **Rathconrath**, Westmeath; **Hill of Uisenach**,Westmeath; **Uisenach Holy Well**,Westmeath.

5. Self-criticisms: The rights of the Biosphere, Noosphere, earth’s intangible energy healing, and sitting in Mexico City.

Human rights of the first generation are being violated everyday.

We collectively need to repent for the pain caused. A scream in the night nor the tier from a child can be brought back. But repentance is the first step.

Social and economic rights are very far from being satisfied. The case is one in which 2/3 of the world’s population live and dies in poverty.

As long as a child dies of malnutrition, there are no free men.

Currently the rights of nature are not respected and the eco-crisis is placing human life on Earth in great danger.

Beyond ego-humanity the biggest endeavor is to repent, and change course.

The solution can not arise from “more of the same”.

We must think anew and build something different. It most is with no borders and generosity to the top.

What is needed is based on energy forces.

It and can only arise from our inner beings. We have it,
¿Can we direct it?

Taking smart and deep positive action for Earth is the quest.

By the way, by doing it, scientifically demonstrated or not, changes the people who do it,
and let's hope it is still timely to clear the crossed energies of the Earth.

INVITATION TO ACT.

What we will do and invite all of you to join, is a concrete action. It is called RECONCILIATION THROUGH THE OPPOSITES. It will take place on October 2nd , 2006 the birth anniversary of Mahatma Gandhi embodiment of non-violence, and wherever you are at 8 a.m. in the morning (Mexico City time) put your energies and offer a handful of soil for the Earths healing.

For more information please see: www.oraworldmandala.org

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APPENDIX II
SUMMARY OF THE REPORTS OF THE THREE COMMISSIONS
FORMED AT THE SECOND PLANETARY CONGRESS OF BIOSPHERIC RIGHTS

OPERATION EARTH RESCUE COMMISSION REPORT

In lak'ech Chrononaut brothers, I send you a pulsation of peace and unconditional love from the North of the Yellow Human Bioregion Venezuela.

During the 1st wavespell of this new galactic spin, we gathered in the city of Brasilia in the heart of the yellow human bioregion, approximately 250 kin of 19 countries from around Velatropa 24.3, at the Second Planetary Congress of Biospheric Rights, there at the Parlamundi (Ecumenical Fraternity Parliament), we organized in 3 commissions, biosphere, noosphere and operation earth rescue.

Our commission Operation Earth Rescue came to the following resolutions:

1. Establish rainbow communities
2. Promote ecological gardens in our homes and regions
3. Practice personal development for love and peace
4. Re-education and capacitation of webs of kin and population to take action in emergencies and promote a new consciousness
5. Promote the synchronometer through festivals, congresses, forums and circus art
6. Integration with organizations to cooperate and help in earth rescue
7. Environmental recovery and stimuli of clean energy
8. Application and diffusion of the law of kin as code of ethics for the noosphere

*Klatu Barada Nikto
Alexander Chávez
Oxcimi Galactic Agent 146
Operation Earth Rescue
Planet Art Network National Council
Yellow Human Bioregion Venezuela
Thirteen Moon Calendar Change Peace Movement*

PERMANENT BIOSPHERIC CONGRESS COMMISSION REPORT

I – CONSTITUTION: In this first moment the following countries participate in the Council: Argentina, Colombia, Mexico, Venezuela and Brazil from the following states: Bahia, Goiás, Minas Gerais, Río de Janeiro, Sao Paulo, Sergipe and Distrito Federal.

II – FOUNDATIONS: To present the basis of the Planetary Congress of the Biosphere, a planetary parliament of the Earth will be established, oriented to the rescue of the biosphere, biorregionally organized, and that would transcend boundaries, and it would be in charge of generating new forms of approach to the alternative economy, protection of the environment and regeneration of the Earth. The Planetary Congress of the Biosphere is an integral system alternative to the politics that represent the following learning of the economic social evolution, further than the concept of nation/state like it is now being conceived by the UN. The Planetary Congress of the Biosphere will be responsible for the physical third-dimensional plane issues that humanity and the biosphere faces.

III – ACTION STRATEGIES: The council will act close to civil organizations and entities, governments, public and civil interest entities and to the human community in general.

IV – DEVELOPMENT: Being an Earth parliament, oriented to the biosphere and based on biorregions transcending boundaries, the Council proposes:

- a) Promote an alternative network of planetary energy and investigation of models of sustainable life to support the gardens, eco villages, etc.,\
- b) More effective performance in the human community with principal influence in education, aiming to make obligatory by law the biospheric education in all levels and grades. Like the offer of subsidies in this sphere, the Council proposes the production of graphic audio-visual materials that can be obtained from what has already been presented by various presenters at the Second Planetary Congress of Biospheric Rights,
- c) Look for network support and collaboration, with other projects and organizations of the third sector (services) already existent and with experience, for example: Agenda 21, Yonic, Blue Hand, Solaris Institute, World Peace Forum, etc.,
- d) In relation with the social economy, the Council proposes the motivation of the creation of recycling projects of all and any waste and other form of material renewable and reusable.
- e) Act with society in general on the spreading of sensibilisation campaigns through the media like the optimizing of: water, light, gas, telephone, etc.,
- f) Elaborate a pedagogical multidisciplinary biospheric project that integrates through the different educational systems of the countries and non formal projects, to be developed by cultural centers and others.
- g) Look for support from political and government representations that respond for the education, culture, environment and similar, in the sense of executing the manifestation and materialization of projects to look for the new social order, sensibilizing the executive legislative and judicial power and simultaneously to the population in general.

V – FUNCTIONING: The Council proposes that informative material is produced common to all countries, naturally observing the local cultures for the unification of strategies of communication. Also the creation of an internet forum on the site www.tortuga.com.

NOOSPHERE SPIRITUAL ECOLOGICAL WORLD ASSEMBLY COMMISSION REPORT

The Resolution of the Second Planetary Congress for Biosphere Rights.
Proposals of the Noosphere Commission,
as part of the Noosphere Spiritual-Ecological World Assembly.
September 22-26, 2006, Brazil

Congress stated the following:

1. Integration of human beings into a single universally important civilization is the main condition for transition to a noospheric society.
2. V. I. Vernadsky's teaching, defining the human's mind as the leading mechanism of world creation is the basic platform for knowledge of the world and noosphere education, aimed at overcoming human biological backwardness and the threat of its extinction as a species.
3. Theoretical statements by Vernadsky and his followers about humanity's cosmoplanetary autotrophies are to be considered as the basis for noosphere reconstruction and development in the XXI century.

Congress decided the following:

1. Convene a Noosphere Civil Forum of Mankind in 2007 for discussion and approval of a Noosphere Spiritual-Ecological Constitution for Mankind (Noo-Constitution);
2. Approve the foundation of the international Noosphere Commission, as part of the Noosphere Spiritual-Ecological World Assembly (NSEWA, World Assembly), to fulfill scientific-social projects, including the creation international Norms and Regulations (Noo-Constitution of the Mankind, Declaration, Convention and etc.) and their propagation through mass media channels and non-governmental organizations in various countries;
3. Consider the 2nd Planetary Congress for Biosphere Rights to be an integral part of the Noosphere Civilian Forum of Humanity for discussion and approval of the Noo-Constitution of Mankind.
4. Set up a planetary "Living Earth" stability fund through deduction of an amount of not less than 1% from the military budgets of all countries, to do away with destruction of the planet resulting from the economic activity of man and ecocatastrophes.
5. Approve the activity of the NSEWA, World Assembly in distributing ideas of the Noosphere Spiritual-Ecological Constitution for Mankind as a legal base for overcoming consumerist attitudes to life-support habitat and as the main tool for interaction between civil communities and leaders of all levels, including the "Alliance of Civilization", a high-level group established on the initiative of Secretary General of the UN.
6. Support the idea of an annual celebration on July 25 as World Day of the Peoples of Planet Earth, the "Planetary Day of Earth-Dwellers".

7. Establish the international and intercontinental network of NSEWA, World Assembly to ensure a permanent information flow from bottom to top and from top to bottom about further actions and decisions aiming to facilitate a biosphere-noosphere transition period.
8. Send the final documents of the 2nd Planetary Congress of Biosphere Rights to the UN, UNESCO, the Council of Europe and other international organisations for mutual recognition and cooperation. Support the proposal to include the Republic of Altai (the Russian Federation), as the central part of the Altai region to be the model territory protected for noosphere development.
9. Appeal to all people of the world, especially those making and implementing decisions in political, spiritual, economic life and which have an impact on the state of the planet and life of people on it, to use in their activities the noosphere principals and guidelines, to act in compliance with conscience, common sense and wisdom, supporting life of mankind and all living beings in the world.

*The Document was approved by the delegates
of the Second Planetary Congress for Biosphere Rights
September 26, Brasilia, Brazil*