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NEWSLETTER NO. 99

JANUARY – JUNE 2004

Dear friends and co-workers!

In the editorial of the previous newsletter, we addressed briefly the problem of the fatal misuse of money. Everywhere today, in all political and economic decisions, the present totalitarian monetary system leads to destructive results, such as over-indebtedness due to interest rates, speculation and corruption.

Our present monetary system constitutes a flagrant violation of the Universal Declaration on Human Rights. It deprives millions of people all over the world from their basic human rights. It profits only a minority of people who live from speculation and capital interests, without making any contribution to the welfare of our world community. On the contrary, even wars are promoted to create, through the destruction they cause, "new markets" for investments. The result is: unemployment and cutting back of social structures.

This degradation of the world situation would lead to despair if loving and courageous world citizens were not already at work in many places to propose changes to our monetary system. One of the great pioneers in this area was Silvio Gesell, who lived in the first half of the XX century. We recommend all our friends to study the extraordinary pioneering work of Silvio Gesell and his practical models of a new monetary order. His main

work, "The Natural Economic Order", was published in 1916.

Here are some proposals for a post-capitalistic economic order derived from Silvio Gesell's natural economic order, taken from the booklet *Die Welt in Umbruch – Entwurf einer nachkapitalistischen Wirtschaftsordnung* (A World in Transformation – project of a post-capitalistic economic order") published by the International Association for a New Economic Order (INWO Switzerland, Germany and Austria). The author of this booklet, Werner Rosenberger, addresses the issues of private property, land reform, market economy, the role of the State in a "free market economy", interest-based economy and the right to the full yield of one's work, stability without unemployment, the debt age and the interest rate mechanism, the interest rate system and the need for growth – or "zero growth", employment without destruction of the environment, the problem of the "Third World". The INWO proposes a reform program which shows how the capitalistic system can be converted into a post-capitalistic age. Its main characteristics are, among others: human labour is placed at the centre of economic life, money which is secured against hoarding causes interest rates to fall, freeing labour from the exploitation by capital: the land

IMPORTANT!

Due to increasing mailing costs, it is becoming more and more difficult for us to continue to publish and mail the paper edition of the IPS newsletter. We need to know how many people find the newsletter useful. **If you would like to continue to receive it, please write, phone or fax before the end of 2004. If we do not hear from you by then, you will be taken out from the mailing list.** A reply slip is attached for all those who do not have an e-mail address. Furthermore, in order to reduce our costs, we would ask all of you who have access to the internet to change from the paper to the electronic edition and to send us an e-mail address at which you can be reached. We will then notify you by e-mail every time a new issue is posted on the IPS website.

revenues due to land scarcity are paid to the community; monopolies of non-renewable energy resources and raw materials are placed under the supervision of a

new UN department on "Energy and Raw Materials", to be created.

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Urusvati knows that evolution must be voluntary, and cannot be forced. People refuse to understand that this basic principle applies to all aspects of evolution, and that the development of the seemingly insignificant is also part of the great cosmic evolution.

Those who ignite wars should think about the abyss into which they thrust the planet. Even a war that afflicts only a few countries promotes the destruction of the entire planet. No one thinks of war as a planetary sickness, yet one can see what improvements in life are cut short everywhere in the world by even local wars. Such convulsions are not needed when steady progress is possible.

Earthly sensations of pain fill space. Explosions shake the laboratories that work on the healing of nations. Let people think – are they not destroying something that cannot be rebuilt, that may have been built over the centuries by the Wise Ones? It is easy to destroy when one does not think on a cosmic level. But it is time to think about the harm that is inflicted on the Subtle World, and to develop a deeper understanding of the link between the worlds.

We have just said that evolution must be voluntary. Understand this broadly. Evolution is advanced not by coercion, but by human good will. Some think that evolution is propelled only by consequences. People must be participants in evolution. They must intensify good will in order to merge their accumulated power with the current of higher energies. Man cannot be indifferent to the betterment of life. Man must stay vigilant, as a guardian of progress.

It must be understood that criticism and condemnation are bad weapons. This can be seen by observing the karma of nations. Those that condemn gather heavy clouds above them. Evolution is the realisation of good. Let each one think about what he regards as good. He will at first err, and mistake his excessive ego as good will, but if he deepens his thinking he will ultimately discover within himself the true sparks of the common good.

We must not demand complicated terms and philosophising. Evolution is harmonious and simple in the beauty of goalfitness. Thus we will labor for the common good, knowing that every sincere striving for good is already an active contribution. Thus we will learn benevolence.

The Thinker used to say, 'If we collect only bitter herbs, our soup will also be bitter.'" (Supermundane III, §515)

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GROUP MEDITATIONS

Capricorn, Aquarius, Pisces and Aries (Easter Festival) and Full Moon meditations with the Arcane School Group in Geneva

Taurus Full Moon meditation (Wesak Festival) with the World Service Intergroup, Brasilia, Brazil

Gemini Full Moon meditation with the Ankh Foundation, Kiev, Ukraine

UNITED NATIONS STAFF PEACE MEDITATION GROUP

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|------------|--|------------|---|
| 01.02.2004 | The power of habit and the power of full consciousness | 16.03.2004 | Light and peace to the Human Rights Commission |
| 13.01.2004 | The law of right human relations | 23.03.2004 | Life is all |
| 20.01.2004 | "Lost am I in light supernal, yet on that light I turn my back" (keynote of Capricorn) | 30.03.2004 | Will of the soul |
| 27.01.2004 | Letting in the light | 06.04.2004 | Preparation for the reappearance of the world teacher |
| 10.02.2004 | Peace is within us | 13.04.2004 | Easter as a New beginning on all levels of life |
| 24.02.2004 | Letting in the light | 25.05.2004 | A deep look |
| 02.03.2004 | European fraternity | 15.06.2004 | Active goodwill in global group integration |
| 09.03.2004 | International decade for a culture of peace and non-violence for the children of the world | 22.06.2004 | Letting in the Light |
| | | 29.06.2004 | Planet Earth – a cosmic jewel |

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IPS ACTIVITIES IN GENEVA AND THROUGHOUT THE WORLD

20 April to 19 May 2004 – Trip to South America
Rudolf Schneider travelled to Brazil and Bolivia to take part in the Conclave of the World Service Intergroup in

Brasilia and to meet various groups in Ilhéus (Bahia, Brazil), Cochabamba and La Paz (Bolivia).

23 May 2004 – Seminar on the Taittiriya Upanishad with Dr. E. Anantakrishna, Geneva

The Taittiriya Upanishad is one of the branches of the Krishna Yajurveda. The Yajurveda is the Veda that concerns the mental plane and the plan of creation. The Taittiriya Upanishad explains five aspects of creation: the Universe, light, wisdom, progeny and the soul. Each of these aspects comprises a basic polarity, a link between the pair of opposites and a linking force. In the case of wisdom, for example, the teacher and the disciple are linked by wisdom, and the force that links them is the teaching. In progeny, the mother and the father are linked by the child, and the linking force is procreation. Dr. Anantakrishna was trained in the Ancient Wisdom and in homeopathy by his father, Dr. Krishnamacharya, and in Ayurveda by his grandfather, Dr. Anantacharya. He founded Master E.K. Spiritual and Service Mission, Swethadweepam, The WTT housing colony, Chinnamushidivada, (Via) Pendurthi, Visakhapatnam 531173, A.P., India, tel./fax: +91-891-2748 679, ekdweepam@rediffmail.com.

26 May to 14 June 2004 – Trip to the Ukraine

The Ankh Foundation invited Rudolf Schneider to participate in the 4th international conference “On the threshold of the new world: current models of education and health care”, from 27-30 May 2004 in Kiev, organised by twelve governmental and non-governmental organisations aimed at renewing and improving various aspects of people’s life in accordance with spiritual laws

and principles. About 300 persons, including healers, teachers, psychologists, representatives of local government participated. In the evening meetings were held on the problems of humanity, the New Group of World Servers, and information was shared on the NGO Committee on Spirituality, Values and Global Concerns.

Members of groups from several Ukrainian cities then participated in a camp on the Crimean mountains, where they meditated, shared ideas on planetary synthesis and the ten seed-groups, and went hiking together. Rudolf was then invited to various cities: Zaporozhie, Kherson, Odessa. In each city there were meetings with local authorities, teachers, and interviews on local television and radio.

26-27 June 2004 – International Youth Festival “Dialogue of Cultures”, Valdai, Novgorod Region.

Organised by the Russian Chapter of Association of World Education (Moscow), Association of Foreign Students in Moscow, Institute for Planetary Synthesis/Geneva, University of Family Relations (Valdai). Sports and folkloric events, and workshops on: the role of emotions in the educational process, developing personal qualities, health is a quality of life, the art of public speaking, sound, colour and movement to create health, soul ecology, educational systems of different countries. Lida Shkorkina participated on behalf of AWE and IPS.

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GROUP CONTACTS AND ACTIVITIES

20 January 2004 – “Switzerland after the federal elections; the world after the war in Iraq”, talk with Cornelio Sommaruga, President of Caux – International Association of Initiatives of Change (<http://www.iofc.org>). The full text of his talk can be found at <http://www.initiativesofchange.org>.

30 January 2004 – Debate on “Human Rights and women’s role”, chaired by Bertrand Ramcharan, Acting High Commissioner of the United Nations on Human Rights, as part of the Geneva Colloquium on “The Dialogue of cultures and its contribution to peace”, organised by the *Centre européen de la culture*, P.O.Box 81, CH-1216 Cointin/Geneva.

4 February 2004 – foundation of the association “Wisdom at Work”, Geneva. “Wisdom at Work” is an association that aims at revitalizing and sustaining the ideals that animate the UN Charter and Universal Declaration of Human Rights. As such, it supports professionals in and around the UN system in exploring the meaning of the actualization of these values in their work and in the workplace. The secretary of the association is Ms. Alisa Clarke, acl Clarke@ohchr.org.

5 March 2004 – INWO meeting, Geneva

The INWO (International Association for a Natural Economic Order) embraces the path of evolution. The ideas it proposes are based on the discoveries of the German-Argentinian economic and social reformer Sil-

vio Gesell (1862-1930), whose main work, “The Natural Economic Order”, was published in 1916. More recently, his ideas have been further developed and adapted to our present economic situation by the economic analyst Helmut Creutz, the jurist Prof. Dieter Suhr, the architect and ecologist Prof. Margrit Kennedy, *inter alia*. The vision of a post-capitalistic economic order is more modern than ever today. Rudolf Schneider participated for the first time in a meeting of INWO; projects for the coming year were discussed. Contact addresses: INWO, Postfach, CH-5001 Aarau, Switzerland, tel. +41-(0)64-24.17.30; INWO Germany, Max-Bock-Str. 55, D-60320 Frankfurt 1; INWO Austria, Staudingergasse 11/12-14, A-1200 Vienna.

20 March 2004 – Conference on “What Future for Our World” with Heide Groll, in Musièges, France, organised by Partage International (<http://www.partageinternational.ch>).

3-4 April 2004 – Mind-AtOMix-Winwin Seminar, Lucern, Switzerland, facilitated by Dr. R. Matheis and organised by the Foundation Unity of all life. Developing a strategy for success in life in seven steps, leading to a strategic breakthrough into a new win-win economic and social era. Information: Dr. R. Matheis, Buobennmatt 1, CH-6003 Lucern, tel. +41-41-2104251, e-mail: info@Mindatomics.com.

1-6 May 2004 – Conclave of the World Service Intergroup (<http://www.synthesis.tc>), Brasilia, Brazil, on the purpose of “generating a focused, conscious and deliberate intergroup effort to specifically assist the Externalisation of the Hierarchy and the Reappearance of the Christ”. Seventy representatives of 27 Ageless Wisdom groups from 13 countries participated on group meditations and sharing. A delegation of seven WSI members was received by Frei Betto, Councillor of President Lula on the Zero Hunger Project, which aims at eliminating hunger in all its aspects. Although this project was launched in Brazil, it is worth studying in

view of its application throughout the world. For further information, see the website <http://www.fomezero.org.br> (in Portuguese) and <http://www.nourishnewbrazil.org> (in English).

26 June 2004 – Annual General Assembly of Alcor Institute (5 chemin Pré-de-Lug, CH-1258 Certoux/Geneva, Switzerland, and BP 50182, F-63174 Aubière Cédex, France, e-mail: institut.alcor@free.fr, <http://institut.alcor@free.fr>), Geneva. The following day, Rudolf Schneider participated in a meeting of the Sponsoring Committee of Alcor Institute.

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COOPERATION WITH NGO COMMITTEES

Meeting on 15 January 2004 of the Committee on Spirituality, Values and Global Concerns in Geneva. Contact address: info@spiritualcaucus.org, tel. +41-22-738.28.88, fax +41-22-738.28.89. In New York: Diane Williams, Temple of Understanding, CSVGC, 720 Fifth Avenue, 16th, New York, NY 10019, e-mail: dmbwilliams2000@yahoo.com

Meetings of the Committee on Freedom of Religion and Belief on 10 February and 12 March 2004. The contact e-mail for the Secretary of the committee is: echappee@bluewin.ch.

NGO Forum On Health of the Conference of NGOs in consultative relationship with the United Nations (CONGO) in Geneva. On 29 January, meeting on “The

spiritual dimension of health”. On 26 February, talk on “Scaling up HIV Testing and Counselling for a Global Response to HIV/AIDS” with Dr. David Miller.

14 April 2004 – Panel of the Special Committee of NGOs on Human Rights and the International Council of Jewish Women on “Education for the sake of peace” by Ms Adina Shapiro (Israel) and Dr. Ghassan Abdullah (Palestine), co-directors of the Middle East Children’s Association.

The CONGO held on 15 April 2004 a general briefing for NGOs on “Regional Developments – Beijing +10” in Geneva.

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PARTICIPATION IN UN MEETINGS

6 February 2004 – “The Realities of the PRSP Process: The Experience of Four Countries”. Seminar by the World Bank in Geneva. The “Poverty Reduction Strategy Papers” is the name of a strategy developed by the World Bank to fight poverty. It is being applied in several countries, including Bosnia Herzegovina, Burkina Faso, Honduras and Uganda. The case of these countries was presented during this seminar.

30 March 2004 – On the occasion of the 60th session of the Commission on Human Rights, the Information Service of the United Nations Office in Geneva held briefings by Ms. Yakin Ertürk, special rapporteur on violence against women, by Ms Gabriela Rodriguez Pizarro, special rapporteur on the human rights of migrants, and by Mr. Rodolfo Stavenhagen, special rapporteur on the situation of human rights and fundamental freedoms of indigenous people.

ENCLOSURES

World Celebrations 2005
“The Three Syntheses”, article on Vernadsky
Invitation to IPS General Assembly 2005
Reply slip

Three Syntheses of Space (World View in V.I. Vernadsky's Teaching)

G. Naumov, Moscow.

From the geological point of view, there has not been a clear idea in science up to now that the phenomena of life and the phenomena of inorganic nature are manifestations of an integral process.

V.I. Vernadsky

Throughout the world, Vernadsky's teaching, in which great interest arose at the end of the XX century, has long been considered to be merely theoretical. Only now do we start to understand all the practical importance of his ideas. It is not just a centuries-old experience. It is a new approach to the unity of three resources on our planet: inorganic, living and social. In this respect, Vernadsky speaks about the three "Syntheses of Space".

It is interesting to note that in Vernadsky's time, *synthesis* was considered to be a way of researching an object in its integrity, in unity, and in the interconnection of all its elements. Now we usually use the word "model". By Space he meant the whole Nature in its integrity, including human beings, and not something outside our planet. Now when we speak about such models we usually say "worldview".

Vernadsky described the first two syntheses in his "Crimea Articles": "One can see two syntheses in a man's concept of Space. They are quite different, and they are in different stages of development, and they are hardly compatible with each other" [i].

1. The first synthesis is "that of the abstract concepts of a physicist or mechanic, where there is no idea about energy, ether, electrons, quantum, power lines or vortex. In matter of fact, this world of Space gives us a quite foreign impression which does not touch us, and obviously represents a scheme which is far from reality. Such abstract concepts form a convenient type of scientific work, a part of the scientific worldview, but does not wholly embrace it".
2. "Along with this physical view of Space there exists another concept, that is a naturalistic concept which has no resolution into geometrical forms, which is more complex but more realistic and closer to us, and which is closely connected not with the whole Space but with its part – our planet. Every naturalist studying descriptive sciences has this concept of environment. This concept includes a new element, an element of life which is absent in cosmogony, theoretical physics or mechanics".

"Besides living and inorganic natural bodies in the biosphere, heterogeneous natural bodies such as soils, silt, surface water, the biosphere itself, etc. play a great role. They consist of living and inorganic natural bodies which exist at one and the same time, creating complex normal inorganic-living structures. I will call them *bio-inorganic* natural bodies. The *biosphere* itself is a complex planetary bio-inorganic natural body". [ii].

3. The third synthesis is thoroughly described in Vernadsky's work "Scientific Thought as a Planetary Phenomenon".

"The process of evolution has a special geological importance because it created a new geological force – the *scientific thought of social humanity*.

We are just at the time when this force is entering the geological history of the planet. During the last thousand years, the intensive influence of one specific living substance – civilized humanity – has been observed on the biosphere. Under the influence of scientific thought and human effort, the biosphere enters a new state, that of *noosphere*...

One can see how harshly the biosphere has changed. The change caused by scientific thought and human effort is not an accidental phenomenon dependent on human will. It is a *natural process* with deep roots and it has been prepared by the process of evolution during hundreds and millions of years.

The human being must understand, not from the philosophical or from the religious but from the scientific point of view, that he/she is *not a chance* natural phenomenon, capable of acting freely independently from the environment (biosphere or noosphere). He/she is a part of a great natural process which has been going on for at least two billion years.

Nowadays, along with the flourishing scientific thought, one hears about the coming barbarism, collapse of civilization, self-destruction of humanity. I consider these thoughts and speculations to be the result of an insufficiently deep penetration into the environment. The scientific thought has not yet penetrated into life; we are still under the great influence of philosophical and religious ideas which do not correspond to the real modern knowledge.

Scientific knowledge, as a geologic force which creates the noosphere, can not lead to results which are at variance with the geological process through which it was created. It is not an accidental phenomenon, it has deep roots" [iii].

Vernadsky's basic thoughts, which he developed throughout his life, are concentrated in these long quotations. This knowledge opens the ways to solving many vital problems, including the problem of the "*stable development of civilization*". This knowledge is the only form of property which the more you use the more it multiplies.

Finally the further development of civilization depends upon the people's general *culture and education*, upon the capacity of society to unfold the creative abilities of its citizens. Only in this case it would be possible to understand the basic conclusion of the concept of noosphere: *the future of humanity as a part of the united system of biosphere depends upon humanity understanding its connection with Nature (God, Higher Consciousness) and taking the responsibility not only for the development of society (which all utopists seek) but for the biosphere as a whole.*

[i] Archives of Russian Academy of Sciences, vol. 518, art. 1, "Crimea Articles" pp. 81—86.

[ii] V.I. Vernadsky. "Scientific Thought as a Planetary Phenomenon". M. Nauka, 1977, p.17

[iii] The same, p. 19.