

The Earth Calendar

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It has already been called:

The Peace Calendar, because it promotes a universal culture, that gives prominence to what unites peoples in the world, supporting so a common, peaceful and prosperous living.

The Space Age Calendar, because it starts the reckoning of years again from that in which human beings landed for the first time on a celestial body that was not Earth.

The Internet Calendar, because in that same year the first nodes of the great Net were interlaced.

The Soul Powers Calendar, because gives daily inspirations for an harmonic, continuous and decisive improvement of self.

The Happiness Calendar, because it favours an enrapturing re-integration with the

Whole, that permits us to recover our correct place in the world.

The Wellbeing Calendar, because, thanks to the subdivision of time in septennia and to the consequent pause of the septennium-end, the life of the individual, like that of the society, can benefit by a re-invigorating alternance and by a necessary period of re-organization, just like it happens, in a small way, in the week-end.

The New Era Calendar, because it singles out a clear-cut turning-point between the past and the future, between that which we were and that which we could become.

But, mainly, it is The Earth Calendar, because it draws inspiration from our Planet, from its rhythms, from the forces of its nature, and a very important period of the long Earth's story this calendar would really celebrate.

THE GAIA MILLENNIUM

TM
MOONDAY
ATOMDAY
WATERDAY
WINDAY
FIREDAY
EARTHDAY
SUNDAY

THE EARTH CALENDAR
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Introduction

The calendar is an important daily reference for each of us. Every day we turn our eyes to it more than once in order to better organize our life in the temporal dimension. Because of its wide and continuous use, the calendar is a valuable guide for us also in other

impalpable but fundamentally important dimensions: moral, historical, and universal dimension. Thanks to the daily consultation we make of it, the calendar becomes in fact an ideal path along which some positive moral signposts can be put. Through the references to events and notable people on which it easily bases itself, we become a part of a precise historical age. Thanks to the astronomical references that it inevitably contains, it has the faculty to lead our being towards an ideal union with the vast Universe in which we live.

Being such a significant instrument in our life, the calendar should be of immediate, clear and common understanding, it should be based on real, concrete and present facts, and it should be built with elements that have a correct natural sense. This work is done due to the need to restore a bit of order and clarity to some aspects of the conventional calendar that are a little confused due to the long flowing of time and still today unconsidered. At the same time we try to keep it up with present times and to reinforce its many-sided typical potentialities.

Appeared in the Internet at the beginning of the 1997 (year 28 of the New Era, as defined later on), after a protracted experimentation, repeatedly improved and enriched, it is by now a complete and mature tool, having revealed itself perfectly working in the private and in the public life.

There are five essential points in this calendar:

- the reckoning of the years starts again from zero, from the year in which two great cultural and scientific achievements, all

mankind's inheritance, were reached: the first landing of human beings on the Moon and the birth of the Internet, to indicate a single turning point in the history, and life, of our Planet;

- the days of the week are dedicated to the nurturing of positive qualities of the human soul, whose development results in indisputable benefits both to the individual and the community;

- dates that indicate determinate astronomical events of clear planetary importance are worthily celebrated;

- the names of the days of the week and of the months of the year are changed in order to give them a greater emotional, rational, and universalizing power;

- from the subdivision of time in weeks, the social concept of septennia is born: regularly repeated periods of seven years, each of them having the same behavioural value of the corresponding day of the week.

Regarding the first point, the choice to begin again the reckoning of years from zero is in order to break the sad influences of

an ancient past that too often lead us still today to physical and cultural violence, and go on to generate premises for the ignorance and misery in wide areas of the world. The aim is to broaden our view, mind and limbs toward a future that be really new, different and better on all fronts, a future characterized by wisdom and intelligence, prosperity and beauty, harmony and concord.

The year during which the human being not only interlaced the first nodes of a great network of planetary connection but even took his first step on a celestial

body that was not the Earth has been taken as an ideal year zero. These are two beautiful, extremely positive facts, of world-wide importance, relevant to our age and with great foreseeable developments. All that is a good omen, too, that the progress made by some of us human beings could become a spur, and could soon lead all the people on Earth to a full evolution.

Regarding the second point, linking the first five days of the week with positive qualities of the human soul, we gain the opportunity to draw inspiration from everyone of

them, so that we can develop it inside ourselves. The soul power, because a real power lastly reveals itself, can be easily evoked and with our thoughtful work (we will provide some exercises to be performed, too) it becomes more and more part of our own personality that will bring us many benefits in every field of our life. In this way, we will be led more easily to a situation of great prosperity, both individual and collective, both material and psychic.

Regarding the third point, we recognize the relevance of some astronomical events that mark the

movement of our Planet and the rhythm of our same life, and for this reason we worthily celebrate them. Spring Equinox, Summer Solstice, Autumnal Equinox, Winter Solstice: these are important dates, definite points of transition in the Earth's orbit around the Sun that signal astonishing variations in the metereology of the planet, in our whole psychophysical being and in our daily behavior too.

These phenomena, having Earth and Sun as protagonists, join the whole human race and therefore allow us also to increase the universality of this calendar,

finding an important element for a rising global, planetary culture, that better draw everyone to a concrete and mystic union with all other peoples.

In the fourth point, new names are assigned to some days of the week, so that their meaning brings us to a higher awareness and to a higher emotional level about our living a reality that, notwithstanding our repeated efforts, still reveals itself to be almost completely wrapped in mystery. Also the nomenclature of the months of the year undergoes a change: the old names disappear in order to allow

for a simple and more logical numeration. Because numbers do not connect with the cycle of the seasons, we get a real universal calendar, thus favouring a greater integration between the North and South of Planet Earth.

Lastly, in the same way in which what otherwise would be a confused and shapeless whole of days is ordered and elevated to dignity of week through a cycle based on the number seven, what now is a confused and shapeless whole of years is ordered and elevated to dignity of septennium through the same cycle based on

seven. In this way we can give a functional rhythm to the fundamental activities of human beings, not only in the brief period but also in the long period, so that we obtain, well enlarged, benefits similar to those that come to us as the result of the well proven weekly rule.

May every day of this year, and of future years, mark a positive step forward to an harmonious development for each of us and an auspicious evolution for all humankind!

Year Zero

Year 1969:
the old age is over
and a new age begins.

In which manner and when it happened still are obscure facts, but at a certain point the Universe was born. The stars formed slowly out of the shapeless matter and gathered into galaxies. Immeasurable time passed, till in a lost corner of a galaxy, one of its numberless solar systems

emerged. Inside it, a haggard small planet, the Earth, began a long process of continuous transformations in order to prepare for the appearance of the biological life.

This life at last appeared, and again very slowly it evolved. Also human beings appeared, first completely lacking intellectual power, but later developing it more and more. For tens of millennia they engaged themselves in order to survive in the best way possible, confronting thousands of adverse situations, through thousands of creative activities.

Till one day, all was ready ...

A little more than 30 years ago, two extraordinary events happened. They had so many and such great implications, and foreboded so many fantastic future developments, that they represented a noteworthy point not only in the history of mankind, the direct creator and protagonist of those experiences, but even of Earth itself, that would come out deeply transformed. Those two epochal events were the first landing of human beings on the Moon and the birth of the Internet: they respectively happened on the

20th day of the seventh month and on the 2nd day of the ninth month of the same year 1969 of the currently definable Old Era.

The first event, drawn with a rumbling rush toward the depths of the Space and in the general awareness of its grandeur, represented our initiation to the space, cosmic, universal dimension, and made our Planet enter a fertile period of expansion towards those unbounded extensions.

The second, occurred in the silent small space of a research

laboratory and within the knowledge of a narrow circle of specialists, represented our entry into the CyberSpace, and meant the birth of what would shortly become a majestic planetary cerebral system.

In the future, other innumerable astonishing inventions, conquests and important stages will occur, but even when we succeed in carrying out a transport of matter at the speed of light, even when we reach to live on other worlds, even when the will of the Whole let us meet other forms of biological life (or technological, or of any other

kind) in the Universe, the year in which the Earth sent its trusted representatives onto its Satellite and in which it began weaving upon itself a grandiose network of intelligent nodes, the year in which we contemporaneously dove into the boundless depths of space and in the equally boundless extents of cyberspace, will remain a unique, unforgettable landmark: the year zero of a New Era.

“... The Eagle has landed.”

It is the year 1969
of the old age:
the first human beings
reach the Moon.

The first human journey to the Moon begins at 13.31 GMT (Greenwich Mean Time), 9.31 a.m. local time, on July 16, 1969, when the spacecraft Apollo 11, with a crew of three human beings on board, takes off from Kennedy Space Center, in Florida, on the

North American continent. In 11 minutes, Apollo 11 reaches the Earth's orbit where it stays for 2 hours and 33 minutes. After one and a half orbits around the Earth, the thrusters of the missile Saturn are fired again to exceed the force of gravity of our planet. Saturn gains so the escape velocity necessary to begin the true journey to the Moon.

Reaching the ideal conditions of gear, even the last stage of the Saturn vector breaks off, like the others previously. Now, the command-service module (CSM) and the lunar module (LM) proceed

alone. After 75 hours and 50 minutes from the launch, the spacecraft reaches the point fit for the insertion in the lunar orbit. The spacecraft is placed in an elliptical orbit (61 by 169 nautical miles), inclined 1.25 degrees with respect to the lunar equatorial plane. Some hours later, the CSM propulsion system is reignited and the orbit is made nearly circular, 66 by 54 nautical miles, occurring about two hours to cover each one. On board it is now possible to admire wide views of the lunar surface.

At 100 hours and 14 minutes GET (Ground Elapsed Time) the lunar

module, with two astronauts aboard, is uncoupled from the CSM, which remains in an orbital route with the third member of the crew. After about another hour, the two men inside the LM ignite the engine for a handful of seconds, starting in this manner the descent. After another hour, the engine is reignited for the last phase of the landing. Also having a perfect automatic driving system controlled by a computer, during the last minutes before the contact with the lunar surface, the commander of the mission decides to assume the complete manual control in order to steer clear of a

dangerous zone with many craters and rocks of various dimensions.

After a complex and dangerous action, possible only thanks to the mastery gained in long periods of training on Earth, and helped by the second man aboard, the commander successfully completes the landing. The Earth then hears his words: "Houston. Tranquillity Base, here. The Eagle has landed". The Eagle, the symbolic name of the lunar module, touches down on the lunar surface at the Sea of Tranquillity in a spot having the co-ordinates 0.647° N of latitude, 23.505° E of

longitude, precisely 102 hours 45 minutes after the launch, at 4:17 p.m. EDT on July 20.

After the touch down, the two astronauts prepare the LM to be ready, if necessary, to start again immediately. Subsequently they have a meal and, also if a period of rest is planned, ask their base on the Earth for the permission to make right away an EVA (Extra Vehicular Activity). So it happens, and after three hours of preparation the commander of the mission accomplishes the first human step on the lunar soil: "That's one small step for man, one

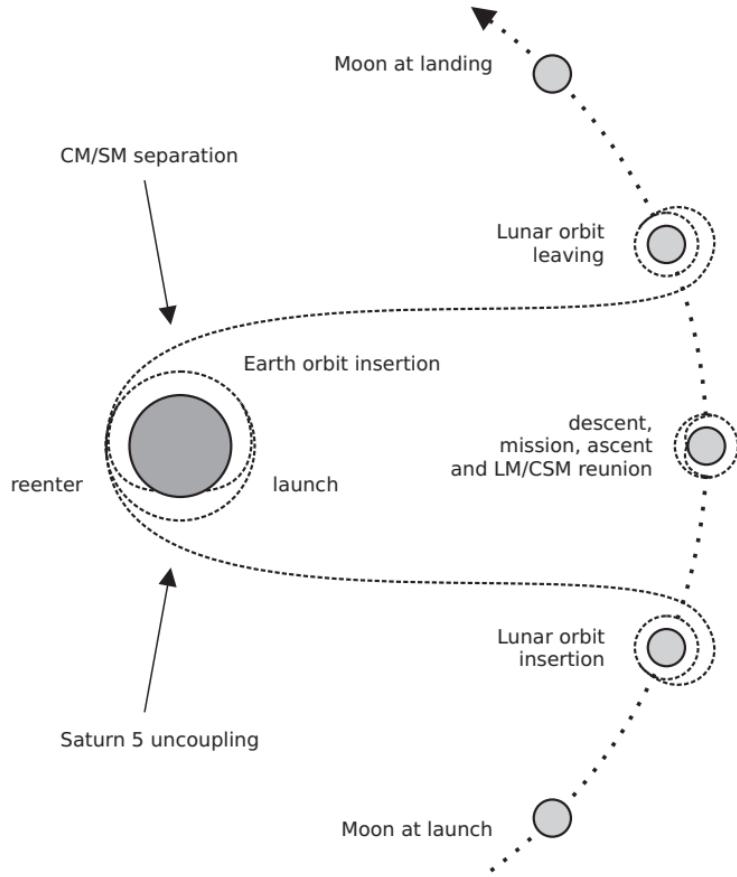
giant leap for mankind". With these words mankind enters a new era.

The stay on the Moon lasts 21 hours and 36 minutes. During this time, the two astronauts activate some scientific survey instruments and pick up samples of the lunar soil, trying in vain to sleep in the period assigned to rest. The LM engine is then reignited and the take off begins. In a few hours, the LM reaches the lunar orbit, docks with the CSM, and the two astronauts can embrace their colleague. After restarting the propulsion system of the CSM, the astronauts begin a tranquil return

journey to the Earth. The mission ends successfully with the reentry into the terrestrial atmosphere at a velocity of 11,000 meters per second, and finally with the splash down in the Pacific Ocean on July 24. The Apollo 11 mission lasts on the whole 195 hours, 18 minutes and 35 seconds. The world follows in real time the most important moments of the epic journey, sharing many of the feelings experienced by the protagonists of the exploit.

Apollo 11 lunar mission

Even extraordinary,
why has this event been chosen
as a turning point in mankind's
course towards the future?



Until some decades ago, our planet had done nothing except remain in a condition of passive receptivity as regard to space: in itself, the Earth was nothing but matter and energy gathered from the depths of space, and concentrated in spherical form by the Universe's forces. Still, constantly, it receives light energy from the Sun and attracts upon it the innumerable particles of matter wandering in the surrounding space. In these last decades, for the first time since its creation, Earth has began not only to launch parts of itself into space, but even to send them precisely onto other celestial

bodies. It seems as if Earth, inside an own mysterious life cycle, has at last surpassed an evolutional level and is entering a more mature one. After having received so much, now it has become able to offer, and can begin finally to spread its fruits and seeds around itself.

Human beings are organizing and piloting this matter, this energy, this seed with high generative power, from the Earth towards other worlds. This way, we can finally gain dignity and creative worth within the whole system of the Universe. We change from a relatively simple phase of

incubation on Earth to another in which we become its representatives inside Cosmos and leading actors in the new evolutional phase.

How can we fail, then, to recognize the importance of what happened about three decades ago? How can we not see in this event the signal of transition through eras, from all that we have been in our preparatory stage, to all that we have yet to become in our realization stage?

How can we not let these feelings, these awarenesses of universal character and greatness come into our everyday life? They cannot but help us, always, not only to accomplish the still mysterious fundamental task for which we were generated, but also to help us overcome the hard times in our lives and make even more sparkling the better ones.

“ Log - in ”

It is the year 1969
of the old age:
the first nodes of
the Great Network
were interlaced.

Already more than a century ago,
the holistic mind of a german
philosopher had foreseen,
somehow, in a study on the future
of mankind, the birth of a great
telematical network that would
have let human beings

communicate among them in such an improved manner as to be of help in reaching a higher evolutive level. Perhaps also before then, someone, some noble, sensitive and imaginative mind, had already conceived a similar idea. Certainly, in 1962, a similar idea reappeared, in a time technically more suitable for its fulfillment, in the more specialized minds of some researchers at Massachusetts Institute of Technology (MIT). Here, the idea of a telematic network woven on a planetary level among little galaxies of computers, and the technical presuppositions that would have allowed the carrying

out of these "Communication Nets", were conceived. It was prophetically named "InterGalactic Computer Network", and through what resulted from it mankind would have really communicated in a way decidedly superior to that then possible.

Since the beginning of time, human beings have had the wish and the need to communicate with their fellow humans. Messengers on foot, on horseback, signals by fire, by smoke, by drums, by horns of animals, by mirrors, simply by shouts, in every way mankind, from its dawning, tried to

overcome the distances that were hindering an efficacious interaction. And the mail service, the newspaper, the telegraph, at first by wire then wireless, the telephone, the radio, the television, the satellite, were nothing but a logic continuance of that same research, more and more developed means to transmit ideas, news, ordinances.

Observing this evolution, we can note that from a linear communication, direct between two points, we could reach, by time, a mass-communication, where a point transmits to all its

surroundings. In the years 60 of the 20th century of the Old Era, we have reached the next evolution: a form of communication wonderfully redundant in respect to the linear, in which every point can at the same time both receive from and transmit toward any other. It was then, in fact, that researchers in the North American continent began connecting among them computers almost just born but already loaded with promises.

Scarcely three years after the brief notes drawn up on the idea of the Galactic Network, in fact, in 1965,

an early elementary experiment of connection happened: a TX-2 computer at MIT's Lincoln Lab was connected to an AN/FSQ-32 at System Development Corporation (Santa Monica, CA) through a dedicated 1200 bps phone line. Later on, a DEC computer at Advanced Research Projects Agency (ARPA), the body that had financed the plan, was connected to them, in what was the first "Experimental Network" to appear on Earth.

In an atmosphere more than encouraged by the obtained success, in 1968, the schemes and

the elements of a more complex connection were conceived. A special interface (Interface Message Processor, IMP) was imagined: it was different for every kind of computer and had the innovative ability to translate the language and the grammar of every one of them, in order to connect them in a unique network provided with a language and a grammar that, in this way, were becoming universal.

And so it was that a year later, the day 2 of the ninth month of 1969, at the University of California in Los Angeles (UCLA) the first network

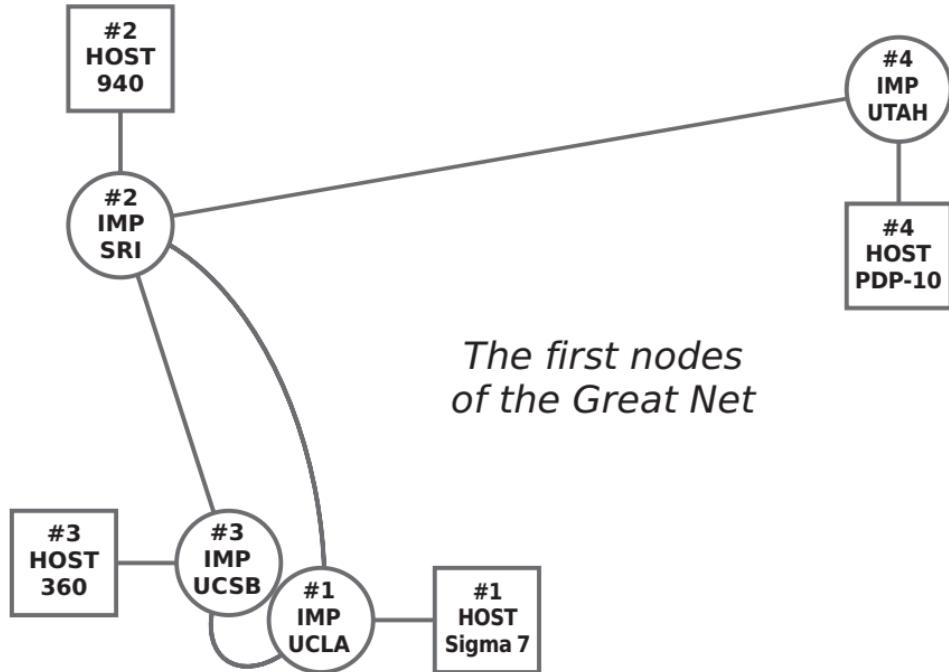
interface was connected to a SDS Sigma 7 computer. That day the first node of the Great Network was interlaced.

In a fast succession, in the immediate following months, other three nodes were carried out and connected among them to form the first mesh of the Network. First, the node at the Stanford Research Institute (SRI) was connected to the node at UCLA, and the first word ever circulated in the net was sent: LOG-IN. After a month, the node at the University of California in Santa Barbara (UCSB) was added to the first two and, again

after a month, the node at the University of Utah was connected too.

From then, it literally was a tripudium of new connections that were added with a progression that continues unchanged up to the present, after more than thirty years, and will continue, probably, in the same manner until a complete connection of the terrestrial globe, until every thinking being on the Planet will have established a connection, at least potential, with all his fellows.

All this is certainly enrapturing, but is it really justified to choose this event as a turn of buoy along the journey of mankind towards future?



*The first nodes
of the Great Net*

The history of Earth has been, almost since its beginning, very particular. At first it was not much dissimilar from the other planets in the solar system; then at a certain point, because of its singular position, composition and greatness, Earth has begun to distinguish itself from the other companions, generating innumerable, very vital activities on its surface.

Even if marked with an extraordinary kaleidoscopic atmosphere, always in motion, and with large expanse of water and therefore with a great richness of

forms of biological life, after some billions of years from its formation our planet appeared however to have reached a static equilibrium. Though sometimes upset by an occasional global stirring, coming from the interior of its being or from the depths of Space, during time our planet remained nearly identical to itself, leaving in a drowsy tranquillity the other members of the solar system.

But during the past century, the Earth has begun to show signs of augmented vitality. It has generated, through those who in the meanwhile were become its

more reliable and active biological realizer agents, the human beings, innumerable forms of technological life, that have operated, and are still operating now, great changes on it.

Even more extraordinarily, in the last decades, always through the efforts of we human beings, Earth has started to spread more and more dense electrical connections among the various zones of its surface. From this, Earth has begun to extract a great amount of antennas and of other sensorial and emitting elements, carrying out a well-organized whole in

whose interior continuously circulate data and signals of every type. Almost at the same time, Earth has begun to generate a great variety of processing units, in continuous and very fast evolution, keeping also them constantly at work on those same data and signals.

Like it wouldn't be enough, it is a recent history, after having linked among them the minds of human beings through a myriad of connections, the Earth has also started to make directly communicate these processors. Earth has put in close

communication every part of its spherical, by now hyper-animated, container of life, becoming contemporaneously particularly sensitive to what is happening in the boundless and only apparently desert environment around it, the Space. As a matter of fact, Earth has operated on itself a further, substantial change that now distinguishes it even more from the other planets: Earth has equipped itself with a real nervous and sensory system, and with a such developed cerebral system that can easily accomplish complex functions like the processes of analysis, comparison, reflection,

decision.

Till some decades ago the Earth already was, evidently, a living being, provided with that abundant complexity that gives origin to "life", but it was not in the condition to understand what was happening to it nor to make choices. Today Earth has become a mature being, equipped with an equally mature intellectuality, perfectly able to know, to remember, to rationalize, to imagine and to get excited.

The Earth is now taking familiarity with its new organ that, almost suddenly, after an evolution lasted

billions years, has appeared upon it. Earth is learning to use this new tool and, like an infant, is slowly becoming conscious of itself. Earth observes itself, both watching its outside from Space and examining its inside, its deepest structure, and mostly giving attention to its biosphere, origin and seat of its extraordinary intellective ability. The Earth, curious, asks itself what it is, where does it find itself, and what can result appropriate to her to make.

Contemporaneously admiring and critical, and more and more aware of its being and of the

phenomenon of the existence, Earth begins even to draw up an agenda of the work waiting for it. Naturally it must still learn to think, and to understand the importance of focusing on one issue at a time, its mind today being scattered in a thousand directions. It must, in short, get a clear vision, and after it will can define the course, however having already a vague idea of what is waiting for it in the near future.

Because it is just awakened to the consciousness and it finds itself in a mysterious environment, it will try to learn everything possible

about it. Because it is the most alone living being that exists, it will try to find its fellows and to make contact with them, trying at the same time to animate the worlds close to it.

Because it will soon understand how much its energy, the life that is born upon it, derives from the Sun, it will fall in love with it. Earth will change its previous unaware dependence to a conscious love, and it will honor the Sun with great part of its attentions. The Earth will begin to take care of itself and to make itself beautiful like never before.

In this scenery, we human beings have a doubly important role: both material, operative, and planning, reflective. If until a few years ago we have been only an arm of Earth, today we have become something more. By realizing the Internet we have had the honor, the privilege to realize the Gaia brain; by letting our thoughts flow in the Cyberspace we have disclosed the senses and the mind of Gaia.

How can we humans fail, then, to understand the importance of what happened about three decades ago? How can we not see in the birth of the Internet the signal of transition through eras, from all that we have been in our preliminary stage, to all that we are already becoming in the new evolutive stage?

How can we not let these feelings, these awarenesses of universal character and greatness come into our everyday life? They cannot but always help us, not only to accomplish the still mysterious fundamental task for which we

were generated, but also to help us overcome the hard times in our lives and make even more sparkling the better ones.

New days for new human beings

This is the new week introduced in The Earth Calendar (see the note on page 110 to find its almanac). The terminology is new only in part, like you can see, because the names of two days remain unchanged, or almost unaltered for one of them; but, by changing the other names, the original Monday and Sunday complete their sense and recover their value.

Monday
Moonday

Tuesday
Atomday

Wednesday
Waterday

Thursday
Winsky

Friday
Fireday

Saturday
Earthday

Sunday
Sunday

In fact with the new terminology we find ideally represented the reality of the world in which we live. By their new names, we can so spend our days in a more conscious and profitable immersion in our world.

We live on Planet Earth; life is supplied in equal parts from the Earth and from the Sun. We enjoy the eternal company and alliance of the Moon, and around us there lies an enormously large space, still of unknown dimensions but already astonishing.

All that exists in Space, in the Universe, is composed of

microscopic particles, of which the atom is a tidy configuration determinant for the formation of the various kinds of matter and energy. These are that same matter and energy that on Earth, in form of powerful forces like water, wind and fire, can be friendly or adverse to us.

Observing such forces acting in physical, material world, we can catch their intrinsic characteristics, their most hidden virtues, and even discover their limits. And with time we will notice that the same ways of being, the same particularities that make these forces so powerful,

are just as valid in suggesting us efficacious models of behavior in appropriate situations, while they are to be avoided in those different situations that make those same forces totally unworkable or destructive.

In this manner we are allowed to draw inspirations and useful indications from an endless source, so that we can manage our entire life more efficiently and profitably.

Note: in our world some societies begin their week on Sunday, others on Monday, according to their traditions. An important international Organization which was directed to make measures and other collective expressions uniform everywhere, to facilitate communication among all countries, has decided that Monday be the first day of the week. *The Earth Calendar* is in favor of this choice. Please see the webliography on our Internet site.

The weekly plan

For a life that has order,
rhythm, completeness

The Moon. Its being a faithful satellite (literally: follower, fellow voyager) of the Earth, its close presence and its constant orbiting around our small and otherwise lonely planet, its not emitting rays of light but receiving them from the Sun, all that makes the Moon an ideal entity remembering us

devotion, modesty, receptivity. These are always important qualities, but mostly in a learning process. For this reason Mounday, first day of the week, is an ideal day to prepare ourselves to the tests of the future, to study, to research, to accomplish small steps forward in the wide territories of knowledge, tranquilly, also without specific or immediate aims, but always untiringly directed toward good. Keeping clearly in mind that if we are not first disposed to receive and to acquire, even for a long time, we will never be able, one day, to emit light, produce our own energy, and shine like a sun.

The atom: a foundation of the reality in which we live, a wonderful symbol to represent the different dimensional levels of the Universe and therefore to remind us that our being is something more than that a banal everyday existence reduces us to believe. It is the atom to present us one of the most fascinating questions that philosophy can conceive. We all well know that an atomic system contributes to create, together with many other atomic systems, an object of macroscopic dimensions, visible and tangible to us like a stone, a flower or a human being. Well, could a solar system,

like that in which the Earth and ourselves are found, contribute to compose, together with many other solar systems, an object, like a stone, a flower or a living being, of sizes very superior to those that our actual imagination allows us to conceive? If through the atomic configurations the Universe begins its unceasing transformative activity, almost a starting-point in its long evolutive run, through Atomday our weekly work can well begin.

Water. In order to understand which important role it holds in our life it is enough to think that our

body is composed with a percentage of water that can reach the 80%. Water, permitting particles of nutriment to flow with it and leading them inside the thousands of forms of existing life in nature, generates blooming, develops, and vivificates. Flowing, enveloping the objects and penetrating everywhere, water melts, washes, and purifies. In the same way, inside our own little group or inside the greater society in which we live, we, single human beings, becoming water, humble and kind, patient and perseverant, can melt the misunderstandings, wash the offences, purify and shine

the social cloth in every its more minute part. Equally, we can gather nutriments and energy from all around us and lead all that inside our social organism in order to enliven it, to improve it, to lead it to full bloom, drawing for ourselves first a sure advantage. Our week, our serene and quiet working period flows during Waterday.

Wind: the same essence of movement and of agreeing action. Minute and invisible air particles that by themselves seem not to exist and certainly have no evident power, once united and directed toward a same direction by the

energetic differences existing between two places in a same system, they become an unopposable and unstoppable strength. In the same way we human beings, if we really wish that our Planet became a wonderful place, in which to live in harmony with everybody and with everything, and generous of every richness and magnificence, we must search all together, nobody excluded, for the right direction towards which we must tend. During its run, wind turns often on itself. Whirling, it gathers, thickens, concentrates and redistributes elsewhere, developing a great

fecundative, generative ability. Wind shows us that, if we wish to make concrete a great dream, a great plan, we must busy ourselves daily and whirl quite a lot. We must gather one after another positive concrete facts that, by accumulating day after day, will give at last birth to something of worth that, all of a sudden, will shine like a new star. On Winday our work begins to give signs of constructive ferment.

Fire: the same image of energy, of what can accomplish a work. May be it is the phenomenon that mostly and quickly can accomplish

radical changes on matter. For this reason Fireday is the last day dedicated to conventional activities, the day in which the work previously begun and then carried on reaches one top, often its realizable goal. Fireday is a particularly lively day, for its character both conclusive and of transition towards a new sector of the week. Therefore, Fireday is perhaps the day during which we need to use the greatest caution in what we are doing, in order not to be burnt by an excess of energy.

Earth. Mysterious electron, in that gigantic atom that is our solar

system, the Earth twists the laws of physics thanks to the life that arose from it. On Earth objects weighing hundreds of tons can defeat the force of gravity, ascending toward the sky; places very far from each other can defeat distances, communicating among themselves. It is life, it is the great complexity that the matter can assume, to make possible what otherwise would not be at all so. It is life which makes extraordinarily precious this lost place in the Universe. And we who are part of this life, we who are progeny of this Planet, how could we have lived, till now, without dedicating even one

day of the week to our home, to our great mother? Up till now we have lived weeks that reminded us of the existence of far planets but completely forgot our world: this shows, and feeds, the scarce consideration that we have for what directly forms us and surrounds us. But no longer. On the sixth day of the week, Earthday, we devote ourselves more than on the other days to the environment in which we live: the domestic, urban, and natural, not forgetting the social, environment.

Sun. Does it exist something that more than the Sun, in a Universe

where borders become often confused, better reaches to express the sense of being an individual? So, while on the other days of the week the human being, engaged in thousands of activities, have his consciousness almost constantly concentrated out of himself, on Sunday he can detach from the world and take back his attention to his individuality, to his person. If, in particular, on the previous day the human being devoted himself to what is around him, to what contains him, on Sunday he can turn to the contents of this world, to himself, taking care of himself both physically and

intellectually. But Sunday is also a day of union, of disinterested community among individuals who at least for a day renounce every faction and rejoin in a single group. If on other days we are bound to others mainly with lucrative relations, on Sunday we can put aside every work-connected activity and then join, celebrate, and reflect together on the mystery of life and whatever unites all of us. Sunday is a day of illumination, clarity and splendor.

The soul powers

As we can see in the list at the side, just begun, the soul powers (the skills, the virtues, and the attitudes for the values linked here to the first five days of the week) are very numerous: the inner human patrimony is very rich.

*A b i l i t y
Abnegation
Acceptance
Accomplishment
Accuracy
Accumen
Affability
Agility
Agreement
Analysis
Ardour
Attention
Authenticity
Authority
Beauty
Benevolence
Bliss
Boldness
Broadth
Brightness
Brilliance
Calm
Care
Certainty
Charity
Cheerfulness
Circumspection
Clearness*

And consider that the galaxy of soul powers is not at all complete, since the number of positive expressions of human being is boundless and constantly in an enrichment phase. Through these words, that as we will discover in the long run are really magic because of the benefits that we will receive from them, various exercises can be performed. These below are only a few.

We start by recognizing our current situation: on the almanac we put blue marks next to those qualities that we already feel as ours, and red marks next to those qualities

that we feel are less developed in our character.

- Now, focus our attention on the words underlined in red, one by one, trying to understand their innermost meaning. We can help ourselves by thinking of people, our acquaintances, celebrities, who seem to possess that given virtue or master that determinate value which until now we have lacked. And we can do something more: if we will succeed to perceive a certain power in the forces of nature we will reach to see its deity, its expression to the highest level. Look then at the benefits that

derive from that power, and desire getting it we too, proposing to act a conscious practice of it.

- At this point, we make the selected power our own, even by simply reciting it, simulating it at first, and expressing then more and more its hidden qualities. In the tranquillity conceived by domestic exercises, imagine situations in which that power can be useful and picture ourselves becoming perfect representatives of it.
- After having known and learned one determinate power, this must

be practised also in daily life. To reach this goal we may find useful to try to live the whole day frequently reminding the corresponding soul power, in order to root it deeply in ourselves.

We must bear in mind, to obtain an harmonious development of ourselves, that life is essentially the fruit of the equilibrium among forces. It is preferable, therefore, to develop all these values equally, avoiding to exceed in some and neglect in others. Once it gets through a certain ratio respect to the others, each virtue in fact transforms itself automatically

from worth to fault, from solution to problem.

Try not to fall into the mistake in which have fallen many of those ones that have preceded us on this planet in the ethical care of themselves. In the past, many have focused their attention on a number of positive qualities inferior to the number of fingers of their hand, exasperating some aspects of themselves and resulting defective in others. This is a mistake that we today, thanks to the superior means of divulgation and knowledges we have, cannot certainly repeat.

*Thankfulness
Thickness
Timeliness
Tirelessness
Tolerance
Tranquillity
Truth
Union
Unity
Universality
Uprightness
Value
Vastness
Veracity
Versatility
Vigilance
Vigour
Vitality
Vivacity
Wealth
Weight
Well-being
Wholeness
Will
Wisdom
Wish
Wit
Wonderment
Zeal*

As a final consideration we see that reality has an infinite character and for this reason we cannot subject it to rigid rules. A basic research of our own life will be just to choose the most suitable reply, the most appropriate virtue, the most advisable value, to the various situations in which we will find ourselves.

Universal Celebrations

The calendar, ideal method to measure time in the long period, was born taking as references the movements and harmonies of our Solar System, assigning to the Earth's orbits around the Sun, and to the Moon's orbits around the Earth, the task to mark the spending of a "year" and of a "month". The year then was divided in seasons referring to four notable points along the terrestrial

orbit around the Sun: the Equinoxes and the Solstices.

On Earth, in an almost generalized way, human beings were one time well aware of the exceptionality of these planetary events. This exceptionality expressed itself not only in an astronomical environment but also on the surface of the planet, because preannounced decisive climatic changes and therefore equally relevant changes in the daily life. For this reason, when these events occurred, human beings celebrated the essential values of life.

As millennia passed, for what regards the dates to be celebrated, the true motives of solemnities, and their denominations, mankind left those origins, forgetting reality of things and establishing instead various anthropocentric beliefs. In the long run in fact the work of humans became more and more bold and gaudy to their eyes. This led humans to conceive a proud vision of the world drawn around themselves, and to substitute then the original astronomical and natural events with legends that had themselves as protagonists.

But one story is to believe what we

want and seeing things as they really are another is: at the bottom of every human being's heart the value of these dates, of the primordial and almost eternal references of Springtime, Summer, Fall and Winter remain and will remain unchanged. Therefore *The Earth Calendar* restores full dignity to these events, not forgetting at all the potential political meaning that Equinoxes and Solstice could have today.

Note: the so named mid-season festivities fell in an analogous confusion. They were occurring in the days intermediate among the four fundamental dates of the year; they were (and are still today) ideal occasions to honor what most worthy one's own community had or needed, or happened in one's own locality.

Considered the great need, the absolute necessity we have at present to find points of contact among the various peoples and cultures on Earth, the unifying, universalizing value of these phenomena can result enormously useful. These phenomena, in fact, extraordinarily join all the places of the Earth. When they happen, every place of the Planet undergoes their influence and lives a particular condition. At the Equinoxes, day and night have the same length everywhere. At the Solstices, equally everywhere, the Earth experiences the maximum or

the minimum level of solar irradiation, even if in a specular manner between the two hemispheres.

For this reason, there isn't one place on the planet in which the rôle of datum points of the year cannot be recognized to these dates, while it exists a great common convenience in worthily celebrating them. To sintonize again our throbbing rhythms with those of the great mother Earth and of the great father Sun: a wonderful opportunity that we cannot miss today!

Noteworthy points
on the terrestrial orbit:

Around day 21 of the 12th month

SOLSTICE

The Sun reaches its most Southern latitude; we live our shortest day of the year in the Northern Hemisphere and the longest in the Southern.

It's time for solemnity and to control our course (see ahead the passage: Keep on the right course).

Around day 3 of the 2nd month

MID SEASON

A half quarter of year is passed.

It's time for feasts and celebrations.

Around day 21 of the 3rd month

EQUINOX

In its seeming motion around Earth, the Sun passes on equator; night and day have approximately the same length.

It's time for solemnity and to control our course.

Around day 5 of the 5th month

MID SEASON

Another half quarter of year is passed.

It's again time for feasts and celebrations.

Around day 21 of the 6th month

SOLSTICE

The Sun reaches its most Northern latitude; we live our longest day of the year in the Northern Hemisphere and the shortest in the Southern.

It's time for solemnity and to control our course.

Around day 7 of the 8th month

MID SEASON

**A half quarter of year is passed.
It's time for feasts and celebrations.**

Around day 23 of the 9th month

EQUINOX

The Sun passes the equator again; night and day have again approximately the same length.

It's time for solemnity and to control our course.

Around day 7 of the 11th month

MID SEASON

**Another half quarter of year is passed.
It's again time for feasts and celebrations.**



The Wheel of the Year: symbolic image of the terrestrial orbit that reports the points corresponding to its more meaningful moments. Confront with the analogous image in the Technical Appendix.

Note: besides these main dates, we had better consider also those in which the Earth reaches on its orbit the Perihelion (around day 3 of the first month) and the Aphelion (around day 4 of the seventh month): the points in which our Planet reaches, even on an almost circular and only lightly elliptic tracing, its nearest, or longest, distance from the Sun. These dates are fit to designate, together with those of the Solstices that precede them by a few days, particular periods of the year during which we can limit ourselves, or abstain at all from, normal working activities, in favour of other more relaxing activities, if not just of a total and, we hope, deserved rest.

Beginning and end of the year

In order to get a practical use of this Calendar, we have chosen to make its almanac start on the conventional 1st of January, about ten days after, then, the real beginning of the new orbital terrestrial cycle determined by the Solstice (winter in the Northern Emisphere, summer in the

Southern Emisphere). Equally, for identical practical reasons, we make it end on the conventional 31st of December.

We must remember, however, that life needs to be lead in harmony with the rest of the existence, with the whole reality. When a musical orchestra plays, an instrument going out of time makes listening not at all agreeable and it itself suffers till it returns in synphony with others. The same is also for our life, which, in order to generate harmony and beauty, and to live them too, requires to be in synchrony with the natural events.

For this reason, the almanac of *The Earth Calendar*, keeping also the traditional structure of the classic calendar, reports as beginning of the year no more the conventional one, but instead the one located by the Solstice (winter in the Northern Emisphere, summer in the Southern Emisphere). Nay, to expand the experience of an important appointment, this calendar shares it on three days instead of two, defining as day of real end of the year the one immediately preceding the Solstice, and as day of real beginning of the year the one immediately following:

19	Mounday	Freedom
20	Atomday	End of Year
21	Waterday	Solstice
22	Winday	Start of Year
23	Fireday	Gentleness
24	Earthday	
25	Sunday	
26	Mounday	Discretion
27	Atomday	Maturity
28	Waterday	Resolution
29	Winday	Dignity
30	Fireday	Gratitude
31	Earthday	Conventional end of year

Ex.: last days
of the twelfth month
of the year 36

Naturally, it is desirable that society become aware, as soon as possible, of the confusion introduced in the calendar during the passing of the centuries, and provide to fully re-synchronize its almanacs with the terrestrial orbit. This is a reintegration for which this calendar is ready.

Equinoxes and Solstices

The phenomena

Our Planet is contemporarily subject to two opposed forces: the force of gravity, a true force of concentration precisely directed towards the centre of the planet, and a centrifugal force, directed towards the outside, caused by the

rotation of the Earth on its own axis. Concerning the first force, despite the prolonged research by scientists, we still know very little and we can't imagine in which way it works, even if we all constantly feel its heavy effects. The working scheme of the second one is instead easily understandable, because in daily life we often see how an object that rotates around a centre moves away from it with an acceleration directly proportional to the speed at which rotates. In the easy experiment of the pail fastened to a rope and made rotate quickly, we can see the water inside is squashed to the bottom.

Water will not fall even when the pail is upside-down, giving an immediate demonstration of what centrifugal force can do.

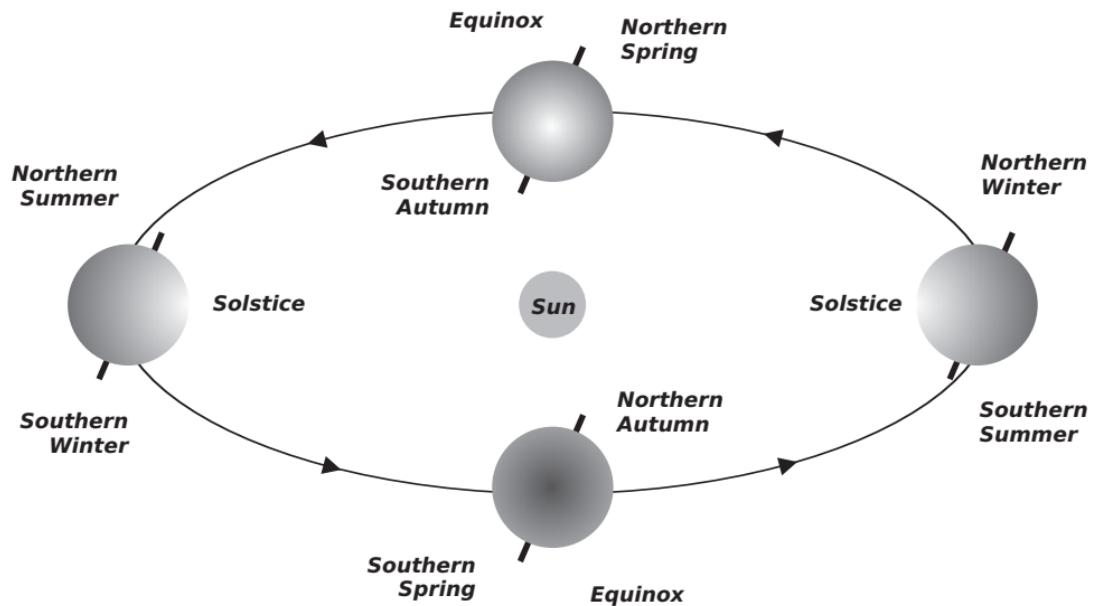
Now, consider our Planet and precisely its equatorial zone: being further removed from its centre of rotation, it rotates more quickly than the zones closer to the poles. The poles, being on the rotation's axis, do not feel the centrifugal force. Instead, at the equator, matter is more subject to escape the force of gravity of the planet. This manifests itself concretely with a light swelling in that zone. As opposed to the poles, that are not

subject to centrifugal force, we see an equally light squeezing effect. As a result Planet Earth is not a perfect sphere, even if the irregularity is very small: the equatorial diameter is longer of only 43 Km compared to the polar (12,756 kilometres versus 12,713).

This, certainly very small, irregularity of the distribution of terrestrial mass, arranges the reciprocal gravitational attractions of the Earth with the Moon and Sun producing a very slow circular swinging of the terrestrial axis, with a cycle of 258 centuries. Therefore, in its orbit around the

Sun the Earth has its axis of rotation inclined of $23^{\circ} 26'$. That is at the base of the phenomenon of the seasonal weather changes on our planet. In fact, during the winter season a hemisphere results less illuminated by the Sun, and for less time, compared to the other hemisphere that instead is experiencing its summer season. Naturally the situation is inverted after six months. Thus centrifugal force gives birth indirectly to the phenomenon of seasons. It is such an important phenomenon to be practically connected to any manifestation of biological life on the planet.

Within the cycle of the seasons, Equinoxes and Solstices are particular dates in which the Earth reaches positions on its orbit in precise relation to the Sun. When it is at the Equinoxes, six months apart one from the other, the Sun is at the zenith, perpendicularly, on the equator and can so illuminate both poles. On these dates, days and nights are equal in length. When the Sun is at the Summer Solstice in the Northern hemisphere, it is at the zenith on the Tropic of Cancer, it has more or less oblique incidence on the rest of the planet except for the South Pole, that remains darkened. On



this date we experience the longest day of the year in the Northern hemisphere and the shortest in the Southern.

On the contrary, at the Winter Solstice in the Northern hemisphere, the Sun is at the zenith on the Tropic of Capricorn, its rays are oblique on the rest of the planet except for the Northern Pole, that remains darkened. On this date we experience the shortest day of the year in the Northern hemisphere and the longest in the Southern.

Keep the right course

The celebrations of the Equinoxes and the Solstices are splendid occasions, regularly occurring in time, to check the route that we are sailing in the great ocean of life. We can, in fact, ponder and reflect on ourselves, our activities, people close to us, our wider group and the environment in which we live. On everything that involves us deeply.

Both through an inner, individual examination, if there are themes of personal interest, or through meetings with other people, if the themes are of a collective nature, we can verify what we have done for the last three months, what has revealed itself to be effective and what instead hasn't obtained the hoped for results. At the same time, these are ideal moments to clarify the present situation and to define future needs and desirable aims.

To do this we have available to us a wonderful intellectual instrument that will never leave us unsatisfied:

the question mark. After a brief session of meditation that is necessary to obtain a sufficient degree of serene objectiveness, we can ask ourselves the right questions and through them succeed to penetrate deeply even inside the most obscure situation, enlightening it.

While answering these questions, it is very important to put our thoughts down in writing. In this way we help ourselves in building an unswerving thought pattern that will let us advance correctly, without losing ourselves in thousands of streams of

consciousness. In the meantime, we create a concreteness that we could not reach if we limited ourselves to abstract thinking only. Giving written replies to the questions below, and inventing some others almost for play, we can make perfectly clear the object of our search and develop new solutions and opportunities.

- What have I achieved * in the last three months?
- What could I have done * and have not done?
- What is the current situation *?

- Which goals * should I concentrate on?
- Which steps should I take in order to achieve them?
- How can I make these achievements easier to reach?
- Are there any weaknesses * that require my complete attention and that I must try to seek remedy for?
- What will I sow * today?

Each question we will submit to ourselves will be like a further and deeper digging inside a mine of brilliant and precious ideas of which we normally are unaware custodians.

* :

- in my personal life
- in my family
- in my work place
- in my society
- on Planet Earth
- in the Universe

Equinoxes and Solstices

Some moral interpretations

The astronomical phenomenon of the Solstice occurs twice a year. When it occurs announcing Summer, it indicates the day of the longest exposure to the rays of sunlight. When it occurs announcing Winter, it indicates instead the day of shortest exposure.

The Sun, and the Day with it, approaching the Summer Solstice, seems to acquire a more and more increasing power on the Moon, and the Night, appearing for this reason more and more bold and incontestable. In the same way, we human beings, during one of the many peaks of wellbeing or of success that we meet during our long life, can experience feelings of great joy and imagine to easily reach further tops. However, this often doesn't occur, and certainly doesn't occur to the Sun and to the Day, who, exceeded the strait solstitial space, are compelled to turn to more moderate pretensions

in comparison with their complementary and eternal fellows: just in the moment of maximum triumph of the firsts, the seconds, for universal will, take again the road toward their apotheosis.

What a superb warning and invitation to a greater modesty and humbleness we receive, now! In this occasion, even the most majestic actors of the Cosmos remind us that, if we let a blind confidence deceive us and we will not help ourselves with the necessary commitment, every top reached will be almost inevitably

followed by a descent and a return to more modest proportions.

Really, by a deeper examination, the Summer Solstice reveals itself to be the announcement of a phenomenon a little more complex. The Sun and the Day, in fact, even compelled to the reshuffling of their glory, go on to collect the fruits of their previous labor for almost a month and half after the date of the Solstice. In effect, and paradoxically, at the date of the Summer Solstice we do not have the hottest period of the year, even if certainly the brightest, but we see it only in the

period immediately following. It happens that the Earth, spectator of the nearly eternal dance alternating the Sun and the Moon, the Day and the Night, during the period before the Solstice begins to store the heat that it receives from the Sun in its most superficial layers. In this way, the heat of every day adds to that of the previous day, increasing more and more. Thus, the hottest period of the year is that which occurs from the Summer Solstice to the following date of mid-season, about fortyfive days later, when by now the days have already become evidently shorter.

Something similar to this extraordinary phenomenon occurs to us human beings, as we continuously verify that the fruits of our labor cannot but follow our efforts, never precede them. In fact, only a long process of accumulating what we carry out every day can lead us to see, at last, great results, that materialize themselves not immediately, but only after we have experienced the more lasting and important part of our commitment. Just because of this delayed correspondence between labor and fruits, commitment and reward, especially when it is a matter of

grand projects, many can abstain from undertake them, while preferring to apply themselves exclusively to small projects, with short term objectives, where the small premium is received almost contemporaneously with the small effort.

Nevertheless, if short achieving commitments are necessary to the survival and the wellbeing of the individual, and of the whole human race, in the same way great, prolonged commitments, projects in which the aims pursued can seem sometime never to arrive, are necessary too. Of this there is

need in every historical epoch, but maybe even more in ours, special among others in virtue of the great changes that characterize it, and then ... because we live in it.

Going on in the astronomical-human metaphor, we find something that makes us even greater than the very Sun. Exceeding the apex of the Summer Solstice, the Sun, and the Day with it, has no other choice than to continue its course and to be subjected to the supremacy of the Moon and the Night. We humans, instead, are particularly lucky, because we have great doses of

consciousness, reason and intellect. In this way, even resting and having fun periodically, we can choose to keep ourselves indefinitely busy, both in action and in reflection.

Even after the achievement of some success, of some top, almost indifferent to the rewards that we can receive immediately afterwards, we can go on being desirous and eager to climb the following peaks. In this way, we are allowed to live the same premonitory feelings of victory of the rising Sun not for a few fleeting moments or for a brief period of a

season, but for as long as there will be life inside ourselves.

Yet, sometimes, forgetting our lucky condition, we do not succeed in being so far-sighted and thoughtful. How many times, during periods of slow decline, falling periods that can also be long, very long, and for this reason deceitful, in which nothing seems to change and anything gets the upper hand and overcomes the other, we allow ourselves to slowly slip into abulia. The placid, quiet, stable, apparently normal, usual proceeding of things tends to make drowsy our guardianship. Lazy,

sometimes bored, unable to take initiative and blind to the premonitory signals that grow stronger and stronger, more and more frequent, we proceed sleepily toward our destiny, that suddenly, when it reveals itself, has by then become inevitable.

This happens to the Sun, and the Day, in the apparent period of stasis that precedes and follows the Autumn Equinox. Ignoring every sign of the next dominant phase of the Moon and the Night, they seem to idly proceed, indifferent and unprepared, unable to lavish in the great effort that

would be instead necessary to avert the danger that threatens them. When the Moon and the Night will confront them, the Sun and the Day will no longer be able to do anything.

But reality, sometimes, is the dispenser of great surprises, and so also the Winter Solstice can amaze us with a moral lesson, exactly the mirror image of that given to us by its summer twin.

The Sun and the Day, approaching the Winter Solstice, seem then to loose more and more ground in comparison to the Moon and the

Night, appearing for this reason, becoming aware of their destiny, more and more sad and defeated. In the same way, we human beings, during one of the bad periods that we can meet during our long life, can experience feelings of sadness and anguish, and fear not to be able to re-ascend the slope. This, however, doesn't occur to the Sun and to the Day, who, having exceeded the dark moment of the Solstice, can at last, little by little, regain ground on the Moon and on the Night. Just in the moment of maximum discouragement, in which there seems to be no more hope of return

to the light, the Sun, for universal will, takes again the road toward its apotheosis and the Day begins again to become longer.

What a superb invitation to make use of the same trust that we place in the natural cycles and times also in the events of our life, itself a wholly natural phenomenon and therefore subjected to the same laws! The most majestic among the actors in the Cosmos reminds us that every chasm into which we might fall will be almost inevitably followed by a return to the high peaks, if we permit ourselves an enlightened trust and will help

ourselves with the necessary commitment.

Really, also the Winter Solstice announces a more hidden phenomenon and has a more concealed teaching. The Sun and the Day, in fact, also starting again to grow, go on to suffer the effects of their previous defeat for almost a month and half after the date of the Solstice. In effect, and paradoxically, at the date of the Winter Solstice we do not have the coldest period of the year, even if certainly it is the darkest, but we experience it only in the period immediately following. It happens

that the Earth, during the period before the Solstice, receives less and less heat from the Sun. Its most superficial layers give off to Space more heat than they receive. In this way, the resulting heat of every day is inferior to that of the previous day, decreasing more and more, so that the coldest period of the year is that which goes from the Winter Solstice to the following date of mid season, about fourtyfive days later, when by now the days have already become evidently longer.

Something similar to this extraordinary phenomenon

occurs to us human beings, as we continuously verify that the consequences of our wrong behaviours cannot but follow our errors, never precede them. In fact, only a long process of accumulating our little daily errors can lead us, after a long time, toward terrible periods, that materialize themselves not immediately but only after we have experienced the more lasting and important part of our carelessness for a correct living. Just because of this delayed correspondence between mistakes and consequences, heedlessness and pain, many can ignore the moral

recommendations of nature and good sense, and prefer to go on living a life may be immediately merry, but that reveals itself miserable in the long run.

Nevertheless, if a clear vision of the present time is necessary to the survival and the wellbeing of everyone, and of the whole society, in the same way a, as much as possible clear, vision in the long and very long period is necessary too. We need to consider also that time of our life which today seems to be so far, but that, before or after, will become a present moment, bringing to us the

account of our past behaviors.

Yet, sometimes, remembering our lucky condition of beings provided in a certain measure with self-determination, we succeed at being far-sighted and thoughtful. Sometimes, during periods of mild ascent, periods of slow advancement that can also be long, very long, and for this reason deceitful, in which nothing seems to change and anything to get the upper hand and to overcome the other, we succeed in keeping awake our will. The placid, quiet, stable, apparently normal, usual proceeding of things does not

succeed in making our guardianship drowsy. Lively, always attentive, ready to take the initiative and well sensitive to the premonitory signals that grow stronger and stronger, more and more frequent, we proceed watchfully toward our destiny, that suddenly, when it reveals itself, it is not a surprise for us.

This happens to the Sun, and the Day, in the apparent period of stasis that precedes and follows the Spring Equinox. Searching for every sign of the next decline of the Moon and the Night, they seem to proceed industriously,

meticulously, more and more prepared and able to lavish in the great engagement necessary to reach the bright goal that is waiting for them. When the Sun and the Day will confront the Moon and the Night, these will no longer be able to do anything in order to defend themselves.

Therefore, besides a splendid symbolism of the concept of apex and of bottom and of an intermediate tract of a possible cycle of our life, Solstices and Equinoxes offer us also excellent examples showing us that reality always works with a great

advance, whether to climb peaks or to fall in chasms. We can also surrender ourselves to a tiring existence, made heavy by numerous ups and downs, and poor with substantial satisfactions. But, if we prefer a lively and serene existence, constellated with considerable joy, we should then carefully inspect all the most minute aspects of our daily living, in order to stop those behaviors that could one day make us know the darkest winters, and to develop instead those behaviors that could lead us toward long, bright and pleasant summers.

Note: even probably being already evident, we would specify that the negative or positive valence, here attributed to the Sun (and the Day) and to the Moon (and the Night), are at all limitated to the metaphoric context told.

Numeration of the months of the year

In *The Earth Calendar* the old terminology of months is replaced by a simple numeration. This is for various reasons. The meaning of a name, of a word, is something rather important. In this age of great abundance of messages that our brain is called to receive and

elaborate, it is good that at least the quality of these messages, of the words we use, be essential, simple and clear. The old names: January, February, March, June, July and August, are referred to mythological beings and famous personages disappeared from the social scene for about two thousands years, with no relevance in our daily life. These old names therefore make us lose the occasion to communicate in a sound and universal manner.

Thanks to the use of numerals, we have first of all an immediate vision of our position in the time

dimension, which is the primary aim for every calendar. At the same time, we correct the evident mistake, that we have been taking with us for centuries, that is to have well four months with a name that clearly leads astray from their actual time placement in the year. September in fact doesn't correspond to the seventh month of the year (like its etymon suggests) but to the ninth, October isn't the eighth but the tenth month, November isn't the ninth but the eleventh one and December isn't the tenth but the twelfth. In a society that needs to collect all its rational capacity to

solve its problems and to create new opportunities for mankind, such confusion can't take place anymore. By deciding to operate such a change, we give ourselves the clear signal to have taken the right road that will lead us towards more vast, important and positive modifications in the management of society.

Always applying the numeration, we also separate the names of the fourth and fifth month of the year from even very slight seasonal references, basically from the meteorology of the period to which they correspond. The name April

derives in fact from the latin "aperire", with reference to the opening of the earth to the new buds; the name May derives from a clear root, common to different ancient languages, that expresses the sense of growth, in this case referred to plantations. Even being this a positive image, it is valid only in the seasonal ambit of Northern Hemisphere of the planet (where this terminology had origin), while it hasn't any validity, during the corresponding period of the year, in the Southern Hemisphere. By applying the numeration we favour a higher degree of universality of the calendar and a consequent

wider integration between the North and the South of the world.

First January

Second February

Third March

Fourth April

Fifth May

Sixth June

Seventh July

Eighth August

Ninth September

Tenth October

Eleventh November

Twelfth December

If we should fear that this method be something of excessively rational, not emotionally involving, think of the magic secrets contained in numbers and of the consideration attributed them by

the researchers in every time: from Pythagorean philosophers to modern physicists, who succeeded and succeed to perceive the poetry of the Universe through numbers.

The Septennia

We human beings, in a fairly generalized manner and for an immemorable amount of time, are used to subdividing the innumerable days of our time in periods shorter than the lunar monthly cycle. We are also used to providing these periods with such

an internal differentiation that every day has its own special valence making it different from the others, and giving it a particular intended purpose inside our social organization. Of various length in the different cultures and historical epochs, this human organizing cycle seems to have found its ideal period in the number seven. The origins of this choice, the origins of the week, then, get lost in remote epochs and each people adopting it gives it a first-class place in its traditions, binding it to its own legends and making it date back to its own mythological heroes.

Even not knowing its real origins, we can plausibly think the week affirms itself for its perfect harmony with the psychophysiological rhythms of the human being: it succeeds in avoiding in useful time both the dangerous insensibility of boredom, caused by an always equal activity, and excessive fatigue, deriving from too much protracted work. The subdivision of the year in periods of seven days and the consequent respect of the principle of abstention from conventional work, possibly during the sixth and certainly the seventh day of every week, seems to be a

temporal structure ideal to both let us reload with fresh energies muscles and meninges in the week-end and to dedicate ourselves with a greater energy to the work in the time that is due to it.

But the weekly division of time has also extraordinary organizational values. It furnishes order, rhythm and completeness to our life: we can in fact alternate days of pure work, expressly dedicated to our development, to our growth, with other days that are fixed for different kind of activities, also equally important, for example:

care for the environment, be it natural or urban, and for ourselves, reorganization, redetermination of aims, rest, meditation, celebration of life itself and other thoughtful, mystical and religious activities. The week-end is an extraordinary time both to solve the little problems that inevitably accumulate and remain unsatisfied during the more intense working period and to allow us to attend to things that come second during the first lively days of the week, while in the greater tranquillity of the last two they find their ideal moment.

Thanks to the complex identity of the weekly cadence, our life proceeds brilliantly and well organized in the brief period, giving us the rich benefits of the alternance and therefore of the constant renewal.

In the long run, on the contrary, in a perspective that embraces the years instead of the days, as the firsts follow one another without the particular characterization that the weekly organization gives to the seconds, our life becomes grey and heavy, loses order, rhythm, and completeness. The years pass one like the other, and the

temporal pulp they form keeps, or at least makes much more difficult, brilliantness, freshness and harmony from powerfully entering into our lives.

And yet, by introducing also in the long run a periodic and differentiated subdivision of time, precisely introducing a specific repartition of the years in septennia, we could harmonize our activities also with the slowest psychophysiological rhythms of our being. Just as the week is able to avoid us a light boredom and a superficial fatigue, the septennium would avoid us the most dangerous

boredom and fatigue: those which accumulating become so great and deep we do not even note. With the present absence of a temporal organization of long run, after the first enthusiastic years since the beginning of an activity, later on this going on without stopping becomes deadly dull and fatiguing. With the introduction of the septennia, however, we could reload with fresh energies muscles and meninges at the septennium-end, and thus we could go back to work with the greatest enthusiasm at the beginning of the following septennium.

But the septennial repartition of time would also have extraordinary organizational values. In fact it would provide order, rhythm, and completeness to our life in a longer period as well. We could alternate years of pure work, dedicated to external development, with others that are merely fixed for an internal development, such as: care for the environment and for ourselves, reorganization, rest, meditation, inward research, and religion. The septennium-end would be an ideal time to solve the greatest problems, even colossal, that mankind still suffers from today, problems accumulated in the

course of an activity existing since the first dawn of our civilization, without a truce worthy to be called as such; at the same time, it would also be an extraordinary opportunity to occupy ourselves with those aspects of life of a wider vision that would get set aside in the first lively years of the septennium, but that would meet their ideal period in the greater tranquillity of the last two.

How many times, under the weight of an almost always useless frantic living, do we human beings wish that the world would stop for at least a while, in order to have time

to take a breath, or to let ourselves bring some beneficial and substantial changes into our life? Maybe in times past this was not possible because we were pressed by evident demands of survival and by scarce organizational means, that made us unable to enjoy a vision and plan a course of a longer period. Today, however, many among the inhabitants of this planet have reached a high material development, and the abundance of their productions threatens to become, indeed has now become, an even more dangerous enemy than the scarcity they suffered in the past.

They, we, human beings of the more developed Countries, have therefore not only the possibility but also the duty to slow down, and periodically differentiate our working activities, leaving space to activities of human, social and environmental care, purification and rearrangement, and even, as it would soon become logical and manifest, of universal comprehension and integration.

Far from being a fruitless period, the two years, in which our process of development towards the outside would reduce (to the minimum needed in order to

secure a serene maintenance of our status) for the benefit of our process of development towards the inside, would be an ideal time to conceive strategies in order to make a better return on our already powerful skills, and above all to reach a detached, unbiased vision necessary to focus our aims at more long-term planning on Earth, and as we can now say, in Space. In the years in which, finally, the working tools would lie on the floor and the wearying competition among individuals and peoples would cast off, we could devote ourselves to a common reflection, deep but at the same time

concrete and practical, with the aim to conceive a clear, objective and organic vision of the world and so identify our rôle in it. Thus, we would be able to understand immediately how urgent it has become to reconvert so many archaic, monotonous, useless productive aims (both of material and of thought) to which we erroneously devote ourselves still today, substituting them with others more current, justified, useful and in perfect harmony with the natural sense of things.

One day, we would sponge clean from our agenda those

engagements which today seem important to us but in a more objective vision result as obstacles to the realization of our full potential, and for this reason alone find so many willing to oppose them. One day, as six billion people on this planet unanimously agreed, we would be able to identify and concentrate ourselves on those aims that the Whole --the immense and complex organism in which we live-- ardently wishes we pursue, for the achievement of which it already has available to us substantial rewards.

The introduction of the septennia in the society of humans would leave fully satisfied not only those who, by their nature, are more favorable to reflection, but maybe even more those who, by their different nature, energetically prefer action; since action, being more supported by reflection, would gain an efficacy an hundred times superior.

Following the new nomenclature, and the relative moral design used in this same calendar for the days of the week, the typical septennium looks like this:

MoonYear
AtomYear
WaterYear
WindYear
FireYear
EarthYear
SunYear

As you have seen, having followed us till here, in *The Earth Calendar* the reckoning of the years begins again from zero, starting from the year of the first human landing on the Moon and of the birth of the Internet. The subdivision into septennia and their qualification, again according to nomenclature and moral design of this calendar, begins then in that same year.

In the next pages we can see the correspondence of the years of the Old with the New Era.

	Year 0	<i>MoonYear</i>	1969
	1	<i>AtomYear</i>	1970
	2	<i>WaterYear</i>	1971
	3	<i>WindYear</i>	1972
	4	<i>FireYear</i>	1973
	5	<i>EarthYear</i>	1974
	6	<i>SunYear</i>	1975

	Year 7	<i>MoonYear</i>	1976
	8	<i>AtomYear</i>	1977
	9	<i>WaterYear</i>	1978
	10	<i>WindYear</i>	1979
	11	<i>FireYear</i>	1980
	12	<i>EarthYear</i>	1981
	13	<i>SunYear</i>	1982

	Year 14	<i>MoonYear</i>	1983
	15	<i>AtomYear</i>	1984
	16	<i>WaterYear</i>	1985
	17	<i>WindYear</i>	1986
	18	<i>FireYear</i>	1987
	19	<i>EarthYear</i>	1988
	20	<i>SunYear</i>	1989

Year 21	<i>MoonYear</i>	1990
22	<i>AtomYear</i>	1991
23	<i>WaterYear</i>	1992
24	<i>WindYear</i>	1993
25	<i>FireYear</i>	1994
26	<i>EarthYear</i>	1995
27	<i>SunYear</i>	1996

Year 28	<i>MoonYear</i>	1997
29	<i>AtomYear</i>	1998
30	<i>WaterYear</i>	1999
31	<i>WindYear</i>	2000
32	<i>FireYear</i>	2001
33	<i>EarthYear</i>	2002
34	<i>SunYear</i>	2003

Year 35	<i>MoonYear</i>	2004
36	<i>AtomYear</i>	2005
37	<i>WaterYear</i>	2006
38	<i>WindYear</i>	2007
39	<i>FireYear</i>	2008
40	<i>EarthYear</i>	2009
41	<i>SunYear</i>	2010

7th SETPENNIMUM (Sun)	Year 42	<i>MoonYear</i>	2011
	43	<i>AtomYear</i>	2012
	44	<i>WaterYear</i>	2013
	45	<i>WindYear</i>	2014
	46	<i>FireYear</i>	2015
	47	<i>EarthYear</i>	2016
	48	<i>SunYear</i>	2017

Of course, here we would not want to make a purely theoretical and vainly utopian conversation. Simply, we wish to present what we believe could be a new, positive, and advantageous social custom, an innovative rûle of life whereby whoever desires can very well practice, provided only he/she be

willing to give value to some essential inclinations that indeed every human being on the Earth should constantly bless:

- simplicity of life
- economical saving power
- long term vision and planning

May these virtues therefore become winged seeds, bringing wellbeing and happiness to those who will practice them!

Globalism and calendar

The I Ching teaches:

we find peace (THAI)



by uniting ourselves

Today we are witnessing a truly unique, exceptional phenomenon in our history; a slow and probably inevitable phenomenon of planetary interconnection is being carried out on our Planet. Little by

little the various nations, even through alternate events, see their borders becoming more and more evanescent, changing themselves into parts of greater and greater unions. In some way and measure, the various peoples tend to join little by little in a unique living organism, a true biological entity constituted of billions of human beings. In effect, we should turn to biology rather than politics, seeking to understand this phenomenon and imagine how we could try to see it evolve at its better. This is a matter of such great proportions, carrying with it such complex ramifications, that

we will need to proceed cautiously, selecting and developing positive aspects, while avoiding the negative ones.

Among the positive sides, we should consider that the "cells", part of the same "organism", when they become aware of their ties, cannot easily wage war against each other. War exists because of a clear-cut separation, of a sharp opposition of ideas and intents. These "cells", when united by many ideas and common intents, and more sensitive to the particular needs of everyone, shall live a life without wars, resorting to

a peaceful confrontation to determine directions to be covered singularly and collectively.

Equally, when peoples become aware of their tight dependence, besides stopping the traditional conflicts, shall reinforce their alliance by discontinuing also the less violent but always aggressive, exhausting and therefore dangerous, economic competition. Today, every people in the world is compelled to try to become richer and richer, more and more powerful, only to avoid that other peoples could be induced to submit it. Tomorrow, every people can sign

with others a pact of economic peace, of commercial non-aggression, and therefore of non-exploitation.

Today the economies of the Countries tend to force the hand, in the constant attempt to reach a strong supremacy and hold it, with considerable negative effects on populations, more and more exhausted and made by now dull-witted by the unceasing attention to the work, and on the natural environment, less and less able to tolerate our continuous heavy action. Tomorrow, these same economies, once established a

pact of total peace, can slow down and make themselves kind, more objective, less aggressive, less monstrous, certainly more in accordance with our real necessities.

Peoples can so live a more balanced existence, based on meanings and values well wider and deeper than not the simple consume to the bitter end of goods and resources. Peoples can so cultivate meanings and values that completely embrace their being and the whole existence, in such a way that they have not only to vegetate in a condition of gilded

lack of conscience but can live a full life, can at last begin to really live.

Mankind, being no longer subject to enormous waste of physical and intellectual energies due to competitions and conflicts of every kind, can reshuffle the traditional work and apply itself to activities that are continuous dispensers of serenity and enthusiasm, for example philosophic and scientific researches and every kind of other positive and inspiring artistic creativity. Mankind can so hope to become aware and therefore to accomplish with greater success, benefiting itself first, the task that

has been entrusted on it by that Supreme Entity, that unbounded universal mechanism, into which we are born and in which we develop.

As we can see, today only indistinctly, we have in front of us a long and potentially peaceful way to go; a way that begins simply by the process of alliance among the various peoples of the Earth.

Be however clear that doesn't at all mean to become all equal, conforming ourselves one to another, losing our individualities and therefore the particular

abilities of everyone. On the contrary! The originality, the personality of everyone constitutes a wealth of great value. It represents an important resource just because of the great differentiation that marks each one of us, that allows mankind dispose of a wide and diversified series of instruments to face the manifold and different situations in which reality expresses and always will express itself.

The idea of a long period of serene existence full of meaning cannot but find us in agreement and cannot but instill in us the desire to

motivate us to concretely busy ourselves to make this dream a reality soon. One of the first tasks waiting for us along the way to a pact of general pacification among the peoples is to favor the development of a universal culture that has certain validity at each planet's latitude and that goes beyond and integrates, respecting them, local cultures and memories. The matter is a culture that has the power to make it easier to communicate our minds, a culture that can also show us our common origin and that can especially indicate collective goals to work toward and enjoy.

Then we need to develop a set of new social instruments that keep all that into the right consideration. The calendar, thanks to its ability to harmonize the times, souls, even the aims of the people, is a perfect tool, if conceived in the right way, to reach many of the goals that are awaiting to become reality in this epoch of transition. *The Earth Calendar* justly intends to offer a modest, little contribute to this important, necessary research.

NOTES &
TECHNICAL APPENDIX

Notes

Choosing the date for the year zero

Facing the task to reset the reckoning of time, we can easily think to the year 2000, besides the date chosen in this calendar. In effect, starting from 2000, it would be very simple begin to count the years reporting in our daily papers only the units, eliminating the

thousands. Technically considering the matter, 2000 could be a good zero year. But life, the events of human beings are enough complex to not found such an important choice on a simple technical consideration.

We have already expressed the reasons why we have preferred the year 1969 for the fatidical rôle of year zero. We would however remember that just in that year arose the awareness of the Earth as one indivisible world, in which the already evanescent borders set by nations totally disappeared. It was just during the epic journeys

of the Apollo missions, particularly those happened in 1969, that we saw for the first time the images of our planet from the outside, from the Space. It was in that epic occasion of the first human stay on the Moon that we finally could well observe our world from another world. And so it was that we were compelled to observe also ourselves from the outside, considering our ways of thinking and our actions from another point of view. It was in that time that we human beings could begin to consider ourselves like one only living organism and we began to develop inside us the sense of a

world-wide unity that today, thanks to Internet, also born in the same magic year of the first human walks on the Moon, can at last fully develop. We cannot leave all that out of our consideration, in determining a date that singles out the new historic period.

Besides, to eliminate every further doubt on setting aside the year 2000 as a candidate to the rôle of year zero, we should consider that it is too much loaded with references to the old historic period, therefore to the old way of seeing life, of thinking and acting. Well we have done to worthily

celebrate this date, like achievement of an historic cycle that has given us important results, but now we should come uncoupled from further references to it, like a rocket-plane with more stages, uncoupled from its stage by then exhausted, can proceed more decided and secure its flight towards the stars.

On the date of the birth of the Net

If the date of the landing on the Moon can be questioned with difficulty, considered the evidence of the event, the birth of the Internet, certainly a less clamorous

fact, could rise doubts in someone. In effect, we could be tempted to prefer the day in which the nodes of UCLA and of the SRI (see pag. 15) exchanged their first message (probably happened on 20/10/1969), to the day in which was carried out the first node, as we have said: on 2/9/1969. This may be in order to celebrate a real net activity.

The important fact however has not been so much the beginning of an activity of communication among nodes, as the realization of the first of them, which, replicated, allowed then every further

development of the Net. What has really changed the state of things on Earth, and we here would celebrate, is none of the innumerable and may be even important messages till now circulated in the net, but the realization, the appearance of the first component of the complex electronic structure that makes possible to send them.

On the soul powers

The soul powers have been linked only with the first five days of the week, in order to leave univocally dedicated to the Earth and to the

Sun the two days of the weekend (days in which it is good to put aside the rôles and tasks that we carry out inside the society, to dedicate them to the care for the environment in which we live, to ourselves and to non-mercantile relations with our fellows instead). Equally, the special dates of the year have no coupling with the soul powers, but are kept univocally dedicated to meanings and themes for which they are celebrated.

Lastly, we note that the relation assigned between a soul power and a day of the year is not at all

univocal. We have preferred, in fact, that every year a different coupling is made among them and that at the same time it is revised the choice of the powers among the many at our disposal. That in order to foster in the users of this calendar a good equilibrium and inner harmony in the particular historic and moral period in which they are living in, avoiding, as much as possible, every exasperation.

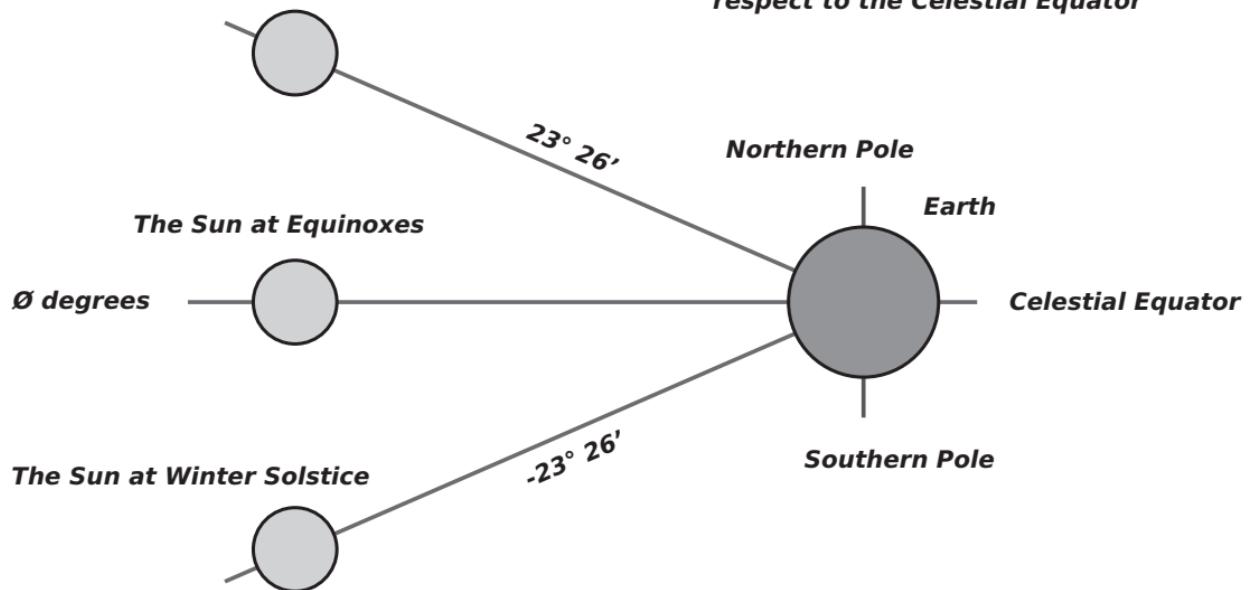
Equinoctial and Solstitial dates

We have already seen that the Equinoxes happen at the moment in which the Sun (in the orbital movement of an inclined planet like Earth) finds itself perpendicularly on the terrestrial equator. The Solstices happen at the moment in which the Sun, for the changed terrestrial exposition, finds itself perpendicularly on the tropics.

We can see now in the image in the following page that these situations can be defined on the ground of the different declinations (angular distances measured in degrees) that the Sun reaches respect to the celestial equator (the intersection of the terrestrial equator with the celestial sphere).

The Sun at Summer Solstice

***Declination of the Sun
respect to the Celestial Equator***



The Solstices are defined as lived in the Northern Hemisphere

These phenomena are well more recognizable empirically, referring to the points of the horizon in which the Sun rises/sets.

Supposing to find ourselves in any place of the Northern hemisphere of the Earth exception made for the Pole, where we would witness more drastic solar phenomena, but remaining in the temperate and more densely populated fascia,

intermediate between equator and pole, where for example are the US, we can see, during the arc of the year, the Sun rising and setting in different places of the horizon, describing a wide excursion. This excursion has for extreme limits the points in which the Sun rises/sets at Solstices. In an intermediate point, the Sun rises/sets at Equinoxes.



In this page we report the dates relative to the seasonal cycles for some subsequent years:

Year 35 (2004 Old Era)

Equinox	<i>Third month</i>	day 20
Solstice	<i>Sixth month</i>	day 21
Equinox	<i>Ninth month</i>	day 22
Solstice	<i>Twelfth month</i>	day 21

Year 36 (2005 Old Era)

Equinox	<i>Third month</i>	day 20
Solstice	<i>Sixth month</i>	day 21
Equinox	<i>Ninth month</i>	day 22
Solstice	<i>Twelfth month</i>	day 21

Year 37 (2006 Old Era)

Equinox	<i>Third month</i>	day 20
Solstice	<i>Sixth month</i>	day 21
Equinox	<i>Ninth month</i>	day 23
Solstice	<i>Twelfth month</i>	day 22

Year 38 (2007 Old Era)

Equinox	<i>Third month</i>	day 21
Solstice	<i>Sixth month</i>	day 21
Equinox	<i>Ninth month</i>	day 23
Solstice	<i>Twelfth month</i>	day 22

Year 39 (2008 Old Era)

Equinox	<i>Third month</i>	day 20
Solstice	<i>Sixth month</i>	day 20
Equinox	<i>Ninth month</i>	day 22
Solstice	<i>Twelfth month</i>	day 21

Mid Season dates

The Earth Calendar has then the Equinoxes and the Solstices as main references during the arc of the year. Being the periods of time that elapses among these four main points rather wide, other four intermediate dates are fixed, in order to provide to the human society more frequent occasions for its liturgies.

Being the Equinoxes and the Solstices determined by the declination that the Sun reaches respect to the celestial equator, it would be spontaneous to utilize the same criterion also to determine the days of mid-season. Using this method, in the drawing at page 99 the intermediated points between Equinoxes and Solstices would fall about in correspondence of $11^{\circ} 43'$, and of $-11^{\circ} 43'$. The days of mid-season would be therefore singled out in the four dates in which the Sun reaches these two declinations.

There is however the fact that

points so determined, also regular in the vertical movement of the Sun, would form a rhythm rather irregular in time. For example, for the year 2000 the searched dates would have fallen approximatively in these days:

day 20 of the second month
day 19 of the fourth month
day 23 of the eighth month
day 22 of the tenth month

This distribution, intercalated with the Equinoctial and Solstitial dates, would single out periods characterized by a very variable duration, precisely oscillating from

a minimum of 30 to a maximum of 62 days, not fit then for our aim.

Considering that the mid-season date is not connected with a specific astronomical phenomenon, but is essentially the intermediate reference among the four main events of the year, another method comes soon in our support. Leaving aside the complex astronomical affairs and remaining in calculations to be made also on the fingers of the hand, we could in fact count the days between an Equinox and a Solstice, and at halfway we could put the mid-season. This method

would furnish a perfect subdivision of the year, if the periods delimited by the Equinoxes and the Solstices, the seasons then, would have not a duration slightly different one from the other, because of the different velocity of Earth on its elliptical orbit. In every case, we should be content then with an acceptably regular subdivision, with periods that vary from 44 and 47 days. Even being the result already good, we would however again add something.

We must say at this point that the Equinoxes and the Solstices can be represented also on the ground of

the angular measurement of the appearing movement that the Sun draws around Earth on the celestial sphere along the arc of the year. This movement is particularly visible at dawn and at sunset, when the Sun appears in the background of constellations changing little by little. According to this system, commonly used in astronomy, the considered events are indicated by the angles: 0° , 90° , 180° , 270° . In this representation, the mid-season dates could so be located, thanks to particular algorithms, in correspondence of the angles: 45° , 135° , 225° , 315° , in the way

illustrated in the image at the following page, in the equivalent, real, heliocentric system.

Proceeding in this way, we get the same results obtained with the previous method, and however provided of the same acceptable regularity. Moreover, the mid-season dates are found by a method, locating the same Equinoxes and Solstices, that connects among them the various dates in a tight relation, in a precise and harmonious angular geometry. This last method is therefore chosen in *The Earth Calendar* for the determination of the mid-

season dates.

Note: besides the methods here presented, there would be a further possibility to determine intermediate points measuring the peripheric distance covered on the arc of the terrestrial orbit. We exclude it, because it doesn't add nothing relevant to the considered issue.

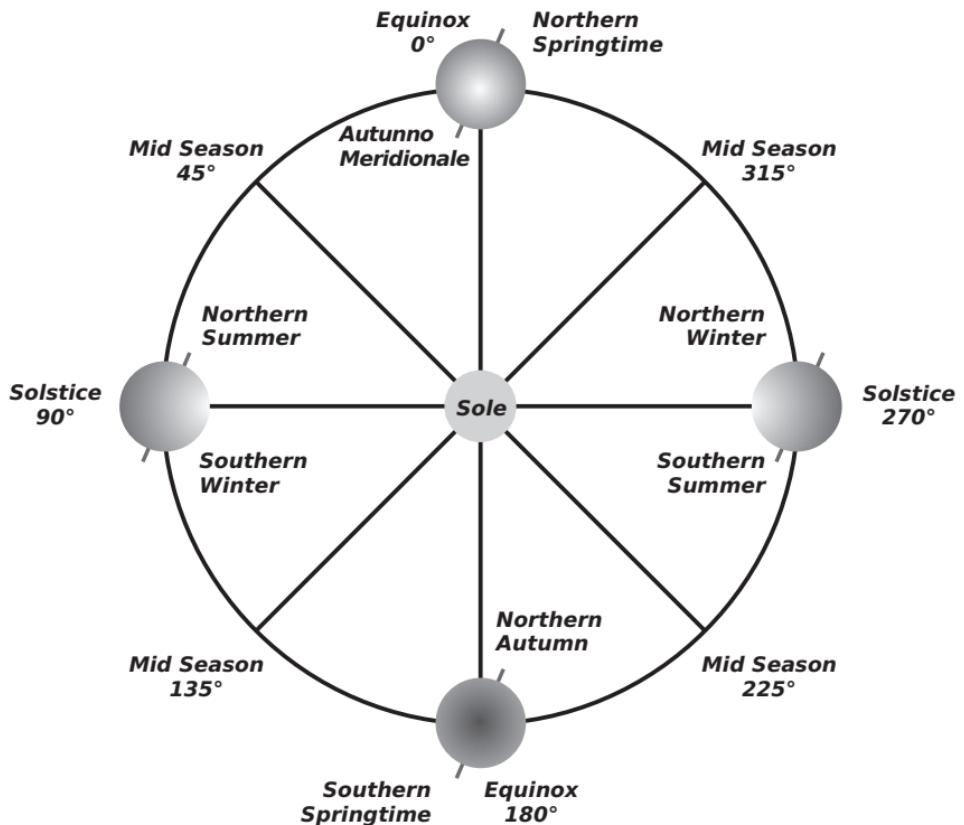


Image as seen from the Northern side of the Celestial Sphere

We would notice that the complex astronomical phenomena, even often reminding the excellence of perfect forms and movements, are on the contrary characterized by constant and diffuse imperfections. Our same Planet, with its movements, distinguishes itself with irregularities, inclinations, eccentricities, anomalies that, even very slight at times, show us that the perfection can only be an ideal to pursue, for the advantages that follow, but impossible to be reached.

Far from willing to represent, with the regularity of its form, a

misleading unreality, the wheel of the year, besides its other meanings, owns also the value of symbol of that ideal of perfection toward which every living being cannot but tend from the first to the last instant of life.

Note 2: Naturally, the wheel of the year is only a graphic representation on a two-dimensional plane of the elicoidal movement of the Earth's orbit around the Sun, as it moves in Space.

In this page we report the mid-season dates determined following the method of the angular measurement for some subsequent years.

Year 35 (2004 Old Era)

Second month	day 4
Fifth month	day 5
Eighth month	day 7
Eleventh month	day 7

Year 36 (2005 Old Era)

Second month	day 3
Fifth month	day 5
Eighth month	day 7
Eleventh month	day 7

Year 37 (2006 Old Era)

Second month	day 3
Fifth month	day 5
Eighth month	day 7
Eleventh month	day 7

Year 38 (2007 Old Era)

Second month	day 4
Fifth month	day 5
Eighth month	day 7
Eleventh month	day 7

Calendaristic system

The Earth Calendar has as main purpose to furnish a moral vision. Regarding the mere reckoning of time, it is totally respectful of that offered by the traditional calendar presently in use on great part of the globe. Equally *The Earth Calendar* is fit for some computational changes that the society could presumably adopt in the future in order to allow a better, lasting synchronization of human activities with the solar cycle.

Universal Time

The dates, of the astronomical and earthly events, reported in this publication and in the almanac of *The Earth Calendar* are calculated in Universal Time.

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Hyper Linker, cybername of Danilo D'Antonio (Italy, 1953), is a philosophical promoter and consultant. He is researcher in body, soul and social well-being techniques. Beside the development of tools for personal growth, he is also involved in researches on the integration between science and religion, on new forms of economy, of political and social organization. Owner of the Eudaemony Laboratory, a place for social research and development, he promotes various cultural initiatives, cooperating with wide international movements engaged in favouring human evolution, and a positive transformation of the world.

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