

BIJLAGE 1

Aangifte tegen **Mark Rutte cs. en alle medeplegers**

Opgesteld voor een ieder die opstaat tegen de huidige enorme corruptie en misleiding van de Nederlandse burgerbevolking en opstaat tegen hen die de Mensheid en haar Kinderen als evenbeeld van GOD proberen te vernietigen.



John D. Rockefeller Jr.



Born	John Davison Rockefeller Jr. January 29, 1874 ^[1] Cleveland, Ohio, U.S.
Died	May 11, 1960 (aged 86) ^[1] Tucson, Arizona, U.S.
Alma mater	Brown University (BA)
Occupation	Financier, Philanthropist
Spouse(s)	Abigail Greene Aldrich (m. 1901; died 1948) Martha Baird (m. 1951)
Children	Abigail , John III , Nelson , Laurance , Winthrop , and David
Parent(s)	John Davison Rockefeller Sr. Laura Celestia Spelman
Relatives	Rockefeller family
Awards	Public Welfare Medal (1943)

Alice Ann Bailey



Alice Bailey

Born	Alice La Trobe-Bateman
	June 16, 1880
	Manchester , England
Died	December 15, 1949 (aged 69)
	New York City , USA
Nationality	British and American
Occupation	Esoteric author
Spouse(s)	(1) Walter Evans (divorced); (2) Foster Bailey m. 1921
Children	3

BIJLAGE 2

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33 Segments surrounded by sprigs of acacia
'Welcome to the United Nations. It's your World'...

The Lucis Trust

The Lucis Trust is the Publishing House which prints and disseminates United Nations material. It is a devastating indictment of the New Age and Pagan nature of the UN.

Lucis Trust was established in 1922 as Lucifer Trust by Alice Bailey as the publishing company to disseminate the books of Bailey and Blavatsky and the Theosophical Society. The title page of Alice Bailey's book, 'Initiation, Human and Solar' was originally printed in 1922, and clearly shows the publishing house as 'Lucifer Publishing CoLn 1923.'

Bailey changed the name to Lucis Trust, because Lucifer Trust revealed the true nature of the New Age Movement too clearly. (Constance Cumbey, [The Hidden Dangers of the Rainbow](#), p. 49). A quick trip to any New Age bookstore will reveal that many of the hard-core New Age books are published by Lucis Trust.

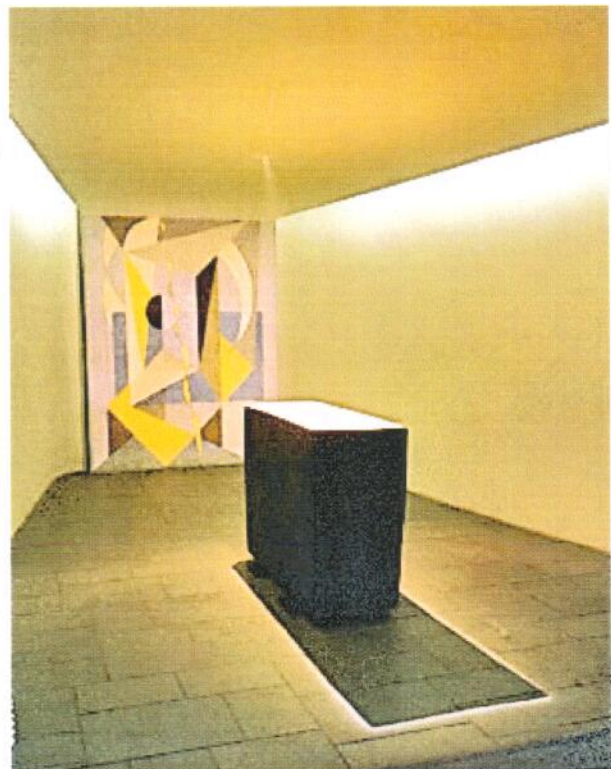
At one time, the *Lucis Trust office* in New York was located at 666 United Nations Plaza and is a member of the Economic and Social Council of the United Nations under a slick program called "*World Goodwill*".

In an Alice Bailey book called "Education for a New Age"; she suggests that in the new age "World Citizenship should be the goal of the enlightened, with a world federation and a world brain." In other words - a *One World Government* [New World Order](#).

Luci's Trust is sponsored by among others **Robert McNamara**, former minister of Defense in the USA, president of the World Bank, member of the Rockefeller Foundation, and **Thomas Watson** (IBM, former ambassador in Moscow).

Luci's Trust sponsors among others the following organizations:

- UN
- Greenpeace International
- Greenpeace USA
- Amnesty International
- UNICEF



Lucis Trust - The Spiritual Foundation of the United Nations

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BIJLAGE 3

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Twenty-Four Books of Esoteric Philosophy

EDUCATION IN THE NEW AGE

BY
ALICE A. BAILEY

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PREFACE

Educational Trends in a World Crisis

This book on educational philosophy comes at a time of crisis, for the theme that runs through critical thinking in the field of educational theory today is characterized by deep concern over both the preservation and the enrichment of human values. Can we maintain our democratic individualism in the face of the standardizing forces of the Western machine civilization which may also engulf the Eastern world? Can we offset the totalitarianisms which deify the materialism of an increasingly industrial culture?

In May of this year (1953) I attended a two-day seminar in Chicago, sponsored by *The Center for the Study of Liberal Education for Adults*, a subdivision of the Ford Foundation, created to express the growing concern of our times for the spiritual basis of our civilization. In the statement of the problem which our group was to study, *Education in a Democratic Society*, we were informed as follows:

"Education must meet the needs of the human spirit. It must assist persons to develop a satisfactory personal philosophy and sense of values, to cultivate tastes for literature, music and the arts; to grow in ability to analyze problems and arrive at thoughtful conclusions."

This statement demands a re-examination of our educational theory and practice. A survey of current developments proves that, at long last, the professional educators are clarifying a common philosophy and are consciously striving to delineate a theory of education adequate to the new world that is emerging. In such a philosophy three fundamental needs must be met: (1) *a psychological theory* of the human person to be "educated"; (2) *a social theory* of the kind of society one is trying to create or preserve as a suitable home for the cultural ideals promulgated; and (3) *a world view or cosmology*, a theory of man's place in the universe in which man is spectator and actor.

Our problem is to attain the kind of overall synthesis that Marxism and neo-Scholasticism provide for their followers, but to get this by the freely chosen cooperative methods that Dewey advocated. In the broadest terms such a world-view will make possible a planetary civilization by integrating whatever trans-temporal and trans-spatial truths about man and the universe we can extract from all regional cultures in their local times and places. These universal principles will then provide the norms for *Education in the New Age*, as the Tibetan terms it.

The world today suffers from a cultural provincialism based on the dualism of an outward-looking, objective attitude of the Western world, and an inwardness or subjectivity of Oriental societies. Each of these civilizations, in its extreme form, is over-balanced in its own direction. In harmonious living, man must integrate both ideals to achieve wholeness for himself and his world. This, it seems to me, is one important theme of the present work.

For the future, the remedy for the social schisms and psychological fissions that have handicapped and obstructed our modern efforts to overcome the divisions of humanity, lies in a restoration of *unity of principles* upon which an integration of human values and achievements can be attempted. The educational implications of this development are clear. As the Tibetan indicates, on subjective levels we must provide for the resynthesis of human personality and for the overcoming of the double

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consciousness that has resulted from the cultural fission which made the "self-negation" of the peaceful civilization of the Orient the overpowering concept of its culture, and the aggressive "individualism" of the Occident the ideal of Western man. Accordingly, we need not only the political synthesis of a World Federation in which the Eastern and Western hemispheres function like the right and left lobes of man's brain, with the seat of the World Brain serving as the point of decussation of the planetary nerves, but we need also a planetary way of life, a planetary ethics, and a planetary way of feeling to supply the powerful drive we shall require for the great tasks that lie ahead of us.

The time to resynthesize the objective and subjective, the extrovert and the introvert civilizations and to achieve a great orchestration of culture is *now*. Japan was not aggressive until the country learned the trick from the West. Before her doors were forced, her arts and philosophy were in tune with oriental tradition. When she adopted Western technology, she threw overboard her ancient culture. What happened in Japan can happen in the rest of the Orient, but whereas Japan was a relatively small country, China, India and their neighbors are vast and populous. Heaven help us if they re-enact the history of Japan. Our activity in the resynthesizing of the world must include, through our own efforts to understand and appreciate, an appeal to the Orient to preserve and develop the fundamental values in its regional cultures. While the West is seeking the principles upon which peaceful and fruitful living can be founded, the East may provide us with the counter-balance to our aggressive materialism.

If this new synthesis is to restore cultural and spiritual unity in mankind, the Occidental world will have to acquire humility when it turns to the Orient. The Oriental world will not, because of its inherent nature, generate the physical energy to go to the West. We Westerners went into the East in search of markets—outlets for the products of our mechanical power—and we must return to our own world, magnetized by the subjective energies of the East and conscious of it. Our aggressive commercial penetration of Oriental lands and peoples has had the end result of bringing the literature, the philosophy and the arts of the East into the West as uncalculated dividends. We can, if we choose, make use of the vast heritage of Oriental culture available to us, even in our neighborhood libraries.

Our main hope of survival in this highly polarized world lies in a prodigious effort at synthesis of the two cultures *while there is still time*. Should the Orient deny us that time and decide to meet us merely on our own grounds, then this might write *finis* to the story for all of us, East and West.

During our industrial and expansionist age there have been increasing evidences of the permeating power of Oriental thought in the fields of science, philosophy and the arts of the West. Psychosomatic medicine, parapsychology, Jung's analytical psychology are only a few indications of contemporary inwardly-oriented researches. The re-entry of the spiritual factor in life and education is something more than a recrudescence of some earlier forms of Christian ideology.

In this education for the New Age, the type of East-West philosophy presented by the Tibetan will find its proper setting. Here we have the elements of a complete theory, as follows:

(a) *Subjective Planning*; a theory of the creative self-development of the individual.

(b) *Objective Planning*; a theory of the good society for human persons to live in.

The psychological and social implications of the education for the New Age must be stated as explicitly as possible. The next step is to test the validity of the principles in concrete applications. The testing

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must be done in terms of operational techniques relevant to the Hindu psychology, rather than by Western positivistic procedures. Until this program has been given a fair trial, it is a waste of time to attempt to prejudge the issue. Yet it is not necessary to consider the ancient East and the modern West approaches as two mutually exclusive alternatives. In some instances the approaches are merely two "languages" for stating universal truths about human nature and we are not faced with an either-or antithesis. Intertranslation may reduce the strangeness of terminology. For example, the Tibetan's view that "meditation is thinking things through" is good Dewey doctrine. As the elements of unfamiliarity diminish, understanding is facilitated.

That the research project so briefly sketched is not some vague philosophical phantasy but an urgent and immediate need is indicated by a document drawn up by the Department for Cultural Activities of Unesco which formulated the theme for discussion in these terms: "The Concept of Man and the Philosophy of Education in East and West." Here it is stated:

"Unesco could not remain indifferent to this problem (of East and West); it was bound to face it squarely in the present circumstances of the world, brought about by the increasingly rapid process of unification, the reduction of distances, the growing importance of technology, the gradual attainment by all peoples of political independence and international responsibility and, above all, the disquiet and perplexity prevailing among the two great civilizations of yesterday, ready to give birth to the one civilization of tomorrow but cowering under the threat of a world crisis far beyond their capacity to control."

In an article on *Our Goal Is Unity* in *The Free World* of October, 1944, Dr. Albert Einstein regretfully took note of "an odious materialistic attitude toward life which leads to the predominance of an unrestrained selfishness." But how shall this materialism and selfishness of our culture be corrected? By geodesies in the space-time manifold of relativity theory? This would be cold comfort from a warm heart and Einstein does not offer this way out. Indeed, Einstein offers no clear solution. The simple truth is that the only counterweight to "materialism" is "idealism" and this must come out of the very heart of science, as an evolutionary development. Researchers who know the data of science must take our knowledge about nature and synthesize it into a body of integrated principles to establish the Pythagorean-Platonic-Bruno cosmology, a world picture similar to the pantheism of Eastern thought, wherein man can reverence nature because nature is worthy of awe and reverence. A humanism that is exclusively anthropocentric is over-balanced and is in need of a world philosophy in which the infinite and eternal cosmos yields the other pivot for the axis around which the new synthesis can move and grow.

There is a remedy for "the sickness of modern man" and many of its constituents are found in this book on the education of the future. The implementation of the principles involved is the work of humanity itself. That its theories are not beyond the need and grasp of contemporary educationists is borne out by the fact that steps are already taken in several places for the setting up of experiments in education which are to express the need for synthesis. As an example of this development there is the "self-survey" project financed by the Ford Foundation out of which has come a proposal for a Department of Integrating Studies in the University of Pittsburgh. Part of the statement presenting this experiment reads as follows:

"It has been proposed that a new department, *outside* the present three distribution fields of the Humanities, the Social Sciences and the Natural Sciences, and different from the departments within existing distribution fields, be established at the University of Pittsburgh. This new department shall be

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termed the Department of Unified Studies. It shall be concerned with seeking the interrelationships between various subject matter disciplines already available in the offerings of the University. The main objective is to cultivate the habit of reflective synthesis and find or create a body of wisdom for human evolution and personal self-development.

"Since unified interpretation and understanding is not a science in its own right but a synoptic comprehension of antecedent bodies of concepts and principles, this department shall not offer degrees in its own area or 'field.' The Department of Unified Studies is primarily a service department to the students and faculty members carrying on their primary (but not more important) activities in the more specialized areas of study.

"Until contemporary times, there has been little need for such an adjunct to our institutions of higher learning. But with the increase in size of our specialized bodies of knowledge—to the point where we are burying ourselves under the mountains of information and data—the time has come to take seriously the problem of finding out what all this knowledge means. If the University cannot synthesize the overall implications of modern learning it will abdicate its historic role of providing universal principles for enlightened individuals seeking the benefits of the good life. This urgent need here requires explicit statement and recognition, if we are consciously to design a solution to the problem.

"The broad purpose of the *Advancement of Learning* (to use Bacon's phrase) is to throw light on four basic questions of human existence:

- (1) What is man?
- (2) What kind of physical universe (cosmos) is it that man inhabits?
- (3) By what processes of evolution did the human species emerge from the matrix of nature so that man could become the self-conscious and creative individual he now is?
- (4) Knowing something about the cosmos and about human nature, what is the best kind of society for man's progressive self-evolution?

"In seeking answers to these questions and providing students with the stimuli and data necessary to the formulation of their own answers, the instructors in the Department of Unified Studies will not pose as experts in integration. Along with interested students, the faculty members will be *seekers after synthesis*. To illustrate the type of courses contemplated, the following possibilities are suggested:

1. The Sociology of Knowledge.
2. The Interrelationships of Religion, Philosophy, Science and Art.
3. Information Theory, Cybernetics and Semantics.
4. The History and Philosophy of Science.
5. The History and Presuppositions of the Democratic Theory of Government (Ideology).
6. Contributions of Biology, Sociology and Psychiatry to Human Welfare and Progress.
7. The Unity of Knowledge.
8. The Evolution of Value Systems from Primitive Culture to Modern Industrial Civilization.

"The first prerequisites of all such courses is that they shall interrelate not less than three so-called departments of study. Thus the students and faculty will be encouraged to search for vision—'seeing life steadily and as a whole.'

BIJLAGE 4

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THE 10 POINT CHARTER OF THE NEW WORLD ORDER

HET 10-PUNTEN HANDVEST VAN DE NIEUWE WERELDORDE

Strategy:

The 10 point charter of Alice Bailey adopted by the United Nations

Strategie:

het 10-punten handvest van Alice Bailey aangenomen door de Verenigde Naties

Purpose:

To change Christian tradition or to redeem the nations of Christian tradition.

Doel:

de christelijke traditie veranderen of de naties van de christelijke traditie verlossen.

1. TAKE GOD AND PRAYER OUT OF THE EDUCATION SYSTEM

1. HAAL GOD EN GEBED UIT HET ONDERWIJSSYSTEEM

She said; Change curriculum to ensure that children are freed from the bondage of Christian culture. Why? Because children go to school to be equipped to face life, they are willing to trust and they are willing to value what is being given to them.

Ze zei; Verander het curriculum om ervoor te zorgen dat kinderen worden bevrijd van de slavernij van de christelijke cultuur. Waarom? Omdat kinderen naar school gaan om te worden toegerust om het leven het hoofd te kunnen bieden, kinderen staan open om te vertrouwen en te waarderen wat hen wordt gegeven.

If you take God out of education, they will unconsciously form a resolve that God is not necessary to face life. They will focus on those things the school counts them worthy to be passed on and they will look at God as an additional, if one can afford the additional.

Als je God uit het onderwijs verwijdt, zullen kinderen onbewust een besluit nemen dat God niet nodig is om het leven onder ogen te zien. Kinderen zullen zich concentreren op die dingen die de school waardig acht om doorgegeven te worden en ze zullen God als een aanvulling beschouwen, als zij de aanvulling geestelijk kunnen bevatten.

2. REDUCE PARENTAL AUTHORITY OVER THE CHILDREN

2. VERMINDER HET OUDERLIJKE GEZAG VOOR DE KINDEREN

She said; Break the communication between parent and child (Why?).

Ze zei; Verbreek de communicatie tussen ouder en kind (waarom?).

So that parents do not pass on their Christian traditions to their children, liberate children from the bondage of their parent traditions (how?)

Zodat ouders hun christelijke tradities niet aan hun kinderen doorgeven, kinderen bevrijden van de slavernij van hun oudertradities (hoe?)

a)

Promote excessive child rights; (1997-1998 South Africa introduced Child rights legislation – UNICEF Charter; Today a child is able to say to parent 'I do not want to hear that, I don't want to do what you are telling me. Teachers cannot talk to children, children step up and say I have my rights, you cannot talk to me like that).

a)

buitensporige kinderrechten bevorderen; (1997-1998 Zuid-Afrika introduceerde kinderrechten-wetgeving - UNICEF-handvest; Tegenwoordig kan een kind tegen de ouders zeggen: 'Dat wil ik niet horen, ik wil niet doen wat je me vertelt. Leraren kunnen niet met kinderen praten, kinderen komen naar voren en zeggen dat ik mijn rechten heb, je kunt zo niet tegen me praten).

b)

Abolish corporal punishment; (this has been made law).

b)

Lijfstraffen afschaffen; (dit is wettelijk reeds vastgelegd).

N.B. Jesus said in the last days – wickedness will increase, there will be rebellion and children will not obey their parents.

N.B. Jezus zei in de laatste dagen - goddeloosheid zal toenemen, er zal rebellie zijn en kinderen zullen hun ouders niet gehoorzamen.

c)

Teachers are the agents of implementation – from workshops, teachers tell children: 'your parent has no right to force you to pray or read the Bible, you are yourself, have a right of your own, you need to discover yourself, self expression, self realization, self fulfilment are all buzz words from 'the New Age'.

c)

Onderwijzers zijn de agenten voor het implementeren van workshops, onderwijzers leren kinderen: 'je ouder heeft niet het recht om je te dwingen te bidden of de Bijbel te lezen, je bent jezelf, je hebt er zelf recht op, je moet jezelf ontdekken; zelfexpressie, zelfrealisatie, zelfontplooiing zijn allemaal modewoorden van 'the New Age'.

3. DESTROY THE JUDEO-CHRISTIAN FAMILY STRUCTURE OR THE TRADITIONAL CHRISTIAN FAMILY STRUCTURE (Why?).

3. VERNIETIG DE JUDEO-CHRISTELIJKE GEZINSSTRUCTUUR OF DE TRADITIONELE CHRISTELIJKE GEZINSSTRUCTUUR (Waarom?).

It is oppressive and that the family is the core of the nation. If you break the family, you break the nation. Liberate the people from the confines of this structure (How?)

Het is onderdrukkend, dat het gezin de hoeksteen van de natie is. Als je het gezin breekt, breek je de natie. Bevrijd de mensen uit de beperkingen van deze structuur (hoe?)

a)

Promote sexual promiscuity – free young people to the concept of premarital sex, let them have free sex, lift it so high that the joy of enjoying it (sex) is the highest joy in life, fantasize it, that everybody will feel proud to be seen to be sexually active, even those outside of marriage.

a)

Bevorder seksuele wisselende contacten - bevrijd jonge mensen van het concept van seks voor het huwelijk, laat ze gratis seks hebben, til sex zo hoog op dat de vreugde om ervan te genieten (seks) de grootste vreugde in het leven is, fantaseer erover, dat iedereen trots zal zijn seksueel actief te zijn, zelfs voor hen buiten het huwelijk.

b)

Use advertising industry, media – T.V., magazines, film industry to promote sexual enjoyment as the highest pleasure in humanity.

b)

Gebruik reclame-industrie, media - tv, tijdschriften, filmindustrie om seksueel genot te promoten als het hoogste genot in de mensheid.

4. IF SEX IS FREE, THEN MAKE ABORTION LEGAL AND MAKE IT EASY

4. ALS SEX VRIJ IS, MAAK DAN ABORTUS LEGAAL EN MAAK HET EENVOUDIG

She said; Build clinics for abortion – Health clinics in schools. If people are going to enjoy the joy of sexual relationships, they need to be free of unnecessary fears, in other words they should not be hampered with unwanted pregnancies.

Ze zei; Bouw klinieken voor abortus - Gezondheidsklinieken op scholen. Als mensen willen genieten van de vreugde van seksuele relaties, moeten ze vrij zijn van onnodige angsten, met andere woorden, ze mogen niet worden belemmerd door ongewenste zwangerschappen.

5. MAKE DIVORCE EASY AND LEGAL, FREE PEOPLE FROM THE CONCEPT OF MARRIAGE FOR LIFE.

5. MAAK ECHTSCHIEDING EENVOUDIG EN LEGAAL, MAAK MENSEN VRIJ VAN HET BEGRIIP EEN HUWELIJK VOOR HET LEVEN.

Alice Bailey wrote that love has got a mysterious link called the love bond. It is like an ovum that comes out of the ovary, as it travels through your system, it clicks a love favor in you and there's one other person in the world who can respond to that love bond.

And if you go together for some time and find that love has died, don't be held in bondage by the Christian values it will never come back, what you need is an easily arranged divorce and allow another love bond to come forth, just like an ovum comes up, and when it comes forth you'll enjoy life again.

Alice Bailey schreef dat liefde een mysterieuze link heeft, de liefdesband. Het is als een eicel die uit de eierstok komt, terwijl het door je systeem reist, het klikt op een liefdesgunst in je en er is één andere persoon in de wereld die kan reageren op die liefdesband.

En als je een tijdje samen gaat en ontdekt dat de liefde is gestorven, laat je dan niet in slavernij houden door de christelijke waarden, het zal nooit meer terugkomen, wat je nodig hebt is een gemakkelijk te regelen echtscheiding en een nieuwe liefdesband doen laten ontstaan, gewoon zoals een eicel opkomt, en als het tevoorschijn komt, zul je weer van het leven kunnen genieten.

6. MAKE HOMOSEXUALITY AN ALTERNATIVE LIFESTYLE

6. MAAK VAN HOMOSEXUALITEIT EEN ALTERNATIEVE LEVENSTIJL

Alice Bailey preached that sexual enjoyment is the highest pleasure in humanity, no one must be denied and no one must be restricted how to enjoy themselves. People should be allowed in which ever way they chose they want, whether it is homosexuality or in incest or bestiality, as long as the two agree.

Alice Bailey predikte dat seksueel genot het hoogste genoegen in de mensheid is, niemand mag worden ontegenwoordigd en niemand mag worden beperkt in hoe ze zichzelf kunnen vermaken. Mensen moeten worden toegestaan op welke manier ze ook maar willen, of het nu homoseksualiteit is of incest of bestialiteit, zolang beiden het erover eens zijn.

7. DEBASE ART, MAKE IT RUN MAD

7. *Ontaard kunst, maak het krankzinnig*

How?

Promote new forms of art which will corrupt and defile the imagination of people because art is the language of the spirit, that which is inside, you can bring out in painting, music, drama etc.

Hoe?

Promoot nieuwe vormen van kunst die de verbeeldingskracht van mensen zullen corrumperen en vertroebelen. Kunst is namelijk de taal van de geest, dat wat van binnen is, je naar buiten kunt brengen in schilderkunst, muziek, drama enz.

8. USE MEDIA TO PROMOTE AND CHANGE MINDSET

8. *GEBRUIK MEDIA OM MINDSET TE BEÏNVLOEDEN EN TE VERANDEREN*

Alice Bailey said the greatest channel you need to use to change human attitude is media.

Use the press, the radio, T.V, cinema, billboards, magazines.

Alice Bailey zei dat het beste kanaal dat je nodig hebt om de menselijke houding te veranderen, is de media. Gebruik de pers, de radio, tv, bioscoop, billboards, tijdschriften.

Who controls media? (= **New Age**); So much money is pumped into media and advertising spreading of pornographic material and other sources. Sex outside of marriage is thrown on your face 80-90 times than sex in marriage. Promiscuity is being promoted as natural, you watch gay sex on T.V. in homes where children's minds are being neutralized to sensitivity to these things. You wonder why newspapers, T.V, etc do not record anything about Christian activities.

Wie controleert de media? (= New Age); Er wordt zoveel geld gepompt in de media en advertenties die pornografisch materiaal en andere bronnen verspreiden. Seks buiten het huwelijk wordt 80-90 keer in je gezicht gegooid dan seks binnen het huwelijk. Wisselende seksuele contacten worden gepromoot als natuurlijk, je kijkt naar homoseks op tv in huizen waarbij de geest van kinderen wordt geneutraliseerd voor gevoeligheid voor deze dingen. U vraagt zich af waarom kranten, tv, enz. niets tonen over christelijke activiteiten.

9. CREATE AN INTERFAITH MOVEMENT

9. *CREËER EEN MULTI GELOOFSBEWEGING*

Alice Bailey wrote; Promote other faiths to be at par with Christianity, and break this thing about Christianity as being the only way to heaven, by that Christianity will be pulled down and other faiths promoted. She said promote the importance of man in determining his own future and destiny – HUMANISM. She said tell man he has the right to choose what he wants to be and he can make it happen, he has the right to determine his cause – This takes God off His throne..

Alice Bailey schreef; Bevorder andere religies om op één lijn te komen met het christendom. Breek met de leer, dat het christendom de enige weg naar de hemel is, door het christendom af te breken en andere religies te bevorderen. Ze zei, promoot het belang van de mens bij het bepalen van zijn eigen toekomst en bestemming - het HUMANISME. Ze zei: vertel de mens dat hij het recht heeft om te kiezen wat hij wil zijn en dat hij het zelf kan laten gebeuren, hij heeft het recht om zijn eigen doel te bepalen. Dit zal God van Zijn troon stoten.

10. GET GOVERNMENTS TO MAKE ALL THESE LAW AND GET THE CHURCH TO ENDORSE THESE CHANGES.

10. ZORG DAT DE REGERINGEN AL DEZE WETTEN MAAKT EN ZORG DAT DE KERK DEZE VERANDERINGEN ONDERSTEUNT.

Alice Bailey wrote that the church must change its doctrine and accommodate the people by accepting these things and put them into its structures and systems.

Alice Bailey schreef dat de kerk haar doctrine moet veranderen en voorzieningen moet treffen om de mensen deze zaken te laten accepteren en de kerk deze veranderingen in haar structuren en systemen moet stoppen.

Alice Bailey heeft haar 10-stappenplan voor haar dood in december 1949 middels haar boeken via The Lucil Trust als exclusieve uitgever van de Verenigde Naties uitgegeven. De Verenigde Naties heeft het 10-stappenplan van Alice Bailey in haar spirituele doelstellingen geïmplementeerd tot het doen laten ontstaan van **The New World Order**.

BIJLAGE 5

Aangifte tegen **Mark Rutte cs. en alle medeplegers**

Opgesteld voor een ieder die opstaat tegen de huidige enorme corruptie en misleiding van de Nederlandse burgerbevolking en opstaat tegen hen die de Mensheid en haar Kinderen als evenbeeld van GOD proberen te vernietigen.

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ALICE A. BAILEY

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Dedicated to the Master Djwhal Khul

INTRODUCTION

Mrs. Bailey asked me to write an introduction to the second volume of "Discipleship in the New Age" and I therefore now gladly comply. The introduction written by her in the first volume may be profitably reread in relation to both volumes.

The Master Djwhal Khul, known also as "The Tibetan," took advantage of the opportunity of the availability of A.A.B. as a trained collaborator and initiated an unique and pioneering experiment in new age training for group initiation. This involved the entry of those qualifying into His Ashram there to stay as they hastened their progress or to pass on to other Ashrams as the case might be.

For this purpose the Master selected some fifty people, most but not all of whom were known to A.A.B., to whom this unique and transcendent opportunity was offered. Almost everyone accepted but some did not stay very long. It was not easy. As was inevitable and very human, some as time went on reacted well, others not. It is hard to keep a right balance between the soul and the personality when the spiritual stimulant is relentlessly high. The rushing into the personal life of soul force is like sunshine in a garden. Weeds as well as flowers emerge.

It was a new age group forcing process, tested in operation by the use of this group of chelas all of whom had voluntarily accepted, and any one of whom was free to leave at any time without blame. The values achieved were much more than any obvious comment can display. Much of the deeper values are more subtle and slow to emerge. Individuals benefited greatly. As a group achievement it was not a success as is made abundantly clear in these pages, but the group is a living entity on the inner planes of possible great future usefulness.

Mrs. Bailey gave unsparingly of her life and strength to do this work which was to her an extra and a heavy burden. It was particularly distasteful to her to take the personal instructions. Indeed sometimes when certain individuals did not like what the Tibetan said to them about themselves they blamed her.

The training given to this group was not a part of Mrs. Bailey's system of training in the Arcane School.

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Twenty-Four Books of Esoteric Philosophy

The Arcane School is not a training school for initiation and the goal is not to help the student to get into an ashram or to contact a Master. The purpose of the Arcane School is, and always has been, to help the student to move forward more quickly on the Path of Discipleship. It does not deal either with the problems incident to the Probationary Path nor of the Path of Initiation. The Master Djwhal Khul has stated that in the new age the field of training for the disciple is in the New Group of World Servers.

The decision to publish the record (or most of it) was an unexpected development to the Tibetan but welcomed by Him. He said that this act attracted the attention of other members of the Hierarchy. The appearance of the first volume has already proved a major addition to the entire esoteric field, especially in terms of what modern discipleship really is, and the practical realistic attitude that a Master has to his chela.

This second volume brings additional teaching both in the general text and in the remaining personal instructions which are amazingly frank and direct. A few personally assigned meditations are included to show the technique of the training in individual cases, but the individual training was always incidental to a planned special group achievement.

It should be remembered that these meditations are dangerous to use except as prescribed by a Master and used under His watchful eye, just as there are many medicines available to the public which are not safe except as directed by a physician.

An examination of the text will reveal many factors knowable only to a Master which made these meditations safe and the breathing exercises useful while He was watching the effects. For example: He knew not only the Ray qualities of all the vehicles but also the degree of response to Ray stimulant of any particular vehicle in relation to total, balanced progress. He knew also the conditioning Rays of the previous incarnation which may appear as a "hangover" not to be developed but to be transcended.

He knew the astrological characteristics of the soul, a factor as yet unknown to present day astrology but of much importance in advanced stages of discipleship.

He knew the exact condition and degree of unfoldment of all the force centres in the chela which in certain cases He stated in exact percentages. Even with this knowledge given us we could not know which centre to stimulate next nor how much. Moreover Djwhal Khul has said that given a consecrated active life of selfless service to one's fellowman the centres will unfold naturally and safely without attention to them.

The Master also knew the basic and planned purpose of the soul for the present incarnation, the hidden hindering karmic forces working out and the latent spiritual capacities previously achieved which could be wisely called upon.

Someday we shall have occult schools of meditation giving training for initiation. There are none such today. Those claiming to give such training are false teachers, often sincere but self-deluded. This also has been stated both by the Tibetan and by A.A.B.

Foster Bailey

March 1955

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the "planning" of the various nations, and in the efforts of the United Nations to formulate a world plan which will eventuate in peace, security and right human relations. It is interesting to note that, from the very start of this unfoldment, three occult factors have governed the development of all these plans: its clearcut significance, unperceived as yet by you, in the setting of a time boundary by the nations who formulate these plans, within whose announced limits certain objectives are presumed to be possible of attainment.

It will be obvious to you therefore that, owing to the changed polarisation of the disciples of the world, the entire quality, processes and modes of activity of the Hierarchy have undergone and are undergoing change. The nature or quality of the disciples being admitted into hierarchical participation necessarily condition the rhythm and the keynote of the Hierarchy at any given time. At the same time, nothing hitherto developed or gained is ever lost, and the quality of devotion is still potently present; enrichment proceeds and, if I may use such an inadequate phrase, *the perception of all within the Hierarchy* is tremendously enhanced; areas of the divine perception, clothing divine purpose, are steadily being revealed.

Revelation is not only the prerogative and reward of *the attaining initiate*, but it is increasingly taking on new forms and fresh outlines for the Masters Who *have attained*--a process made possible by the higher mental perception of the incoming disciples. Group work, group reaction and group possibilities are carried to their highest point of expression within the Hierarchy. I want you to consider this with care, and not regard the Hierarchy as a static point of love and mediatory activity, as is so often the attitude of the disciple. The evolutionary process conditions the Hierarchy as it conditions humanity and all else in the manifesting universe. There is, however, an evolutionary interplay which—in this era and at this time of crisis—is producing effects in relationship.

Approaching this subject from another angle, the mental polarisation of the disciple seeking entry into the hierarchical sphere of work is producing a unification of initiatory effort which is new in the spiritual history of the planet and which is the first step being taken at this time upon inner and subtle planes to bring about certain great "Crises of Initiation," involving simultaneously all the three major planetary centres—a thing hitherto unknown. Up to 1875, initiation was a sequential process as well as largely an individual process. This is slowly being changed; *groups* are being admitted to initiation because of a recognised and sensed relationship which is not that of disciple and Master (as heretofore), but which is based on initiate-relationship in group form, and which is present between Humanity, the Hierarchy and Shamballa. It is this spiritual and subtly sensed relationship which is today finding physical plane expression in the worldwide effort to establish right human relations.

Initiation is no longer regarded essentially as the moving of a human being who has accepted certain disciplines and made certain self-determined progressive advancement in consciousness into closer contact with the Hierarchy and a group within the Hierarchy; that angle of it will rapidly become a thing of the past. It is the moving forward of an entire group of spiritually-minded disciples and initiates into new areas of the divine consciousness and into a closer rapport with the Mind of the Lord of the World. This the disciples and initiates will do *together*, according to their degree and their point in spiritual evolution. I refer not here to the evolution of the form. Three things will thereby be brought about:

1. A closer linking of the three divine centres (Shamballa, the Hierarchy and Humanity) so that the flow of divine energy will be increasingly unimpeded, and Purpose, Plan and their Precipitation upon the physical plane will be facilitated.

BIJLAGE 6

Aangifte tegen **Mark Rutte cs. en alle medeplegers**

Opgesteld voor een ieder die opstaat tegen de huidige enorme corruptie en misleiding van de Nederlandse burgerbevolking en opstaat tegen hen die de Mensheid en haar Kinderen als evenbeeld van GOD proberen te vernietigen.

Djwal Khul

(afwisselend gespeld als 'Djwhal Khul', 'Djwal Kul', de 'Master DK', 'DK', of gewoon 'DK'), wordt door sommige theosofen en anderen als een Tibetaanse discipel beschouwd in de traditie van oude esoterische spiritualiteit die bekend staat als de traditie van de eeuwenoude wijsheid.

De teksten beschrijven hem als een lid van de 'spirituele hiërarchie' of 'broederschap' van Mahatmas, een van de meesters van de oude wijsheid, gedefinieerd als de spirituele gidsen van de mensheid en leraren van oude kosmologische, metafysische en esoterische principes die vormen de oorsprong van alle grote filosofieën, mythologieën en spirituele tradities van de wereld.

[1] Volgens theosofische geschriften zou Djwal Khul werken aan het bevorderen van de spirituele evolutie van onze planeet door middel van de leringen die worden aangeboden in de 24 boeken van Alice Bailey van Esoteric Teachings, uitgegeven door The Lucis Trust (toen de Lucifer Publishing Company [2] genoemd); er wordt gezegd dat hij de leringen telepathisch aan Bailey heeft overgedragen en wordt daarom door haar volgelingen beschouwd als de communicatiedirecteur van de Meesters van de Oude Wijsheid.



De theosofische religie die de Verenigde Naties voor **The New World Order** voorstaat.

BIJLAGE 7

Aangifte tegen **Mark Rutte cs. en alle medeplegers**

Opgesteld voor een ieder die opstaat tegen de huidige enorme corruptie en misleiding van de Nederlandse burgerbevolking en opstaat tegen hen die de Mensheid en haar Kinderen als evenbeeld van GOD proberen te vernietigen.



World Goodwill at the UN

Startpagina

Info

Foto's

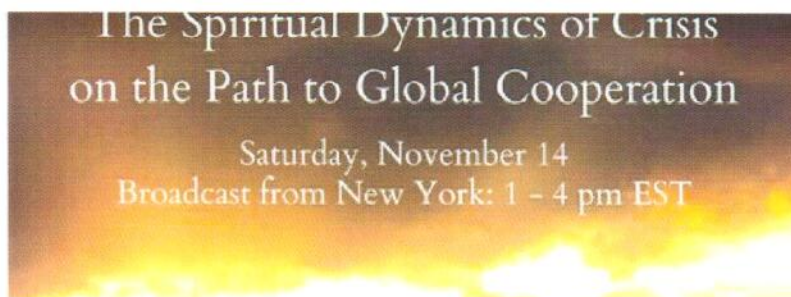
Evenementen

Video's

Berichten

Community

Een pagina maken



ZA, 14 NOV. 2020

The Spiritual Dynamics of Crisis on the Path to Global Cooperation - New York

Overig · 213 personen

5

1 opmerking

Vind ik leuk

Opmerking plaatsen

Delen

Alles weergeven

Berichten



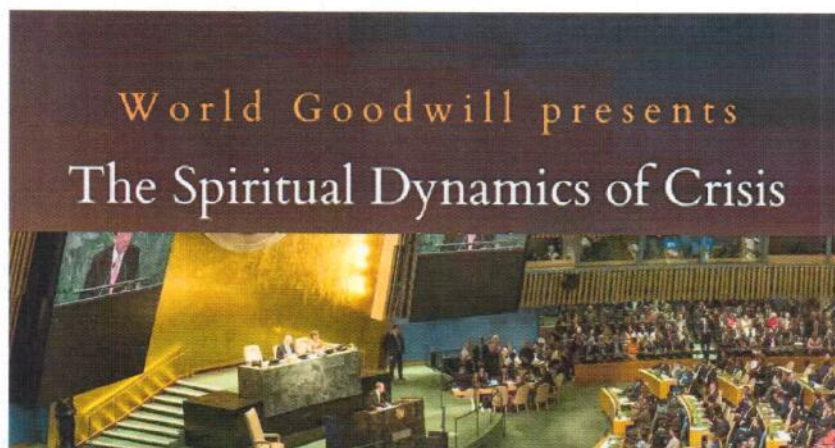
World Goodwill at the UN

6 november 2020 ·

We invite you to join us for a day of discussions, reflections and meditations on the interlocking crises which are defining our era, and the positive responses which are emerging.

The 2020 World Goodwill Seminar will be held on Saturday, November 14th via Zoom from all three World Goodwill Headquarters.

Geneva: 10am – 1pm CET... [Meer weergeven](#)



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Pagina gemaakt: 21 juni 2017

Personen

1.996 vind-ik-leuk

Gerelateerde pagina's



Seven Ray Institute
Non-profitorganisatie



Letters on Occult
Meditatiecentrum



Esoteric Quarterly
Media-/nieuwsbedrijf



Morya Federation
Tutor/Docent



Alice Bailey Book
Uitgever

BIJLAGE 8

Aangifte tegen **Mark Rutte cs. en alle medeplegers**

Opgesteld voor een ieder die opstaat tegen de huidige enorme corruptie en misleiding van de Nederlandse burgerbevolking en opstaat tegen hen die de Mensheid en haar Kinderen als evenbeeld van GOD proberen te vernietigen.



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<https://www.findhorn.org/>.

United Nations and the Findhorn Foundation



Photo ©United Nations

Introduction

In 1997 the Findhorn Foundation, as a non-governmental organisation (NGO), became formally associated with the Department of Public Information (now known as the Department of Global Communications (DGC)) at the United Nations headquarters in New York. Since then the Foundation has been represented internationally by May East and regularly at the UN headquarters by Frances Edwards and John Clausen. They attend regular DGC Briefings and other UN events such as the annual DGC/Civil Society Conference.

John and Frances are also founding members of the Spiritual Caucus at the UN and both have served on the Coordinating Councils of the Spiritual Caucus and the Values Caucus. While serving on these councils, the Foundation representatives have organised workshops, meditations, talks and various meetings and events at the UN headquarters in New York and Geneva.

Through various educational programmes and activities, including the Ecovillage Experience Week and the College's Permaculture Design Course and Ecovillage Design, the Findhorn Foundation is actively supporting the UN Sustainable Development Goals, in particular, Goal 4.7:

By 2030 ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development.

After 20 years, the Findhorn Ecovillage Project was re-designated UN-Habitat Best Practice and features in their database as one of the solutions to the common social, economic and environmental problems.

Towards an enlightened partnership

On December 8, 1997 the Findhorn Foundation was approved for formal association with the United Nations, through the Department of Public Information, as a recognised Non-Governmental Organisation. This was the culmination of a series of official collaborations between the UN and the Findhorn Foundation.

The NGO status was then a sign of a great maturing of our community, which has been promoting principles of sustainable development as put forward by the major UN conferences of the last two decades – including the sustainability aspect of the Rio Earth Summit and Rio+20, the human settlements aspect of Istanbul, the women's aspect of Beijing, the climate agenda of Paris and the transformative Agenda 2030.

This association is a commitment on the part of the Findhorn Foundation 'to disseminate information and raise public awareness about the purposes and activities and achievements of the United Nations and issues of global concern' related to sustainability, environment, peace, shelter, and creation of a sustainable world.

Non-governmental organisations eligible for association with UN must share the ideals of the United Nations Charter, operate on a not-for-profit basis, and demonstrate an interest in United Nations issues. In addition, they must have a proven ability to reach large or specialised audiences with well-developed information programmes.



Photo ©May East

Our involvement with the United Nations occurs at a time when the global agenda has never been so varied, so critical and so complex. It is demanding new approaches, new visions and new commitments of the international community of NGOs. Whatever the field of service – human rights, humanitarian relief, sustainable development, international law, disarmament, poverty eradication, or peace education – NGOs' influence on the world scenario is uncontested. Non-governmental organisations are creating new coalitions around emerging issues and are equipping themselves for a new global era of transcultural diplomacy.

The cooperation between the United Nations and the NGO community can provide a bridge for communication between the peoples of the world and the policy makers at the local, national and global levels. This cooperation has the potential to be a major vehicle for human evolution, as it supports the process of framing current issues within a context of global interdependence.

It is a great privilege and responsibility to be part of the larger action network which supports the process of implementing the principles of the United Nations on Earth.

For more information on the United Nations Department of Public Information activities [click here \(http://outreach.un.org/ngorelations/\)](http://outreach.un.org/ngorelations/).

UNCHS (Habitat) Best Practice Designation

United Nations information

UN Calendar – Current International Decades and Years

International Years

2019 International Year of Indigenous Languages

2019 International Year of Moderation

2019 International Year of the Periodic Table of Chemical Elements

2022 International Year of Artisanal Fisheries and Aquaculture

2024 International Year of Camelids

International Decades

2010 – 2020 United Nations Decade for Deserts and the Fight against Desertification

2011 – 2020 United Nations Decade on Biodiversity

2011 – 2020 Decade of Action for Road Safety

2011 – 2020 Third International Decade for the Eradication of Colonialism

2014 – 2024 United Nations Decade of Sustainable Energy for All

2015 – 2024 International Decade for People of African Descent

2016 – 2025 UN Decade of Action on Nutrition

2018 – 2028 International Decade for Action, “Water for Sustainable Development”

2019 – 2028 United Nations Decade of Family Farming

2021 – 2030 International Decade of Ocean Science for Sustainable Development

Information

- Calendar of Workshops & Events (<https://www.findhorn.org/programmes/>)
- About the Findhorn Foundation (<https://www.findhorn.org/about-us/>)
- Join Our Mailing Lists (<https://www.findhorn.org/join-our-mailing-lists/>)
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The Foundation

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Join In

BIJLAGE 9

Aangifte tegen **Mark Rutte cs. en alle medeplegers**

Opgesteld voor een ieder die opstaat tegen de huidige enorme corruptie en misleiding van de Nederlandse burgerbevolking en opstaat tegen hen die de Mensheid en haar Kinderen als evenbeeld van GOD proberen te vernietigen.



United Nations Sustainable Development

United Nations Conference on Environment & Development Rio de Janeiro, Brazil, 3 to 14 June 1992

AGENDA 21

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* * * * *

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* For section I (Social and economic dimensions), see A/CONF.151/26 (Vol. I); for section III (Strengthening the role of major groups) and section IV (Means of implementation), see A/CONF.151/26 (Vol. III).

* For section II (Conservation and management of resources for development), see A/CONF.151/26 (Vol. II); for section III (Strengthening the role of major groups) and section IV (Means of implementation), see A/CONF.151/26 (Vol. III).

* For section I (Social and economic dimensions), see A/CONF.151/26 (Vol. I); for section II (Conservation and management of resources for development), see A/CONF.151/26 (Vol. II).

*Small Island Developing States Network (SIDSnet) has formatted this document for MS-Word from the original version available for downloading from the United Nations Department of Economic and Social Affairs (DESA) at:
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Agenda 21 - Chapter 1

PREAMBLE

- 1.1. Humanity stands at a defining moment in history. We are confronted with a perpetuation of disparities between and within nations, a worsening of poverty, hunger, ill health and illiteracy, and the continuing deterioration of the ecosystems on which we depend for our well-being. However, integration of environment and development concerns and greater attention to them will lead to the fulfilment of basic needs, improved living standards for all, better protected and managed ecosystems and a safer, more prosperous future. No nation can achieve this on its own; but together we can - in a global partnership for sustainable development.
- 1.2. This global partnership must build on the premises of General Assembly resolution 44/228 of 22 December 1989, which was adopted when the nations of the world called for the United Nations Conference on Environment and Development, and on the acceptance of the need to take a balanced and integrated approach to environment and development questions.
- 1.3. Agenda 21 addresses the pressing problems of today and also aims at preparing the world for the challenges of the next century. It reflects a global consensus and political commitment at the highest level on development and environment cooperation. Its successful implementation is first and foremost the responsibility of Governments. National strategies, plans, policies and processes are crucial in achieving this. International cooperation should support and supplement such national efforts. In this context, the United Nations system has a key role to play. Other international, regional and subregional organizations are also called upon to contribute to this effort. The broadest public participation and the active involvement of the non-governmental organizations and other groups should also be encouraged.
- 1.4. The developmental and environmental objectives of Agenda 21 will require a substantial flow of new and additional financial resources to developing countries, in order to cover the incremental costs for the actions they have to undertake to deal with global environmental problems and to accelerate sustainable development. Financial resources are also required for strengthening the capacity of international institutions for the implementation of Agenda 21. An indicative order-of-magnitude assessment of costs is included in each of the programme areas. This assessment will need to be examined and refined by the relevant implementing agencies and organizations.
- 1.5. In the implementation of the relevant programme areas identified in Agenda 21, special attention should be given to the particular circumstances facing the economies in transition. It must also be recognized that these countries are facing unprecedented challenges in transforming their economies, in some cases in the midst of considerable social and political tension.
- 1.6. The programme areas that constitute Agenda 21 are described in terms of the basis for action, objectives, activities and means of implementation. Agenda 21 is a dynamic programme. It will be carried out by the various actors according to the different situations, capacities and priorities of countries and regions in full respect of all the principles contained in the Rio Declaration on Environment and Development. It could evolve over time in the light of changing needs and circumstances. This process marks the beginning of a new global partnership for sustainable development.

* * * * *

* When the term "Governments" is used, it will be deemed to include the European Economic Community within its areas of competence. Throughout Agenda 21 the term "environmentally sound" means "environmentally safe and sound", in particular when applied to the terms "energy sources", "energy supplies", "energy systems" and "technology" or "technologies".

BIJLAGE 10

Aangifte tegen **Mark Rutte cs. en alle medeplegers**

Opgesteld voor een ieder die opstaat tegen de huidige enorme corruptie en misleiding van de Nederlandse burgerbevolking en opstaat tegen hen die de Mensheid en haar Kinderen als evenbeeld van GOD proberen te vernietigen.

Kredietdossier : Staat der Nederlanden

D-U-N-S® nummer 40-200-0004

Handelsnamen: De Staat der Nederlanden - Nederlandse Regering

Endossement/factuurreferentie: receptierotterdam@dnb.com

Adres D&B	
Adres	Plesmanweg 1 2597 JG 's-Gravenhage Nederland
Land	
Telefoon	
Fax	
Web	www.overheid.nl
E-mail	

Toegevoegd aan portfolio: 02/12/2013	
Laatst weergegeven op: 11/10/2016	
Referentie	receptierotterdam@dnb.com
Centrale referentie:	receptierotterdam@dnb.com

Bedrijfssamenvatting

Valuta: in EUR, tenzij anders aangegeven

Scorebalk

D&B Rating O 1

Faillissementsscore - D&B 99

Betalingen in dagen vertraagd -

Door D&B aanbevolen maximumkrediet 750,000

Insolventie? Nee

Financieel overzicht


D&B heeft geen financiële informatie voor dit bedrijf

D&B Bedrijfsgegevens

Bedrijfsnaam	Staat der Nederlanden
Geregistreerd adres	Plesmanweg 1 2597 JG 's-Gravenhage Zuid-Holland Nederland
Directielid	Mark Rutte
Startdatum	1848
Rechtsvorm	Publiekrechtelijke rechtspersoon
Activiteitscode (SIC)	9111
Activiteitenbeschrijving	Leidinggevende organen

D&B Rating

D&B Rating O 1

Vermogenssterkte O

Een vermogenssterkte die niet is bekendgemaakt - EUR

Risico-indicator (1-4)



Minimaal kredietrisico

Faillissementsscore



1% van de Nederlandse bedrijven heeft een kleinere kans op faillissement

D&B Maximum krediet

D&B Maximum krediet: 750.000 EUR

Maximum bedrag op basis van maandelijks krediet. Zet de levering voort.

Aantal werknemers

Geschat aantal 569

Historisch overzicht van gebeurtenissen

Type	Details	Datum
Naam	Regering Van de Staat der Nederlanden	26 jan 2011
Vorige Nederlandse dochterondernemingen	N.V. NOM, Investerings- en Ontwikkelingsmaatschappij voor Noord-Nederland	-
	N.V. Rechterland	-
	Ontwikkelingsmaatschappij Oost Nederland N.V.	-
	Ultra-Centrifuge Nederland N.V.	-
	EBN B.V.	-
	Brabantse Ontwikkelings Maatschappij Holding B.V.	-
	Centrale Organisatie voor Radioactief Afval (COVRA) N.V.	-
	Sdu B.V.	-
	De Koninklijke Nederlandse Munt N.V.	-
	N.V. Nederlandse Spoorwegen	-
	Texel Airport N.V.	-
	Stichting Sociaal Fonds Ministerie van Volkshuisvesting, Ruimtelijke Ordening en Milieubeheer	-
	Twinning Holding B.V.	-
	Saranne B.V.	-
	NOVEC B.V.	-

Directieleden

Huidige bedrijfsleiding

Mark Rutte

Bevoegd Functionaris, Aangesteld voor jan 2011

Geboren 14 feb 1967, Nederland

Gelinkte bestanden

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Mijn Informatie

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SC 13G/A	Documents	[Amend] Statement of acquisition of beneficial ownership by individuals Acc-no: 0001104659-06-074007 Size: 68 KB	2006-11-13	
SC 13G/A	Documents	[Amend] Statement of acquisition of beneficial ownership by individuals Acc-no: 0001008288-06-000004 Size: 8 KB	2006-02-10	
SC 13G/A	Documents	[Amend] Statement of acquisition of beneficial ownership by individuals Acc-no: 0000891836-05-000369 Size: 15 KB	2005-08-22	
SC 13G/A	Documents	[Amend] Statement of acquisition of beneficial ownership by individuals Acc-no: 0000891836-05-000068 Size: 15 KB	2005-02-03	
SC 13G/A	Documents	[Amend] Statement of acquisition of beneficial ownership by individuals Acc-no: 0000891836-04-000062 Size: 20 KB	2004-02-12	
SC 13G/A	Documents	[Amend] Statement of acquisition of beneficial ownership by individuals Acc-no: 0000891836-03-000512 Size: 21 KB	2003-09-09	
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Case number: 4:20-bk-40375 - **United States Corporation Company** -
Florida Northern Bankruptcy Court

DISMISSED, REOPEN, CLOSED, NoADI

U.S. Bankruptcy Court
Northern District of Florida (Tallahassee)
Bankruptcy Petition #: 20-40375-KKS

Assigned to: Judge Karen K. Specie
Chapter 11
Involuntary

Case Manager:

Ann Laritz

Date filed: 10/14/2020

Date reopened: 01/08/2021

Date terminated: 01/25/2021

Debtor dismissed: 12/02/2020

Debtor disposition: Dismissed for Other Reason

Alleged Debtor

represented by **Patrick Michael Shelby**

United States Corporation Company

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Tallahassee, FL 32301-2699
Leon-FL
Tax ID / EIN: 13-6149455, 51-0009810, 57-0940973, 33-1004306, 59-3565377

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dba

Corporation Service Company

dba

CIS/Coastal Internation Seecurity, Inc.

dba

China Teletch Holding Inc.

dba

China Telecom (America) Corporation

dba

Fifth Florida Living Options, LLC

Petitioning Creditor

represented by **Highly Favored Shekinah EI**

Highly Favored Shekinah EI

PRO SE

422 East 27th Street
Jacksonville, FL 32206-2211

dba

Moorish Science Temple of America

dba

**Court of Equity and Truth (Syteria
Hephzibah)**

Petitioning Creditor

represented by **Maalik Rahshe EI**

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U.S. Trustee

United States Trustee

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Court of Equity and Truth (Taquan Gullett)

U.S. Trustee

United States Trustee

110 E. Park Avenue
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850-942-1660

Latest Dockets

Date Filed	#	
01/25/2021	58	Bankruptcy Case Closed (Laritz, A.) (Entered: 01/25/2021)
01/24/2021	57	BNC Certificate of Mailing - PDF Document. (Re: 56 Order.) Notice Date 01/24/2021. (Admin.) (Entered: 01/25/2021)
01/22/2021	56	Order Enjoining Petitioning Party, Syteria Hephzibah, A/K/A Highly Favored Shekinah El, Pursuant to Order for Petitioning Party, Syteria Hephzibah, to Show Cause Why She Should not be Declared (Laritz, A.) Service by the Court pursuant to applicable Rules. (Entered: 01/22/2021)
01/08/2021		Bankruptcy Case Reopened. (Laritz, A.) (Entered: 01/08/2021)
01/07/2021	55	Bankruptcy Case Closed (Laritz, A.) (Entered: 01/07/2021)
12/25/2020	54	BNC Certificate of Mailing. (Re: 53 Submission Error Notification - REFILING OF DOCUMENT REQUIRED.) Notice Date 12/25/2020. (Admin.) (Entered: 12/26/2020)
12/23/2020	53	DISREGARD - ENTERED IN ERROR: SUBMISSION ERROR NOTIFICATION: Please take immediate action to correct the error(s) noted below: - Document not titled correctly (Re: 52 Withdrawal of Claim.) (Laritz, A.) Modified on 1/5/2021 (Laritz, A.). (Entered: 12/23/2020)
12/22/2020	52	Withdrawal of Claim 2 with certificate of service. Filed by Massachusetts Department of Revenue. (Received by Email) (Bolton, E.) (Entered: 12/22/2020)
12/20/2020	51	BNC Certificate of Mailing - PDF Document. (Re: 49 Order.) Notice Date 12/20/2020. (Admin.) (Entered: 12/21/2020)
12/18/2020	50	Hearing Held on 12/17/2020. (Re: 38 Order For Petitioning Party, Syteria Hephzibah, To Show Cause Why She Should Not Be Declared a Vexatious Litigant re: 1 Involuntary Petition - Chapter 11.) (Entered: 12/18/2020)