



BUILDING OUR COLLECTIVE DESTINY

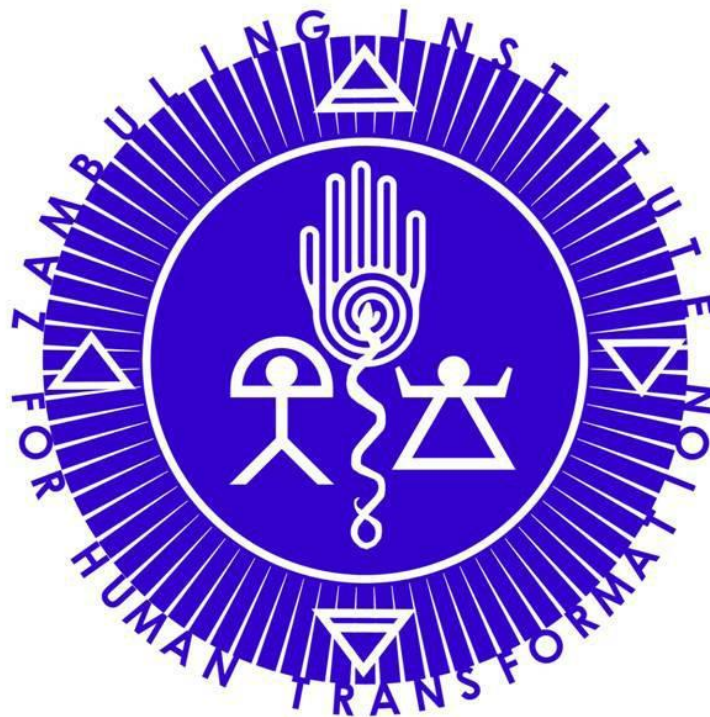
THE DECADE 2005-2015

BUILDING OUR COLLECTIVE DESTINY

~~THE~~ THE DECADE 2005-2015

Building Our Collective Destiny

**AN URGENT APPEAL FOR COLLECTIVE
PEACE ~ THE INNER SELF-
REALIZATION OF SILENCE ~A VOYAGE
INTO SUBTLE FORMS OF HEALING**



©The Zambuling Institute for Human Transformation
is a non-profit organization officially recognized in Santiago de
Chile, Lisbon, Portugal, Brussels, Belgium, and Washington DC,
USA All Rights Reserved Herein. 2009-2010

CONTENTS

Foundation	6
Definitional Activities: At A Glance	9
A Common Destiny: Building Our Collective Vehicle	12
The Core Programs For The Decade 2005-2015	20
The Institutes First 100 Immediate Impacts	44
Volunteerism (SEVA) At It's Best: Who's Involved	65
Photo Montage	66
Annex : ZIHT Human Rights and Responsibilities Module	72
Annex: Ten Fundamental Laws	90

The Foundation

The Zambuling Institute for Human Transformation (ZIHT) was founded in 2005 in Washington DC. The Institute is devoted to mainstreaming spirituality in the domains of economics, business, human rights and public policy. ZIHT has also been recognized as a foundation in Belgium and Chile and, as an association, in Portugal. Essential to the type of spirituality the Institute embraces, is the creation of a collective vehicle so that humanity finds a consistent and coherent path towards full self-realization.

Within this context, the Institute is pursuing the charitable, educational and artistic objectives of promoting and advancing an understanding of the need for human transformation and spirituality –individually and collectively--in order to bring about peace, justice, solidarity, interdependence, equal rights, education, employment, and adequate food, water, natural and environmental resources for all. Furthermore, the main aim is to heal humanity and nature and thus healing the world from illnesses of the body, mind and soul. In the public domain, it seeks a large number of activities that are inserted and embraced into three broad areas leading to human transformation: People's Forum on Human Rights and Responsibilities, Human Transformation and Human Values, and Spirituality and Public Policy.

The Institute is tax-exempt in the US, Chile, Belgium and Portugal. The management structure operates mainly in a virtual way, without buildings and major overheads. Most, if not all, the work and activities are done by volunteers who devote a great deal of time to see that the Institute's activities are implemented in an impeccable way.

The Institute carries out charitable activities that enhance human betterment and relieves suffering of such citizens as sick people, children, youth, women, refugees, indigenous peoples, ethnic minorities, the handicapped, and others. The Institute enables participants to experience the subtle and gross dimensions of human transformation; for example, the Inner State of Peace. Peace is a state of being and, as such, it must be self-realized. Without the self-realization of peace it would be impossible to transform humanity as a collective into a peaceful state. The same applies to every state of being: love, justice, compassion, interdependence, solidarity, equality, etc... It also advocates and creates the conditions so that people experience the fact that healing one self, in its broadest sense, can only happen as a result of healing nature and vice-versa. Healing is, in essence, a dialectic process of great significance for humanity's future. Thus, when referring to healing humanity, we are also referring to the healing of all sentient beings and nature.

The Institute plans to establish a forum for the promotion of human rights and responsibilities and to eliminate prejudice and discrimination against everyone in societies around the world. The Institute also supports educational and training activities in public policy making (domestically and internationally) proposing innovative solutions to eliminate peoples' suffering as a result of poverty, unemployment, social instability, urban and rural decay, starvation, war, famine, marginalization, medicine shortages, or who are otherwise disadvantaged due to the unequal or inadequate availability, administration, and distribution of resources. The public policy proposals are based on human values and individual/collective spirituality and not just on economics and business principles.

Today, economic, business, institutional, political and social approaches are subject to a great deal of transformation particularly, in relation to the various "collective dimensions" of development and specific realities supporting human betterment. Many of the results of this transformation have a negative side present today and, thus, our imperative to re-direct the destiny of humanity.

Some examples are: a) the rapid environmental destruction (global warming, destruction of the ozone layer, elimination of the biodiversity, contaminations of all types); b) the social inequality, lack of equity and growing poverty (1.5 trillion people they live in absolute poverty, near a billion suffer of hunger); c) the incapacity to handle and to protect the collective dimensions of the destiny of humanity (human security, social and personal health, collective and individual stability); d) the constant movements toward conflicts and wars without there being a possibility of real sustainable world peace (Middle East, Africa, conflicts ethnic and racial); e) the problems linked to drug abuse and trade of children and adolescents girls (300 trillion dollars in drugs, a trillion of dollars in sales of human beings); f) the exaggerated influence of economics and our material existence, impairment of essentially humanistic and spiritual/not-material realities (monetary profits as the central factor of the growth corporate, large capital movements only in function of material performances); g) the excess confidence (and hope) in the advancement of material technology, as the only solution to all the problems of humanity (the bias of technological change in favor of material capital and not of human and spiritual capital, the use of the technology for the production and distribution of armaments/ weapons, and destruction everywhere); and h) the inadequate priority given to the power of inner growth, as a transforming force of all the human individual and collective activities (use of outer/external solutions, the interest on material things as something exclusively personal).

It becomes essential to ask: Which are the causes and conditions influencing the nature and scope of the situation we are all facing today?

Globalization and the world power of a few people accelerate the differences and the inability to resolve the aforementioned issues and challenges. In this process, for the average citizen, it is very difficult to manage or control those conditions that would result in positive impacts. This situation appears like rigid, unchangeable and irreversible, and many people define the negative aspects as necessary evils.

The experience of economic and social development shows that trillions of dollars have been spent in the name of economic growth and the fight against poverty. In practice, the use of these funds has failed to diminish poverty in an effective way, and the social indicators that accompany humanity today continue to deteriorate. In a world in which financial resources are abundant, it is clear that unless there are new solutions, humanity will confront the same challenges and problems of the past. In this context, the only way to implement and carry out new solutions --and to show different roads for the transformation of humanity -- is to ascend to higher levels of human consciousness. A new world needs a new consciousness!

It is impossible to find new and lasting solutions while we are using the same paradigm of welfare and human development that created the problems in question. The same causes and conditions give the same results. Therefore, a new paradigm of the human collective welfare is needed. There is no doubt that whichever paradigm one may bring about this will have to go far beyond material welfare. This shift in destiny demands that we embrace all human beings, sentient beings, and the natural environment, and consider all as the subjects and not just the objects of the development. A new paradigm needs to be far from purely material values --often associated with the to know, to have, to do and to act -- toward the adoption of a more spiritual and human values; i.e., associated with those values of "to be" and "to become" and a comprehensive process of human self-realization.

It is important to add that humanity is also confronted with a large number of moral, ethical and spiritual challenges (for example, the right to life, the protection of the environment for future generations, the sources of biological research, the protection and maintenance of Senior Citizens, the respect and the realization of human rights and responsibilities). During the last 40 years, experiences in economic and social development demonstrate that money and material welfare have not resolved or reformed effectively the road towards positive human transformation. Even those people in positions of power and decision making (politicians, businessmen, religious leaders) confront these ethical, moral and spiritual challenges. This is why it would be valuable to ask ourselves if they are prepared, or if they have the capacity and the inner self-realization, to make those decisions within the public domain. The greatest leaders of the future will not be those who “know” but those who are self-realized beings. This is why the Institute puts so much emphasis on collective self-realization.

THE GREATEST LEADERS OF THE FUTURE WILL NOT BE THOSE WHO “KNOW” BUT THOSE WHO ARE SELF-REALIZED BEINGS. THIS IS WHY THE INSTITUTE PUTS SO MUCH EMPHASIS ON COLLECTIVE SELF-REALIZATION.

The Institute carries out charitable activities that enhance human betterment and relieve suffering of such citizens as children, women, refugees, indigenous peoples, ethnic minorities, the handicapped, youth, and others. It plans to establish a forum for the promotion of human rights and responsibilities and to eliminate prejudice and discrimination against everyone in societies around the world. The Institute supports education, training and practices to seek inner and world-wide peace, justice, freedom, and personal wellness by guiding individuals and groups through a process of human transformation and individual self-realization. The Institute also supports education and training in public policy making (domestically and internationally) proposing innovative solutions to eliminate peoples' suffering as a result of poverty, unemployment, social instability, urban and rural decay, starvation, war, famine, marginalization, medicine shortages, or who are otherwise disadvantaged due to the unequal or inadequate availability, administration, and distribution of resources. The public policy proposals are based on human values and individual spirituality and not just on economics and business principles.

The Institute is not a university or a training centre although it performs education and training activities to a significant extent. It is a network of people and grass roots based organizations, with universities and other centers of excellence, spiritual groups, etc., which have similar aims, and are actively engaged in the many dimensions of human transformation. In this regard, there is an on-going effort to plant the ZIHT seeds in as many countries as possible. These seeds are to germinate under the care of ZIHT headquarters while adapting some of the practices to the reality of that country, community, group of people, or a person. It will be ZIHT Headquarters that will design the module on spirituality and human rights, including the communication strategy, with the network components launching these activities within their specific context. The same applies to all the thematic areas involved.

The three organizations that compose ZIHT are essentially grass roots oriented. There are no superstructures or organizational giants involved. For example, the WFHRR will be totally based on people at the local level. There will be no formal connection with any form of government, international organization and the like, except for operational purposes.

DEFINITIONAL ACTIVITIES: AT A GLANCE

EACH AND EVERY PROFESSION OR ACTIVITY POSSESSES ITS
OWN 'SPIRITUAL SEED' OF TRANSFORMATION AND EVOLUTION.
WITHOUT THAT SPIRITUAL SEED NOTHING WILL EVOLVE IN THE RIGHT
DIRECTION. THUS, IN THAT CASE, YOUR, INACTION, WILL BECOME A
DETRIMENT TO YOURSELF AND OTHERS. WHAT IS YOUR SPIRITUAL
SEED?

~ CHO TAB KHEN ZAMBULING

Definitional Activities: At A Glance

This document contains a sample of activities the ZIHT intends to carry out in the normal development of its functions and responsibilities. The list below is only illustrative and it is not intended to be comprehensive.

Teaching/Training. Designing and implementing a large array of courses on issues of human rights, public policy making and business strategies and development. Great emphasis on the spiritual and humanistic aspects of private and public policy making. Example: a module on spirituality and human rights will be created to see whether students at a university level could participate.

Lectures and Seminars. Making public statements on aspects related to the Institute. Lecture series will be launched in the USA as well as in various countries in the world. The emphasis will be on issues of public concern, including development, poverty, environmental degradation, and all those themes which are central to human transformation in this millennium. Example: a series of speaking engagements on health, environment, peace and security.

Hosting Meetings and Forums. Creating the spaces for a frank and open exchange of views on issues of human transformation. The Institute will either host or sponsor such activities. External guests and lectures will be invited. Example: hosting a small group of CEO's to discuss spirituality and entrepreneurship.

Media/Communication Campaigns. Preparing media and communication materials to explain the purposes, methods and experiences of those at the Institute. These media materials would include films, DVDs, CDs, and other communication instruments. They will be used or sold in the context of the teaching, lectures, seminars or meetings. Example: share or sell DVDs on issues of spirituality and human transformation.

Dissemination of Knowledge. Writing books or articles on the thematic priorities of the Institute. These articles will be published free-standing or in magazines or scientific journals. It is possible that a newsletter be created and a major web -site accompanies this dissemination, in conjunction with the media and communication activities. The writing of pamphlets and other electronic or written material will be included. Example: to distribute a newsletter on the latest techniques for improved corporate management.

Advisory/Consulting Services. Using the Institute Staff's professional and practical experiences, to provide services to other non-profit as well as for-profit organizations. Included in this activity are business and governments. Areas like human transformation, human development, institution building will be included. In addition, and from a thematic viewpoint, issues such as poverty, environment, human rights and responsibilities, and the like, will also be included. Example: advise other small non-profits, NGOs, or foundations in organizing seminars and delivering products.

Missions and Pilgrimages. Visiting countries, getting to know different communities, cultures, religions and spiritual practices will create a process of learning and feedback on many aspects of the Institute's mission. In addition, it will provide the basis for networking and creating coalitions of like minded people and institutions, to strengthen the products and services of the Institute, and maximize the impact. Example: visit the sacred sites of Tibet, Thailand, Nepal, Italy, Guatemala, Chile, etc.

Financing Micro Projects. Providing material resources to projects and programs that are central to human transformation at the community and family levels. These may include contributions to grants or micro-credit programs designed and implemented by the beneficiaries, most of which men, women and children living in poverty or marginalized areas. These projects will mainly (not always) be in developing countries. The Institute will provide its expertise to other foundations that are ready to enter into this type of operations. Example: provide a small sum of money for indigenous peoples so that they can enhance traditional knowledge and spiritual practices.

Assisting The Poor and Indigenous Peoples. Putting together a special program and procedures to enhance the existing social, cultural and other mechanisms for the benefit of indigenous societies. This may include spirituality, human development, language, culture, music, libraries and other related activities. The Institute will be prepared to collaborate with education institutions that are directly related to the human development of indigenous peoples. Example: Make a moderate donation to a university for indigenous peoples.

Coaching Individuals And Companies. Coaching has become an important tool in corporate management and development. This has come about in response to the exponential growth of these corporations as well as to respond to the complexity of corporate management. This may also happen at the individual level in areas related to inner spiritual growth and individually tailored development. Example: to coach people who come to the Institute for some forms of internships.

Fund Raising. Establishing the grounds for fund raising, over and above what individuals would be able to do for the Institute. This is not a full-time core activity, but important in the context of the Institute growth and development in the short- and medium-term. This may be carried out by members or by outsourcing this activity. Example: develop a fund raising campaign to finance specific projects described in this document.

Technology Transfers To The Poor. Creating a special window to transfer existing and adapted technologies to improve and speed the process of human transformation –individual or collective. Ready available technologies like internet, e-learning, cellular phones, computers, etc., will be put at the disposal of spiritual development in poor communities. Example: to finance the purchase of laptop computers for advancing language training and recording traditional spiritual practices.

Capacity Building. Creating courses and training for new ways of enhancing local capacity of spiritual communities and knowledge that is disappearing as a result of economic development progress and globalization. This would include activities enunciated before (like training and teaching) but also on-the-job-training. A special program will be thought out to link capacity building with ancestral knowledge. Example: finance a project on ancestral knowledge and empowering women as a vehicle of transformation.

Scholarships and Awards. Distributing a selected number of scholarships or awards. The scholarships may be to develop some activity within the Institute or to study or work somewhere else. They will be relatively small but these may enhance or leverage other sources for the beneficiaries. The Institute will also give some awards to outstanding collaborators of world citizens who have demonstrated to be outstanding in enhancing the quality of the process of human transformation in their communities or the world at large. Example: to donate scholarships to poor children to study alternative medicine or indigenous medicine.

Ecumenical and Peace Related Events. Preparing and launching specific ecumenical meetings and peace related events that are translated in forums, international campaigns or other forms which will effectively create new levels of human awareness. Religious and spiritual leaders will be an important target of these activities. Example: host an ecumenical meeting to discuss the creation of a United Nations Spiritual Forum.

Exchanges, Internships, and Secondments. Establishing practical ways of exchanges and Secondments in the Institute of other organizations around the world. Typically, these will be of short duration and will be extremely well define to maximize the impact of the selected people. This is important as the process of human transformation for some people may require much guided training and coaching with members of the Institute. Example: to have 3-5 people in residence for a period of 1 month exploring their inner experiences in such areas as compassion, sharing, justice, and the like.

A COMMON DESTINY: BUILDING OUR COLLECTIVE VEHICLE

IF THE PEOPLE OF THE WORLD WERE WISE ENOUGH...
TO PLANT THE ROOT OF THEIR LIVES DEEP WITHIN THE SUBTLE ORIGIN...
THEN THE WORLDLY AFFAIRS OF LIFE WOULD COHERENTLY FOLLOW
THEIR NATURAL COURSE AND HARMONY WOULD ABOUND OF ITS OWN
ACCORD... THEN THE PEACEFUL ORDER OF THE UNIVERSE PREVAILS AND
UNITY MANIFESTS AGAIN OF ITS OWN ACCORD.

~ LAO TSU

There are many aspects of humanity's material transformation signaling that we have commenced a new era of human history. The identification and understanding of the causes and conditions of such an era vary and, naturally, there are many perspectives and various interpretations. One of the conditions is certainly a very powerful and irreversible movement towards forms of *human interactions* that are mainly collective in nature. Population growth and demography have made a very important contribution. The number of people on this planet and the phenomenon of the mega cities show that we better reconcile our individual interests with those of the collective. This is why so many people are paying attention to poverty, insecurity, war and conflict, social instability, etc.

It is also evident that the era that is to end at this very moment exalted many forms of successful individual materialism. As an outcome of the Industrial Revolution and technological progress our minds and souls have been glued to *knowing, having and doing*. In some ways, we have brought to a secondary place the role and importance of 'being' and 'becoming'. Our attention has been pushed outward and, recently, a shift inward has begun to operate in our lives. Individual materialism begins to take the back seat and to give way to collective spiritualism. This is a process as much as an outcome, whereby we pay much more attention to two pillars: the processes of inner self-realization and the various forms of interdependence. The starting point of collective existence is resting on those two pillars.

Naturally, in an era where the emphasis and the dynamics of life are stated on the grounds of individual materialism, this process is accompanied by a specific form of spiritual transformation that is also individualistic in nature. Despite of all the public declarations to the contrary –i.e., the importance of humanity as a collective-- by religious and spiritual groups, political parties, governments, etc, the actions and behaviors have been coherent with that individualistic view. Another way of saying this is that most of the vehicles, incentive structures, norms and institutional mechanisms (like the market, and the market forces) all contribute to the effective realization of individualistic values and actions.

Many professions, such as economics, have tried to debate and resolve the dilemma of how individual choices could or could not lead to collective welfare. This is to say, the preoccupation is with the empirical evidence that individual choices do not lead to higher collective welfare. For example, industrialization has led to profits for those in the industry but, at the same time, it has created pollution of the air and water, human and animal diseases, and the like. At a more global level, industrialization has led to global warming, ozone layer depletion, poverty and biodiversity losses. Because of this major disparity between the individual and the collective, notions of norms, rules, regulations, and public sector interventions have arisen everywhere. Unfortunately, these notions have come about and have been born out of individual materialism and, thus, have been in many cases ineffective and counterproductive.

One may pay attention to the fact that as our material evolution moves rapidly, this must be accompanied by a significant spiritual evolution. These must go hand in hand; otherwise, major disequilibrium will arise. We are indeed witnessing and being affected by that disequilibrium.

The above begs the question of how to accelerate the transformation of our collective consciousness.

- Shall we understand that it is essential to shift and create a new vehicle for the collective transformation of humanity? Or,
- How do we create the necessary and sufficient conditions so that we self-realize the fundamental collective values that must guide our collective existence and collective destiny?

In many ways, we have to let our material and spiritual nature evolve towards the collective nature of all forms of existence.

This is why the Institute is paying particular attention to the creation and or consolidation of a Collective Vehicle. In fact, all aspects of the Institute's programs represent some form and contribution to the formation of this Collective Vehicle.

Furthermore, the Institute is paying particular attention to awareness creation and training on the nature and scope of the different forms of interdependence: human interdependence, nature interdependence and spiritual interdependence. This is carried out via seminars, retreats and public lectures. It is in this context that the Institute has understood the importance of the Theology of Interdependence. This is a Theology that is not really homocentric in nature and scope but that it is open to the new material and non-material realities facing humanity and all living and sentient beings.

In sum, the underlying mission of the Institute is intimately linked to the Collective Vehicle.



Tiawanacu, Bolivia 2008

The Forums: ZIHT Broad Inner Architecture

“The World Peace Institute for Human Transformation (WPIHT)”

Overview. We are all living on Planet Earth. A group of rapidly approaching seven billion people, sharing this Earth for a fundamental reason: our human transformation. This is a term which may sound simple or trivial but that it connotes many dimensions and a number of states within our human reality. Many questions are in everyone’s mind:

- What type of transformation?
- What is the purpose of that transformation?
- Why do we need to transform ourselves in the first place?
- How much transformation do we need?
- What are the best instruments for human transformation?

And many more!

What is clear in the mind of most people is that material life, as we know of it, is limited in space and time and very difficult to predict. Perhaps the only certainty --for some, the only truth-- is the interdependent and inseparable processes of creation, transformation, death, transformation, creation..., and so on, at infinitum. In life, nothing is static: everything, everyone, and every state of consciousness is in constant transformation. Everyone and everything evolves, as a whole, and we all, together, evolve in a non-random manner. There are important laws governing evolution, whatever your faith and creeds are. These processes are value neutral and we, as a human race, have to understand and embed them to be able to have the capacity to become ‘That’, which in a sense motivated us to ‘be here’ at this moment in human history. Evolution is not some sort of theory, but a clear and well defined state of being. Therefore, when a little caterpillar transforms itself into a butterfly, there is nothing theoretical about it. Countless phenomena take place here on this Earth, on all planets, in all galaxies, and in all that has life and motion. Everything happens according to schedule, and in the way it is suppose to happen. We can be the principal actors, the interpreters, and we could see it, touch it, and feel it (if we have the subtle wisdom and capacities to do so). Also, when a child is born, it is all real, it is all very concrete and it is all totally well defined. We can see it, touch it, and feel it (if we have the subtle wisdom and capacities to do so).

Every aspect of life everywhere is part of that child and that butterfly and both are part of everything and everybody. All becomes an experience through the body, senses, mind, soul and our unbounded reality. The process of transformation is a moment of rich attainment and sublime engagement, whether or not we experience it with our senses. Transformation may be individual or collective, spiritual or material, gross or subtle, inner or outer... Transformation may be felt as being indeed in relation to my own self, but it may also be felt and experienced in relation to others. Transformation may take place in the realm of the spirit and the non-material or in the reality dictated by our everyday material lives. But, no matter how it takes place, all the different layers of transformation are united as One. Nothing is independent, nothing is wasted, and nothing is left somewhere else. In addition, every state of our human transformation is an expression of a conscious reality, which is colored by so many inner and outer challenges like poverty and misery, destruction of the environment, diseases, suffering...., as well as happiness, joy, fulfilment, and self-realization. Transformation is a holistic experience we have to have in our lifetime. It is an experience where ‘All is One’ and ‘One is All’. Human transformation is a quilt of opportunities to transform our selves at each unit of space and time. In today’s world, most people rely on ‘knowledge’ to become aware of, or enter into, any given transformational process.

No doubt that 'knowledge' is important; however, information is not sufficient for the full self-realization of the process of human transformation. In the ultimate, it is the experience of transformation itself the one that keeps us aware and engaged in the spaces where inner and outer change is to take place. Thus, despite the information given and the training imparted, many people continue smoking or doing things that are bad for their health. Consequently, the path of human transformation begins with transformation itself, or with the experience of that given state of being a person may be aspire.

Objectives. The main objective of the WPIHT is to provide the enabling environment for people to have the experience of the subtle and gross dimensions of human transformation. More specifically, The Institute will enable participants to experience, for example, the State of Peace. Peace as a state of being and as a fundamental dimension of human transformation as there will never be a level of material welfare which would enable someone to experience peace. Peace must be self-realized. It is this process of self-realization –inner and outer transformation-- that the Institute will assist in creating for those who need such an experience. Without the self-realization of peace it would be impossible to transform the world in a peaceful place. The same applies to every state of being: peace, love, justice, compassion, wellness, etc.

The main purpose of The Institute will be to open its doors to public and private policy makers, and every citizen on this Planet to come and have an experience leading to his or her transformation, via the progressive self-realization of one or more States of Being. And, through that experience, the idea is to establish firm grounds within their own process of human transformation. There will be many activities leading to those experiences and to enhancing each person's process of human transformation. Examples of these activities are:

- Training and Personal Enhancement
- Seminars, Workshops and Lectures
- Individual and Collective Meditations and Other Ceremonial Activities
- Applied Research and Studies
- Networking with Institutes, Universities, Non-Profit Organizations, and Similar Entities
- Preparation of Books and Publications
- All Possible Teaching and Communication Dissemination Manuals, Pamphlets and Publications
- Stamps, Logos, Cards, Products, and Other Material Means To Pursue Self-Realization
- Videos, tapes, CDs, DVDs, Computer Based Education and Dissemination, and all Sorts of Media Related Materials and Instruments.
- Lecturing at The Institute and Everywhere in The World
- In-training and Training Elsewhere in The World on Matters Related to The Institute.
- Field Visits and Pilgrimages in the Country Housing the Institute and in Other Countries.

These activities will be carried out by The Institute or anyone it designates to do so on its behalf.

“The Planetary Institute of Spirituality and Public Policy (PISPP)”

Overview. The art of decision making rests mainly on the value system which dominates today's societal consensus at any point in human history. And, this value system rest on the level and quality of human consciousness, awareness and coherence. These are the ones that allow those values to be self-realized.

Public policy is essential, because it influences the way in which social and human spaces are drawn to attain societal consensus on all sort of challenges and concerns. In addition, those spaces determine what and how the human collective gets and is capable of, sharing the actual benefits and costs linked to human progress. The value system of public policy making also sets the boundaries regarding how this human collective addresses the realities it faces within a given society.

Finally, the values dominating public decisions are, in a sense, the foundation needed for the access, allocation, control, and management of existing public goods (and public bads), both domestically and internationally.

Examples of these public goods are security, education, food security, health and human wellness, natural resources, and environmental goods and services, just to name a few. At the planetary level, it is important to recognize, in addition, such public goods as the air, water, space, ozone layer, biosphere, plants and animals, and much more. Economics and finance, and individualistic materialism, completely dominate the above mentioned value system. As a consequence, the outcomes of development and progress are very much not seen to matter, as if the only pursuit of humanity is economic and material welfare.

In practice, the most important instrument of valuation has been the market place, and we know that all the concepts around allocative and distributional decisions are immersed into those market values. The power of economics and business has dominated people's lives in such a way that the human collective is now at the mercy of economics and finance, rather than the other way around, as it should be. This material power is so significant that even the traditional notions of sovereign nation states are vanishing at the speed of light. Obviously, this situation has great implications for the ways and means which are so embedded in public policy making. To set course for a radical process of human transformation, it is important to start from an empirical point of departure. Thus, it is evident that one could only judge the quality of the present system by its major outcomes. Experience demonstrates that despite the material welfare created for some people during the last century or so, in reality, a large majority suffers from poverty, hunger, disempowerment, and marginalization. The market system and the value system that supports it are bankrupted. When it comes to social and human aims and alternative forms of transformation and human self-realization, the market simply fails to signal value formation, allocation and distribution. Therefore, a major revolution in values is to take place. This is a revolution towards human and spiritual values, of the individual person as well as of the human collective.

These are the values that will shift the emphasis away from materialism, individualism, and other determinants of human suffering. These spiritual values will humanize most economic and business processes for the benefit of the large majority of people. These are values which would force all of us to pay much more attention to the quality of development and human progress, rather than on purely quantitative and income based indicators. These spiritual values, when self-realized, have profound effect at the most subtle levels of our human existence. These values are not only to be declared, but they have to be fully self-realized. Examples of these values are peace, love, compassion, fraternity, caring, sharing ... And these should be the values governing all economic and business systems. All the above demands important studies and practices in the area of public policy as well as to develop and to apply the spiritual paradigm to development issues and concerns. Both are complex and in need of major work that only a non-profit organization can carry out.

Purpose and Objectives. The main purpose of The Institute is to create the institutional and political spaces for a major transformation in public policy, domestically and internationally. The idea would be to centre the attention on the many issues that have come out of globalization and on the challenges facing the poorest countries of the world. The Institute will design and implement a number of courses and seminars so that decision makers see the importance of human and spiritual values in their decisions. This will be both an educational as well as an experiential vehicle of transformation. In this respect, it is one of the aims of The Institute to bring to the dialogue people from the private sector, business and enterprises, civil society, indigenous peoples and other stake holders. This diversity in leadership will ensure a pluralistic and effective way to address the many issues linked to the process of transformation mentioned above. There will also be an special effort to invite religious and spiritual leaders with politicians into dialogue, exchange of views and the sharing of experiences. They form the strongest part of a quilt that should illustrate the critical path for a new form of public policy making. Many opportunities will be given for the youth and children to actively and meaningfully participate in all The Institute's activities.

To maximize the impacts of those interactions, everyone involved will also participate in non-denominational spiritual practices. These will enrich the essential understanding of the added value in mainstreaming spirituality in public policy. There are many activities The Institute will carry out in order to attain its main purpose and objectives, a sample of which are:

- Research and Studies
- Consulting and Providing Many Professional Services To All Actors In Society
- Training and Dissemination, Including The Preparation and Distribution of Management Practices
- Preparation of Manuals and Guidelines
- Establishment and Launching of Communication Strategies and Instruments
- Prepare Logos, Stamps, and Other Materials
- Give Seminars and Public Lectures at The Institute and Elsewhere
- Form Coalitions With Universities and Other Development Institutions
- Creating Subgroups and Other Grassroots Organizations

“The People’s Forum on Human Rights and Responsibilities (PFHRR)”

Overview. No society can live without human rights and responsibilities. And, as the population of the world increases and we become more aware of our human interdependence, these rights and responsibilities become essential for human betterment, social stability, world peace, and predictable and equitable prosperity for all. Despite this basic foundation of any society, human rights are violated everywhere and there are only few socially responsible people who assume their responsibilities. These are personal as well as collective responsibilities. We are at the dawn of the Third Millennium and we are still debating whether men and women are equal. Or, whether children have rights. If the elderly, the handicapped, indigenous people, the youth, minorities of all sorts (ethnic, religious, spiritual) have rights. This is a tragedy that needs to be eradicated from this Planet.

But, it is easier said than done. In addition to the above, the present system of economics, our market oriented material human progress, and the key actors (e.g., governments, business) have failed the large majority of people. We live in a world where a huge number of people go hungry every night, where there are thousands of children who die everyday of preventable diseases, where the destruction is deep and dangerous, where little is done for future generations, where many diseases are spreading like a wild fire, and so much more. The market system of liberal democracy –with one of the greatest potentials for enhancing humanity’s present reality—is totally bankrupted. Also, being in the same state of affairs are all the institutions that accompany and reinforce those systems. As a matter of fact, there was a lot of joy when communism failed and the Berlin Wall came down to free so many millions of oppressed peoples. Thus, there was a feeling that the gate was totally open, with no competition for western democratic capitalism. Unfortunately, this form of capitalism has not yet attained expected results and it is really far from doing so. The main reason is simple: in the ultimate the attention should not focus on the *system*, be it capitalist or communism or any ‘ism’ one may decide to invent and follow. The real attention must be on the human consciousness, awareness and coherence of those within the system. Capitalism and liberal democracy with little or no human consciousness is even worst than communism or any other ‘ism’.

The “end of history” (borrowing Francis Fukuyama’s book title) will not happen until people, not systems of institutions, attain high levels of enlightenment and self realization. In the end, a society of highly self-realized beings will not focus much on entities or organizations. It is at lower level of consciousness that human beings rely on systems and organizational arrangements. Because of the abovementioned bankruptcy, there is a great need to look for non-market means to attain human and social objectives.

And, it is here where normative values and norms (formal or informal, individual or collective, implicit or explicit) become increasingly important and, if not, essential to pursue a different path for human destiny.

It is in this context that human rights and responsibilities are extremely important as a framework, as a value system and as a sustainable foundation for policies and human activities. However, for these human rights to be materialized in a humanly fashion, an organizational revolution must take place. The real strength and source of existence and legitimacy must come from the peoples themselves.

No screens, no filters and no interpretation. And the efficacy will depend on human consciousness, once again. Thus, the realization of human rights demands that one works on the peoples' spiritual development as well as on human interdependence in the contexts of the abovementioned norms and institutional arrangements. One must go with the other.

This is why a Peoples' Forum on Human Rights and Responsibilities is essential to move from development and sustainable development towards "Empowered Development". This is a process of both inner and outer empowerment. Present technology allows This Forum to exist and become a very practical and doable idea. Internet and other means of communication and networking are now available to even the poorest corners of the world. This Forum will be an outlet for spiritual growth in an environment where all human rights and responsibilities are fulfilled. This is not a forum for shame and blame. This is a Forum where the values of peace, justice, empowerment, representation, transparency, accountability, interdependence, fraternity, commitment, free choice and participation are self realized. This Forum will be the kernel in the formation of new alliances for human transformation and betterment. And, as such, it will open its doors for universities, governments, business, unions, NGOs, and any other human organization that shares a vision of a world where rights and responsibilities are fulfilled. Today, human rights and responsibilities are at the mercy of governments and of government based organizations. This has to change and change now. At its beginnings, major attention will be paid to all the bills of human rights and instruments thereof. But, these will be expanded and reformed as the people see fit.

Purpose and Objectives. There are three fundamental purposes: First, to seek a world consensus on the fundamental rights and responsibilities needed to operate in a global society. The long term fulfillment of those rights and responsibilities is an essential ingredient for peace, security and human betterment. Second, to create the type of organizational arrangements that will enable EVERY CITIZEN of this Planet to express views and propose actions. Terminate with the elitists system that exists today marked by power struggles and power plays. It will be a flat and self sustained organization using all the technological means at the disposal of humanity at this juncture in history. It will begin with the use of the internet and other low-cost forms of communication. Third, to provide the human and spiritual foundations for the realization of all human rights, and the consolidation of personal and collective responsibilities. This is to say all actors with equal weight and co-equal responsibility. The above mentioned foundation is essential to the processes as well as the expected outcomes. To fulfill the above objectives, The Forum will carry a number of key activities: Establish partnerships and alliances all over the world with all stakeholders; Impart training and capacity building at the grass roots level; prepare and implement seminars and workshops including at the university level; Create the conditions for conflict resolution; Become part of those processes established and use many means of communication (radio, written media, TV, video conferencing); Provide advice to governments, unions, NGOs and other social actors; associate itself with business and design special instruments tailored to their situation; have an open space to give free advice to the person on the street; get involved in public speaking, television programs etc.; and disseminate knowledge and ideas through posters, CDs, DVDs, newsletters, logos, stamps, and more.

CORE PROGRAMS FOR THE DECADE 2005-2015

EVERYONE'S LIFE MUST BE AT THE SERVICE OF OTHERS:
HUMAN BEINGS, SENTIENT BEINGS, LIVING BEINGS... THOSE WHO
DO NOT PROVIDE THIS SERVICE WILL BE
STUCK IN THE MUD OF ILLUSION AND FALSE PROSPERITY. THE WAVES OF LIFE
MUST CARRY ALL BOATS; THE BIG ONES AND THE LITTLE ONES.

BE AT THE SERVICE OF HUMANITY.

~ **CHO TAB KHEN ZAMBULING**

This section outlines the most important programs for the decade, which form part of the architecture detailed in the prior section. There are nine programs in total.

I. Bringing Spirituality To The People: Go Where Nobody Goes

It is essential that our spirituality evolves as our human and natural environment constantly transforms. This is why we are proposing important foundations for a New Spirituality. This millennium needs a new spirituality. This is the foundation of it.

Spirituality Of The People.

Spirituality must go to the people and not the people to spirituality. Spirituality must be where it is not.. In the past, we have asked people to go to religious and spiritual organizations. Now is the time to go to the street and offer everyone every possible spiritual instrument and aid.

Spirituality Of Self Realization.

Spirituality contains the instruments, practices and actions leading to self-realization. To 'know' is not sufficient criterion for decisions and for taking action. This is the era of self-realization, and of inner and outer experiences. Thus, the golden rule is "so I self realize, so I act".

Spirituality Of Total Unity.

Spirituality is rooted into the genetic codes of each and every human being, into the genetic code of nature, all living and sentient beings, and into the genetic code of the spirit –i.e., your mission on this planet. It is through spirituality that we inter-connect with all those genetic codes simultaneously. To separate or segment those three codes leads to suffering, illnesses, and decreasing levels of human welfare. All is one and one is all.

Spirituality Of Inter-Dependence.

Spirituality heightens our inter-dependence at all levels of our existence. Individualistic stances are not part of this new spirituality. Ignoring our inter-dependence is leading many people to loneliness, depression and despair.

Spirituality Of Simplicity and Innocence.

Spirituality is simple. The most accelerated form of spiritual transformation takes place in our space of total innocence. This is the space of no judgments. This is the space where the non-discriminating mind dominates our existence. This is the state of purest being. Complexity ruins our relationship with the inner-self.

Spirituality Of Exactitude.

Spirituality and all spiritual practices are exact. Many people confuse flexibility with randomness in the path towards spiritual growth. As shown in the many spiritual disciplines at our disposal in this day and age, every aspect of them is definable and clearly exact. Exactitude must not be confused with rigidity or dogma. This is not what is meant here.

Spirituality Of The Other.

Spirituality is all about the other. The spirituality of me, me, me, has ceased to exist. This is to say, for example, that the concepts of salvation or enlightenment, and many other concepts embedded in religion and spiritual traditions, are always connected to the other.

Spirituality Of Karma.

Spirituality is to exalt the law of infinite balances. In the end everything is to be in balance. This is also known as the law of karma. This is the law of causes and effects.

Spirituality Of Free Gift.

Spirituality is to be free of costs. There should be no charges –financial or otherwise—to share spiritual knowledge and practices. Spirituality is not a business and should not be conducted as such.

Spirituality Of Non-Doing.

Spirituality is effortless. Many people make great efforts to become spiritual. This attitude tires them out and, in the end, they move away from the path. It is essential to practice the spirituality of non-action. To be in a state of non-action is NOT passive.

Spirituality Of Non-Having.

Spirituality is not a material possession. It should not involve attachment to material reality. This does not mean that we reject or diminish the importance of our material reality. We live in a material world and therefore we must operate well and effectively.

Spirituality Of Non-Knowing.

Spirituality is all about being. Thus, knowing, doing or having, are not the total essences of spiritual transformation. However, in the past, there was too much emphasis on knowing and little on being and becoming. This has now radically shifted and we need to create the conditions for people to experience the states of being they are advocating.

Let me propose a few actions.

1. **Spirituality must be mainstreamed everywhere, including business, economics, finance, government, human rights, and into all our professions.**
2. **Spirituality must not remain separate or to become a residual of our lives and concerted actions.** It is not possible to be spiritual only during the weekends and then during the weekday ignore our spirituality.
3. **Spirituality must be free flowing everywhere and in everyone.** No material constraints must dominate spiritual reality. To assume that material needs are to be satisfied first and spiritual needs later is a fallacy of great proportions. It is not only proven wrong but it also leads to the wrong conclusions.
4. **Spirituality must be conceived as the spirituality in action.** We are all spiritual. Spirituality is not the prerogative of gurus, lamas, priests, rabbis, imams or any other hierarchical notion of established institutions. Spirituality is the natural and irrevocable domain of everyone.

5. **Spirituality must dominate our lives today.** Most of the environmental and material crises we observe today are the mirror image of our spiritual crises. The crises of our inner selves. Global warming is the result of our inner warming.
6. **Spirituality must drive the architecture of our destiny.** Human destiny, as well as individual and collective destiny, together, are to be drawn from our spiritual missions on this planet. That should inspire all of our actions.
7. **Spirituality must conquer outcomes as it must conquer processes.** This is essential to be understood. It is equally important to know where we are going as well as the vehicle that is going to take us there.
8. **Spirituality must be the glue that anchors us into the natural environment and Natural Law.** Our actions must evolve according to Natural law and cannot be seen as independent of the evolution of the natural environment.
9. **Spirituality must be action that promotes simultaneously our material and spiritual evolution and growth.** One must go with the other. And, we must stop development models that portray materially rich societies which are in fact spiritually poor.
10. **Spirituality must be practiced.** Spirituality is not an abstract proposition. Somehow it has been made abstract and thus detached from the normal human being on this planet. In action we must recover true spirituality.
11. **Spirituality must become the guiding principle of human engagement.** As the wise elders have already spoken: “never get involved in something that has no spirit”.
12. **Spirituality must be hosted in the hearts and souls of all living beings, sentient beings, holy beings and human beings.** It is all encompassing and all pervading.
13. **Spirituality must speak to everyone and everywhere.** Exclusion is not the principle guiding action in the spiritual realm. Everyone and everything must be included.



Silent Peace Meditation was held at the Climate Change Conference in Quito and in Guayaquil, Ecuador in 2008

II. Silent Meditations for World Peace: Inner Peace-Collective Peace

A unique feature of this new millennium is that we live within a powerful form of collective existence. The essence of that collective existence is our total interdependence. We are interdependent of each other in every sense. We are interdependent with nature and with all living beings. But, our values continue to be individualistic, materialistic and insensitive to the existence of others.

Inner peace is indeed the fundamental platform and the most sustainable dimension to reach global peace. Silence through meditation, contemplation, prayer and inner awareness is a powerful instrument to both nurture and develop inner peace and world peace. Silence provides each person an ideal and an effective road map and organizing principle, whereby our human consciousness expresses itself freely and enables us to unfold the deepest forms of love and compassion that sustain our inner peace.

There is no doubt that the conditions of our external environment or, to say, the quality of our “container”, play a fundamental role in effectively attaining everlasting peace. Because the outer is like the inner and the inner is like the outer, one cannot disregard the current world conditions that espouse violence and conflict. These are the conditions that destroy human hope and weaken our individual and collective existence (i.e. inequities, poverty, environmental destruction, corruption, discrimination, etc.).

We must change the inner and the outer conditions. What should we do next?

First, recognize that we are not at peace and make all efforts to create a new and embracing, universal culture of inner peace.

Second, identify very simple ways for creating a culture of peace. We need no money to love, contemplate, meditate, pray, and be in deep silence.

Third, think about peace as a form of empowerment, peace as a form of human ethics. Peace as a form of human transformation, and peace as a form of our collective destiny.

Fourth, eliminate all forms of fear. Fear is the most powerful cause of violence. Fear is central to human insecurity and human insecurity brings fundamentalism. Fear is the destroyer of universal values and collective welfare, in favor of individualism. Fear is the most effective vehicle to debilitate all processes of human empowerment. Fear is the foundation of negative dimensions of our ego.

Fifth, rebuild, and when appropriate, create new collective institutions, including the family, the work place, the neighborhood organizations, the political systems, and the international organizations.

Sixth, stop immediately -- existing wars. This should be a non-negotiable item. Stop now. Yes, stop now.

Seventh, have a new “Marshall Plan” to assist victims of war, those who are in camps, those who are homeless, those who have no medical or psychological assistance, and those who are abandoned.

Eight, create new mechanisms to redistribute wealth, give new economic opportunities to the poor and bring high levels of human security.

Ninth, disarm everyone. This is not naïve, this is not utopian, and this is urgently needed. Defensive postures are a major source of conflict. Promoting human insecurity is a violent act. It is a criminal act. Let's stop now.

Tenth, love. Have no fear of loving. Love yourself, your neighbors, love your friends, and love your enemies.

Silent Peace Meditations are being organized in many countries in the world. As such it is an activity that demonstrates not only the deep commitment we have for world peace, but also it is an instrument to enhance our abilities to unfold our individual and collective inner peace. Traditional instruments for world peace are failing everywhere, as they are not rooted in the self-realization of peace. Thus, at best some moment without conflict is achieved, although this is not sustainable and it is not really a state of peace. To let peace have a chance to take root, we must enter into ourselves and unfold peace from within. The most powerful practice you may adopt to bring peace, love and compassion is “to increase your ability to become the other without losing your own identity” .

This is the essence of peace. This is the nature of your inner peace. You will become yourself through the self realization of peace. You must become walking peace everywhere you are. Be a transformer, not a passive or indifferent being. Through silence you will learn to communicate in a very effective way, you will learn to communicate heart to heart, and you will learn to communicate soul to soul. Go and let all people know that peace is not just ‘another option’ but our only destiny. We come from Peace and we are to go to Peace.

This is a call. Peace be with you. Peace be you. Peace is you and you are peace. Join this world movement for everlasting world peace!

Why Silence?

There are many reasons why we have chosen silence as the collective instrument for peace.

First, through silence we penetrate into our true self and get to know ourselves as we really are. In this case the benefit comes from tapping our true nature and our true source of existence. From silence we enrich our inner ability to become conscious of our consciousness.

Second, through silence we experience the ultimate nature of stillness and how it lays at the core of every activity. All movement comes from no movement. Thought comes from no thought. Matter comes from no matter. Activity comes from emptiness. The source of action is non action. The source of sound is silence. A melody only exists because of the power of silence in between two musical notes. And, it is in the fullness of this silence that we find wisdom and intelligence.

Third, through silence we heal, invigorate, rest, and rejuvenate our lives. All living beings need to tap into infinite calmness to detach from perceptions, thoughts, preoccupations, emotions of all sorts, and desires. We cannot remain permanently connected to these states of reality. Otherwise we will disintegrate in every sense of the word. However, with the power of silence we can reconstruct our sense of boundlessness, inner freedom and inner space.

Fourth, through silence we experience the most subtle sources of memory. This will enable us to remember our true mission in life . Spirituality is a life of tapping into the fullness of inner existence.

Finally, through silence we self-realize every virtuous state of being and live a fulfilled life. In silence we self-realize peace, love, compassion, solidarity, justice and so much more. Silence fuels self-realization and brings to bear the interdependence and interconnectedness of inner and outer experience as complementary sides of the same reality. Silence polishes the roughness of space and life circumstances that limit our ability to become those states of reality that reside at the core of every human existence.

III. College Tours: Sharing the Message

It is essential to create the institutional and political spaces so that the youth take charge of its own destiny. The Institute has paid particular attention to this important issue as, in most cases, the youth is marginalized from decision making or it is not allowed to exercise said leadership.

Furthermore, the systems of education play a very important role in defining instances where young people may discuss the problems facing them and humanity at large and share the most effective solutions. From primary school to the institutions of higher education, the new generation of leaders is bombarded by implicit or explicit notions of individual and collective values. Even learning how to write and read is embedded in a series of human, ethical and moral values. These create an inner path, attitudes and behavioral patterns (habits) that, later on, condition human behavior and all forms of transformation.

All forms of education play a crucial role in forming and shaping up the new being who will command the destiny of humanity in the very near future. This is why for the Institute it has become essential to dialogue with the youth. This has been done in all levels of education and with all possible casts and social classes. The Institute has also immersed itself in a dialogue with youth who have violated some important norms in our societies. Such dialogues have also included their instructors and teachers. In addition, the Institute has established a dialogue with young adults who are in prison (i.e., High Security Prison of Colombia, Calarca, Colombia). These dialogues are being extended to schools and technical colleges in Shanty Towns such as Ciudad Bolivar, where the Institute has taught them to meditate and assisted those beings in expanding the power of inner silence.

In this context, the Institute has also visited many colleges and universities around the world, including the United States of America.. These are spaces where an important group (not all) of youth congregates and is focused on issues of public concern. Education institutions group them under a given philosophy, with a stated curriculum, and engaged in processes of learning of all sorts. Here, the Institute has lectured on a number of issues: spiritual entrepreneurship, the enlightened corporation, sustainable development, poverty alleviation, natural resources management, public policy, international public goods, human rights...

The Institute enters into a dialogue with the youth wherever they encountered. This dialogue has been a tremendous learning experience for both sides. It has really been a process of mutual enrichment.

This is the reason why the Institute launched a series of College Tours in the United States and elsewhere. These College Tours are designed in a way to touch the life of many departments and schools, such as religious studies, economics, business, earth sciences, ecology, and more. This is a great way to share the message of collective destiny.

In the future it is expected that such tours will take place intensively in Asia and Latin America.

IV: Songs for Collective Peace: The Ultimate Vibration

Every aspect in our lives has a rhythm, a melody, a vibration, and a song. This is in addition to form, flavor, color, etc. all very complementary and intertwined.

For example, we have come to know that each and every organ and cell in our bodies have an optimal vibration and rhythm, and when they are out of that rhythm, one suffers from many diseases and pains. There is a lot of suffering as a result. However, what is true to organs and cells, is true to everything and everyone in the realms of matter and non-matter. Nature has its rhythm and every aspect of nature and all sentient beings have a rhythm. Things we create also have a rhythm and a vibration.

All our talents, all our values, all our states of being have a rhythm and a vibration.

There two fundamental questions and challenges for many of us: a) how do we know we are at the optimal rhythm or vibration? And, b) how do we come back to some optimal level of vibration once we are out of it?

In most cases, people do not really know whether they are operating at an optimal level of vibration and rhythm. There are so many aspects of our lives, there are so many intervening elements, variables and situations –each with its own optimal level of vibration—that we simply do not know what is optimal. However, it is possible to resolve such a puzzle and, whenever needed, attain our highest level of vibration. First, we need to know how to reference our vibration, as we vibrate in the relative and in the absolute. In the relative as we vibrate in relationship to others and to an ultimate level of vibration. In the absolute, because we vibrate in relationship to the uniqueness we bring in ourselves to the greater Vibration. It is like we are playing our own instrument, but as part of a major orchestra.

In an orchestra there is an agreed melody to be played by everyone, with the rhythmical contribution of each of the players. And, it is that agreed melody that defines whether one individual player is on rhythm or not. The same happens, for example, in our human bodies. One organ cannot be all of the sudden out of rhythm. It often means that one is ill. With the same token, there is a UNIVERSAL RHYTHM to which every one and everything needs to adhere too, without anyone or anything to lose its own identity. This is indeed one way to illustrate the alchemy of Life.

It is the constant and dialectic interactions of the relative rhythm with the absolute rhythm that is at the roots of creation (in all its forms) and infinite forms of human transformation. One may say the same with regards to form, shape, color, or odor. It may be worth pointing out that, at the most subtle levels of our existence, there are two absolute rhythms. One gives rise to our individual existence and the other supporting Self Existence, Self Creation, Self Transformation... In a religious language, the former is our core mission in this lifetime, and the latter is the rhythm of the DIVINE, the Creator. Furthermore, it is also important to point out that the former as well as the latter have the same origin and destination. Thus, when the absolute rhythm is being out of sync and not being aligned to the rhythm of Self Creation, there is a major impact in our material and spiritual lives.

With all the above in mind, we may try to answer the two questions raised above.

We are out of rhythm when we are not aligned to the full rhythm of Self Creation, Self Transformation or Self Existence. How do we come back to the absolute rhythm, with the individual and the collective rhythm in mind?

There are no trivial answers. However, a few possible dimensions may be in order here. The “right” rhythm always brings happiness and joy. It makes us feel tremendously strong and with vibrant identity. It is like everything is working for our existence and transformation. Pain, suffering, illnesses, stress, fear and despair are clearly signs of being out of rhythm. One could also bring back its optimal vibration and rhythm when close to “another” being or “thing” that you believe is attuned to the “right” vibration. There are beings that always live in the vibration of Self Creation and Self Existence. There are many who are present in our Planet and many are to come. They come to assist us in recovering our true rhythm and vibration.

One of the major challenges facing humanity is the loss in our ability to fine tune with our optimum inner rhythm and vibration. Furthermore, the challenge is also the weakening of our understanding and lack of experiencing the true rhythm of many states of being. Thus, love is now vibrating with the rhythm of violence, deceit, mistrust, cynicism, etc. Compassion is confused with giving, discharging, downloading, ego, etc. The more we live with our senses in the outside world, with an outside world out of rhythm the more we also get out of the absolute rhythm. We are intoxicated with exterior noise pollution of all sorts.

This is such a difficult concept to express in words!

Peace has its rhythm and vibration. Each of us may express that rhythm in the way it is experienced. But, collective peace also has a rhythm and vibration. These two aspects of peace are essential as they have to be coherent and, in the end, become ONE. This is when inner peace is in sync and creates collective peace. However, collective peace, or the lack thereof, greatly influences our inner peace. Again, and again, there is a collection of very dialectic, interactive, mutually interdependent processes.

Healing also is intertwined with different forms of rhythms and vibrations. It is the return to Ultimate Vibration. And, this is why there is a great connection between self healing and inner peace.

However, there is also a great interconnectedness between inner peace and healing our entire human and natural environment. This relationship, as well as the abovementioned one, goes in both directions. It is a two-way street. And, there is very clear evidence that just healing nature we can heal ourselves.

Our collective existence, as well as our collective vehicle has specific forms of rhythm and vibration. In a sense, the construction and the architecture of any collective vehicle for humanity and all living beings could be constructed via the right forms of rhythms and vibrations.

The above spiritual law applies to every state of Being, everywhere.

This is why the Institute is engaged in a collective effort to attain collective peace via a song for collective peace. It is all about collective vibration. Thus, that song must have some unique characteristics to attain the dimensions specified above. First, it is about that song you or I feel it is vibrating with the Ultimate Vibration. Second, it is about a song that, in the end, becomes that Ultimate Collective Vibration. It is not just about what appeals to our ears; it goes far beyond that.

If peace is the answer, what is the question?

The fundamental question is healing ourselves, individually and collectively, so that we can attain real inner peace together. Healing is a vibration, it is a rhythm, and it is a melody. World peace is essentially a fine tuning (an attunement) process. There are many songs and all forms of music. However, a song for world peace must be self-realized first before it is articulated in the public domain. Writing it up is the last phase. Singing it is to bring it to life. Singing songs could be an expression of your vocal cords. Singing the song for world peace must be an expression of your inner cords. This contest is not a process to distill talents only.

This is a process to nurture the fundamental values of life. Nurturing with music is one of the most powerful instruments we possess. Come and nurture the world! The ultimate value of a peace song is its transformational value. Music may sound nice but in the end music must be a healing instrument.

V. Appeal for Peace: Our Hope in Latin America and the Caribbean

The Peoples Forum For Peace In Latin America and Caribbean

Introduction. Frequently, it is said that Latin America and Caribbean (“our region”) is a peaceful continent. However, for many of their inhabitants this is not the case, since they live in internal or external conflicts that are affecting everything that they make nowadays, as well as their futures, both materially and non-materially. In recent encounters of peace, people of our region are more and more concerned about peace in the region, individually and collectively. The collective tension seems to be ascending strongly and, in particular, the one that is related to the cities (congestion, unemployment, indifference). This tension leaves behind many illnesses that have dramatically increased the consumption of barbiturates. The individual peace feels fragile as demonstrated by stress, anxiety, suicides, and depression. All these states appear more frequently than ever before inside our region.

Our peace is weakening quickly (or weakened already), as seen by the great arms race inside the region (to see fiscal expenses in armaments or elements to that end); by an economic and social system that does not result in higher levels of welfare with social justice for most of their population; by the fact that the traditional approaches to peace begin to show their unavoidable limitations. To this panorama, one could add many border related problems which could add more fuel for regional instability. Many of these border problems have not been resolved satisfactorily. Also, there are other challenges built-in within the environment of different processes of growth and transformation at national and regional levels. There is no doubt that there are external elements (external factors) to our region, which also play important roles in defining our inner peace, as we live inserted in the process of globalization, and as long as we live in a world without frontiers in terms of economic, institutional, political and social concerns. Examples of these external problems are the consumption of drugs on the part of countries outside of the region and of wars by the same countries somewhere else in other regions of the world. The human insecurity is contagious in as far as we are inserted in a world without borders. A world without frontiers demand of a deep re-thought in the traditional ways we engage regarding our material and spiritual well-being, in the collective ways that countries should agreed to maintain, manage, and make grow (to nurture) the peace in our region. Any economic or political well defined and, for the most part, shared system, should create conditions for the creation or dissemination of peace and human security. However, many people have begun to notice inside our region that the social conflicts are of very old nature and character (called “structural” many times), have begun to flourish again, as these have not been solved for many decades, neither satisfactorily nor in sustainable form. Examples that demonstrate the pathology of this regional square have to do with the poverty, inequity, marginalization, environmental destruction, and social uncertainty.

With a significantly different focus, it is essential to bring to the regional agenda the topic of collective peace and human security, including the security of all the beings and sentient beings. This creation or change in the emphasis of the regional agenda for peace should not necessarily be inserted in the institutional existent organizations, as these have been in themselves part of the problem and not the central axis of the solution.

Proposal. The Institute proposes the formation of a Peoples Forum For Peace In Latin America And Caribbean (PEFOPLAC). The bases of PEFOPLAC will be described succinctly more below. The main reason for a succinct description is that this forum should be something that is born from a popular base, with different mechanisms, and should be born in a spontaneous and consensual form.

This forum also corresponds to a new concept of peace. And, it is for that reason that this Forum will possibly be born in ways very different to many other groups in support of peace in our region and in the whole world.

Traditional Approaches. In the 1600's, the Treaty of Westphalia gave authority to the notions of sovereign governments and nation states. It is for that reason that the concepts and the traditional focus on peace at the international level are embedded by the countries (governments). And it is this focus the one that today limits a collective work in a world without frontiers. In this world, government entities, and international organizations, have created, in agreement with governments, forms of peace engagements at the traditional bi-lateral level and multilateral levels. This is far behind a structure for collective peace. It is worthwhile to also highlight that we live in a new world: the world of collective existence. However this world is governed by individualistic and materialistic values and attitudes. Individualistic in the sense of countries acting like independent entities, separate from the rest of the other countries in the region. However, what happens in a country, or in a group of countries, will affect all. There are not too many big filters from one country to another. Just think about the importance of oil prices or the fall of the value of the dollar. This is an essential problem for all. The geopolitical frontiers are already far beyond the agreed borders of countries. The frontiers, for example of the United States go far beyond Canada and Mexico. The same thing happens to all the countries of the region. In particular, the problems of drug trade and consumption are immense and their significance in the attainment of individual and collective peace of our region surpasses a specific country. The traditional approach fails to support a genuine process for collective peace. Furthermore, these traditional approaches have relied on three fundamental pillars: political, military and economic. These have been offered separately or as a package. Based on the results we see around the world and in our region, these pillars have not been effective and they are in need of fundamental reinforcement.

The economic solutions have demonstrated that there is not a correlation between economic advancement and peace. The material expansion of goods and services doesn't provide the sufficient conditions to attain peace. If this were the case, all developed countries would not be at war or a foot away from war. Also, such hypothesis suggests that developing and poor countries are the sources of war and conflict. Nothing is farther from the truth. It is sometimes just the opposite! The military and arms solutions don't possess the incentives for the peace. On the contrary, to arm two contenders has meant more conflicts, and more brutal conflicts in relation to casual victims who are outside of the channels of the armed groups. The political solutions have also demonstrated big limitations. This doesn't invalidate them. However unless the human collective consciousness grows, these political dialogues will never heal. At best they will be palliative for a short period of time. And all of these solutions have relied on institutionally weak structures that by the way don't have much of a collective nature. All of this calls for a paradigmatic fundamental change.

A New Paradigm for the Peace. A new paradigm for the peace relies on several fundamental dimensions. First, that peace is a state of being and not a "thing." Peace cannot be bought in the supermarkets. Even if one has a lot of material wealth, peace should not be conceptualized as merchandise. Peace is a state of being and as such it has to be self-realized in our inner self. Therefore a Forum of this nature should be guided from its beginning to the self-realization of peace in all the inhabitants of our region. The armies, governments, guerrillas, etc., they are not the source of this sustainable peace. Second, that peace in the region depends on inner peace. It is this inner peace that is the essential foundation of the regional peace. There will not be regional peace without the members of this region being in peace. The proposed Forum is for the creation and nurturing of inner peace, both individual and collective. And it is there where the efforts should be placed. Third, that inner peace requires inner and outer self healing. Also, it demands the healing of our natural environment. That is to say, it is necessary to heal both the external world (container) as well as ourselves (content). It is essential to understand that if we are not free of inner anger it is not possible that we attain inner peace. With the same token, it is not possible that there is inner peace if our external collective existence is completely stressed.

Fourth, that healing is born fundamentally out of silence and out of our capacity to know, to grow, to feed, to enlarge, and to unfold all aspects of our life from that inner silence. But, silence is not to be quiet. Silence is not to stop speaking. Silence here means an ability to connect with the universal essence of life. An essence that is interdependent, subtle, and organized. Therefore, this new paradigm of peace is leaning on its internal logic that translates itself into a synergetic sequence: regional peace, as a function of the inner peace. Inner peace as a function of self healing. And, self healing as a function of the power of our silence.

Organizational Elements. Foremost, the Institute will disseminate the abovementioned concept and paradigm for regional peace. It will not suggest as a priority the creation of bureaucracies and institutions. Instead, the collective attention should focus on a media campaign of massive popularization of this new concept of regional peace, and leave the initiative to the people and not governments or other organizations, to create and to nurture local mechanisms of peace. Whoever wants to be added to this organizational structure should be welcome, not with the idea of leading or constraining the *grassroots* from blooming, but to see the proposal as a form of collaborating in the popularization of this regional challenge. It would be necessary to establish contacts with the media, radio and television. This is a step of awareness creation and of enlarging our collective conscience. It would be necessary to speak with the leaders of the region that naturally go a lot beyond the governments. Also, it would be necessary to create popular networks of local peoples, spiritual leaders, and so many other groups of capital importance around regional peace. The creation of the Forum is a result and not the beginning of this movement for the peace in the region. It will be the duty of each community to create or not to create this Forum, and to settle the participation mechanisms in this forum. This is not an initiative to be imposed from the top down or to impose a uniform way to operate in the future.

