



# BUILDING OUR COLLECTIVE DESTINY

THE DECADE 2005-2015



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# Building Our Collective Destiny

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



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## 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.





## VI. The Sacred Sites Of The Americas: Connecting The Subtle Knots

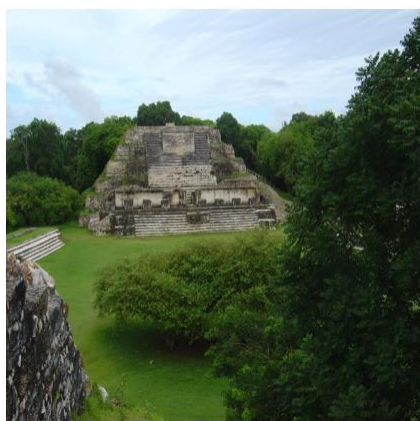
All along history, people visit sacred sites from time to time. They may be under the rubric of pilgrimages or simply, a visit to a very special site. In some cases, these sacred sites may be temples, ruins, cemeteries, or just a part of nature (trees, mountains, rivers, rocks). These sites have a specific significance to those who make the effort to be there. These may be religious, spiritual, scientific or to reconnect with a non- material energy.

There are important sacred sites all over the world. They are visited frequently and they represent a major source of tourism.

What is important to know is that the sacredness of those sites is not only related to faith or a religious positioning, but many of these sites have a special rhythm and vibration, a unique energy, or simply a unique sensation people enjoy and get benefit from. The power of silence, for example, has attracted many people to these sacred sites. They visit them and spend a lot of time in prayer, contemplation, meditation, chanting or simply tapping on the power of their silence and the silence of others. These are spaces that have something special and one would greatly benefit from entering those spaces.

Many members and volunteers associated with the Institute have been visiting sacred places all over the Planet (e.g., Portugal, France, Italy, Greece, Russia, Europe, USA, China, Tibet, Indonesia, Africa, Guatemala, Mexico, Brazil). The benefits from those sites come from a very specific way of carrying out the visits. First, there are benefits as a result of simply entering these sites and opening up to their rhythm and vibrations. Second, there are benefits from enlivening sacred places that have been abandoned for many years or even centuries or because the subtle bodies of those who have been there for generations have been decimated over time (oracles in the Oracle of Delphi in Greece). Third, there are benefits from praying one's daily mantras, sutras, prayers, chants and soaking them within those places, and bringing part of the rhythm embodied in those places into the prayers. Fourth, benefits come from establishing an inner bridge between a particular sacred site and the spaces one frequents most often in daily life (home, praying sites, altars).

The Institute has begun to establish the grounds and the architecture to identify several sacred sites in Latin America. This has been the result of a very comprehensive and deeply spiritual process and thus we avoid making out of this process something guided by some notion of tourism or something else. Very soon, the Institute will publish a map of important sacred sites in that region and will organize an important visit so that one can strengthen the deep power of silence as well as accelerate the process of spiritual transformation. It is expected that the visit to the sacred sites of Latin America will take place during the year 2010.



**ZIHT Founder as Maya Priest with Mayan Elder Abuelo Fermin in Guatemala...**





## VII. Trees-4-Peace: Universal Healing Through Healing Nature

### Trees-4-Peace

Peace is of individual and collective responsibility. There is only one world and one humanity. To attain our state of collective peace we should consider the following:

- First, that peace is a state of being and, as such, it needs to be self-realized within ourselves. There will be no level of material wealth that will be capable to buy peace. Our inner peace is a condition for collective peace.
- Second, that there will not be inner peace unless we enter into a process of self-healing. Healing from anger, dispossession, insecurity, emotional instability, negativity... Healing is a condition of inner peace, and inner peace is, in turn, a condition for collective peace.
- Third, that collective peace is not just about human beings. It is about the peace of all sentient beings. It is about the peace of all living beings and all sentient beings. This is the real meaning of collective peace. •Fourth, that a healing process may be sought after using traditional means, and to be geared directly to the person who needs that healing, or, this healing process could happen to that same person via healing another person or another sentient being (another living being).

**Healing is seated within the global collective.** Therefore, healing goes beyond an individual and all human beings. It embraces and includes nature, all living beings and all sentient beings. In this regard, healing belongs to an infinite plane of consciousness, actors, actions and environments. Thus, it is possible to heal oneself by healing other human beings, by healing nature (natural environment), or by healing sentient beings. This is one of the most important ingredients in the expansion of the true wisdom and the essential mechanisms behind a healing process. Thus, in the nature of this proposal, for example, by healing nature, one may, in turn, heal oneself, attain inner peace and, in the end, attain collective peace. Therefore, it is important to share with *all* the news that we can heal ourselves by healing animals or nature in general.

Trees-4-Peace (from now on referred to as “T4P”) is a global program to heal both humanity and nature via the healing of nature. This is: by healing one you will heal the other, and by healing the other you will heal yourself. The foundation of this program is based on the premise that we can attain inner and collective peace, world peace, by healing nature. The opposite is also true: if we do not heal nature it is actually impossible to heal ourselves. It is essential to note that this proposition comes from experience and not from a theory, although there is now plenty of scientific evidence that this is the case. We have to try it and, only then, we will be able to see the results. This experience is often possible by embracing a fundamental spiritual law: The Law of Interdependence. Everyone and everything is all interdependent. The genetic codes of

human beings (a) are interdependent among themselves, (b) are interdependent with all the genetic codes of nature (all living beings), and (c) are interdependent with all the genetic codes of the spirit (i.e., this should be approximated to the architecture of our “missions” in this lifetime).

To establish a simple and yet effective way to heal people and the Earth —and based on some unique experiences of healing drug addicts and depressed people via healing nature—it is proposed here the planting of all varieties of trees. This is not forestry. This is not reforestation. This is not development. This is not about material advancement. Although, these may have those impacts. This is about the collective healing of nature and humanity. The aim here is collective peace through inner and outer healing and should not be confused with other programs. The idea is to contribute to the attainment of collective peace via planting trees equal to the number of people inhabiting Planet Earth. This is to say, between 6 and 7 billion trees. As we approach those numbers nature will be tremendously instrumental to our inner healing and inner peace and, therefore, to the creation of all conditions for collective peace. Collective healing will bring collective peace. It is as simple as that!



**Our Collective Vehicle.** Most systems of human transformation are based on instruments that are calibrated to a single individual. Curing someone of a given disease, for example, is often carried out with prescriptions and methods particularly defined for that individual. Curing is a localized phenomenon. One example is that of someone who cuts its finger, or has a headache. In this case, all actions would be defined in relation to that particular individual. Healing, on the other hand, is not a localized phenomenon. It is a process that has to go far beyond the individual who is in need of that healing. More often than not, when one refers to healing, one is referring to issues of anger, deceit, depression, fears, etc. Based on very practical experiences, to be able to address those states of being one requires going far beyond the individual itself. The process of healing may involve the whole family (like constellation therapy suggests), it may go beyond processes and issues of this lifetime, or it may be clearly related to the whole environment (human and natural environments included). The development of environmental medicine demonstrates the great importance that including the quality of the environment—as a decision variable—has in addressing all sorts of diseases.

Today, we are challenged by the need to find processes and instruments of human transformation that are truly and verily collective in nature. This is to say that the future welfare of humanity is dependent upon, the creation of a “collective vehicle”. This is a vehicle in which every one and every thing is included—we as part of the environment, and the environment as part of ourselves. In particular, making peace with ourselves will never really materialize unless we make peace with our natural environment. One is an integral and indivisible component/part/dimension of the other.

The importance of constructing the collective vehicle is heightened by a situation where one sees the great limitations we have to self-realize collective values. These values ought to sustain humanity along this new millennium. It is evident that the individualistic and material-based-values of humanity are often successfully attained, even at the expense of serious decay in collective welfare. One reason for this is the fact that we are operating successfully within the realm of another vehicle, which may be called the small vehicle. Thus the individual values of competition, achievement, success, exclusion... are all possible because of the quality of our small vehicle in us. This vehicle is fuelled by knowing, having and doing. Many words are used to express the existence of this small vehicle: intelligence, memory... However, the absence of the collective vehicle is limiting us in the self-realization of our collective values. In particular, the values that are most difficult to attain are those of love, compassion, caring, sharing, solidarity, equity, justice, freedom, interdependence, security, peace... In order to self-realize those values we need to construct the right instrument: the collective vehicle. One way to construct this collective vehicle is via the self-realization of collective peace.

And, it will be via the attainment of collective peace, that we will attain all the other collective values. In essence, experience demonstrates that it is impossible to attain collective peace without, for example, attaining at the same time collective justice, collective freedom... This is the new paradigm for the attainment of collective peace:

the paradigm of the self-realization of collective peace via collective healing and inner peace, and these two via the healing of nature. It is via the healing of nature that we will make a significant contribution for the collective vehicle to be constructed. This construction is essential to all of the above goals and objectives. And, the contribution of the T-4-P will materialize via the planting of trees equivalent to the number of people inhabiting the planet today. The T-4-P is only one in a series of complementary programs geared to construct the collective vehicle for collective human transformation.



**Who Is Responsible.** Every individual or organization is responsible for planting these trees. The T-4-P is not geared only to governments or to corporations. It is designed for all of us to participate, whether as single individuals, or as part of a family, or as part of a local organization. All actors, in all their roles are to be part of this tree planting program. There are a few examples to illustrate the different possibilities.

First, I as an individual could plant one tree in the back of the house or in a nice pot inside the apartment or the room where I live. Or I as a father could plant five trees to include my immediate family. If I do not have the terrain to cultivate, I could ask permission of others, or local authorities as to where I could plant the trees. There are hundreds of tree planting programs that would be extremely happy to receive contributions of time. If one does not have time, you may go to a tree planting program and make a contribution to the planting of a number of trees. However, you should make sure that the trees were planted.

Second, you may join a local group and decide as a group to plant the number of trees equivalent to your community. This will clearly open up dialogues and define instruments that in the end will clearly enhance the collective vehicle of your community. You may decide to join a Non Governmental Organization (NGO) who specializes in such programs.

Third, a national government may decide to open up land areas for tree planting programs. These governments may join with individuals, NGOs, or corporations to plant thousands of trees to reach the national target equivalent to the number of inhabitants in that particular country.

Fourth, corporations may plant trees equivalent to the number of employees they now have. Similarly, a ministry of a given government, or the government as a whole, may plant trees equivalent to the respective number of employees.

Finally, given the spaces that are in the hands of governments or in the hands of the private sector, major corporations may assist in attaining the national targets. But, such corporate programs have to have in mind the type of tree planting and the tree varieties that would benefit the community at large and not an interest to use this program for personal profits. Such an attitude will limit the construction of the collective vehicle. It will have the opposite effect.

In one word, there is room for all sorts of networking and coalitions to make the demanded contribution for the healing of our planet and attaining collective peace.

**How Are Tree Varieties Chosen.** Anyone can choose the tree varieties. This is not about just one tree variety. For example, a community may decide to plant fruit trees of different varieties so that the tree planting fulfills not only the need for healing the Planet but also the economic needs of the community. The governments may suggest (not dictate top down) some tree varieties they may put at the disposal of people for free or at minimal



cost. What is important to retain here is that there are some tree varieties that are not suitable for your environment. BUT, this is something that people will have to resolve as a collective. Experience shows that more often than not, local people know very well the trees they want and the varieties that could successfully survive within their own environment. Here, there is no mentality of plantations. This is grassroots based planting as they see fit within their process of collective healing. The land where this takes place varies according to circumstances. It may be a garden, a field, a marsh, a forest, a wasteland, etc. It is up to those who are planting and the environments they are facing when they decide to plant.



**Who Does The Maintenance.** The planting and the maintenance are carried out by those who planted the trees, unless an organization, like the government or a private corporation offers those particular services.

The individual who planted the trees must continue interacting with them and make sure they grow and bear the fruits expected at the personal and the collective levels. It is you and your contribution to healing and world peace.

The Zambuling Institute For Human Transformation (ZIHT) is the principal sponsor of such a program. However, sponsorship must not be equated to financing. This must be done by each actor on its own right. External financing must be an exception rather than the rule. This is a different paradigm. This is a paradigm of collective healing and not material development. In the past, external financing has dominated and has imposed other values that are totally foreign to this program. The ZIHT has suggested this new paradigm, the possible approaches and various solutions. In this capacity, the ZIHT is very interested in the impacts on collective healing and will try to monitor those impacts and disseminate the results. The ZIHT will also put at the disposal of communities a website where they can report their achievements and the fulfillment of national targets. The website will be: [www.Tree-4-peace.com](http://www.Tree-4-peace.com). In some exceptional cases, the ZIHT will get directly involved in tree planting programs.

**The Role of Different Actors.** Local and international NGOs may be directly involved in the financing, seedlings distribution, and tree planting programs. Also, they may offer technical assistance and their infrastructure facilities to carry out local programs. Government could play a fundamental role if they understand the true purpose of such a program: collective healing and collective peace. Each tree is an instrument of healing and peace. It is not just another dollar. Governments may facilitate lands and free seedlings of the sort the people would like to plant in their own territories. Local churches and faith groups have proven to be extremely effective in mobilizing and assisting local communities. They should be fully involved, and help in the monitoring and maintenance of these programs. The private sector may indeed support these programs in full. For example, this may be done by making available millions of free seedlings of fruit trees, of indigenous trees, and so forth. Corporations may take responsibilities of highly eroded areas where industrial plantations may be the solution. The private sector should not crowd out local communities with their efforts.

**The Super Network.** All actors in a community, in a country, or in a whole region of the world may form super networks of mutual assistance and support. This will have a tremendous impact on healing and collective peace. One example, may be the T4P Program for Latin America. Such a program may have a unique super network to plant as many trees as inhabitants of the region. There may be super networks across regions too.

**Time Frame And Critical Next Steps.** The program was launched on September 21st, 2009, International Peace Day, with the view to signal that the program is principally about

peace and not forestry development. The program will run until the target has been attained, hopefully, in just a couple of years. The only fundamental step that will be taken is a major spiritual blessing so that the program is successfully carried out. Every individual or community may start by doing the same in their own spiritual tradition or faith. Please do not look for phone numbers, addresses, internet sites, guidelines, leaders, followers, money, or any hierarchical organizational framework in order to get involved. Just plant your trees of peace, and send photos of the process and the names of the tree varieties to the internet site announced below.

**Visit the website at [www.Trees-4-Peace.org](http://www.Trees-4-Peace.org)**



## **VIII. Corporate Enlightenment: Managing Oneself For The Other**

The private sector has to play an important role in the transformation of humanity and make a significant positive contribution to such a process. For the moment, most people see some sort of contradiction or separateness between material and spiritual transformation. There is nothing further from the truth. Both need to go hand in hand. In addition, it is essential to note that corporations are not only places where people work. It is much more than that. Thousands of hours are spent in productive activities of corporate nature and these must be of highest quality and with the most powerful impact over the rest of our lives.

From the time an idea is born and these are followed by the necessary processes to make that idea a practical one (production, marketing and distribution), it is essential to understand how such an idea will affect the rest of our lives. The decisions involved in all these processes are determined by values and beliefs ingrained in ourselves as owners, managers, workers, stockholders and the like. Corporations are people. Corporations are not atomized entities. They are living entities that embrace the behavior and actions by all the actors involved.

Thus, the Institute has greatly focused on the values guiding corporations, whether they are individual or collective. Whether these values are applied to unique and singular situations, or whether these values are truly universal (like maximization of profits). In our experience, these values also evolve according the material and spiritual realities facing humanity.

An attention to universal values has become an issue of great importance and also something that bothers many people as we witness what is happening in the corporate world. Again, we all see how this corporate world is significantly affecting the rest of humanity.

The Institute has realized that this theme is a very complex and badly understood. In part, because of the goal of finding values which are at the same time 'new' –reflections of today's realities-- and 'universal' and thus applicable to many situations. These are two rare attributes to find either in theory or in practice. As the Institute explores these values it has come to the realization that the term "new" may also be misunderstood. In essence and after lots of reflection, it is possible to see that there are very 'old' universal values which are not being self-realized or even respected. Thus, the attribute of being 'new' is something to ponder upon, unless, of course, one is to demonstrate that those old values have become irrelevant or obsolete. Examples of the oldest universal values are, for example, peace, sharing, caring, respect for nature, interdependence, justice, love and compassion. The world is not at peace. People are not at peace within themselves. And, we seldom see the nature of love and compassion in politics, public policy, international development, etc.

The Institute interests on human rights has also demonstrated that there is no respect for the universal values enshrined in the Universal Declaration of Human Rights. In that Declaration one finds such universal values as freedom, solidarity, protection, equality, security, non-discrimination, participation, etc. If one goes around the world, we see that these values are not being honored and, much less, self-realized. The Institute has shared the view that until and unless the values of the Universal Declaration are not self-realized –this is to say, going beyond advocacy-- we will continue to violate the rights of people and other living beings. Those values are as universal as they can be, notwithstanding the known debate about the critical importance of the so-called “cultural relativity”. This concept suggests that nothing is really universal. So, this attribute of being universal is also an important one for the Institute.





In particular, we should ask ourselves whether universality really exists and where does it really matter. If one would accept, for a moment, that everything is culturally relative, then we should pay much more attention to how a world of multiple and different cultures should be capable of living together and sustain life in all its dimensions. Of course, “diversity” is another old and important value. On the other hand, can we live a collective form of existence without universal values? This is to say, values that are to be shared in every corner of the world. And, it is in this space of universality and relativity that we find ourselves today. The Institute is fully aware of the fact that the ways in which we address universality and relativity will determine how our human collective life will unfold in the future. This is important because we live in a world where the collective existence matters more than ever before. This is the type of dialectic existence we are facing today.

This is not rhetoric as it has a major influence on politics, governance systems, religion, empowerment, security, environment, beliefs and ethics.

What is most interesting is that as much as people criticize a society that is led almost exclusively by economic and business values, rather than by humanistic and spiritual values, economics and business seem to have become very universal in nature. The values of competition, competitiveness, accumulation, hoarding, exclusion via purchasing power, etc. are now being accepted and practiced all over the world. In this context, the role of the market has become universal. There is no doubt that globalization has been instrumental in creating the environment for universal economics and business. But, whether globalization has created the conditions for a universal social, institutional and normative human interaction is a major question to be addressed here today. In the Institute’s limited experience, we see many economies globalizing but not too many societies globalizing.

The drama is that the collective values we need in order to create a life sustaining civilization are not at all on the radar screen of many people. Thus, we are running our collective existence based on a huge collection of individualistic values. This represents a contradiction in terms. To expect that individualistic values will lead to collective human betterment is a total contradiction in terms. And, this contradiction is at the core of what is happening in the world today. Specifically, I believe that this is the reason for war and conflicts, human insecurity, and tremendous instability of all sorts. As one sees the development of the private sector in general, and the corporate sector, in particular—in both developed and developing countries—it is clear that it has become very global and also universal in nature.

Specifically, business entrepreneurship is more or less the same in every corner of the world, with only very few exceptions. The aims of corporations is to address issues of production, sales, market shares, costs and benefits, finance, etc. These are part of an unchangeable core of this universality. Most of these corporations are intermingled with the banking system everywhere and, thus, very universal in nature. Any deviation from the universal nature of markets, and the working of those markets, implies serious

consequences for the livelihood of those corporations. However, more recently, there has been a move towards social entrepreneurship. Simply said, going beyond the business nature of these corporations. Moving into the relationships, interactions and impacts of corporations on the natural and human environment they operate in. The notions of social corporate responsibility and the dictum of the Equator Principles in banking and finance are both excellent attempts to move to another set of universal values. It is not yet clear whether these new universal values are embraced by everyone, or even a large majority of corporations. But this new wave of corporate principles and practices is beginning to pay off for the corporations themselves as well as the public.



To stay at the level of social entrepreneurship is not sufficient. Being aware of the external environment is necessary but not sufficient to create a life supporting civilization. It is essential to move into spiritual entrepreneurship. This is a form of entrepreneurship where those who are in command of those corporations are also aware of (a) the inner nature of those entities as well as (b) of themselves. In essence, to be aware that corporations are not really organizations but living organisms in our societies. In a certain way, the move towards social and spiritual entrepreneurship means the adoption of a new set of values. It means, for example, to move away from the value of profit making, exclusively. This shift in nature is also possible thanks to the active role of consumers and consumer groups that create awareness of the character and scope of such corporate organisms.

**IN MANY CORPORATIONS, PEOPLE ARE VACUUMED FROM THEIR OWN SPIRITUAL AND HUMANISTIC VALUES. THE CORPORATE VALUES OF QUALITY, EFFECTIVENESS, HONESTY, CLIENT ORIENTATION, ETC., WILL NEVER BE REALIZED IN A HUMAN VACUUM.**

In many corporations, people are vacuumed from their own spiritual and humanistic values.

- Is this legitimate?
- How does one know that the creation of these new values is appropriate?
- When is the creation of values an abuse of authority?

One conclusion is important at this stage: that there should be no contradictions between staff and employees identities and the realization of corporate values. When one enters into contradiction many serious problems arise. The Institute often advises that one recommend staff who have very developed identities. They are a major source of organizational strength and leadership. The internal crises of values of most organizations have led to the mushrooming of a large number of staff organizations and activities. Many yoga, spiritual, sharing truth, support groups are now in fashion to give life to the roots most staff have that are being taking from their own grounds. The recent debate on spiritual values in organizational development also shows the importance of what is presented here. The corporate values of quality, effectiveness, honesty, client orientation, etc. will never be realized in a human vacuum.

We need to discover the real art of value based organizations.

The Institute is promoting the notion of Corporate Enlightenment, and the Enlightened Corporation. These notions heighten the very fundamental importance of a corporation which is much more than just profit making centers.



## **IX. The Sacred Human-Body Geometry: Linking To Enlightened Bodies**

In more ways than one, the human body is a result. It is an outcome of so many aspects of our lives. For example, the results of genetic codes (DNA), nutrition, state of our nervous system, levels of toxicity, and much more. In addition, our human body is also the mirror image of who we are in a spiritual sense. This is to say, there is a unique and coherent correspondence between our levels of consciousness and our material expressions: our human body. In simple terms, we need to develop our abilities to enlarge our own “picture” and attain the level of the smallest pixel and, also, understand how each and every pixel is connected to one another. In addition, to have the ability to understand how our own level of consciousness influences the form, shape, vibrations, rhythm, and density of our body.

This is why the Institute is particularly interested in exploring the unique aspects and alchemy of the sacred human-body geometry, so that via spiritual practices we could alter our bodies and reach our maximum potential.

There are several dimensions to be taken into account. For example, it is essential to know that creative intelligence follows a perfect path, which is organized in all possible directions and dimensions. We often think that such geometry can only be captured by our mind. However, there is a geometry that is also part and parcel of our soul and our body. For ages, we tried to awaken our souls, and we continue to do so through meditation, yoga, prayer, contemplation and various techniques. In most recent history we have tried to awaken our minds through education and a number of instruments.

At this point in human history, the greatest awakening is to come and it will come from our human body. The idea of unequal intelligence between the soul, mind and body does not bear any reality. All three are equally intelligent and equally sacred.

But, our culture, education and many religious values have devalued our human bodies. Our individual and collective awakening, as a collective human entity, very much depends on the true awakening of our human bodies. There will be a new body awareness where all our energies will rise to the most sacred levels of our existence, and the true unity (yoga) between body, mind and soul will be finally possible.

This body awareness is interconnected to the ultimate nature of the soul (spirit) and the mind. And, these interactions and connectedness will determine the final outcomes.

In a sense, our physical body reality is the outcome of consciousness. Different levels of consciousness means different levels of integration and union at the most subtle level. This is why, the sacred geometry of the human body will very much result from our level of consciousness which, in turn, is affected by our spirituality.

Our physical energies, tantric energies, kundalini energies, prana energies, emotional energies and other forms of energies are ever more nurtured by our sacred existence. They are guided by sacred intelligence and by our ultimate identity: our unique and original blueprint.

This is why the emphasis on sacred geometry –individual and collective sacred geometry—is such a fundamental part of the Institute programs. In the early part of the program, the whole emphasis will be on training the mind, body and soul to create the necessary conditions for the awakening of the sacred geometry of the body.

Our bodies are divine intelligence. We need to somehow bring back our original geometry and the ultra-primordial geometry of our lives.





## **X. The Reincarnation of Thee: Materializing Our Collective Vehicle**

The creation of the collective vehicle for humanity is connected to certain important requirements before it will ever materialize. One of them is knowledge of a certain kind. This knowledge is to exist (unfold) when supported by the subtle body of that who brings this knowledge to the open. This subtle body must be of that who reincarnated in a human form. Reincarnation in human form is essential in this case. Thus, for example, the knowledge of Christianity still unfolds because the subtle body of Christ is still alive. The same applies to the subtle body of the Buddha and its knowledge. This program is geared to establish the basis for the reincarnation in human form of that who is to bring the creation of the collective vehicle.

**THE GREATEST CHALLENGES FOR HUMANITY TODAY IS TO BECOME LIKE  
NOAH AND BUILD THE 'BOAT OF LIFE' LARGE ENOUGH SO EVERY BEING HAS A SPACE,  
NURTURED AND HAS A SAFE DESTINY. BECOME A NOAH RIGHT NOW AND YOU  
WILL WALK A TRUE SPIRITUAL AND VIRTUOUS LIFE. ~CHO TAB KHEN  
ZAMBULING**



**Silent Peace Meditation at the Thomas Jefferson Memorial  
Washington, DC, USA**



## The Role of Different Means of Communication

Every small foundation faces major challenges with regard to how it opens and approaches the “public domain”. It is not easy as in that domain there are not only giant foundations but also a myriad of organizations addressing all sorts of human activity. Not an easy task, as it becomes central how to scale up and have greater impact day by day.

One instrument in the management of the public domain has to do with “media” understood in its broadest sense. This includes radio, television, internet, DVDs, CDs, books, pamphlets, posters, word of mouth, etc. The Institute has tried many of these instruments and will continue to do so in the most cost effective way. Thus, along the path, the Institute has evaluated the impact of those instruments and has come to the conclusion that it needs to be extremely careful and to fine tune the application of them depending on the situation that instrument may apply (lecture, seminars, retreats, silent meditations, pilgrimages). Today, the Institute has a much better idea of what works and what does not work and it has, for example, greatly calibrated the use of media instruments in urban and rural areas.

Over the medium term, there is a more comprehensive plan to expand the use of modern media, including You Tube and many easy to access instruments of communications. During its first 5 years of functioning, the Institute has already shared with the public many books and a large number of DVDs, many of them in You Tube. This work will continue and it will intensify so that we reach the largest number of people with the limited resources of the Institute.



**ZIHT Founder presents at the National Press Club  
Washington, DC**



## ZIHT COMMUNICATION ARTIFACTS

<p><b>ZIHT Primary Logo</b></p> <p><b>Trees-4-Peace Logo</b></p>	 
<p><b>Silent Peace Meditation</b></p>	
<p><b>on Header for Original Website</b></p>	
<p><b>Silent Peace Meditation Banner</b></p>	
<p><b>Front Cover for book</b></p>	



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**Global Warming and  
Inner Warming is  
one of many books  
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# THE INSTITUTE'S FIRST 100 IMMEDIATE IMPACTS

ALL LIFE IS INTER-RELATED.

WE ARE ALL CAUGHT IN AN INESCAPABLE NETWORK OF  
HUMANITY. TIED IN A SIMPLE GARMET OF DESTINY.

WHATEVER AFFECTS ONE DIRECTLY, AFFECTS ALL

INDIRECTLY. WHEN WE GET UP IN THE MORNING, WE GO INTO  
THE

BATHROOM WHERE WE REACH FOR A SPONGE PROVIDED FOR US  
BY A PACIFIC ISLANDER.

THE TOWEL IS PROVIDED BY A TURK.

WE REACH FOR SOAP CREATED BY A FRENCHMAN.

IN THE KITCHEN YOU DRINK COFFEE PROVIDED BY A SOUTH  
AMERICAN, OR TEA BY A CHINESE, OR COCOA BY A WEST  
AFRICAN, AND BUTTER TOAST FROM AN ENGLISH-SPEAKING  
FARMER.

BEFORE YOU'VE FINISHED BREAKFAST, YOU'VE DRAWN ON THE  
LABOR OF MUCH OF THE WORLD.

THIS IS THE WAY OUR UNIVERSE IS STRUCTURED.

THIS IS ITS INTER-RELATED QUALITY.

WE AREN'T GOING TO HAVE PEACE AND JUSTICE ON EARTH  
UNTIL WE RECOGNIZE THIS BASIC FACT OF THE INTER-  
RELATED STRUCTURE OF THE UNIVERSE.

~ MARTIN LUTHER KING, JR.



**1. Being In Ciudad Bolivar.** There are shanty towns all over the world. Some people there are suffering a great deal due to poverty, crime, drug abuse, violence, etc. But this is not really the proper description of poor people. This is to say, materially poor. They have an immense and deep spirituality. In Colombia, surrounding its capital city, Bogota, there is a huge shanty town called Ciudad Bolivar. Inside, there is an incredible technical college where nearly 10000 students attend and close to 500 professionals are graduated in mechanics, electricity, cooking, etc. The Institute has given donations that have enabled 300 students to have one meal a day. In addition, 2500 students were trained in silence meditation. The activities there will continue and soon it is expected that the Trees-4-Peace program gets involved in the planting of thousands of trees there. Spirituality must be everywhere.

**2. Supporting The Poorest of The Poor.** The Institute has visited many people who live in the most difficult conditions. Particularly, people who live in absolute poverty. We have assisted them with medicine during a natural disaster situation (like the Cuna People in Panama), and we have provided them with humanitarian support including meditation and contemplation. The Institute has confirmed the immensely powerful spiritual capital in the hands of the poor. The learning experience has been mutual and these programs will continue in effect. Furthermore, the Institute has brought the voices of the poor to many parts of the established power structures. Lectures have been given in several universities in the USA, including the University of Michigan, de Paul University and Penn State University. Issues of poverty have also been discussed with several religious communities and a great deal of dialogue has taken place at the level of their respective paradigms (theologies).

**3. High Security Prison in Calarca.** The lotus flower is born inside the dirtiest mud, and it is capable of producing the most beautiful colors and aromas. We, as human beings, are like the lotus flowers. We have this incredible capacity to tap into the goodness of our nature and of the nature of all sentient beings and holy beings. Following the Institute's new spirituality, we have implemented a major program within the High Security Prison of Colombia, in the City of Calarca. More than 2000 prisoners have been visited. Also, the Institute has carried out seminars and silent meditations for world peace. In addition, the Institute has given a full developed course in Stress Management for the Prison Guards and the Administrative Staff. This program will continue and it will entail dialogues among children of prisoners and security guards. As well as spiritual retreats of all sorts. These programs will also be extended soon to the Women's High Security Prison.

**4. Peace Retreats In Oceano.** Centre Oceano is one of the most powerful spiritual places in Colombia. In the middle of the Coffee Region, in a place called Filandia, between the cities of Armenia and Pereira, lies a retreat centre where one can aspire to great inner peace, to a heightened power of silence, to a unique tropical forest environment, and the leadership and teachings of Carlos Alberto. We have been there several times and noticed that more people are attending the seminars and spiritual retreats. In the latter part of those retreats there has been Maya Bond Fire

Ceremonies and teachings about Natural Law. Healing takes place all the time, with wonderful experiences and positive results. The Institute has decided to continue collaborating with Centre Oceano until the end of the decade.

**5. Sharing the Message in Urban Areas.** The people living in urban centres are particularly susceptible to toxicity and stress. They are immersed into spaces that are highly polluted and are subject to food consumption patterns that are not only deficient but also patterns that provoke a large number of diseases. The Institute has paid particular attention to these issues and has visited many cities in Europe, Asia and Latin America. Perhaps, important to note are the experiences we have had in Colombia and Venezuela. In Colombia, the trips to the Coffee Region have been many and the Institute will continue to do so. These missions include dialogues and visits to many spiritual centres and peoples of all faith. That region seems really unique and special from the perspective of human spiritual transformation. Most recently, the sharing and dialogues have also moved in the direction of other cities in Colombia, like Bogota, Cali and Medellin. In Venezuela, the Institute has been participating in many medium and small size cities with healing programs, helping people to enhance their power of silence, and training and education in different forms of traditional medicine.





**6. Pilgrimage to The Island of The Sun and The Island of the Moon, Lake Titicaca.** The uniqueness of Bolivia and its people have contributed a great deal to the shaping of the Institute's understanding of indigenous peoples. Bolivia hosted the largest of all silent meditation for world peace activities. Thousands of people came to the meditation, including the greatest Elders of the region of Tiawanaco and Lake Titicaca. The pilgrimages done to the Island of the Sun and the Island of the Moon are to be noticed. These missions represented a great return to the past and to be able to experience very subtle levels of human transformation. These places are central to the understanding and the practice of silence. The Institute will return a few more times to Lake Titicaca before the decade ending in 2015 is over. It is essential to be and experience while enlivening old ruins, temples and altars which have been there for thousands of years.

**7. Support For Traditional Medical Doctors and Medication.** One of the greatest needs of poor people is medicine. Particularly, the need for traditional forms of medication. Many such situations have occurred during the last few years. In those places, there was not only a need for medications but also for Traditional Medical doctors. At one time, in the case of Tibet the only source for doctors and medicine was Nepal, and thus the Institute assisted in the financing of airplane tickets and medicines. Both the doctors and the medicines were brought to the needed places in less than 24 hours. The impacts were great and far reaching. The slimness of the Institute Administration enables these types of emergency operations to world well and in an effective manner.

**8. Financing a School of Geshees and Other Spiritual Groups.** Many spiritual groups are to continue in their existence for the benefit of humanity. They have something to contribute to every citizen of the Planet. Because the Institute is not faith bound, we have been available to provide some material assistance to spiritual communities around the world, whenever we are in physical contact. One time, and as just one example, the Institute gave an important contribution for the start up of a Buddhist School of highly advance monks. The school is still functioning with some degree of success. This has been done for other faith communities, including catholic communities in Palestine to assist children affected by the war.

**9. Doing Merit: An Old Tradition in The East.** In the Eastern Spiritual Traditions people have to do "merit" with the view to erase their negative actions (karma). Also, they make material contributions to those who pray for them and supposedly protect them from bad happenings. In various visits and missions, several communities have been involved in prayers from the moment we have landed to the moment we have left the place. These communities may be groups of monks in a monastery, or simply spiritual communities at the local level. As a form of merit, the Institute members always contribute to the material welfare of those communities. In some cases the contributions have been significant while in other occasions the Institute has given what it is necessary for a given length of time.

Local activities by those communities have also been assisted (education, music, scholarships, high tech electronic equipment, photo camera).

**10. Paying Respects To Spiritual Leaders, Shamans....** One important aspect of all the spiritual missions is to pay respect to local spiritual leaders. Because the Institute activities are not gear into some form of spiritual or religious “conversion”, the main thrust has been to expand and strengthen the spiritual reality of local communities. This is carried out by paying a formal visit to the leaders, shamans, and healers. A moment is shared and some form of material contribution is often given to them. The most important aspect of this activity is the respect for their roles in life and to strengthen their activities for the benefit of all. It is often the case where spiritual ceremonies, lectures, seminars and retreats have followed such visits. This is to generate mutual understanding and establish networks of friendship.



**11. Coaching Young Professionals.** The Institute has assisted hundreds of young professionals in many of their activities and personal growth. This has been a major activity that is carried out both formally and informally. There is a great need for coaching young professionals, managers and entrepreneurs. These activities happen in almost all professions: lawyers, doctors in medicine, economists, architects, artists, musicians, etc. Many seek for a different meaning regarding their professional practices or as a way to fill a huge vacuum in their personal lives. This is on going and the Institute will continue to expanding and deepening these relationships.

**12. Silent Meditations In Many Countries.** There are many communities around the world that have had the inner experience of collective silence. While it is not just a matter of a number of people, thousands of people have been touched. Almost all Latin American countries have celebrated collective peace through the power of silence. In addition, many silent meditations for world peace have been organized in several other countries of North America and Europe. This is a permanent activity of the institute.

**13. Financing the Establishment of a Choir in The Coffee Region, Colombia.** The Institute is very aware of the fact that peace is a collective happening and thus, its emphasis in assisting all forms of communities and organizations. In Colombia Coffee Region, there is an Angel Choir that includes very young adolescences who are devoting a great deal of time to sacred music. The Institute has financed the first stage of an establishment program so that food, transport and shelter is provided for the members of the choir and its music director. This will enable the choir to grow and consolidate and begin to become financially self-sufficient.

**14. Writing and Distribution of Books and Brochures: Sharing The Messages.** In many ways the Institute is promoting a shift in the existing paradigm of human transformation within all aspects of human life. In this regard, we have a very active engagement via the write up of books, brochures and street posters to disseminate knowledge and initiatives. In 2008, the Institute carried out an informal evaluation of the impact of each and every instrument of dissemination and communication. This evaluation enabled us to fine tune the instruments and their proper use.

**15. Spiritual Retreats.** It is essential that people stop and go inwards every day and in every moment, if at all possible. Nevertheless for the large majority of people, this is not always possible, and they look for some organized way to expand their inner development. One way in which this is done is via retreats. They have included a few people or larger groups, and have been done in various formats. In many of the retreats meditation is taught for collective and individual practices. When close or immersed in nature, some shamanic techniques (fire ceremonies) are taught. There are retreats that are highly participatory, particularly when it comes to inner or outer healing.

**16. Connecting With The Subtle: Iguazu Falls.** Most of the spiritual work necessitates a number of connections at the most subtle levels. Spirituality as the Institute practices it involves a large number of actors, many of which form realms beyond every day realities of human beings. Connecting with the subtle levels of existence has been done via nature and shamanic techniques many of which coming from ancient civilizations and from Indigenous peoples who live on this Planet. The idea is to connect the dots of many earth missions and expand the true power of interdependence and interconnectedness.



**17. Work with Indigenous Peoples.** The Institute has been working with indigenous people since it was founded in 2005. It embraced several ongoing activities and expanded new ones in several countries. Of particular interest has been the interaction in Central America, the Southern part of Mexico, Panama, Colombia, Bolivia, Peru and Chile. A lot has been learned and the interactions have enriched the vision of the Institute and the understanding of many aspects of human transformation. All activities have included a combination of material aspects of indigenous peoples lives, and the most subtle and spiritual dimensions of their philosophies and practices. At one point, the Institute worked for several months to create the architecture and foundations of a World Bank For Indigenous Peoples. Unfortunately the funds promised never materialized and the project had to be stopped. Areas of common interest are: spirituality and nature, shamanism and healing people and animals, cosmovision and life cycles, working with the five elements (wind, space, earth, water and fire), poverty alleviation, employment, culture, international representation, indigenous peoples rights, etc.

**18. Working With The Media.** The media is essential in the process of human transformation. It has become a powerful means to learn, to practice and to integrate. As the media gets more sophisticated and more accessible in its many forms, it has become fundamental in its essence for most foundations and non-profit organizations. The Institute has used a lot of it and a significant amount of financial resources has been spent over the years. Furthermore, to optimize the scarce resources, the Institute has carried out an informal evaluation of the effectiveness of different means in relationship to the dissemination and attendance to meetings and public seminars, and to the impacts on the silent peace meditation related activities. One of the principal conclusions is that such typical means as pamphlets, posters, advertising on the radio, and distribution of flyers on the streets are not that effective. This has induced the Institute to be more discriminating in the choice of instruments and in their applications. The Institute has had excellent cooperation by many journalists around the world and many articles have been published about the Institute and its sponsored activities. Television and radio stations have also been very forthcoming.

**19. The Corporate World.** Most people have the idea that spirituality and business are very separate “things”. They do not mix one with the other. The Institute has been very explicit and insistent that it is essential to mainstream spirituality in both public and private sector decision making. Corporations are people, and as such corporations depend on the level of consciousness of those people. The corporate world is diverse and profoundly complex. Profit making is neither the only objective nor the unique driving force. There is a collection of different forms of human interactions at all levels and opportunities arise to see that human and spiritual values come to the fore in corporate decision making and operational projects and activities. Owners, stockholders, managers, workers,...are all engaged in corporations and thus new forms of rights, responsibilities and styles of management must unfold. The Institute remains committed to a dialogue over management, entrepreneurship, and corporate enhancement. This is why the Institute is sharing various aspects and dimensions of

what we call Towards Corporate Enlightenment. Yet another aspect the Institute promotes is spirituality in the work place.

**20. Village and Community Work.** One essential principle of the type of spirituality the Institute is supporting is that “spirituality must be where it is not and spirituality must go to the people and not people to spirituality”. This is to say, a substantial amount of time is devoted to bring a dialogue on spirituality and daily lives in prisons, local neighborhood organizations, etc. The idea is to learn from people’s experience of spiritual transformation and enhance that process of transformation. The Institute is NOT in the process of religious conversion. On the contrary, the idea is to enhance the foundations of what people already practice, believe in and are interested in pursuing. This is why a major effort has been made to know and reflect on how different religions conceive the processes of human transformation that are both material and spiritual in nature. Many villages and groups have been touched and this work will continue. In most cases the Institute learns more than what it teaches. The power of peoples spirituality is immense.





**21. Healing The Natural Environment.** Starting in 2006 the Institute has been actively involved in Healing. Healing as different from curing (as a physical phenomenon). The understanding and the practices of healing have grown in leaps and bounds and many people have been positively touched by these healing activities. In the process, a lot has been learned and experienced. One of the fundamental lessons has been the unfoldment of a major spiritual law: there is a dialectic relationship between healing people and healing nature. Many people can be healed and cured of important diseases if they participate in the healing of nature. This method has been initially used to heal drug addicts and people with mental depression. We know that human beings and nature need healing. The world is hurting because of the devastation of the natural environment, the excessive levels of poverty and misery, the very acute level of human insecurity and the devastating impacts of war and conflict, just to name a few. Healing the world, healing nature is healing ourselves as the outer is like the inner and the inner is like the outer. A book was written to formulate this new paradigm of environmental sustainability: inner and outer sustainability. In 2008, for the first time, a major seminar was conducted on the Foundations of Humanity's Healing at the Institute For the Advancement of Service. Many instruments were shared with the public. Healing our Planet, is an essential activity of the Institute. Its second book was about The 10 Spiritual Laws To Heal The World.

**22. Holding The Fire.** Among all five essential elements of life –wind, space, earth, water and fire—only one is not yet polluted: fire. All the other four are subject to major pollution by the style of life we have chosen to live. This poses a major threat to the collective destiny of humanity. In most cases, these elements are polluted via material means like the throwing of paper or tin cans into a lake or a river, or dumping chemicals into air and water, etc. In most cases fire will not be polluted by material means. It is in this regard that the Institute has learned and experience that fire is polluted by non material means, particularly, by negative energies (negative attitudes and intent, negative thoughts). Most of what the Institute has learned about fire has come from the Mayan Tradition of El Salvador and Guatemala. Every year the Institute celebrates the Feast of Light, lighting more than 4000 candles and it conducts and guides people through bond fires. This has been done in many countries under different traditions and environments. WE need to hold the power of fire and avoid the pollution of fire. The President of the Institute has declared in Guatemala that the moment we pollute the fire element that humanity ceases to exist in the form it exists now.

**23. The Grandmothers of The World.** The Elders hold many of the fundamental keys to collective human destiny. In many cases they are not respected, mistreated and left in states of absolute material poverty. There is a great vacuum at the inter-generational level, with those leaders left outside our societies. Obviously this attitude and practice is unsustainable and not very wise. It has been a major purpose of the Institute to raise the key issues facing the elders so that other members of society react and find effective solutions. During 2008 the Institute was invited to actively participate into the gathering of the World's Grandmothers. To be with these Women Elders from many parts of the world, was one of the most powerful experiences one can experience. The Institute assisted in the financing of travel and per-diem

expenses so that they could meet in Washington D.C., USA. This is not the first time the Institute cooperate in these activities. It also did it to assist a group of women spiritual elders from a tribe in Latin America. The feminine energy related dimensions of these activities has activated a number of actions by the Institute with the unique goal to assist and benefit women.

**24. Assisting Women To Cope With Post Abortion Syndromes.** Many women suffer a great deal as a result of having had an abortion. In many situations they are blamed or discriminated against socially as a result. Compassion is one of the central rules of the Institute and experience has shown to us that the blame game is counterproductive and a major source of suffering. Thus, the Institute has assisted several women who need to cleanse and heal from that experience, not as a matter of forgiveness but as a matter of healing and reconciliation. The experiences have been very successful and the Institute will continue to be available to make a contribution in these situations.



**25. Shaping The Spiritual Geometry of The Human Body.** There is a unique and special relationship between the nature and scope of our spirituality and the geometry/form of our human body. This is not a new discovery as this phenomenon has been studied for centuries. This is extremely important to be part of the Institute program as it assist in finding new ways of healing as well as utilizing the human body as a principal vehicle for human enlightenment. The history of humanity goes through many different cycles, depending on the dimensions we focus on to define that cycle. The Institute pays particular attention to the cycle that has and is taking place between the spirit, mind and body. Some thousand years ago humanity's cycle was dominated by the Spirit. Then it moves into the part dominated by the Mind (e.g. the industrial revolution and the Cartesian Model). Now, humanity has begun the cycle where human transformation is dominated by the body. It is in this sense that the Institute is deeply involved in the discovery and the importance of human body geometry. Some useful discoveries have taken place and these have been applied to healing practices and helps to explain common phenomenon seen today.

**26. Working With Troubled Youth Gangs.** In many of the cities the Institute has visited we encounter parents who are extremely worried about the future of their children. One of the most threatening aspects of parenting is gangs, drug abuse, alcohol abuse, and simply violence in general. The formation of gangs seems to be particularly popular and spreading everywhere. It seems that the traditional forms of human interaction are not satisfactory and thus the youth creates other forms of interaction. The Institute has assisted the parents as well as the youngsters, separate and together. This has been a very rewarding experience as, sometimes, the positive results are seen immediately. The Gang Phenomenon is a result of causes and conditions we are to eliminate and shift the energies towards the construction of a better future. The Institute is fully committed to that goal.

**27. Peace Proposals For The Middle East.** This has been a very delicate matter. Some members of the Institute begun their visits to the Middle East in 1967 and thus have a lot of interest and some experience with regard to war and conflicts and how to deliberately move towards peace. That conflict is rooted in so many aspects that it is difficult even to pretend one is denting into it. Less an institution as small as the Institute. What has learned that existing approaches have not been effective and that the foundations of those approaches is fundamentally faulty. Most of what we see is based on military or economic aid and political negotiations. None has worked as the human factor is not included. The Institute holds the view that collective peace is the result of inner peace. But, inner peace will not happen if we do not enter into a process of healing, individually and collectively. Thus, the attention on collective peace must be set on the powerful ways to start a process of healing. The Institute has focused on two of those ways: silence and healing nature. The Middle East necessitates a different approach if collective peace will come about. The views of the Institute were expressed to many national and local leaders in Palestine, Israel and Jordan.

**28. Connecting The Young Journalists Who Experience War and Conflict.**

The institute has had contacts with several young journalists from Palestine. These initial contacts happen during a visit to that country when it was suggested to get to know those who are learning journalism at a very early age. Many of them manifested that they had difficulties in communicating to their peers located either in the West Bank or Gaza. After a very productive dialogue and after understanding the motivation and intent of the young journalists the Institute decided to cooperate in their formation by financing a number of small computer video cameras so that they could talk and see the other journalists and have at least some form of positive human interactions.



**29. Financing The Costs Of Recovering Children Affected By War and Conflict.**

When the Institute visited Bethlehem it had the opportunity to share a few hours with a congregation of Franciscan Sisters who sponsor a school to assist children affected by the Middle East War. In addition to learning a great deal about the human tragedies emerging from that war, and to see firsthand how many people are willing to sacrifice their lives to assist others, the Institute had the opportunity to understand the difficulties involved in human recovery (mental, physical). One of the major constraints is that human recovery takes time and a huge amount of financial resources, which are invested in professional services of all sorts (medical, psychological), material instruments, and much more. It was then when the Institute offered a sum of money equivalent to one year of financial cost of that institution. This was a way for the Institute to support a very practical project and to say We Care!

**30. Purifying Upstream Water Courses.**

Many of the world water streams are totally polluted. This is a major cause for concern not only for health reasons but also because to have pure water available to the people is absorbing a disproportionately amount of material and human resources. Many regions of the world are suffering from water shortages and this has affected their habitats as well as the productivity of agriculture, industries and services. The world water crises is to be addressed, but the Institute has neither the means nor capacity to do much about it, except on two grounds: awareness creation and teaching spiritual instruments to get rid of water pollution. Water is also a fundamental element of human and all other forms of life. It is our responsibility to make sure that we manage it the best way possible. The expertise on environmental economics and management combined with spirituality has been put at the disposal of the public whenever this has been requested. The Institute has visited many watercourses (Ganges) and waterfalls (Iguaçu Falls) and has gained new insights on the role they play in our material and spiritual transformations.

**31. Supporting The Maya World.**

The Institute since its creation has been supporting the Mayan People in many simple but creative ways. The President of the Institute is recognized as a Mayan Priest and many activities have been organized around this reality. The assistance has been directed to individual priests or to create the institutional and political spaces for the recognition of their contributions to society at large (e.g., the recognition of Mr Adrian Ines Chavez, San Francisco del Alto in Guatemala). The members of the Institute have visited many of the Mayan Sacred Sites in Latin America, and have been accompanied by many elders in those pilgrimages.

**32. Recognizing And Giving Diplomas on Human Transformation.**

It is a major objective of the Institute to recognize publicly those who are not recognized via traditional institutional mechanisms of education and training. There are many people in the world who have been students of the school of life and who are performing great services to humanity, wherever they are. However, because they have not been part, for example, formal education, they do not receive a large number of benefits. One of these benefits is the relationship between having a school or a university diploma and



work opportunities or access to public and a foundations' financial assistance. The Institute has recognized a selected group of people for their great merits and contributions to human transformation. We have given several Doctorates in Human Transformation. This process of recognition will continue in the future.

**33. Strengthening Grass Roots In Kriya Yoga.** Kriya Yoga is one of the most effective instruments of human transformation. It contains important dimensions of other forms of yoga as well as it embraces and practices a large number of breathing techniques. The impacts on stress management, calmness, ability to operate under pressure, and physical wellness are immense. The Institute has participated in the learning and collective practice of this form of Yoga. It has also contributed financially to the teachings and dissemination.



**34. Supporting Key Amautas.** Each society has recognized their wise people and the enlightened ones. These may not necessarily be recognized by all or by the traditional means of communications (EJ. Newspapers, television). However, they are playing a fundamental role in the welfare of society, particularly on the spiritual transformation at the local levels. In the Andes, some of them are called Amautas. They are, in general, elder people, although there are also young ones, who immerse themselves in the work with the five elements of life (wind, space, earth, water and fire) as well as with the divine powers of nature and natural Law. The President of the Institute has been initiated as an Amauta (Bolivia), and the Institute has given support to some of them so that they are able to carry out their people's and Earth's healings. This support will continue as the opportunity arises.

**35. Visiting, Being Enlivened and Enlivening Sacred Places.** There are several places on this planet where people relate to them as sacred spaces. Sometimes they might be temples, cemeteries, or simply natural environments (rocks, tress, mountains, valleys, rivers) that devotees experience significant transformational experiences. The Institute makes a tremendous effort to visit as many sacred places as possible and in doing so assist in their enlightenment and revival, when they have been abandoned or when the place suffers from other important realities. Those places that are fully spiritually enlightened serve as a place of joy, contemplation, meditation and prayer. Through all these mutual processes and encounters, the Institute also pays respect and tribute to the protectors of these places, where they are in human form or other forms. When in human form, the Institute has contributed with material resources to help the welfare of the protector or funds are devoted to improve the place in itself. Within this context, the spiritual experience to date has shown that these visits have greatly enhance the spiritual transformation processes of those who participate. These are places where nature, the divine, and the non-material aspects of our existence join into One.

**36. Silent Retreats and Gatherings.** It is in the nature of the Institute to strengthen and expand the Spiritual Capital of people as individuals or as communities. More recently, the Institute has been involved in offering some special retreats for people who are really interested in a faster pace of spiritual transformation. These retreats have been given for free in all its dimensions, including fees, written materials and books, food, etc. These retreats are opened to everyone independent of their faith, religion, spiritual tendencies, or income. They have become a blend of important souls who, in the end, self realize that there were important reasons why they were together in the first place. The retreats may last one day or several days depending on the themes and practices to be embraced. The Institute has carried out one retreat for people who are at the higher end of the management scale (corporate world) and another to initiate people in the Power of Silence. These retreat activities will continue.

**37. The Writing of Books and Other Written Materials.** The Institute has published several books in a rather short period of time. Samples of those books are: Another Meaning of Enlightenment, The 10 Spiritual Laws to Heal The World, Global Warming Inner Warming, The Power of Silence (Spanish), The Power of Light, The

Tao of Management, The 200% Society (Spanish, in print), A New Social Policy for Latin America (Spanish, in print), and two more are in the process of being put together; A Pocket Full of Buddhas and A Pocket Full of Christ. Some of these books are in the Internet for everyone to read. All books are being offered for free. In addition, many brochures have been done whereby one teaches a few concepts that are needed to the general public. Examples of these brochures are: How to Address Stress, Depression and Anxiety (accompanied by a deck of cards), The Dimensions of The Spirituality For the 21st Century, and Why are We Out of Focus. It is an essential activity of the Institute to produce these written materials and make them available to the general public for free.



**38. The Youth Initiatives.** The Institute has tried to reach the youth wherever they are with the view to dialogue, learn and also share some of the Institute's ideas and programs. The response has always been overwhelmingly positive. The Institute believes that the youth should take much more leadership than the one allowed by the adults. This is the time to pass the baton to those leaders of a new generation. This is a generation of different minds and higher levels of consciousness, in many cases. There have been several lectures in youth centres as well as special invited guests to the retreats sponsored by the Institute. The Institute has also advised and assist other organizations that deal directly with the youth (Youth For Peace, Dhammahaya Foundation, Thailand), so that we do not duplicate efforts and accelerate the rate of expansion and scaling up.

**39. Criminal Adolescence.** There are many young people who have committed what society classifies as crimes, but who are not in jail because they are defined as minors. These young persons are in very difficult positions as their reintegration within their societies is not really well understood. In some cases they participate in the normal programs of secondary schools with additional activities related to their recuperation. Sometimes, these schools do not accept them for longer periods of time as parents of other kids complain about their existence and their potential influences on other kids behaviours and values. Thus, great deal of uncertainty in the reintegration process. The Institute has been heavily involved with those young adults and has tried to assist them in their own process of growth and transformation. Through tests and games there has been a lot of interaction and good will created. The most important impacts have been greater self confidence and self worth.

**40. Terminally Ill People.** Some members of the Institute are very involved in understanding death as a process and a transition to another form of life. In this context, we have accompanied the process and experiences of terminally ill people. This has been a process of mutual learning that has impacted the life of all of those involved. At times this is a powerfully and painfully received experience, but as one understand the processes involved, this suffering begins to disappear. Meditation, contemplation, prayer and many forms of healing have been shared and applied.

**41. Spirituality and Sustainable Development.** There are many reasons why people destroy the natural environment. We see devastation in front of our very eyes, daily. The Institute is of the opinion that this environmental crisis is just the mirror image of the spiritual crisis humanity experiences now. The Institute has given seminars, lectures and has promoted practices to mainstream and integrate spirituality in sustainable development. Sustainable development is a collection of values and these values are to be self realized. The values of solidarity, interdependence, interconnectedness, peace, justice... The Institute's contributions to the development of a new paradigm for the mutual and self sustained existence of humans and nature. Many key note lectures have been given in world conferences and universities around the world.

**42. The 200% Society.** Most professionals live in duality between the professions and their practices and their spirituality. Some see spirituality and the derivatives of it as something that has nothing to do with those professional practices. This duality has created tremendous problems and it is to be eradicated the soonest, and people must realize that their profession and their spirituality must become One. The Institute is committed to continue the training and lecturing about this issue. In particular, we have shared the fact that each profession has a unique spiritual foundation, and that such foundation must be self realized at the individual and collective levels. In particular, medicine must be practiced by those who have self realized life. Agronomy has to be practiced by those who have self realized Natural Law. Law has to be practiced by those who have self realized justice. And engineering and architecture must be practiced by those who have self realized space and time. This principle applies to every profession so that we can attain the aims of a 200% Society: one that is both materially and spiritually rich.





**43. Alternative and Complementary Medicine.** Nearly 80% of the people have access or have been served by traditional forms of medicine. Modern medicine does not serve the large majority of people. The Institute has been supporting the contributions that traditional medicine brings to people and to the processes of human transformation. The President of the Institute was honored as one of the two patrons of the World Foundation for Complimentary Medicine. In addition to have participated in many world congresses, it has been a voice in creating wide awareness about the many economic diseases resulting from the type of economics and finance practiced to date. In addition The Institute has intensively promoted a new branch of medicine: spiritual medicine. More and more people practice this form of medicine.

**44. Drug Addicts Nature's Healing Program.** In a number of experiences with drug addicts we have found that the best vehicle for their cure is to heal nature. And, they will heal themselves as they try to heal nature. Healing nature could be done in many different ways, including tree planting in areas of stress, erosion, and devastation. The results are very encouraging.

**45. Management By Terror.** Most of the literature on business management is written from the perspective of managers and not from the perspectives of those who are managed. Given the intense environment of most corporations, most people are managed by fear and terror. This is having devastating impacts on workers' families and on the future of those corporations. The Institute is promoting other forms of management, where trust, humanistic values, and mutual respect are at the core. These approaches have been discussed in training and dialogues with managers and corporate owners at various levels of intervention, including personal coaching.

**46. Democracy Without Borders.** The notion of *nation states* is crumbling down as globalization has decreased and erased some of the borders between and among countries. In recent history we have witnessed how a world without borders is functioning, heightening the intercountry impacts even among countries that are far apart in geographic terms. There is a series of talks that have been given on the implications of living in a world without borders and suggestions have been made on how to cope and expand in such a world. This has benefitted private sector, NGOs, and governments at large. In many instances democracies are suffering, in particular, democracies in small countries.

**47. Courses on Stress, Anxiety and Depression.** The Institute has and will continue to impart a comprehensive course to address stress, anxiety and depression. They have been extremely successful as several techniques are combined to maximize the impacts. The series of seminars include also a debate on animal and environmental stress, as other sentient beings are also suffering from high levels of stress. This has been a well received and very popular course.

**48. Courses on Collective Behavior.** We live now in a collective environment. Individual actions are important but collective action and collective welfare are at the core of human transformation. But, most people do not really know how to live in a collective way as most values professed these days are individualistic and materialistic. The training and group sharing include situations in which people are the poorest of the poor and try to come up with collective solutions (one dollar a day) -- which demonstrate to be the only viable to get out of poverty and attain higher levels, both individual and collective welfare.

**49. Spiritual Retreats.** Several spiritual retreats have been done, the large majority of them in silence. The audiences vary a great deal from top level managers to other people from all walks of life. The retreats focus on a large number of integrated themes with the view to enter into the ultra primordial aspects of human transformation. Individualized attention is also given and coaching is often done in a number of cases. This is an activity that the Institute will continue to carry out upon requests.



**50. Forming Meditation Groups.** In many countries, and as a result of the national effort for silent meditation for world peace, several groups have been formed to continue the effect of silence, both over space and time. One of the most interesting attainments is related to the formation of local groups in small towns and villages. These groups are self managed and spontaneous groups, some focusing on a particular gender (women), while others are totally open. The main idea is to strengthen the social and universal power of silence at all levels of peoples lives.

**51. Value Based Foreign Policy.** Foreign policy is an essential ingredient in any aspect of public governance, particularly at the country level. In some cases these policies are dominated by economics and finance, and the whole foreign policy is geared to satisfy only the material needs of a nation. Many countries' foreign policies are defined by free trade agreements of other forms of commercial agreements. The only form of interdependence is based on this material interdependence. It is clear that this form of interdependence has proven weak and, in many cases, to be the foundation of war and conflict. The diplomacy of oil, water and other primary commodities is the prime example. A new form of foreign policy has to emerge with a heavy emphasis on the promotion and self realization of core universal and collectively shared values. One of those values is sustainability. Another set of those values would include eco-morality, solidarity, sharing, interdependence, security, freedom...

**52. Peace in Latin America.** The armament race in Latin America has reached alarming proportions. Even countries that are small are spending a great deal of their scarce resources into weapons of all sorts. Some countries are even exporting weapons within the region as well as elsewhere. Given the situation in the rest of the world, and the great deal of political instability our citizens live in, it is essential to create the real foundations for peace in that region. This must be the result of a concerted effort to stop this armament race and to bring those expenditures into health, education, nutrition, poverty alleviation women and children and to expand the material and spiritual welfare of the elder person. It is imperative that we disarm. The theory of the Balance of Power does not work, it has not worked, and it will never do. The real strength of Latin America is on its self identity, inner peace and greatest compassion for the other. To avoid conflicts we need to increase the inner vibration of peace and not increase the volume of the drums for war. The Institute has drafted a peace declaration that is being distributed to every president in Latin America.

**53. A World Bank for Indigenous Peoples.** Indigenous nations are essential in humanity today and are a central pillar towards the right forms of human transformation. The Institute, from its inception has devoted a great deal of its time and resources to connect, share, live and learn from indigenous peoples. The President of the Institute, as a Mayan Priest, has had immense interconnectedness with indigenous peoples from every place on the Planet. The Institute's understanding of indigenous peoples is not only about their knowledge, culture and spirituality, but

also the awareness of the fact that they are in need of great advancements in material welfare. Many of them are poor and lack the resources to satisfy their basic material needs. It is in this context that the first project the institute embarked on was the formulation and creation of a World Bank for Indigenous Peoples. Unfortunately, due to reasons totally outside the responsibility of the Institute, the funds allocated by another foundation for this purpose, were withdrawn and never made available. This World Bank for Indigenous Peoples is a must and the Institute has the expertise and stand ready to assist in these endeavors.



**54. The Economics of Human Rights.** As billions of people live on our planet, it becomes ever more essential to understand experience and live many forms of human interdependence. On the other hand, it is important to note that without having rights and responsibilities, many aspects of our lives simply do not work. One of these aspects is economics, the market, commerce, finance, etc. Our material world is based on and functions because of rights and responsibilities. The market system, the prices of different items in the supermarket are in many ways real and concrete manifestations of our rights and responsibilities. The Institute has the expertise and has shared this expertise in relation to the synergies that exist between rights and responsibilities and economics. In several papers the Institute has coined the term Human Rights Capital similar to other forms of capital participating in the economic and social process: physical, financial, human, natural, institutional, and cultural capita. In addition, the Institute has been promoting the idea that we need to self realize the values embedded in those rights and responsibilities. Otherwise humanity will keep violating those rights and responsibilities. All prices, taxes, subsidies, trade controls, are all forms of rights!

**55. The Right to Development.** The President of the Institute participated during almost a full decade in the United Nations' Commission on Human Rights. Many of the key issues on human rights had been discussed for decades with limited progress made. However, a new theme that just developed during that particular decade was the notion of The Right To Development. The right that countries have to develop and progress in the whole concert of world nations. This has been a very controversial topic that has in many ways become the "kitchen sink" as far as topics to address are concerned. All the issues associated with economic and social development in general are all included. The Institute has made important intellectual and practical contributions to that subject matter. In fact, some articles written by the President, not in its present capacity, have been published in books and other magazines.

**56. The Tao of Management.** There are several forms of corporate management. In fact, many universities and institutes of corporate management devote lots of time and material resources to pursue different styles and forms of management. Consulting firms have mushroomed everywhere to follow and modify these processes of management. The Institute has spoken openly about the problems embodied in Management by Terror and Fear, and by the need to worry and assist managers as human beings and not just human having or human doings. The Tao of Management is a book that follows the teachings of Lao Tzu, who wrote the book entitled the Tao Teh Chin. 82 verses about the essence of life and human transformation at both the individual and the collective levels. The Tao of Management has a basic premise: if you do not know how to manage your self, better not manage others. The book is also an oracle book in that in each page there is a thought for the day. It is full of Sutras for Managers.

**57. Economic Diseases in the 21st Century.** Most of the diseases of this century are due to or the result of the negative effects of economics and finance around the world. Material progress results in those diseases as a result of air and water pollution,

global warming, ozone layer depletion, excessive uses of agrichemicals, and much more. The economic system is responsible for most diseases and we have to change it. The Institute has presented in Spain, Italy and USA a number of ideas with regards to how to change the economic paradigm so it is not that aggressive to human life and human welfare. Cancer of many sorts is spreading everywhere, the outbreaks of different forms of flu, and similar diseases are to be traced back into the greed that is ingrained in our economic systems.





**58. The Spiritual Entrepreneur.** Spirituality is at the core of creativity, invention, awareness, coherence, memory, and transmission. Spirituality in this case understood as the means, instruments and actions needed to remember and self realize our mission on this Planet. There have been many forms of entrepreneurship, the most common one known as business entrepreneurship. That person with heightened awareness of the business in all its dimensions. The creativity and invention goes in the direction of advancing the different dimensions of business. However, these days there is a great promotion of the social entrepreneur, not only aware of the business but also the environment surrounding the business: human and natural environment. None of these forms of entrepreneurship will advance if we do not develop rapidly and effectively the spiritual entrepreneur. This is a person who is not only aware of the business and its environments, but also aware of him or herself. This is the true essence of entrepreneurship. Self identity is essential to capture the identity of business and its environment. The Institute will continue sharing its findings with regards to spiritual entrepreneurship.

**59. The Award Program on Human Transformation.** The Institute has sought to recognize people who are often not recognized by formal educational institutions, like schools and universities. There are many people whose real school is life. These are people who play a tremendous influence in the lives of others in corners of the world that are not even recognized on official maps. Men and women who have the transformational power and share that power with others. It is in this context that the Institute has awarded some unique beings with the diploma of Doctor in Human Transformation. The Institute also has given such a doctorate to Nature. A national park in Guatemala received the first of those awards.

**60. Peace Prayer Day.** The Institute has participated many times at the International Peace Prayer Days instituted by the Sikh Community of the Western World, led by Yogi Bajan. This festivity is celebrated the second weekend of June, every year. The President of the Institute has been invited many times to deliver a statement about collective peace and to assist in the distribution of international awards. The President of the Institute has also been awarded as Lifetime Ambassador of Peace. A unique award that is being treasured as a reminder of our collective responsibility for peace everywhere.

**61. A New Paradigm for Animal Rights.** Several interventions on animal rights have been done, sharing a new paradigm that it is not based on moral, ethical, or legal grounds, though it has implications on all those dimensions. The central idea is to enliven our interconnectedness with nature and the animal kingdom and realize that we are all equally intelligent and mutually interconnected to fulfill our missions on this Planet.

**62. The Spiritual Dimensions of Warriorship.** Many people are participating in wars and conflicts around the world with a great deal of stress and a huge impact on their health

and daily lives. Many people in the military are in no position to reintegrate into their societies after the war. In part because of the concepts of life and death, injustices to innocent peoples, etc. The Institute has participated in two debates on the real meaning of warriorship, in the company of several veterans, some belonging to indigenous tribes. The results of these exchanges have been extremely positive and dialogues on these matters continue.

**63. The Social Policy For Latin America.** A major development bank in Latin America commissioned a member of the Institute to develop a proposal for A New Social Policy for that region. The new policy suggested four important pillars: improvements in social competitiveness; gains in social sovereignty; readjustments in social governance; and major restructuring of the architecture of existing social institutions. This document has been presented in several forums and it is now to be published in some easy to read format.



**64. The Creation of the Global Being.** Globalization has been the mark of the last several decades, with positive as well as negative impacts on the life of all people. We literally moved from the local neighborhood to the global neighborhood and this has impacted large as well as small communities. In this process one major ingredient is missing: the Global being. It is that person who has the ability to become the other without losing its own identity. The Institute is committed to assist in creating the needed conditions for the creation and nurturing of the Global Being through global thinking and practices. Many of the programs in this report are of a global and collective character.

**65. The Youth Charismatic Future.** Many people refer to the notion of “future generations” and the importance to really protect their future by not destroying the environment, demising the culture, destroying informal norms and values, etc. In this context, The Institute strongly believe that future generations are here and now and that we have to open institutional and spiritual spaces for the youth to come in and share leadership and responsibility. The future of the youth is not in the hands of the adults, in spite of the fact that adults are influencing greatly that future. The Institute is promoting the notion that the future of the youth must be in their hands with the assistance of other groups in society. This is why we must open religion, politics, science and many other areas of human transformation and evolution to the youth and young adults. We are to promote youth parliaments and formal assemblies everywhere so that they are involved and co-responsible of everything including poverty alleviation, environmental improvements, human security, peace and stability, technological progress...

**66. Silent Meditation at the United Nations.** One of the former presidents of the United Nations General Assembly invited the Institute to host and lead a silent meditation for world peace. This meditation took place at the conference room located in the UN Library. The meditation was connected via video conference to more than 20 countries. Many ambassadors and UN employees actively participated.

**67. Meditation at The UNESCO Building in Paris.** The 60th Anniversary of the Universal declaration of Human Rights took place at the UNESCO Building in September 2008. The Institute participated in several forums and debates. But most important, the whole three day event was closed with a silent meditation for world peace. Several hundreds of people of all religions and walks of life participated. The Institute distributed several books and a special pamphlet on human rights, spirituality and economic development.

**68. A Special Christmas Gift For Portugal.** The first public appearances in Portugal were at a meditation centre in Caldas de Rainha, Portugal. It was then in 2006 when a decision was made to give Portuguese people a Christmas gift consisting of 5 consecutive days of lectures and seminars lasting 3 hours each.

The title of the series was Spiritual Acupuncture and addressed many themes from human relationships to deep spiritual practices.

**69. Creating Public Opinion in Chile.** For a long time there was a preoccupation with regard to the creation of public opinion and its dynamic influences in human transformation. We all know the power of the media. As an important experiment the Institute begun to write opinion pieces for several newspapers in Chile on subjects like technology, the role of the Internet, the war in Iraq, the value and impacts of free trade agreements including those with China and other developed countries... This was a great learning experience and one that the Institute feels it was very successful in the end. It is possible that the next stage includes other means of communication, beyond written means like newspapers and newsletters.



**70. Understanding Our Global Neighborhood.** From the very beginning, the Institute has been concerned about the management of our planet as a whole. As a clearly identifiable entity. How do we take care of our Global Neighborhood? How do we create wealth and how this wealth affects the quality of our public goods like climate, biodiversity and the ozone layer. What are we to do given that there are no collective organizations in a planetary sense. Most if not all international organizations are not collective as they do not purport a global vision. Or if they do, their actors do not behave in that way. The Institute has been intensively involved to share and promote the view that we are a global entity and that we have to find the instruments, means and policies to arrive at a collective destiny. The concept has been discussed also within the context of catholic theology and the foundations of Buddhism and Hinduism.

**71. Walking The Path of Jesus Christ.** Walking the path of the great masters and great holy beings is an essential program of the Institute. It is a form to renew many different aspects of spirituality as well as to have an inner experience of a unique kind. This has been done either in a small group or as an individual person. Advice has been given to those who are prepared to do such a pilgrimage. The path of Jesus was followed to the extent possible given the state of war in Palestine, Jordan and Israel. It was a profound experience as well as an eye opener. Many places are now left aside from spirituality while other places are invaded by commerce and dogmatic activities. At the most subtle levels it was possible to go back to the time of Christ and enjoy the teachings and sacred places.

**72. Walking The Path of Moses.** Moses played a tremendous role in human history. Not only as a person but also as a great and unique leader. Many teachings of fundamental importance including the finding of the Ten Commandments. The path was visited except for that portion of crossing the desert from Egypt to the Promise Land. In some instances his presence was evident and thus the experiences were really meaningful. One tried to understand the logic, the challenges, and the goals they had in looking for the Promise Land. There are points in that travel that are infinitely rich spiritually.

**73. The Oldest Map of the Planet, Church of Saint George, Jordan.** Both, the path of Christ and the path of Moses were preceded by a visit to the oldest map of the world located in Jordan. Why was this activity important? There are several fundamental reasons: a) to learn about how to map the sacred sites in a given region, in this case the Middle East.; b) to understand the meaning of maps at the most subtle levels of our existence, including at the level of our DNA (geography at the ultra primordial level); and c) to receive instructions regarding how is this life to be spent in physical/geographic sense. The messages were super clear. We all come with a geographic map in ourselves. This is like a complement to our physical DNA. This map is to be done in one's lifetime. If not, it accumulates to other lifetimes. Each of these places is to teach us unique things that are central to both our material and our spiritual transformations.



**74. Walking the Path of the Buddha.** The path of the Buddha was completed in two parts. The first in Lumbini, Nepal, and the second in Northern India. Several weeks of travel and embracing so many places and situations. From his place of birth to the place where he left his body. From the first discourse to the last discourse. In addition, many places where the Buddha taught were visited and felt through deep states of contemplation. Hours and days were spent feeling the places, the stupas, the temples, the five fundamental elements of life (air, space, water, earth and fire), the people who have kept these places, the natural environment including the Bodhi Trees, and the parks and mountains where the Buddha spent so much time. Hundreds of lessons and sharing.



**75. Walking the Path of Guru Nanak and of Mohamed.** The intent is to walk the paths of Guru Nanak and of Prophet Mohamed. They have been leaders in the spiritual world for millions of people, in addition to represent a very important example of life on this planet. Guru Nanak will take some time as he travelled in India, Pakistan, Bangladesh, Nepal, China... An immense route to cover. In the case of Prophet Mohammed the pending issue is whether we will be able to visit Mecca. This is a great goal and an important one. Every one should do this in their own faith or in their own spirituality. This is a way to enlighten the subtle body of those great beings and intensify and deepen into existing knowledge and experiences.

**76. Human Rights in Gross National Happiness (GNH).** The President of the Institute made a direct contribution to the Kingdom of Bhutan on a debate regarding the notion of GNH. The largest majority of countries adhere to the traditional notion of Gross National Product (GNP). This notion is purely materialistic and much attached to notions of traditional market economics. Contrary to that, The Kingdom of Bhutan decided to shift into new and more relevant notions of human welfare. In particular, those notions of welfare that makes people happier rather than simply materially rich. The concept of GNH has developed and matured during the last decade and many countries are seriously addressing the issues that are at the core of human happiness. The Institute has manifested its interest to continue working in this area and a possible visit to Bhutan may be close to fruition.

**77. Advisor For the World Moral Forum (WMF).** The Dhammahaya Foundation of Thailand has pursued in the past the possibility of creating a WMF to address a number of moral issues facing humanity at this very moment. Examples of those issues are poverty and hunger, environmental destruction, war and conflict, and widespread human insecurity. When the nature and scope of this Forum were discussed and defined, the Institute was called to advise and guide in establishing the possible content and scope of such a Forum. This would include actors from every sector of society, including politicians, NGO leaders, private sector entrepreneurs, corporate owners and managers, spiritual and religious leaders, and more. This Forum has yet to unfold.

**78. The Creation of the Collective Spiritual Forum.** World decisions, collective decisions, and decisions in general are greatly influenced by a value and belief system. It is these values that determine the decisions we make, and the outcome those decisions imply once implemented. In this sense, and given the very negative situation facing the world these days (2007-2010), it is certain that in order to change those outcomes we must change our value system!. It is for this reason that it has become increasingly important to mainstream spiritual and humanistic values into all forms of decision making. Further, these values should create the foundation for the establishment of a Collective Spiritual Forum. This would be an institutional space where the issues facing humanity and the options thereafter will be addressed under the lenses of our spiritual knowledge, practices and experiences. The Institute has

played a major advocacy role in the creation of such a Forum. The proposal has been the creation of the Forum within the confines of the United Nations, although it could be created anywhere for that matter. It has also contributed to the definition of its content and scope. This advocacy activity will continue.

**79. The Xian Conference.** The Institute played a very prominent role in the Xian Conference in China, which consisted of a dialogue about the future of China and on how China's future will affect the rest of the world: the notion of a sustainable society. Key note addresses as well as the presidency of a working group were held during such important event. The principal themes were sustainable development, entrepreneurship and the notion of corporate enlightenment (enlightened corporation). Members of the Institute have been invited to successive dialogues most of them sponsored by the Europe-China Foundation, whose headquarters are in the Hague, Holland. The next Conference will be in Hong Kong in 2010. It is central to debate about the impact of China on the rest of the world, via trade, investments, financing, culture, politics, etc.



**80. The Essence of Corporate Enlightenment.** The private sector is essential to the process of material wealth creation as well as in everyone's spiritual transformation. Survey after survey has shown that the work place is more than just a space to work. It represents much more and we need to get involved in ways to improve the existing situation. Notions of social corporate responsibility have unfolded with the view to go beyond profit making and include human and environmental concerns. The Institute is promoting a new form of corporation, under the heading of corporate enlightenment. This idea has been shared in many different forums. Including some in Europe, the USA, Latin America and parts of Asia. Furthermore, with regards to the entrepreneurship dimensions of the business world, The Institute has advanced a new paradigm. This paradigm not only emphasizes the need to move from business entrepreneurship (awareness about business), to social entrepreneurship (awareness about the external impact of business—human and environmental) but also to spiritual entrepreneurship.

**81. The Power of Light.** Everything is energy, vibration, rhythm, melody, movement, geometry, color, odor ... At these subtle levels of our existence we communicate, create, transmit, share, etc. We are born with an ability to tap into these energies and different manifestations of life. There is power, there is motion, and there is consciousness. The Institute has brought about a book illustrating the above mentioned dimensions of human transformation under the title of "The Power of Light". The basic premise is that we are light and that our power of light moves us into all possible dimensions of human existence on this planet. With this sharing, the Institute brings about different instruments and means on the road to healing, inner peace and enlightenment. After reading the book, many people have reported major healings, including significant health improvement. This happens as a result of their own increased awareness about the inner power of their light.

**82. The Feast Of The Light.** For three consecutive years we have sponsored a Feast Of Light where many people in the proximity of the Village of Columbeira, Portugal come to light more than 4000 candles. Once they are light, there is a silent meditation for world peace followed by a shamanic fire of the Mayan Tradition. People share food and lots of quality time.

**83. Speeches, Seminars, Statements, Press Releases.** The Institute has approached communications in a very decided way. In the end, it is these networks of communications that will pass on, and assist in the self realization of the fundamental messages on human transformation. The Institute has offered more than 270 lectures, seminars and public statements of all sorts. They have been delivered in a large number and diverse groups of organizations in the societies of many countries: universities, neighborhoods associations, religious and spiritual groups, politicians, professors, unions, and the like. This activity of the Institute will continue and perhaps intensify during the second part of the decade 2005-2015.

**84. Peregrinations To Sacred Sites.** In each mission, members of the Institute try not only to comply with the set of pre established programs but also they visit sacred sites as per the local communities' traditions and beliefs. Some of the pilgrimages are formally organized such as the one to The Island of the Sun and The Island of the Moon, in Lake Titicaca. Bolivia. This has been done in Peru where we participated in the pilgrimage of the Santo Cristo de Collirity, with 35000 other peoples.

**85. Interviews and Approaching the Media.** Working with the Media is an essential pillar of the Institute so that many new ideas, paradigms and policy recommendations could be shared with the public at large. We have had access to The National Press Club in Washington D.C., NBC, and many other radio stations and the written media. Efforts with the media at the national and local level will continue, after major successes in Ecuador, Bolivia, Colombia, Venezuela, and many other countries. Special effort is always made to work with local people and indigenous journalists and writers.





**86. Scholarships and Donations.** Several scholarships have been given with the view to benefit those who have no access to the traditional systems of money distribution within education. Some have been given in Tibet (English as a foreign language) as well as in Central America (basic and high school education).

**87. Financing Medicines Under Conditions of Emergency.** The Institute has been called upon to finance emergency medications to assist those who were devastated by a gas explosions and mud floods in Panama. In particular, to assist the Cuna Indigenous peoples who suffered a great deal under emergency situations.

**88. Food Security Donations.** Everywhere members and volunteers go, they try to make donations to those who participate on programs or are in dire need of food and shelter. These are small donations (between \$50 and \$300) that assist recipients with food and other basic needs (Guatemala, Mexico, India).

**89. Life Sustaining Civilization.** Members have been involved in international conferences and forums with the view to bring spirituality into such issues as global warming and ozone layer depletion. One example of such a participation was in Xian, China, where the Europe China Foundation invited to members of the Institute to address a number of salient issues.

**90. A New Eco-Morality.** The environment is being destroyed daily. Many animal and plant species are disappearing at an alarming rate, unnecessarily!. Many systems of environmental protection and management have been launched at great cost to the general public that in the end finances all those environmental actions. What is evident is that those program have either failed or have had very limited impacts. The main reason why this failure is so evident is because there is no great capacity to self-realize the values that are embedded in Natural Law and environmental transformation. One of those values is that of "interdependence". This value is mastered almost in every aspect of environmental transformation and evolution. In fact, Natural Law is also the greatest law of interdependence. The Institute is supporting the enfoldment of a New Eco-Morality, a right and a responsibility over space and time, based on a value system that makes the self realization of the essence of Natural Law possible and the attainment of a sustainable society a reality.

**91. USA College Tour. Part I.** The Institute is making a great effort to reach the younger generation of people around the world, with the view to share views, realities and discuss possible options and priorities. It is in this context that we carried out a tour of DePaul University and Penn State University, in addition to the University of Michigan (several times) and other groupings of students and faculty. The results have been extremely positive. The themes that have been shared are: spiritual entrepreneurship, the world crises, humanity as a collective entity with one collective destiny, religion and spirituality, spiritual economics, feminine energy and world peace, poverty alleviation and development institutions, new notions of development and progress, the relationships and

synergies between material and spiritual transformation, corporate enlightenment, the Tao of Management... This is an Institute activity of great importance and impact.

**92. TV Biosphere and TV Oeste.** The Institute has been captured on television several times, including interviews and debates on issues such as sustainable development, entrepreneurship, and world peace. The Biosphere Program is very famous in Portugal and TV Oeste and has disseminated some of the silent meditations for world peace inside Portugal.



**93. The Creation of the Global Being.** While we are fully aware and living a global life, on one Planet Earth, the mind of many people is far from the realities of a Global Being. Globalization has demonstrated that it is not possible to live with boundaries any longer and that it is essential to see the world as one unified and united reality. However, most of our behavior is influenced by lots of local realities and local value systems and habits. Several recent happenings as world flu (bird and swine flu), the spread of major diseases (HIVAIDS), increased poverty and misery, and the rapid speed of environmental destruction and human insecurity, demonstrate that it is essential to create (via education, practice and self realization) a Global Being who effectively operates in a world without frontiers. The Institute is promoting the formation of a Global Being: a person who has the capacity to become the other without losing its own identity. Essential to this concept is the caring for the other and one's own identity. It is the strength of these two dimensions that will preserve a world of diversity and common destiny. The Institute has brought this subject matter to the public domain in debates with government, educators and the public in general, and it will continue to do so.

**94. The New Foundations Of Animal Rights.** Every living being has the right to a decent life and thus, we all have responsibilities towards that goal. Unfortunately, because of many notions of differentiated intelligence, or some ingrained religious values, we have put the animal kingdom into second place. In fact, the most important reason for this, is the inability of human beings to develop their capacity to live and self realize themselves in an interdependent world. In this context, the Institute has developed a new paradigm of animal rights. This is a paradigm that is not based on a religious or ethical stand, although its positions may be seen that way. The paradigm of animal rights is based on the notion of three forms of interdependence: human, natural and spiritual. This paradigm of animal rights has been presented to some universities including the University of Michigan, in the United States. The Institute will continue to share such a paradigm with the view to enliven a debate about human responsibility in an interdependent reality.

**95. The Theology of Collective Interdependence.** Theology has an important human context. Theology as any other dimension of our lives is subject to evolution. It values and beliefs are also subject to evolution. Human reality several centuries ago is not the same as today's. Thus, it is relevant to ask ourselves what forms of theology we are to embrace, notwithstanding the importance of traditional dimensions of theological frameworks. The Institute has been discussing with many Christian and other faith communities the importance of what it has called "The Theology of Interdependence". This is the theology of the other. This is the theology of collective salvation and collective enlightenment. It is the theology of our collective existence, including the existence of all human beings, all living beings and sentient beings.

**96. Participation in the Formation of Eco Cities.** As humanity has more understanding of the need for attaining the aims and goals of a sustainable society, there is an increased interest to pay attention to important ecological, social and economic issues. During the last decades, several cities of the world have made an attempt to become sustainable in an ecological sense. And, this has brought about to the public

domain the creation of “Eco Cities”. This is a city that promotes a new eco morality and establishes instruments and processes to diminish, if not eliminate, environmental degradation at all levels. The Institute has been called to participate in many meetings and public debates in the formation of these type of cities. One example is that of the City of Alexandria, Virginia, The United States of America. The experiences have been very positive and the Institute plans to continue offering its expertise in every situation.



**97. Advice on Different Forms of Conservation For Sustainable Development.** The Institute has a special strength on environmentally sustainable development. This knowledge comes with those who are permanent staff as well as the many volunteers who are not only professionally able but who have self realized an immense set of ecological dimensions. The philosophy is that we need inner ecology as well as outer ecology; and both are intimately related and interconnected. Many statements have been given in international organizations, the United Nations, NGOs and the like. The Institute has explicitly stated the importance of spirituality in sustainable development. Natural capital and spiritual capital are essential to attain any level of sustainability.

**98. The Role of Feminine Energy: The Importance of Gender Equality.** From its inception the Institute has been invited to share its views regarding gender equality. Furthermore, it has been asked how to develop the feminine energy in us, as a major powerful and meaningful force in human transformation of all human beings and all living beings. The Institute has spread its knowledge to all sorts of organizations serving women and has collaborated with specific material resources so those organizations succeed. Donations to women in leadership at the local level (including indigenous peoples in central America, China Tibet and other places) and free training and sharing have been implemented during the last several years.

**99. Assisting In The Reform of Traditional Organizations.** The Impacts of economics and finance and the various impacts of globalization, has left behind many traditional forms of organizations like the family, neighborhood organizations, unions, guilds, etc. From a very practical perspective, society needs to have a coherent growth at the material level and at the organizational/institutional level; otherwise major disequilibrium arises. Organizational theories are to be revised so that effective forms of governance begin to emerge in this matrix of human interactions. The Institute will continue to advocate and disseminate alternative forms of transformation in this realm of human activities.

**100. A New Social Policy For Latin America.** The Institute has been in collaboration with many international development organizations located in Latin America. Some of these organizations are purely development oriented while others have been crucial in the political development of the region. Recently the Institute was asked to assist in a debate about social policy in Latin America. The Institute identified four main pillars for a new social policy in the region: social competitiveness, institutional reforms, social governance and social sovereignty. These are essential to address the challenges faced by the region.





# **Earth's Resources: A Global Appeal for Change**

HUMAN HISTORY WILL ALWAYS BE WRITTEN BY HUMANS OF A NEXT GENERATION. WHAT WILL THEY SAY ABOUT US? LOTS OF CARS, AIRPLANES, SHOPPING CENTERS, AND MATERIAL GOODS. BUT WE KNOW WE ARE MORE THAN THOSE THINGS. LIFE GOES BEYOND HAVING, DOING AND KNOWING. LIFE IS ABOUT BEING AND BECOMING.

**~CHO TAB KHEN ZAMBULING**

*“Temperance is the greatest of all the virtues”  
[Plutarch Moralia]*

## **A Global Appeal for Change**

### **At A Glance**

The time has come to avoid the wasteful use of Earth Resources (ER), both renewable and non renewable resources. Given the precarious state of the world, this imperative is not just a choice but our only destiny.

Today's economics is no longer economical.

Economics contributes little to create the conditions to properly manage our households (local and global). Also, the language of economics, and its policy proposals end up wasting a huge amount of scarce, precious, and very strategic resources for the present generation and for future generations as well.

Economics is not responding to its true meaning and real etymology: manager (ment) and steward (ness) of our `household` (eco).

In most instances, economic activities have created significant inequalities and immense human poverty around the world as one of the results. This is happening at a moment in human history when we demonstrate a much lesser ability to embrace and sustain more equitable and just economic and social systems.

The world is ready for a major change in course.

And, such a change must be based on a totally different set of values. In particular, to stop the present wastage of natural resources requires that we diligently focus on the role of such values/virtues as frugality and temperance. These will become the most important foundations to, and the basis for, a new and unique global strategy to eliminate poverty and enhance our human collective welfare.

The time has come to be guided by, and bring into practice, economy.

We must be wise and highly conscious of how appropriation, use and management of all ER are to be changed. For the moment we witness excesses, lavishness, waste and extravagance everywhere – including developed and lesser developed countries. This system only benefits a few people and castigates the greatest majority of those inhabiting this planet.

This is the only planet we have and we all belong to it. There is only one world and we have to make sure we do not disintegrate it, with ourselves included.

This is not an ideological statement.

Existing empirical evidence is now overwhelmingly telling.

The world is approaching the seven billion people's mark, with half of its population struggling to attain a decent state of material existence, with more than 1 billion people going hungry every night. Women, children and the elderly are suffering a great deal as they constitute the bulk of the poor in the planet.

Furthermore, environmental destruction is reaching alarming levels, with weather conditions becoming ever more unstable and unpredictable. Global warming and ozone layer depletion are major manifestations of this destruction, affecting all aspects of our lives, including material advancement, health and nutrition, emotional stability, and spiritual evolution. All are intermingled.

Also, we witness war and conflicts in most continents. Some of these conflicts have been lingering for decades. These conflicts affect those who are at war with each other, and who directly or indirectly, affect the large majority of people on earth. Just think about the global threat imposed by nuclear weapons; these weapons are and will impact every creature alive today.

Not less important is to be fully aware of how the western style of life (and now many in the eastern too) creates much stress and higher and higher levels of toxicity, which is invading most institutions and organizations, nationally and internationally.

All of the above is the result of promoting unnecessary and wasteful consumption, adopting imprudent avenues for money creation and allocations, and accepting stressful ways of creating debt at all levels (banking and credit).

The virtues of frugality and temperance are two important states of being and becoming. These two states of being must not be sought out just as mere propositions to be advocated for, but they should be embraced as states of being to be self-realized, both individual and collectively.

Frugality and temperance are states whose influences are immersed in the nature and scope of all forms of human interactions. Therefore, their self-realization will only happen when we are willing to experience a total reorganization of our habits in relation to both ourselves and others (at the same time).

Thus, if we are to practice economy, it will demand major changes in those life styles, and these changes may become a major source of great resistance, at least, at the beginning. Such changes will need to be compatible and coherent with new forms of economics and economic development.

As we self realize frugality and temperance we will progressively find real net increases in material and spiritual welfare. The net savings of these natural resources will be embedded in a new form of economics, which will benefit all, over space and time.

This shift is similar to that requiring us to move from the economics of war to the economics of peace. Such a shift necessarily demands the self realization of peace before we attempt to promote such a shift. Otherwise people will see no benefit from peace and its embodied economics.

For the moment, we only count increases in net material welfare when we expense and use these resources. This is due mainly to the way these activities are accounted for within the realm of such notions as The Gross National Product (GNP).

Clearly, this form of national accounting and this way of measuring changes in human welfare must change.

The new system should include a number of social, human and spiritual factors that are also central to any notion of human welfare and/or human transformation and change.

Similarly, we must involve ourselves in changing the traditional notions of what constitutes a “good” or a “lucrative” business. The architecture and the ultimate aim of business will have to shift and turn towards well defined and agreed notions of longer-term sustainability at all levels of our existence – i.e., individually and collectively.

A new notion of what constitutes the engine of business is to be embraced. This proposition should not be confused with an-anti business stand. Progress has already taken place in several fronts. For example, we are beginning to see changes when approached by the notion and practices of the so-called Social Corporate Responsibility and Social Entrepreneurship.

In this context, therefore, the nature and purpose of profitability are to be redefined.

In other words, the alchemy of economics and business do require fundamental changes now.

In the future, nothing is to be wasted.

This is why technology and technological change must respond to the above mentioned need to change our styles of life, and it must assist us in moving to newer frontiers of both economics and business.

When we refer to our style of life we are referring here to all those aspects that are affecting us as individuals and as a human collective at large. An example of the former are the changes induced by the consumption of superfluous commodities. An example of the latter is a change in life style due to global warming and ozone layer depletion.

But, these changes may in addition involve global peace and human security, just to name two out of many more changes needed.

When, after a thorough analysis of more than 100 wars and conflicts, Oxford University and The World Bank find that the main source of conflict and war are rooted in economic disputes and inequalities, it has become essential to redirect economics and business towards peace and human security rather than to the opposite. This is why many people are seeing that the conflict in the Middle East is all about the appropriation of natural resources and not really about religion.

Temperance calls for restraint and moderation under conditions of material scarcity.

In many ways all economic and business activities demand moderation today. This temperance is to unfold within a system that is just, self disciplined, compassionate and prudent. But, it is important to understand that compassion is not just giving something to someone. Compassion is an ability to become the other without losing one's own identity. In addition, a compassionate person must be committed to resolve the problem of the other. This commitment is essential and should be set explicitly all the time.

To move towards this new paradigm, it is essential that we all experience all forms of interdependence and that we recognize that we now live a collective existence. Individual materialism must be over. The single pursuit of individual welfare does not necessarily amount to net gains in collective welfare. This is obviously true in a situation characterized by the waste of earth natural resources.

The self realization of interdependence and collective existence are key, and this Appeal calls for the necessary changes in education, health, agronomy, ecology, governance, etc., all of which are now taking us away from a better collective future.

The poor will greatly benefit from the macro strategy suggested above, though some important conditions are to be met: expanding their empowerment, ensuring security, and opening new opportunities from saving the Earth Resources.

I am appealing to all the leaders around the world: in politics, the armed forces, unions, religious institutions, non governmental organizations, indigenous peoples, spiritual movements, science, etc.

How long can we continue polluting the land, water and air?

How far can we go destructing the ozone layer?

How much longer will we continue destroying our biodiversity?

Possible Next Steps:

1. The creation of a World Commission on Frugality and Temperance (WCFT), based on regional and national commissions. These commissions should incorporate actors from all walks of life.
2. The drafting of a Global Plan To Save Earth Resources (GPSER) with specific country actions.
3. The allocation of 100 trillion dollars into new forms of education, science, governance, monitoring and technology that will shift the people's minds and awareness towards frugality and temperance and collective welfare.
4. The elimination of the existing economy of war and the economy of more materiality, with attention to be given to the total eradication of poverty and the full protection of the natural and human environments.
5. The immediate elimination of all forms of waste and excessive consumption in the use of our resources.

Cho Tab Khen Zambuling  
(Alfredo Sfeir-Younis)

11/4/09

**Alfredo with Indigenous stone in Colombia**

# **ANNEX:**

## **I. Module on Human Rights and Responsibilities**

## **II. Ten Fundamental Laws to Heal Our World**

MANY PEOPLE FEEL REALLY INSECURE AND THEY HAVE MOVED TOWARDS  
FUNDAMENTALISM, VIOLENCE AND RETRENCHMENT. HUMAN SECURITY IS  
A STATE OF BEING. IT IS A STATE OF INNER BEING THAT NEEDS TO BE  
CULTIVATED WITH NEW FORMS OF HUMAN INTERACTION. LET US NOT GIVE  
PEOPLE A FALSE SENSE OF SECURITY.

~CHO TAB KHEN ZAMBULING

# **Module On Human Rights And Responsibilities (ZIHT-HRR)**

(Two or Four Weeks Intensive)

## **Overview**

This is a two or four-week course on human rights and responsibilities. Its main value added is in the emphasis on the synergies between human rights and responsibilities and socioeconomic development. The economic angle is central to this course and thus, legal aspects per-se of human rights and responsibilities will not be the main thrust here. In addition, the ethos defining its approach and content is mainly humanistic and spiritual (not religious) in nature. The idea here is to go far beyond a traditional debate on rights and responsibilities just as legal obligations, and touch upon fundamental elements that are embodied in most peoples' everyday lives.

In this regard, there will be two principles justifying the approach:

- (1) "What does not have a cause or a condition does not exist", and
- (2) "There is total interdependence among human beings and between human beings and all sentient beings and the natural environment".

Thus, the reasons explaining why human rights are violated, and responsibilities are not fully embraced respond to a number of causes and conditions that go far beyond legal, social and economic considerations. It is the first principle that gives justification for a major emphasis on the humanistic, inner and spiritual dimensions. Furthermore, and according to the second principle, the violation of rights and the reluctance to take responsibilities affect the human collective as a whole. No separability or disconnectedness can be attributed in most cases.

Within the abovementioned context, the reason for emphasizing the socioeconomic dimensions (causes and conditions) stems from the fact that private and public policy makers, and the leaders of civil society, face a dual challenge in the fulfillment of human rights: (a) the formal compliance with major legal obligations (e.g., the signing and ratifying conventions and treaties) and (b) the practical need for making available the material and human resources to attain those rights and obligations. Human rights and responsibilities are neither cost nor material resources neutral. Therefore, this course considers them as two inseparable elements in every society. In terms of priorities, this course focuses mainly on the socioeconomic (material) dimensions of the challenge facing developing and developed countries.

Because of the two principles enunciated earlier, this module goes far beyond a debate on the material aspects of human rights and responsibilities. It goes deep into the humanistic, spiritual and personal dimensions. These are essential to the development of a new paradigm for human transformation: the paradigm of Empowered Development. This means both: outer and inner empowerment.

The basic philosophy of teaching and learning will be "experiential". Lectures will only constitute one fourth of the course content and structure. Students will be exposed to a number of films, videos and other practical forms of learning. For example, they will have to do a significant piece of work (paper, research proposal, elements of a strategy) that should significantly contribute to the main axis of their studies or professions. The students will also have moments of reflection, silence and meditation. Silence is an important part of the process of integration and distilling alternative courses of action. Some of these practices will be private and others collective and group related.

For the ZIHT, in the end, the key to this module is deepening the participants' process of human transformation. To focus on how participants are transformed along their own path via messaging, integration, and action. Whenever possible and appropriate, participants will be exposed to field visits and to dialogues with peoples from many walks of life (e.g., indigenous peoples, handicapped people, ethnic minorities, women leaders, politicians, religious and spiritual leaders). This course will be useful to lawyers, economists, other professionals, and the general public. The idea is to complement what each person is actually doing as a country and world citizen.

Traditional courses are too legal in nature, and tend to focus mainly on laws, rules and regulatory aspects of human rights. Very few courses integrate the debate on human rights and responsibilities with economics and business. And, it is almost unheard of to have courses with the humanistic and spiritual dimensions of inner power and growth.

### **Course Requirements**

No requirement is needed, except the willingness: to fully participant, to read the materials, to actively engage in all course activities, and the like. Thus, anyone could participate. Certainly, the course will be of greater benefit to those in the field of Human Rights, but the shaping of personal benefits that are ingrained in this course will come about through individually tailored projects. The levels of exigencies will vary depending on the CV of the person in question.

This course will be particularly important for private and public policy makers, in whatever part of the decision making structure they are located. Thus, national and local government officials and employees will greatly benefit from this module. It is general enough to provide a good canvas for practical work future specialization.

The course will also be central to leaders of non-governmental organizations. It will provide much substance for strategic concerns and will enable them to create alternative forms of advocacy.

Depending on the quality of participation and on the nature and scope of individual projects, this course could earn credits for other university work. This has to be defined before a participant agrees to take this course. The corresponding educational institution will have to be involved.

It would be very useful that the students read the material before the sessions. In addition, that they have their own laptop computers and Internet connections so they can do independent research.

Knowledge of Spanish and English will greatly help, as most courses will be given in those languages. Also, many of the written materials are in those languages.

### **Course Organization and Procedures**

There will be one or two lectures a day of approximately one hour each. Then there will be an open session of questions and answers, break-up group discussions, participation in collective exercises, outdoors activities, and time for the students to work on their own projects. Classroom work will not overwhelm the silence time and private coaching students will need to integrate and enter into inner transformation.



The lectures, visiting scholars and guests will be announced in advance of a given lecture. Each session will begin with a moment of silence and it will end with another moment of silence. Each module will have different outdoors activities, depending on the CV of participants. Students are expected to participate full-time, and to be on time to each and every activity.

The course organizers will provide, without additional cost, coffee, tea, or other snacks during the breaks. If the courses are done in an internship fashion, all the other meals will be provided collectively. It is possible that those social activities include additional lectures and dialogues.

The weekends will be free of lectures and official activities to allow participants to do their projects or to do personal activities.

## **Course Outline**

Depending on the CVs of applicants the course will be modified at the margin. Also, this course will end up having two modules, one of two weeks and the other of four weeks. Naturally, the emphasis and depth of analysis will vary according to the time allocated.

Nevertheless, the following sessions are envisaged:

## **General Introduction**

The course will begin with a holistic outline of the problem and presentation of the key strategic issues involved. The issues of human rights will be linked to many of the professional backgrounds and activities of participants, to show the importance of having a society that accepts universal rights and responsibilities. A series of controversial situations will be brought about so that participants begin to actively participate in the shaping of the discussions and to think about their individual projects. The emphasis will be on issues of economics and social content, with particular interest on what is happening at the global level. Concepts, strategic instruments, institutions, processes and actors will be identified. In the end, this session should also serve to set the boundaries for all the other sessions of the course.

The break out sessions of this module will be devoted to begin creating some personal interactions among participants, defining the individual projects and setting the methods and procedures that will follow. In the end, a consensus should be reached on the critical path to be followed by everyone.

## **I. The Universal Declaration**

The substantive point of departure will be a historic account around the design and approval of The Universal Declaration of Human Rights (UDHR). Attention will be paid to its origin and all the elements (political, power, cultural) of the debate within the UN at the time. This will provide an important reference point for the debate on both legal and economic issues and concerns, and to some of the principles of universality and indivisibility of human rights. The political content and its ethical, moral and cultural dimensions will be exalted. There will be an opportunity to link the UDHR to different professions and, thus, gain a better understanding of the true meaning of its universality. A debate on the non-universal aspects will also take place (e.g., cultural relativity). A good review of the critics of the UDHR will also be part of the presentations and the debate.

**Break Out Sessions:** These sessions will consist of a more detailed discussion of different articles of the declaration. Each working group will take a subset of articles and debate them in detail. Participants will begin to identify the economic dimensions underlying each of the articles and see the linkages between human rights and economics. This will be the case even in the realm of what one may classify as Civil and Political Rights (see below).

**Group Exercise:** The universality of human rights. To whom these human rights apply? Why does it address humans alone? Is there a bias in the UDHR? Does the right of sentient beings apply, and how would it modify the UDHR? Where does the principle of interdependence apply? Which parts of the UDHR do not apply in the 21st Century? Why is it that the UDHR does not focus on responsibilities?

**Individual Exercise:** Each participant will have one hour of silence to reflect and meditate over the rights of non-human beings, or human beings of future generations. How the UDHR shapes the process of a person's human transformation? What are the human and spiritual dimensions of rights and responsibilities? Which are the groups excluded from the UDHR, and Why are they excluded? Each participant will draft a one pager.

A guided group meditation and contemplation will follow.

## **II. Civil And Political Rights**

The presentation and debate on Civil and Political Rights (CPR) will not focus much on the need for their advocacy (though important), but on the development and operational implications of those CPR. It will be shown that economics cannot function without these CPR and the lectures will present examples of how economics is influenced by, and, in turn, influences the CPR. Issues of discrimination, freedom of information and equal rights for men and women are essential for the efficiency, effectiveness and sustainability of private business and the economy in general. There will be a review of actors and their responsibilities. The role of governments will be particularly important, and connections to the governments' fiscal policies will be introduced. Connection will be made between CPR and the alternative forms of governance that could be applied in economic and financial systems. Special attention will be paid to the connection between a market oriented economy, democracy and CPR.

**Break Out Sessions:** These sessions will be devoted to a thorough analysis and debate of the International Covenant of CPR, its content, jurisprudence and justiciability. Then, groups of these CPR will be discussed in the context of economic and social development. The economic content of the existing jurisprudence will be emphasized. An ideal national and global strategy will be designed with the view to see the extent and horizon of key actions in the field of human rights. One possible outcome will be to demonstrate compliance far beyond the legal aspects, requiring the mobilization of all sectors in the economy.

**Group Exercise:** A special debate will take place with regard to the Right To Life and the Right To Live in a Peaceful Environment. Because life and peace are considered public goods, the work of the collective in these two areas will bring humanistic, spiritual and ethical values in perspective. These values form important conditions for human behavior. They will be contrasted with economic values and human behavior under scarcity.

**Individual Exercise:** Each individual will meditate or contemplate on the 3 most important reasons why human beings violate human rights. In addition, there will be a question regarding the rights of sentient beings: Do they have rights? Finally, there will be a discussion on the rights of future generations.

### III. Economic, Social and Cultural Rights

Most of the key Economic, Social, And Cultural Rights (ESCR) will be presented. In particular, emphasis will be given to education, health, food, housing and water, as examples of important ESCR. Both, the jurisprudence and justiciability of these rights will be discussed in detail, making the connections to economics, finance, environment and development. Reviews and reports of independent experts of the UN will be studied and debated to understand the basic principles of human rights and their connection to economic growth and public policymaking. A short constitutional review of developing countries will be presented. The issue of indivisibility related to other human rights will also be addressed.

**Break Out Sessions:** Each of the sessions will address one of the above- mentioned ESCR. Then a plenary debate on findings will follow. An exercise in development planning and fiscal finance will accompany the debates. The discussions will link the ESCR via public expenditure and other financing instruments. The role of international development organizations will be part of the exchanges.

**Group Exercise:** There will be a simulation of resource allocation at the international, national and local levels. The group will be assigned a number of questions and the idea will be to see whether there is coherence across all those levels of decisionmaking and resource allocation. Some discussions on issues of economic efficiency and comparative advantage will be conducted.

**Individual Exercise:** Each individual will select ethical and moral issues surrounding the jurisprudence of these ESCR. The ultimate cause and condition of jurisprudence and justiciability will be the main theme of meditation and silence.

### IV. Right To Development

The Right To development (RTD) has remained controversial as a concept and as a practice. The debate on the RTD is where countries discuss their whole understanding of macroeconomics, finance and trade, to name a few. It is in the context of the RTD where debt and structural adjustment are discussed intensively, as well as other matters like poverty, efficiency, growth and comparative advantage. This is a composite human right, whereby the assignment of the right is not to the individual but to a nation or a group of nations. The concept and scope of the RTD has evolved and this session will present different aspects of such evolution. Since there is not yet an International Covenant, the discussions will focus on such a situation, and participants are expected to make some serious proposals.

**Break Out Sessions:** each group will take one dimension of macroeconomic management and policy and link it to the RTD. Examples if such dimensions are: debt, structural adjustment, poverty, comparative advantage, globalization, social justice, capital accumulation, technological change, social instability, human security and governance at all levels of decision making.

**Group Exercise:** the collective exercise will generate a detail debate and discussion on issues of public expenditures at the national level and the fulfillment of the RTD. The group will focus on a second generation of macro policies that will enable societies to attain their RTD. Issues of human and nations interdependence will be analyzed.

**Individual Exercise:** The meditation will be about the trade offs between material and spiritual development, and on the spiritual and humanistic dimensions of the RTD. A special case to be observed is that of the global public goods.

## V. International Debate

The international debate on human rights is complex and extensive. The history of the debate within the United Nations and the International Financial Institutions will take a special place. What are the instances? Who are the actors? What are their views and biases? What are the connections with The Agenda for Peace and the Agenda for Development? How does this international debate affect the debate at the national level? What are the influences of the international debates on national legislation, special treatments, and formation of social and cultural policies? Some country case studies will be presented, including positions taken and the nature and content of their advocacy. A special attention will be given to the role and positions of the International Labour organization (ILO) and the World Trade Organization (WTO). Issues of labor rights (e.g., freedom of association, decent work) are very illustrative of where the present debate on human rights stands. Also, emphasis will be given to the international debate on the rights of indigenous peoples, ethnic minorities, and other minorities.

**Break Out Session:** Each session will discuss about the policy position of different international organizations, like the World Bank, the International Monetary Fund, The World Trade organization, The International Labor Office, The World health organization, The Multilateral Development Banks, The European Union, and the OECD, as examples.

**Group Exercise:** The group will simulate the debate in the United Nations. Character play and country representation will both be at the core of the collective work. The group will draw a new agenda for empowered development and social justice. Examples of previous agendas are those of The Agenda For Peace and The Agenda For Development.

**Individual Exercise:** Each participant will right a letter to the secretary general of the UN stating what is wrong with the dialogue on human rights at the United Nations. Proposals for reform will be done. The letter should not exceed 4 pages.

## VI. Human Rights and Economics

This is a central session of the module, where a detailed analysis of the positive and negative synergies between economics and human rights and responsibilities will take place. A positive and a normative approach to the debate will be promoted. Positive, in the sense of identifying clearly the connections between human rights, justice systems, human responsibilities, etc., and such economic concepts as economic efficiency, comparative advantage, opportunity cost, enabling environment, capital accumulation, and the like. Participants will see that it is impossible to think about a given economic paradigm (e.g., the paradigm of the market, the paradigm of government, the paradigm of grass roots) without being in a society of rights and responsibilities. Special effort will be made to address the use of economic thinking and practice to collective issues and challenges in the managing local and global public goods and rights and responsibilities.

**Break Out Sessions:** These sessions will be devoted to have an in depth analysis of economic thinking as it relates to human rights. Participants will address issues of economic policy (macroeconomic policy, sector policies) and human rights. Issues related to production, consumption, trade, distribution and inter-temporal choices will be addressed in these sessions.

**Group Exercise:** The room will be divided into two groups, those who will use an economic-business approach and those who will use a legal-institutional approach to the implementation (realization) of human rights. Issues of health, education, food and housing will be addressed with the view to identify some critical elements of a national or global strategy. The elements will be brought to plenary.

**Individual Exercise:** Special reflection on the value systems that are prevailing in economics in relation to the value system that is embedded in the notions of human rights and responsibilities. Attention will be paid to ethically complex normative issues.

## **VII. Rights as Another Form of Capital**

This will be a session that will enter into a series of conceptual and theoretical discussions regarding human rights and economics. The basic proposal will be to consider those rights as an other form of capital participating in the development process. This is to say, under equal conditions, but with a differential in human rights as initial endowments of people, one will find totally different economic, financial, business and social behaviors. In many ways, this endowment will modify and shift the allocation of resources and other forms of capital participating in the development process (e.g., physical, financial, human, natural, institutional, cultural). In turn, the conceptual shift will broider a discussion on economic growth and the theory of capital, development and distributional issues, and sustainable development. These are central discussions to change radically the way participants think about human rights.

**Break Out Sessions:** These sessions will be “situational” in nature. Each group will be handed a situation and two subgroups will be formed: one with human rights and the other without those rights, and see how would they act in front of the situation in question. Decisions about education, availability of health care for minorities, and the like, will be addressed here.

**Group Exercise:** A debate on the relationship between human rights and money. Is there any relationship between financial capital and human rights capital? How does this relationship affect the financial flows towards developing countries? How does it affect sustainable development?

**Individual Exercise:** Which is the form of capital one is most endowed, and how human rights capital affects the quality of such capital? Inner reflection on the term “endowments”. Inner and outer endowments.

## **VIII. Policy of Developed And Developing Countries**

The human rights policies of a sample of developed countries will be presented, explained and debated. Special attention will be given to the European and Nordic countries, where the policies on human rights and economic development are more comprehensive and explicit. While the great majority of policies often emphasize CPR, an effort will be made to discuss the positions of these countries in other areas like ESCR and the RTD. Several reports from the United Nations will be helpful on these matters. This section will also illustrate the policy position of developed countries in such international development organizations like The World bank, The International Monetary Fund and the World Trade organization. Then, these positions will be compared to the same countries’ positions within the UN with special emphasis on The ILO, WHO, and UNDP. Furthermore, special attention will be paid to the policies of developing countries. There will be a special emphasis on human rights policies of Arab countries as well as communist countries, where the issues of human rights remain controversial. Attention will be paid to the influences of religion in the definition and realization of human rights and responsibilities. Do religions supersede the law? What value systems are involved? A broad presentation of the countries’ constitution and their recognition of CPR, ESCR and the RTD will be carried out. This will provide a good perspective of where countries are and where would participants push in the future. Comparisons to the UDHR and other instruments (international covenants) will be done.

**Break Out Sessions:** The group will be divided into two, one representing the developed countries and the other the developing countries. Then they will spend time preparing for a simulated UN debate on human rights and to generate new thinking on the most relevant issues. The students will prepare by reading material from the UN and its most important independent experts.

**Group Exercise:** The group will draft an ideal policy framework on human rights from the perspective of development financing. This will be the framework they would suggest be applied in the international arena.

**Individual Exercise:** Each individual will meditate and then draft a two-page note outlining why it is that human rights are being violated in their own country or village where they were born. The idea would be to come to terms with the existing crises of values and belief and identify ways to change the present state of affairs.

## **IX. International Economic Development Organizations**

This section will be devoted mainly to study the policies of the World Bank and some other economic development institutions. There is a rich history that has a good number of dimensions that explain the organizational behavior of such institutions and their reluctance to embrace the full agenda of human rights. There is also scope for a debate on human responsibilities, in this case of corporate responsibilities. Because the Covenants make the governments responsible for human rights, many economic organizations have alienated themselves from the legal, institutional and practical responsibility in the fulfillment and realization of human rights. Some have argued that they have no obligations and thus the issues of human rights are outside the domain of their mandate. Others have argued that human rights belong to the realm of politics and thus, also, outside their mandates. These positions are now greatly questioned and this session will serve the canvas for a new debate on these matters.

**Break Out Sessions:** Each break out session will adopt one economic development organization and study the respective policies on human rights. The idea would be to develop the needed arguments and policies so that they eventually mainstream those rights in all they do.

**Group Exercise:** This will consist of acknowledging the present state of jurisprudence and hinting to the creation of a new jurisprudence for human rights and linking it to the mandates of the economic development organizations. This will strongly support the understanding of jurisprudence and justiciability of all human rights.

**Individual Exercise:** Presentations of the course papers

## continues **X. The Rights to Education and Health**

The Right to Education (RTE) and the Right To Health (RTH) are two excellent examples of the importance of Economic, Social and Cultural Rights (ESCR). Their jurisprudence and justiciability are to be discussed in detail, so that these could be applied to other forms of human rights. It is in the operational definitions of these rights where one sees most clearly the relationship between human rights and economic development. Issues of availability, accessibility, adaptability and quality are central to both the legal foundations of human rights as well as to sustainable development. The connection will also be made with social considerations and determinants of social stability and human resource development strategies.

**Break Out Session:** Participants will thoroughly discuss the Covenant on ESCR and the commentaries that exist on the Right To Education and the Right To Health. In addition, the participants will debate some of the most recent reports of the Independent experts of the Commission on Human Rights on both of these themes. Special emphasis will be put on the social and economic foundations of jurisprudence, so that the gap between the law and social and economic considerations may be bridged.

**Group Exercise:** Presentation of the course term papers prepared by the students will begin in this session and will continue for the remainder of the module. It is understood that at this point the presenters will be in a different position from those who present towards the end of the module. But it is important that students get fully engaged in the papers they prepared as well as the papers of others. This will enrich the course and bring to focus some of the most important discussions and conclusions.

**Individual Exercise:** A guided meditation and silence on several important issues. Is it possible to live in a world free of diseases? How can this happen? What are the causes and conditions of these diseases?

## **XI. Environmental Justice and Eco-Morality**

Very few courses on human rights focus on environmental rights and on human rights linked to forestry and biodiversity. There is a vast literature on conventions and treaties that are worth knowing and understanding their nature and scope. Many of these conventions relate to global public goods and in this sense, this session will provide a good foundation for a debate on the management of these global public goods. There are economic, social, and organizational considerations to focus on. The issues linked to the environment offer a unique opportunity to focus on collective rights and responsibilities. Given that environmental processes dare not be confined to an individual or a nations' frontiers, a debate on the future of our human collective is especially important.

**Break Out Session:** There will be a detail debate on the many environmental conventions. Presentations and reviews will be done, whereby each of the participants will pick up one or two of these conventions and present them to the rest of the audience.

**Group Exercise:** Presentations of the course papers continues.

**Individual Exercise:** Meditation and contemplation on a world with a very limited natural environment. What is the impact of environmental degradation in our outer and inner development? This meditation will take place in a setting where participants will be able to experience nature in many ways.

## **XII. Poverty Alleviation**

Living in a state of poverty represents a major violation of peoples' lives. Being deprived of food, education, water, health, and housing represents a violation of the economic, social and cultural rights of those peoples. However, this argument may lead to the wrong conclusions: go for economic growth and the issues of human rights will be resolved. Increase in income and wealth are not tantamount of realizing most human rights. Research shows that it is the violation of human rights that keeps people in poverty. This research evidence should force policy makers to pay attention to human rights, in a direct and transparent fashion rather than as a residual of economic growth and development. This session will also discuss the human rights situations at the small social units where the poor people live. In general, it is often assumed that human rights are respected at that level; a working hypothesis that should be thoroughly discussed.

**Break Out Session:** There will be several poor people that would participate in this session showing and explaining their situations. Participants will exchange views with them and try to come to some general conclusions and policy recommendations. There will be a plenary session where these recommendations will be presented.

**Group Exercise:** To elaborate a legal framework to address issues of poverty and human rights. Participants will draft a piece of legislation that would contain the principal concerns as discussed in the Break Out session.

**Individual Exercise:** There will be a discussion and a meditation about generosity. Generosity understood as an ability to become the other without losing one's own identity.

### **XIII. Human Security**

Security is one of the most important dimensions in peoples' lives. Surveys have shown that even for poor people, security is one of the three most important ones. Living in an insecure environment has personal, social and economic costs. Individuals have to allocate their human and material resources in ways that are very different from a stable and secure situation. One source of insecurity is the inability to know whether human rights will be respected and fulfilled. This is particularly important for minorities and other groups whose rights are often violated or totally disrespected. At the global level, security is also an important component of the relationships among nations. The world is far from being at peace with itself, and there are continuous conflicts affecting millions of innocent people, thus, demanding attention to key human rights and responsibilities. The roles played by leading nations and the UN have to be put into perspective as well as the massive expenditures on weapons. This session should identify the links between human rights and all forms of human security.

**Break Out Session:** There will be a discussion of different notions of human security. The recently published report by the UN on Human Security will be thoroughly discussed. In addition, there will be a simulated discussion about the Security Council of the United Nations.

**Group Exercise:** Presentations of course papers continue.

**Individual Exercise:** A special meditation on inner security as a source of overall human security. How to achieve inner security and inner peace?

### **XIV. Human Responsibilities**

Side by side every human rights enunciated there is a corresponding responsibility. It is not possible to conceive a human rights policy without addressing at the same time the set of human responsibilities that go with them. The proportion, protection and fulfillment of those rights is the first set of legal and institutional responsibilities. However, the issue of human responsibilities goes beyond the three noted. In particular, we have social, political, economic and business responsibility to ensure that the other three are attained and fulfilled. Otherwise, the system will generate all sorts of norms and obligations that will be constantly violated. The theme of human responsibility also opens a debate to issues of ethics and morals with future generations and with all the sentient beings. Those who have been left out of the debate on human rights are to be brought in through the debate on human responsibilities. In addition, such a debate creates a fertile ground to discuss ways to generate consensus in our societies with regard to the path towards an agreed destiny. Issues like social and individual identity culture, social stability, and the like, all form a quilt of themes that come within the context of human responsibilities.



**Break Out Session:** A debate on the meaning of human responsibility. There will be an assignment of social and economic responsibilities to each of the participants. The idea would be to find a common ground in the establishment of economic and social policies.

**Group Exercise:** Presentation of course papers continues.

**Individual Exercise:** Meditation on the inner and spiritual meaning of responsibility. Caring about the collective.

## **XV. Business and Social Corporate Responsibility**

This is the first and most practical translation of human responsibility. During the last decade a number of corporations are trying to obey by principles that go beyond the notion of gaining profits. They have been establishing norms and ethical codes that are clearly defined and acknowledged in their mission statement and public declarations. The Ecuador Principles adopted by the major Banks of the world is a clear example of this new corporate behavior. Consumers are helping in consolidating such moves by making sure they invest their moneys in corporately responsible companies. A significant percentage of the stocks traded in USA and Europe are identified with responsible corporations. The notion of Social Corporate Responsibility will be studied in detail. Its meaning and implications will be presented and debated. Do corporations have the responsibility in the fulfillment and respect for human rights?

**Break Out Session:** The group will simulate some of the well-known corporations. Some of the participants will represent the CEOs and others the stockholders, civil society and governments. A critical review of the present stands will be brought to light.

**Group Exercise:** Presentations of course papers

continues. **Individual Exercise:** Presentations of course

papers continues. **XVI. Government Responsibilities**

All the international covenants make governments ultimately responsible for human rights. However, there is not a lot being said about the challenges governments face in the promotion, protection and fulfillment of human rights. Furthermore, public policy is not organized in a way that human rights will necessarily be the object and aim of those policies. Thus, economic and social policies are fragmented and often ineffective in the realization of those rights. It is also important to note the need to have a debate on issues of governance, accountability and transparency of governments. These are controversial issues that are not only political but also quite elaborate and in need of professionals with great capability to address them. In many countries there will be no way to realize human rights unless they adopt second generation reforms that will tackle issues of power structures, justice systems, equity and other related matters. Many of the issues here are linked to the sessions on the Right To development as well as to Macroeconomic policy-making. It also touches on the notion of public goods including education, health, housing, nutrition, food, environment, and the like. The views of governments about the rights of individuals and the rights of the collective are essential to be understood. Finally, this session will also address issues of governments at the international and global levels

**Break Out Session:** There will be a very thorough exchange on the meaning and extent of government responsibilities. These go beyond legal commitments. Thus, it will be important to address the effects of fiscal, monetary, trade and exchange rate policies. In some countries, governments have very few handles over these policies (many have no exchange rate policies or monetary policies).

**Group Exercise:** Presentation of the course papers continues.

**Individual Exercise:** Meditation on the meaning of collective responsibility.

## **XVII. Civil Society Responsibility**

Civil society has been the champion in the advocacy of human rights. Today there are many international NGOs working on the field of human rights, with different capacities and understanding of what is there to do. In addition, most of the work for the moment has been on advocacy and little on actual implementation of rights. Also, local NGOs have little participation and representation in public policy decisions that greatly affect the realization of human rights. In addition, one is to find new forms of coalitions and partnerships with different civil society groups. These coalitions must be based on a different set of premises and values, or it will simply repeat the mistakes of the past.

**Break Out Session:** Who is in civil society? What are the key actors? How should they see human rights? Should they make alliances with Governments? How can local NGOs also participate in decision-making? How to fence local NGOs from international and very rich NGOs?

**Group Exercise:** Presentation of the course papers continues.

**Individual Exercise:** A personal reflection on how civil, civil society is with regards to human rights.

## **XVIII. Justice Systems and Economic Growth and Development**

Very few policy makers make a connection between economics and justice systems. It looks as if these were two very different themes and dimensions of human activity. However, a close look into the nature of those systems one would observe that they are essential to the performance of business, governments and the capital markets, to name a few. A country with an inadequate justice system is affected in major economic and business ways (e.g., no international investments, little capital inflow, low development of the banking system, bankruptcy laws). There are several examples of how one influences the other in developing country contexts. A sample of countries will be studied and compared to see how justice systems affect their comparative advantages competitiveness and the enabling environment for economic growth and capital accumulation.

**Break Out Session:** Two extreme scenarios will be analyzed in detail. One scenario defined by a middle-income country where major flow of international capital is being experienced, and the other scenario where very little capital is being invested in a country. The control variable will be the quality of the domestic justice system.

**Group Exercise:** Presentation of the course papers continues.

**Individual Exercise:** Meditation on justice. Incorporating of the notion of *spiritual justice*.

## **XIX. Human Rights In Macroeconomic Policy Making**

As countries are confronted with the fulfillment of human rights, they are also confronted with generating the needed material and human resources to their full realization. The implementation of rights and responsibilities are not resource neutral. In fact, if one assumes that those rights of poor people are violated most often, and then significant material resources will be needed to fulfill their human rights. The same applies to the rights of sentient beings. It is in this sense that human rights and responsibilities are linked to economic and social policies at the micro and macro level. This session will pay particular attention to the package of macroeconomic policies that are congruent with a state of rights and responsibilities. A debate on structural adjustment will be conducted with the view to see what would a new type of structural adjustment look like in light of the need to fulfill many human rights. What would be the package of policy instruments to fulfill those human rights? In addition the debate will review the role played by fiscal and trade policy in the fulfillment of human rights. Issues of debt will also be debated in the context of the RTD.

**Break Out Session:** Conventional macroeconomics will be presented in general terms, pointing out to the most traditional policy instruments it uses. Special emphasis will be paid to Fiscal Policy. Based on that, there will be an attempt to define some second-generation reforms that would be most suitable for the effective fulfillment of human rights and responsibilities. Issue of structural adjustment and debt relief will also be included in the discussions.

**Group Exercise:** Presentation of the course papers

continues. **Individual Exercise:** Silence time as a means

of integration. **XX. Towards Empowered Development**

The paradigm of economic and social development has evolved dramatically in the last half a century. From economic growth and capital accumulation to issues of distribution –socioeconomic development. From socioeconomic development to sustainable development –i.e., an emphasis on the environment and on the balance among all forms of capital participating in the development process (physical, financial, human, natural, institutional and cultural capital). Then to human based sustainable development –with emphasis on human capital rather than with natural capital. And last, but not least, empowered development, based on notions of social justice, equity, governance, participation, representation, human rights, security, and the like. The empowerment of people via norms and redistribution of assets, understood in the broadest sense.

**Break Out Session:** The whole session will be devoted to a debate on the different ways to maximize the effectiveness of outer instruments and strategies. There will be attention given to different minorities and poor people.

**Group Exercise:** Presentation of the course papers continues.

**Individual Exercise:** Meditation on the notion of inner empowerment.

## **XXI. The Role of Inner Development**

This session will be devoted to instruments and activities that are linked to inner empowerment and development. Outer empowerment cannot be enhanced without parallel developments of peoples' inner self. We know that most of the emphasis has been on empowerment from the outside, through material means. It is also important to recognize the need for peoples' inner empowerment and how it is possible to fulfill the need. In this case, inner empowerment in the sense of enhancing peoples' identity, spiritual and humanistic values, and expansion of human consciousness, awareness and coherence.

**Break Out Session:** This session will be devoted to identify the complementarities between outer empowerment and inner empowerment. There will be some exchanges on instruments and strategies to attain both, and these will be translated into specific social and economic policies that government, private sector, or civil society may pick up and apply in their respective societies. The United Nations declaration of Dumbarton Oaks will be a prime text for discussion.

**Group Exercise:** Presentation of the course papers continues.

**Individual Exercise:** Techniques and meditations for inner empowerment.

## **XXII. Spiritual Dimensions of Rights And Responsibilities**

Human rights have also their spiritual dimension. For starters, the whole set of human rights represent a powerful normative value system that is not only to be advocated but it should also be self-realized. In particular, notions of rights to life, justice and the notion of rights have a corresponding reality in the realm of the spirit. Some would advance the idea that human rights are not assigned to our bodies but to our souls. That justice cannot actually express itself without the self-realization of love and compassion as examples. That, collective rights make sense only in the realm of societies that exalt their interdependence and, this interdependent reality is linked to the material and the spiritual reality of every human being. This session will develop the theme: human rights and spiritual rights by linking spiritual evolution and transformation to life on Earth and seeing how the disrespect for human rights may stall our spiritual development.

**Break Out Session:** The session will begin with a presentation of the interconnectedness between spiritual evolution and material evolution. Based on that, there will be a debate on the role of human rights in our spiritual evolution.

**Group Exercise:** Presentation of the course papers continues.

**Individual Exercise:** The rights to the soul as a new notion of human rights. What are spiritual rights?

## **XXIII. The Rights of Sentient Beings**

Most people talk about human rights as if humans were superior to other forms of life. Thus, other forms of life are excluded of rights and of the debate on rights. Furthermore, the notion of human rights is extremely anthropomorphic, and being so, it leaves the rest of the Creation as a subjugation of human beings. This session will address the rights of animals, nature, and of all sentient beings that form one holistic reality with human beings, not in relationships of superiority and inferiority, but in a relationship of interdependence. Useful, beneficial and essential interdependence. Many examples of new social organizations behind rights of non-humans will be described and analyzed. This is a worldwide movement that is essential to be understood. In addition to the above, there will be a discussion about the rights of future generations.

**Break Out Session:** The rights of animals and the rights of future generations will be central to the debates during this session. The jurisprudence and the justiciability of these rights will be explained.

**Group Exercise:** Presentation of course papers continues.

**Individual Exercise:** Meditation for and with Sentient Beings. Teachings on these matters will be given from a spiritual perspective. These will be done in a forest or open environment.

## **XXIV. The Rights Of Indigenous Peoples**

Our societies live within the realm of quasi-one notion of human progress and transformation: that dominated by the Industrial Revolution. This embodies a set of values and a vision of society that is materialistic and individualistic. These values have penetrated many societies and have affected millions of people. One group that has been greatly affected are indigenous peoples. They have a different view of life on this Planet and have perspectives that clash with the above-mentioned options for human transformation. Furthermore, there is little respect and understanding of ancestral cultures and some of them are being displaced and eliminated from many societies with the argument that they are part of the past and irrelevant for the economic and social model that prevails at the moment. This has led to the violation of human rights of indigenous peoples everywhere. In addition, we have learned little from indigenous people regarding human rights, particularly informal rights, common and collective rights and consuetudinary rights. This session will address all these issues and pay attention to the Human Rights of Indigenous people and the work done by the United Nations.

**Break Out Session:** There will be a special presentation on the cosmovision of indigenous peoples and the implications it has for economic, business and social analysis. Examples of situations in Latin America will be emphasized and research on indigenous peoples cultures will be discussed. There will also be a possibility to learn practices and techniques for personal growth.

**Group Exercise:** Presentation of course papers continues.

**Individual Exercise:** Meditation about being part of the Cosmos. Being part of an organized order.

## **XXV. The Rights Of Other Minorities**

Human rights are in essence a debate on minorities and their ability to live co-equally in our societies. There are ethnic, religious, social, and many other forms of minorities whose human rights are constantly violated. In most cases, there is a combination of human rights violation with poverty and marginalization. This makes the situation worse as justice, equity and material constraints are brought to the limits. It is exactly in areas where these minorities live that governments have the least interest in spending in education, health, food, housing, etc, all basic economic, social and cultural rights. There is an added complication to the above situation, which is related to cultural patterns and language. This is an area the module will give special attention.

**Break Out Session:** There will be a comprehensive analysis of several minority groups. One example will be that of the Roma in Europe where some significant research exists.

**Group Exercise:** Presentation of course papers continues.

**Individual Exercise:** The meaning of diversity as a form of meditation and transcending. Human transformation and minority issues. Draft a two-pager on experience of meditation.

## **XXVI. Women's Rights And Feminine Energy**

There is no doubt that one of the most salient debates on human rights has been the one on the rights of women and girls. The present situation of discrimination against women is totally untenable and must be reformed as soon as possible. The issues of women's rights begun as if they only belonged to the domain of Civil and Political Rights. But, with time, one has seen that it goes far beyond that realm. In particular, there are many other areas that are important to address and policies to correct for women to fulfil their human rights. Nevertheless, it is also important to see the role of women in a different perspective and to exalt the importance of feminine energy in human transformation and in the fulfillment of human rights everywhere. Issues of advocacy are complex and at the same time important in bringing equality and social justice to women in every society. These rights will be put into the perspective of economic development (labor markets, promotion of women in corporations, feminization of poverty).

**Break Out Session:** The relationship between feminine energy and human rights. Similarly, to discuss and learn about the existing methods to balance the feminine and the masculine as well as to heal the wounds resulting from such imbalance.

**Group Exercise:** Presentation of course papers continues.

**Individual Exercise:** Meditation and experience of feminine

energy. **XXVII. Responsibility Over The Global Commons**

Most of the human rights are understood as individual rights. There is very little debate about collective and common human rights. This is an area where one can greatly benefit from indigenous peoples and their notions of human rights. In their view, most of these rights are collective and communal. There is another important debate to address here: the one about the Global Public Goods. Those are the rights that all nations hold in common. Examples of these public goods are often related to the process of global warming, ozone layer depletion, Amazon Forest and biodiversity degradation, and diseases. Others have also included culture, security, social stability, peace, etc. This is a very topical issue as these global public goods get rapidly depleted. Who is responsible for these global public goods? What are the best institutional, organizational and governance arrangements to address these public goods?

**Break Out Session:** A general debate on the notion of the public good. Examples will be given of the type of economic and social policies that are needed to keep these public goods in a state of conservation and management.

**Group Exercise:** Presentation of course papers continue.

**Individual Exercise:** Meditation on the material and spiritual collective. Experience the notion of a Global Being.

## XXVIII. Ethics, Morals, And Spiritual Values

Human decisions are often made based on a set of core values that orient processes and outcomes. Economics is based on material and individualistic values used to make decisions under conditions of material scarcity. Business is guided by similar values with the view to make the maximum gain in terms of material wealth and profits. In many ways, human rights and normative values of what society feels human interaction ought to be in personal, institutional and social terms. The promotion, protection and fulfillment of human rights and the assumption of corresponding responsibilities also forms a quilt of values that imply certain behavior in our societies. They are also universal in nature. In this regard, ethics and morals are also in the realm of what it ought to be. They are in the realm of what we think is right and wrong. Spiritual values are embedded in the evolution of humanistic and non-material aspects of our lives. These spiritual values are of great importance in addressing human rights and responsibilities as we have responsibilities and rights of the body and the spirit.

**Break Out Session:** The session will be devoted to illustrate how morals, ethics and spiritual values expand our understanding of human rights and responsibilities. How they provide the true foundation of what constitutes human rights and responsibilities.

**Group Exercise:** Presentation of course papers continues.

**Individual Exercise:** A personal meditation on the ethics of human rights. The group will focus on human rights of the spirit.

## XXIX. Rights/Responsibilities And Human Transformation

No one can live in societies that do not have some form of rights and responsibilities. If these were unknown or were subject to each individual desire, there will simply be chaos. Thus, these rights and responsibilities are central to any process of human transformation, individual or collective transformation. As the module is drawn to the end, an exchange and reflection will take place regarding how these rights affect –positively or negatively—the process of human transformation. This includes both outer and inner transformation. Because human rights are also a significant value system and a way of life, it is essential that they be subjugated to a vision of when and how human transformation is to take place. Many of the basic laws of human transformation will be brought to the floor for review. Also, a number of conclusions will be presented based on all the previous sections as well as on the different papers prepared by the participants.

**Break Out Session:** Preparation of the final statements by each of the participants. They will make a statement no longer than 2 minutes in duration.

**Group Exercise:** A final group meditation will take place (approx. 1 hour), followed by a session of questions and answers about the overall experience of the whole module. A closing statement will follow the meditation.

Final Group Meditation and Group Activity

# TEN FUNDAMENTAL LAWS TO HEAL OUR WORLD

HUMAN BEINGS DESTROY NATURE BECAUSE THEY EMBRACE THE THEORY OF “UNEQUAL INTELLIGENCE”; THEY BELIEVE THEY ARE MORE INTELLIGENT THAN NATURE. HOWEVER, CREATION ONLY UNFOLDS “EQUAL INTELLIGENCE” EVERYWHERE; BE IT MATTER OR NON MATTER.

~ CHO TAB KHEN ZAMBULING



## Ten Fundamental Laws to Healing the World

**First, The Law of Spiritual Space.** This law states that every state of being occupies space. This means that we need to work at creating the necessary spaces for each state of being we would like to realize. In particular, it is essential that we create the spaces for love and compassion. That we prepare for love and compassion; otherwise it will be impossible to become loving and compassionate. This is why it is so important to pray, contemplate, meditate and do many other practices. This is a well known law for all of you as each congregation has its own practices to create the spaces for the aims and goals you are trying to pursue. As a student of the Jesuits, I got to know the practices of Saint Ignacio of Loyola. This is an incredible discipline to create the spaces not only for love and compassion but also for obedience and discipline.

**Second, The Law Of Karma.** This law states that all phenomena depends on causes and conditions, otherwise nothing can actually exist. Thus, the attention is paid on the causes and conditions, more than on the actual manifestation of them. Others have defined this law, as the law of cause and effect, just to say that whatever you do it will have some important effects to take care of. Others define this law as the one where all our actions need to balance out. This is to say, if I do bad, then I need to do the opposite to compensate for the bad I have done.

**Third, The Law of Total Interdependence.** This law states that nothing is independent of the rest, that our lives are intricately and intimately linked to each other. Nothing can exist without being part of a total whole and holistic reality, which is much larger than oneself. Thus, whatever I do, I am affecting my neighbor. These actions may be material or non-material, like thinking, and other subtle actions we may incurred into. In practical terms, we see the impacts of globalization on every one's life, so what happens in one area of the world has immediate repercussions everywhere else in the world.

**Fourth, the Law of Inclusion/Universality.** This law states that nobody and nothing can be excluded of any human activity, even if that activity seems to be separate and isolated from the rest of the world. This law is based on the infinite space where spiritual existence takes place. It is only in the world of matter that we have the illusion, or the error of the intellect that seems to indicate that one person is separate from the other, or that one person can be excluded from the other. Exclusion is one of the huge problems in the creation of a global collective.

**Fifth, The Law of The Feminine.** This law states we cannot eliminate the feminine dimension of our lives, either as a man or as a woman. It is the feminine energy that is at the foundation of human transformation in this millennium. It is the feminine that will enable humanity to find a new identity, a new road map towards a better future, and a set of practices to accelerate our self-realization processes. The equilibrium among the world energies has been lost and the great imbalances have to be corrected in the existence of both men and women.

**Sixth, The Law Of Simplicity.** This law states that spirituality is extremely simple. Not simplistic. This means that all its dimensions and instruments are simple. If one is on the complicated path, then, for sure it is not spirituality. This law is needed because simplicity is tantamount to innocence, which is essential to realize the various States of Being. This innocence opens the door to purity and to the realization of the fullness of emptiness. It is the foundation of ethics and morals.

**Seventh, The Law of Exactitude.** This law states that spirituality is not a fluffy thing. It is not something that it is malleable and subject to personal opinions. The way to love and compassion is precise. The self-realization of compassion is exact and not something that it is at the will of each individual. Many people think that the subjective is synonym of being imprecise. But, it is not. Many of the religious and spiritual congregations have their disciplines, and there is a lot of exactitude in those disciplines.

**Eight, The Law of Service (Seva).** This law states that one of the fastest and most effective ways to spiritual realization (enlightenment) is through the service to others. The Indians call this Seva. This is why we see so many people who are genuinely devoting their lives to service. This is why it is so important what you are doing as the sisters of Saint Joseph.

**Ninth, the Law of Diversity.** This law states that in the realm of the spirit nothing is wasted and that all, in its infinite variety and diversity, forms a holistic and very strong union. Uniformity is not part of the spiritual paradigm. Everyone and everything has its purpose and its contribution to make. And, the spirit manifests at the gross level in many shapes, colors, textures and sounds. They all respond to important ways to unfold reality in the material world. Thus, the strength is in maximum diversity to hold the material and spiritual union.

**Tenth, The Law of Self-Identity.** This law states that every human being, sentient being and holy being, plays a very well orchestrated role and, therefore, all of us have a unique identity. As we take material form, this identity may also be found in each person's mission on Earth. This identity is essential in defining the purpose of life and giving flesh to a major road map of each individual's life. It is impossible to *be* without being. Thus, being means identity. All these laws must form the basis for the Global Neighborhood and for the entire world we would like to form in the near future. A new chapter for humanity on the road to the Global Neighborhood will require that we first devote ourselves to heal the world (The Law of Service). But, because of the Law of Interdependence, we are to also heal ourselves, heal all living beings and make peace with the environment. This process of healing the world is important and it needs to start now via reconciliation and compassion.

**HUMANITY IS AWARE OF TODAY'S CHALLENGES: POVERTY, CRIME,  
VIOLENCE, WAR, CONFLICT, ENVIRONMENTAL DESTRUCTION, ILLNESSES,  
DISCRIMINATION, INEQUALITY,  
INDIFFERENCE, AND UNETHICAL BEHAVIOR. WHY DO WE DO SO LITTLE TO  
ERADICATE THEM? WHO BENEFITS FROM POVERTY, CRIME, WAR, AND  
INEQUALITY? JUST THINK ABOUT IT!**

**~CHO TAB KHEN ZAMBULING**



**TO LEARN MORE ABOUT ALFREDO SFEIR-YOUNIS, FOUNDER AND  
PRESIDENT OF THE ZAMBULING INSTITUTE FOR HUMAN  
TRANSFORMATION (ZIHT) AND ZIHT ACTIVITIES,  
VISIT OUR WEBSITE AT [WWW.SILENTPEACEMEDITATION.COM](http://WWW.SILENTPEACEMEDITATION.COM)  
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