

HEALING OUR PLANET HEALING OURSELVES

"TOWARDS COLLECTIVE HUMAN TRANSFORMATION"

THE FOUNDATION'S DECADE REPORT AND BEYOND (2010-2030)

HEALING OUR PLANET HEALING OURSELVES

"TOWARDS COLLECTIVE HUMAN TRANSFORMATION"

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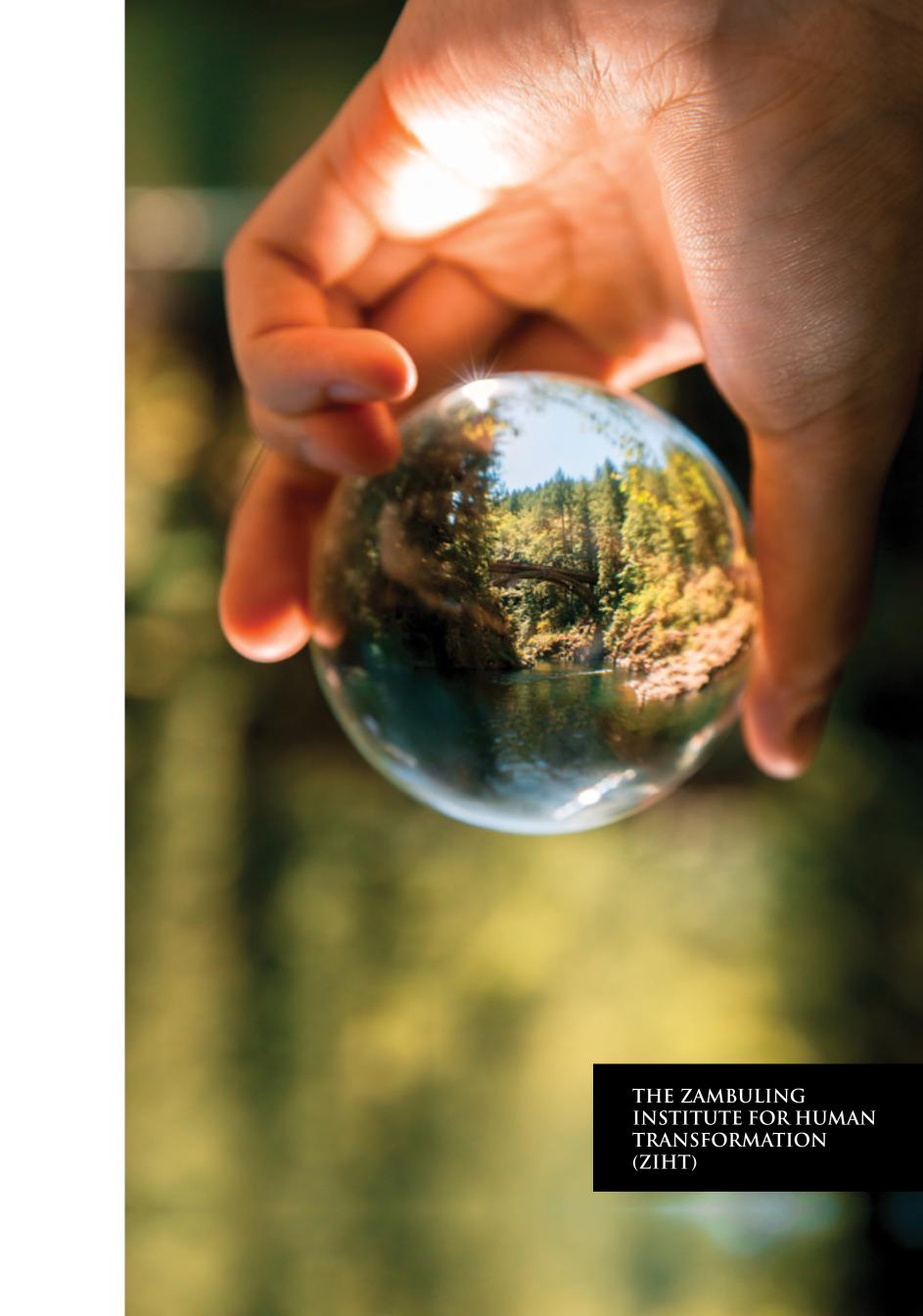
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LET US CONSTRUCT A PLANETARY SOCIETY AND CONTRIBUTE TO THE COLLECTIVE SELF-REALIZATION OF ALL BEINGS AND NATURE



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LETTER FROM THE PRESIDENT AND FOUNDER

Dear Planetary Citizens,

The world situation has dramatically changed since 2005, when the ZIHT Foundation was founded. Many thematic debates are now different from those of the past, if not in substance, in perspectives. Also, the global institutional and social trends have taken a different course. While maintaining its core mission and vision of "human transformation", the ZIHT has been able to embrace the construction of a new future for the planet. Furthermore, each activity which has been implemented has provided important lessons and has developed new ideas on how ZIHT and its inner organizations and programs should act in the future. A great deal of maturation has taken place during the period. This translates onto a renewed set of activities and programs, and corresponding shifts changes in the foundation's institutional structures which are needed to define, select, establish and implement ZIHT actions.

First, the powerful emergence of national and global citizens in public decision-making. Local non-government organizations, community based institutions, and various channels of meaningful expressions of all citizens of the planet are creating the conditions for deep human transformation in the near future. Thus, ZIHT has moved more decisively to establish and to expand a number of strategic alliances. These have enabled ZIHT to multiply the potential impacts of its actions—not only in terms of quantitative impacts but also in terms of derived potential benefits. ZIHT will continue forming alliances at the community and local levels, more than ever before.

Second, the major threats of the potentially negative impacts which are surging from climate change, global warming, biodiversity depletion, pollution of the oceans... In the middle of these, there is no doubt that collective consciousness has also been rising in response to these major ecological challenges facing humanity. In response to this reality, ZIHT has multiplied its interventions (e.g., seminars, lectures, books, and interviews) in the area of 'sustainable development' everywhere: local, regional and planetary. ZIHT is fully aware that the future of the planet is at stake and so is the future of humanity as we understand it today. This has led to add to ZIHT's institutional structure a 'new arm' that will be devoted to address these and similar issues and concerns (see below).

Third, the critical importance of expanding human collective consciousness at all levels. The large majority of human transformation related issues facing the ZIHT are also 'collective' or 'social' in nature. Individual transformation will continue to be a major mission of the Foundation; however, as ZIHT expands in its depth of understanding, and in its own transformation, a major emphasis is surging to give a special space to the challenges of 'collective-human-transformation'. The conceptual framework of this line of actions has been expressed in several conferences (e.g., The First World Conference on Fear, where ZIHT addressed "collective fear"), and in many of the recent publications and written materials (e.g., the book on Conscious Sustainability Leadership, where it is stated that "collective leadership" must lead to a sustainable planet). ZIHT has worked on many community-based-activities with the planned participation of many more coming on the pipeline (e.g., the workshops on global peace and education systems with school teachers and students). In the coming future, ZIHT will launch several programs for the expansion of human consciousness at the individual and collective levels.

Fourth, the undeniable relevance and widespread impacts of social media and the communications revolution. Traditional methods of communications are not as effective as they were in the past. ZIHT is committed to incorporate many more instruments of communications in the future, including some powerful communication machines, publishing more E-Books, expanding the "Wisdom Video Series", etc. This will be accompanied by the necessary institutional structures to multiply ZIHT impacts around the world. A more light and agile structure.

Fifth, the immense power that unfolds from establishing and developing the right strategic alliances. We live in a planetary society, whether we recognize it or not. The health and human impacts of the widespread Corona Virus and climate change demonstrate this reality. Thus, ZIHT is fully aware of the need to act collectively—maximizing comparative advantages and complementarities—and expand its alliances; e.g., for example, with NGOs, foundations and non-profit organizations, community run organizations, private corporate sector, workers and fishermen, indigenous peoples' organizations, etc. This has already begun. Many examples are presented in this Report (chapter on Strategic Alliances). The net benefits have been remarkable.

Sixth, the fundamental importance of mainstreaming spirituality into private and public policy making. In the first stages of ZIHT the attention was paid on the role of spirituality and spiritual values in politics. This is why its President became a Presidential Candidate of Chile, in 2013 and a candidate to the Senate of Chile, in 2017. It was then, when ZIHT put in place hundreds of proposals for human transformation in politics, economics and social; i.e., all designed and disseminated country wide. A couple of years ago, ZIHT begun the work within the corporate world, including several exchanges with B-Enterprises in Chile (seminars, exchange of views on entrepreneurship, sustainable development, business management) and, more recently, various dialogues with a selected number of corporate owners

and CEOs of private companies, both in Chile and Colombia. ZIHT has partnered with other foundations in this work (e.g., PROQUALITAS Foundation, TRALKAN Foundation). The impacts on human transformation have been very significant. Seventh, the increased demand for a convenient and appropriate ZIHT House. Because during the first stage of ZIHT existence, all was purposely designed to have a very agile organization, and to be very careful with the use and allocation of its scarce resources, the Foundation has been more present in a 'cybernetic way'. This initial strategy has paid-off as no resources were allocated in renting or occupying large physical forms of infrastructures. In this decade to come, it is possible that ZIHT will seriously consider complementing its cyber space with being in a well-defined physical location. This will allow ZIHT to concentrate also on new programs of education and human consciousness development at the personal and group levels.

This report has a title that reflects how all activities on human transformation are established: "Healing the Planet, Healing Ourselves", indicating that these processes of healing are mutually interdependent. We need to heal the planet and to heal humanity at the same time. This title also represents a call for action and a demonstration of the Foundation's great commitment to continue for another decade, and beyond, enhancing the situation most people live today. The two forms of healing may be addressed separately for presentational purposes, but we are fully aware that they form a ONE holistic and inseparable totality. The "healing the planet" dimension is the vision and mission of the new arm of ZIHT; we call it "The Planet Tara Foundation (PTF)". It will have as its main functions two principal aims: to focus on the planet and planetary actions, and to bring the power of feminine energy to bear upon human inner transformation. This report will provide some important details on how PTF will operate and will explain also how PTF would strength all that the Foundation does on the individual human transformation side.

ZIHT/PTF will continue to open its arms to welcome dedicated volunteers, collaborators, and will continue to award with distinguished diplomas many people we must recognize for their work in transforming our planet for the good of humanity. Also, ZIHT will honor its volunteers providing them with free advice and suitable instruments that will enable them to enhanced their own personal transformation, as it has been done in the past.

We plan to prepare the next ZIHT Report by 2025.

In service to humanity,

Alfredo Sfeir Younis, President and Founder Dzambling Cho Tab Khen

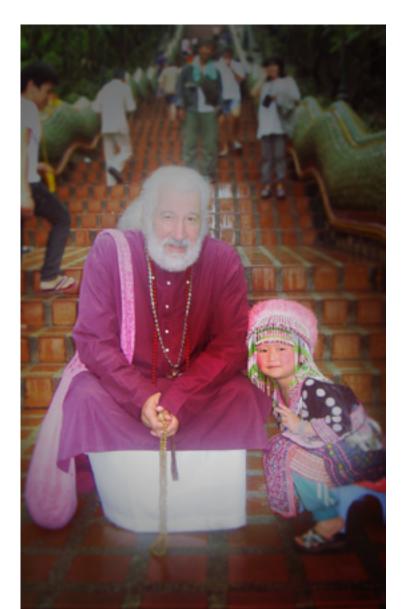




WHO WE ARE

The Zambuling Institute for Human Transformation (ZIHT) was founded in 2005. The Institute is devoted to mainstreaming spirituality in the domains of economics, business, social and human rights, institutions and public policy. Essential to the type of spirituality our Institute embraces, is the creation of a "collective vehicle" so that humanity and all sentient beings find 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 the planet and humanity 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 several programs and projects.

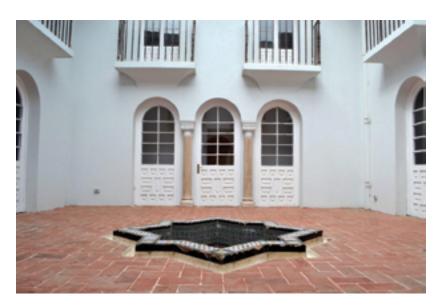
The management structure has operated till now mainly in a virtual way, without buildings and major overheads. Most, if not all, the work and activities are carried out by volunteers who devote a great deal of time to see that the Institute's activities are implemented in an impeccable manner. The Institute 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 as 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 has also advocated and created 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 (see below the Grand Law of Healing). Healing is, in essence, a two-way 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, ecological destruction, 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, today, a negative 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 billon 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, attaining sustainable development, empowering citizens, respecting the



rights of women, 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.

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ON COLLECTIVE SELFREALIZATION.

The Institute has carried out a large number of 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 has supported 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 selfrealization. The Institute has also supported 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 have been based on human values and individual spirituality and not just on economics and business principles.

The Institute has been and will get involved in training performing education and training activities



to a significant extent. It networks with people and grass roots based organizations, with universities and other centers of excellence, various foundations spiritual groups, etc., which have similar aims, and are actively engaged in the many dimensions of human transformation. In this regard, there has been an ongoing effort to plant the ZIHT's seeds in as many communities and countries as possible. These seeds are to germinate under the care and guidance of ZIHT's headquarters, while adapting some of the practices to the reality of a given country, community, group of people, or a person. It will be ZIHT Headquarters that will design, for example, a 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.

EACH AND EVERY PROFESSION
OR ACTIVITY POSSESSES ITS
OWN 'SPIRITUAL SEED' OF
TRANSFORMATION AND
EVOLUTIOWITHOUT 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 fundraising 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.

EVENTS. Preparing and launching specific ecumenical meetings and peace related events that are translated in forums, international campaigns or other forms which will effectively

ECUMENICAL AND PEACE RELATED

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

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 ~

A COMMON **HUMAN DESTINY:** BUILDING OUR COLLECTIVE VEHICLE

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.

Tiawanacu, Bolivia 2008

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.

- 1. Shall we understand that it is essential to shift and create a new vehicle for the collective transformation of humanity? Or,
- 2. 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, interdependence and spiritual interdependence. This is carried out via formal and informal courses, seminars, retreats and public lectures. It is in this context that the Institute has understood the importance of the Law of Interdependence. This is a paradigm 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.

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.

~ DZAMBLING CHO TAB KHEN ~

SILENT MEDITATIONS FOR WORLD PEACE: INNER PEACECOLLECTIVE 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 selfrealization 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.

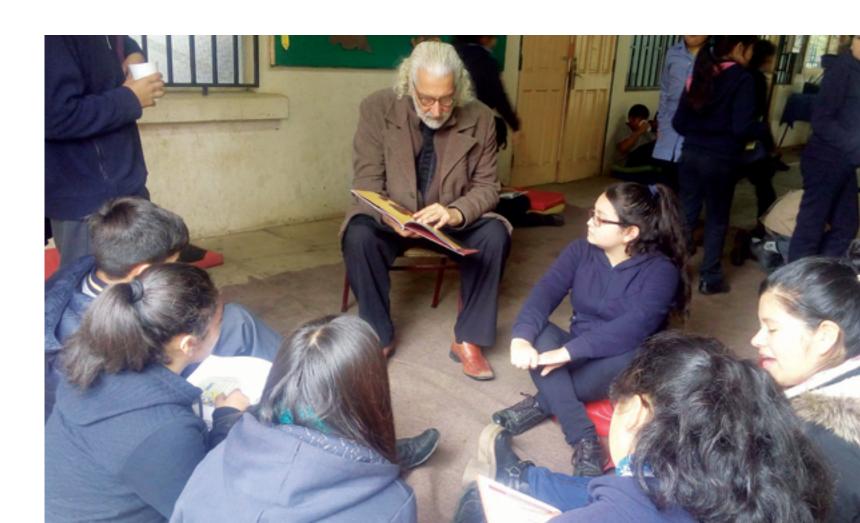
Finally, through silence we self-realize every virtuous state of being and live a fulfilled life. In silence, we self-realize peace, love, compassion, solidarity, justice and so much more. Silence fuels self-realization and brings to bear the interdependence and interconnectedness of inner and outer 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.

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, Calarcá, 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.

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 everyone 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 selfrealized 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.

AN APPEAL FOR PEACE: OUR HOPE IN LATIN AMERICA AND THE 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 agree 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 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

LATIN AMERICA OF PEACE.
LATIN AMERICA IN PEACE.
LATIN AMERICA FOR PEACE.



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 everyone and everything 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-basedvalues 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 fueled 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.

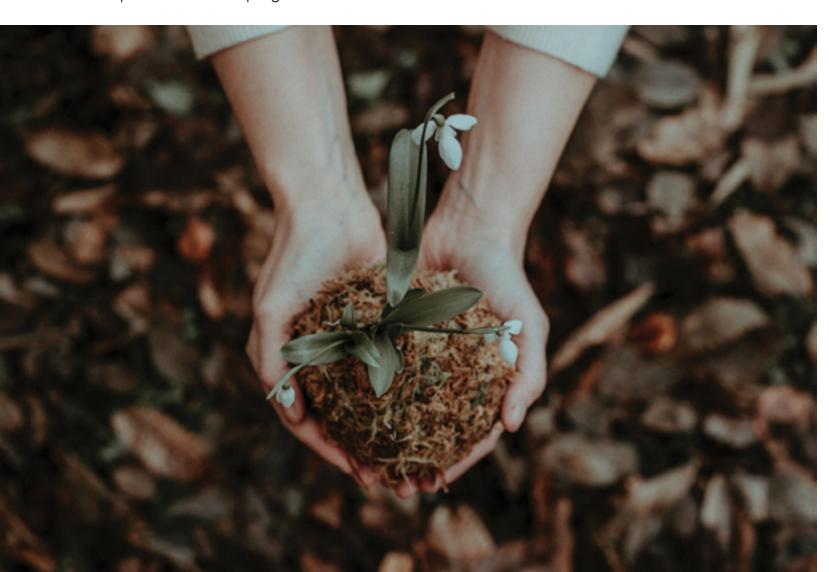
And, it will be via the attainment of collective peace, that we will attain all the other collective values. In essence,

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. 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.



www.website-trees4peace.com

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, selfrealized. The Institute has shared the view that until and unless the values of the Universal Declaration are not selfrealized -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.



SPIRITUAL VALUES FOR HUMAN TRANSFORMATION

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 interdependence 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.

WE PROPOSE A FEW ACTIONS:

Spirituality must be mainstreamed everywhere, including business, economics, finance, government, human rights, and into all our professions.

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.

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.

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.

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.

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.

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.

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.

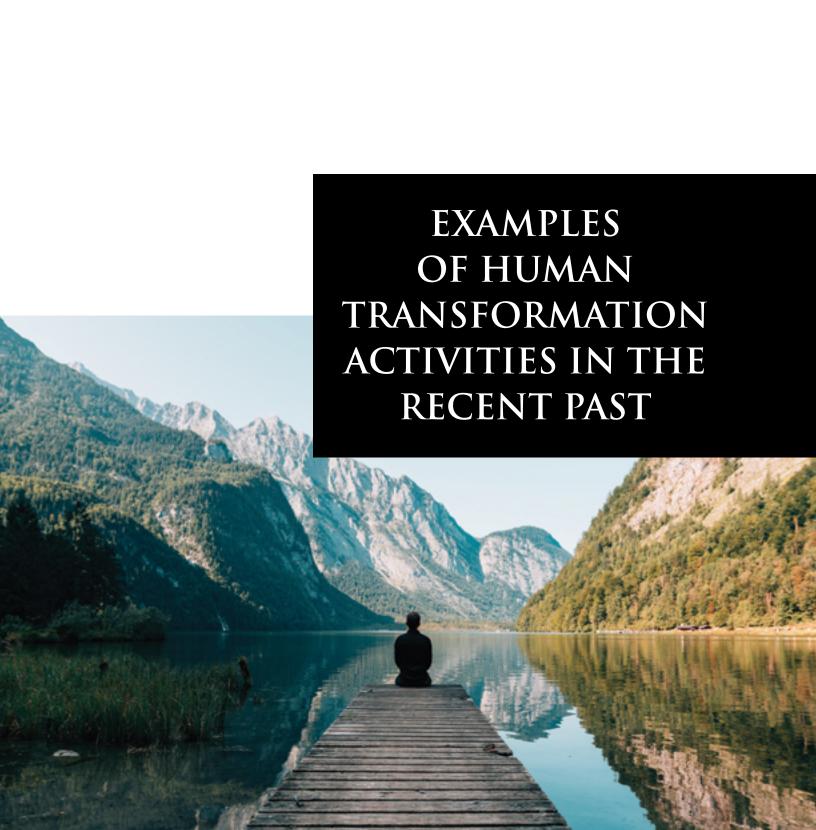
Spirituality must be action that promotes simultaneously our material and spiritual evolution and growth. One must go with the other. And, we must stop development models that portray materially rich societies which are in fact spiritually poor.

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.

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".

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.

Spirituality must speak to everyone and everywhere. Exclusion is not the principle guiding action in the spiritual realm. Everyone and everything must be included.





1. 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 (line 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).

2. 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.

3. HIGH SECURITY PRISON IN CALARCÁ

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 Calarcá. 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 OCÉANO

Centre Océano 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 center 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 Océano until the end of the decade.

5. SHARING THE MESSAGE IN URBAN AREAS

The people living in urban centers 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 centers 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 GESHES 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

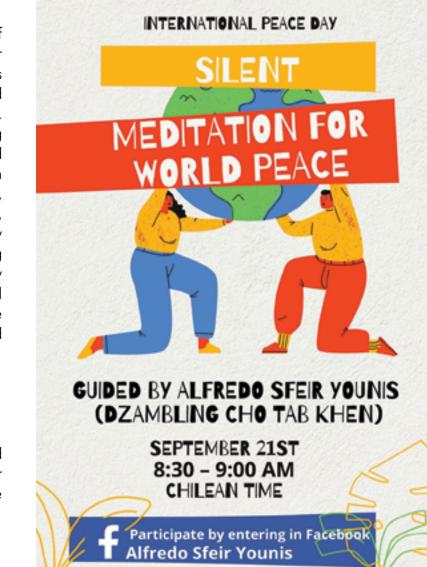
The Institute has assisted hundreds of young professionals in many of their activities and personal growth. This has been a major activity that is carried out both formally and informally. There is a great need for coaching young professionals, managers and entrepreneurs. These activities happen in almost 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 Coir 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: IGUAÇU 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, it 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 people's 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 people's 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 fireonly 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, the 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 have 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 are 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

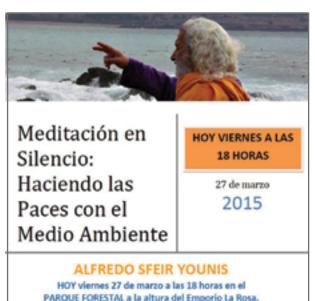
It is in the nature of the Institute to strengthen and expand the Spiritual Capital of people as individuals or as communities. More recently, the Institute has been involved in offering some special retreats for people who are really interested in a faster pace of spiritual transformation. These retreats 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 centers as well as special invited quests 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 behaviors 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 derivate 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, ZIHT 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 people's 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 inceptions 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 forms 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 Bhajan. 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 coresponsible 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 6oth 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 center 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

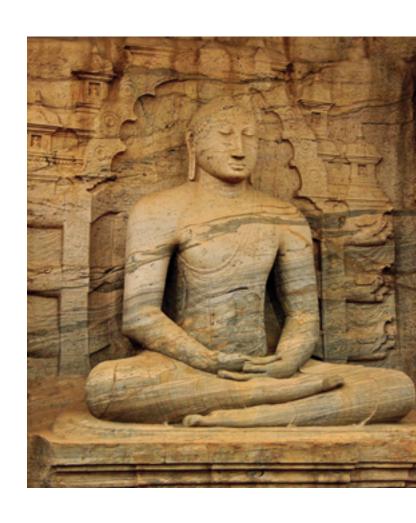
The path of the Buddha was completed in two parts. The first in Lumbini, Nepal, and the second in Northern India. Several weeks of travel and embracing so many places and situations. From his place of birth to the place where he left his body. From the first discourse to the last discourse. In addition, 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 Mohammad, the pending issue is whether we will be able to visit Mecca. This is a great goal and an important one. Everyone 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

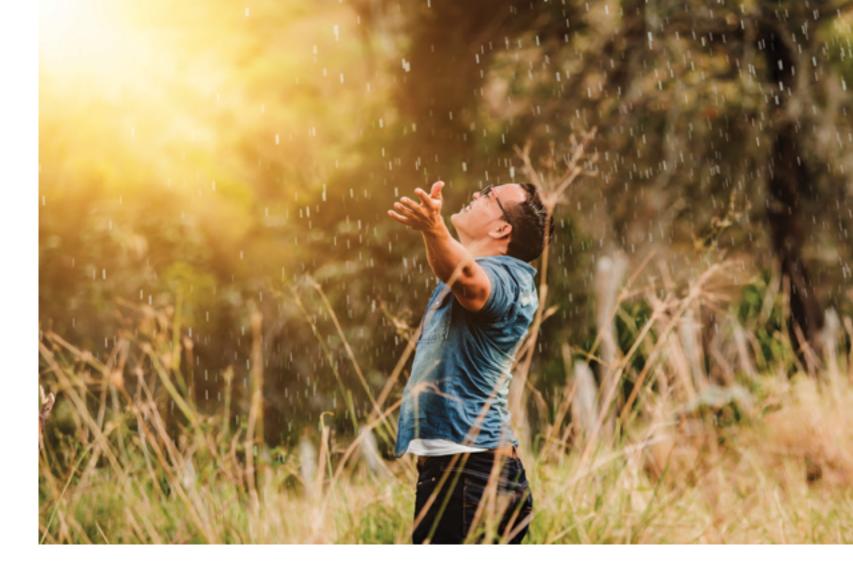
become increasingly important to mainstream spiritual and humanistic values into all forms of decision making. Further, these values should create the foundation for the establishment of a Collective Spiritual Forum. This would be an institutional space where the issues facing humanity and the options 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. 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).

86. 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.



87. 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).

88. 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.

89. 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 programs 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 selfrealize 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.



90. 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.

91. 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.

92. 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.

93. 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.

94. 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.

95. 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.

96. 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.

97. 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.

98. 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.

99. 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.





HEALING THE PLANET FOR WORLD PEACE

The essence of this new arm of ZIHT is to heal Planet Earth and, as a result of that process of healing, to attain world peace everywhere. To do so, a major effort will be made to understand, use and disseminate the teachings and practices of most spiritual schools, including *Engaged Buddhism* (i.e., the social dimensions of Buddha's teachings). The name is "Planet Tara Foundation (PTF)". "Tara" embodies the feminine, the stars, the seas, the right effort, the proper ethics, the right concentration, the tantric manifestation of life, the most relevant wisdom, and to cross. All, important dimensions to be self-realized by the PTF. In Tibetan, Tara means 'live planet'; i.e., a live and conscious entity, not a 'thing'. In some languages, Tara also means 'the place where the greatest leaders meet'. These are extremely relevant attributes of this foundation.

It will be totally integrated in *The Zambuling Institute for Human Transformation* (*ZIHT*), at the country and worldwide levels. They share a common mission and objectives, particularly with regard to the role that human transformation plays in healing the planet.



THE ADDED MISSION

Our mission is to empower citizens of all ages and their organizations, governments, local and global corporations, educational institutions, union leaders, politicians, and spiritual leaders, to heal the planet for world peace. It is essential for leaders (i) to enter into a meaningful dialogue, and (ii) to recalibrate many systems operating at the global and local level --which are now collapsing or not fulfilling the main objectives and promises for which they were put into place.

The natural system is collapsing via climate change, global warming, biodiversity depletion, water and air pollution, contaminated food chain, soil degradation and desertification, etc.

The economic system has weakened, and globalization, despite of its advancements, has produced more concentration of wealth, instability and uncertainties, without meeting the expectations of global economic growth.

The political and institutional systems have shown signs of great deterioration, with fundamental questions about the real strength of existing participatory democracies at the national and global levels. It is essential to make 'the healing of the planet' a key political priority. This process of change would also include the growing democratic deficit at the international level –UN, WB, IMF, WTO...

The corporate system has played a definite role regarding today's the state of play in our planet (e.g., pollution, over-exploitation of natural resources). The leadership of the private sector is indispensable to change the situation.

The human systems - from the family to the neighborhood, the city, the country, the region - are ever more put into question as we face more discrimination, social disintegration, loss of human values and beliefs systems, violation of human rights (of this and future generations), disregard for ethnicity and indigenous peoples, devalued ethics and morals, increased deterioration of health and other aspects of human life, etc.

The time has come to change the world, and change it now, for the benefit of present and future generations, of all human beings and sentient beings, and of the entire nature.



The Complementary Path

Central to the above-mentioned aims, the ZIHT/PTF will pay particular attention to making peace with the environment as a process of human transformation, and to the role that leaders and leadership play as key vehicles to heal the planet. Thus, it will bring to the fore a new paradigm of leadership: Conscious Sustainability Leadership, in response to an understanding that sustainable development is (i) a collection of values to be self-realized, (ii) a bundle of rights and responsibilities to be implemented, (iii) a way of life to be embraced, and (iv) a level of consciousness to be attained. Because of the importance of consciousness -individual and collective consciousness-- the ZIHT/PTF will contribute to the mainstreaming of spirituality into the public domain of economics, business, and public policy making. Thus, understanding spirituality as an 'experiential path' to be travelled by all human beings and embraced within all human activities. In this respect, the ZIHT/PTF will promote and advance a meaningful understanding of the need for human transformation and of the crucial role spirituality plays in healing the planet for world peace, anchored in justice, equal rights, education, employment, adequate food, clean air and water, natural and environmental resources for all (urban and rural). The above will enable everyone to healing our planet from illnesses of the body, mind and soul.

On human transformation (again, individual and collective), the ZIHT/PTF will consider at least three broad thematic threads: (i) the role of human consciousness in decision-making, (ii) the importance of human values and spirituality within public policy, and (iii) the vital contribution of human rights, responsibilities, and the right to nature.

The ZOHT/PTF will carry out some charitable activities to enhance human betterment, and relieve the suffering of children, women, refugees, indigenous peoples, ethnic minorities, people with disabilities, youth, senior citizens, and others. The PTF will also support educational, training, and learning practices to seek inner and world peace, justice, freedom, and personal wellness, by guiding individuals and groups through a process of human transformation and individual self-realization.

The ZOHT/PTF will also support activities which will be designed to seek alternative solutions through public policy making (domestically and internationally) to eliminate peoples' suffering because of poverty that results from ecological destruction, social and ecological exclusion, social instability, urban and rural decay, starvation, war, famine, marginalization. Or, who are otherwise disadvantaged due to the unequal or inadequate availability, administration, and distribution of natural resources. The public policy proposals will always be embedded in human values and individual spirituality, and not just on economics and business principles.

The ZIHT/PTF will adopt a holistic approach to healing, by paying attention to human beings, all sentient beings and nature. Thus, the healing of nature and world peace will be aligned with happiness, caring, transformation, love, compassion, solidarity, cooperation, and consciousness raising in all areas of human activities. In the end, healing the planet is the result of the interplay among all forms of intelligence and consciousness: it is this interplay the one that will change the course of humanity for the betterment of all. It is impossible that a human being be healthy if the planet is ill.



THE ADDED APPROACHES

The ZIHT/PTF approach would include the following instruments and attributes:

DIALOGUES.

A fundamental instrument will be formal and informal dialogues, organized around the theme of healing the planet. There will be a collection of opinions, proposals as well as important avenues to reach the principal aims facing humanity.

STUDIES.

In association with other foundations and educational institutions (private or public), the ZIHT/PTF will conduct, define, or manage studies on spiritual views and instruments that will shift human development towards a more sustainable future. The ZIHT/PTF will lead on studies in Engaged Buddhism, which focus principally on the teachings of Lord Buddha regarding collective issues and social concerns.

LEADERSHIP

It is fundamental to create and support new forms of leadership (e.g., conscious sustainability leadership), according to the dictates of the 21st century. Many eastern and western philosophies will be brought to bear in courses, seminars and leadership retreats.

EMPOWERMENT.

There will be a number of courses devoted to inner and outer empowerment of the youth and community leaders everywhere. Techniques and ways to improve self-confidence and assertiveness among those who need to engage re in the healing process of the planet. Particular emphasis will be given to women empowerment.

HEALING.

Healing is an experience and, thus, it is fundamental to increase the levels of individual and collective consciousness. Without inner healing, it is almost impossible to see the healing of the planet as an important process of material and spiritual transformation. Particular emphasis will be given to self-healing

COMMUNICATIONS.

We are now in the great era of communications, with special attention to the role played by social media. However, many aspects of communication will be considered: debates, public speaking, television interviewing, political and social reporting, written communication, etc. Books, newsletters, social media, pamphlets...will all be part of the dissemination process.



GLOBAL ACTIONS. Several flagship programs anchored at the global level will be implemented. These are described elsewhere; however, some examples are Saving the Children, Youth Leaders, Trees for Peace, Greens for Peace, Herbs for Peace, Seeds for Peace, Conflict Resolution... In this process, a social effort will be made to reach global institutions, be them government or citizen based.

LOCAL ACTIONS.

Local actions are indispensable to establish sustainability of global programs. Community creation and development will be the principal outcomes. Financing of many local initiatives will be at the core of healing the Planet and attainment of world peace.



NEW FLAGSHIP PROGRAMS

The ZIHT/PTF will pursue its various objectives and aims via a number of activities; examples of which are:

THE SANTIDEVA GANGCHEN UNIVERSITY (INSTITUTE) FOR BODHISATTVAS (SGU).

Education plays a fundamental role in healing the planet. However, it must be a unique form of education. In particular, the healing of the planet demands a special and unique human mindset, a style of life and a level of human consciousness. A consciousness that finds its realization on the happiness and welfare of others: "I am because you are, you are because I am". A special program will be given to individuals who would like to deepen their knowledge, expand their consciousness and return to daily life with the principal objective to heal our planet. There will be weekend, week, month, semester and year courses and inner development programs. Agreements will be sought with other educational institutions that share this common concern.

HEALING THE PLANET.

All activities in the Foundation's Program, and all programmatic activities, will be design and implemented as they expand and intensify the instruments and processes to heal the planet. This is the essence of all the Foundation will do in the future. It might involve traditional activities related to environment and ecology as well as programs related to raising human collective consciousness. These will be in addition to the healing of economics, politics, institutions, social integration and human systems. Special attention will be given to human beings, all sentient beings and nature.

PEACE BUILDING.

The traditional approaches to peace and peace building have not yielded the expected results. We live in a world immersed in conflicts of all sorts, and we, collectively, must establish a new foundation for peace. In the past, three approaches have dominated the scene: economic aid, arm the countries in conflict, and negotiations. The new paradigm of peace is based on the foundation that world peace is the result of inner peace. Thus, inner peace is the most solid foundation for world peace. To effectively attain inner peace, we must get involved in unique processes of self-healing and healing the planet. Attention will be paid to new approaches to world peace and conflict resolution.

NEW AND RENEWED PLANETARY PROGRAMS.

As the Foundation develops, several flagship programs will be launched. These programs are succinctly outlined here: Saving the Children (see below), Youth Leadership (see below), Trees for Peace, Greens for Peace, Seeds for Peace, Medicinal Herbs for Peace, Citizens for Peace, Economics for Peace, Politics for Peace, Economics for Peace, Religion and Spirituality for Peace, Women for Peace, Elders for Peace, Indigenous Peoples for Peace,

HUMAN TRANSFORMATION.

It goes without saying the great importance of human transformation as a result of the process of healing the Planet. The form that this activity will take depends on specific situations as many of these processes of transformation are normed by values, beliefs, customs, culture, habits and the like.

INSTITUTION BUILDING.

This is at the core of the Foundation, and many of the activities described below are different instruments to fulfill the goal of education and capacity building. This activity will be launched within schools, universities, technical education institutions, government at all levels, private sector, unions, etc. A series of courses regarding management and governance of organizations are now under elaboration, some examples of which are presented in this proposal.

COMMUNICATION AND DISSEMINATION.

A major effort will be launch on communication of all types. This will be reflected in the allocation of the Foundation's resources. The process of communication and dissemination will include all possible instruments and not only social media. Examples are: posters, books, newsletters, e-books, video messages, letters, photographs, etc. As the foundation matures, an effort will be made to have a TV Channel that can be reach worldwide. All of this is in addition to Facebook, Tweeter...

PROJECTS AND COUNTRY WORK. A

specialemphasis will be given to projects ad programs driven by communities located in different countries. These activities will be designed with the view that they could be easily replicated, so that more people are benefitted and one reaches aims and goals faster. This is the case of all the flagship programs. A set of criteria will be developed so that these activities fit correctly within the boundaries of the foundation. Dispersion will be avoided.

OUR CHILDREN AND YOUTH: IT IS THEIR PLANET TOO!

One of the main purposes to heal the planet for world peace are the youth, children and all future generations. This is not only a development challenge but also an ethical imperative.

Today, there are many children and youth who are abandoned or are in real trouble with the law in their respective countries. These are vulnerable children and youth who deserve a beneficial future. Thus, the ZIHT/PTF will consider as an integral part its mission and program formulation a series of unique programs for them. These programs will be design with the view that these youngsters integrate in their societies, find a sense of belonging, develop and consolidate their identity, and much more.

Nature is a fundamental source of human healing and self-confidence. Thus, the ZIHT/PTF will make a major effort to bring some of its programs to the institutions in-charge of these youngsters, beginning with countries and organizations in Latin America. Thus, including animal care, tree planting, vegetable gardens, urban reforestation, healthy cooking and nutrition, organization-to-organization exchanges, mountain climbing, cleaning beaches, training, martial arts...

For these programs to yield the expected results, it is vital to teach those youngsters meditation, yoga, contemplation, mindfulness, Kriya (breathing), and many other disciplines of the mind, body and soul. These programs will be expanded to include all those who are inside their organizations, as well as potential foster parents.



The strategy will also include the launching of formal training courses on ecology, environment, social skills, and public speaking and debating. These interventions will help in improving self-confidence and their ability to integrate into their own societies.

It is possible to select2-3 organizations in Latin America and begin with the abovementioned programs. Examples are: International Foster Care Organization and Aldeas Infantiles SOS that have a very expanded coverage worldwide.

CREATE A HUB-CHOOSE A HUB-JOIN A HUB

A high priority activity will be to create several hubs around the world. Associations that would share our common vision and objectives. This process will not be a trivial one as many different situations may arise. For example, the hub may take advantage of already existing organizations that would like to become an official hub of the ZIHT/PTF. In other situations, there might be a request to start a hub from scratch—as an association or a small arm of the ZIHT/PTF foundation.

In all these cases, there will be special procedures involving mutual obligations and responsibilities that any given hub will have to comply with. The ZOHT/ PTF headquarters will act as a "mother house", providing advice, training, and participating in the formation of local administrators and leaders. This support by the mother house will establish fertile grounds to giving content to the hub in question.

The hubs will be autonomous in many respects, and be self-responsible for what they do and do not do. If financing is involved, a special formula will be agreed upon in each case, with the view that funds are repaid to assist other hubs to be created around the world. Also, it would be possible that the mother house organizes some sort of global meetings with the leaders of the hubs, be it in a physical place or via known electronic instruments.

It is expected that nearly 10 hubs will be created the first year of the ZIHT/PTF operation.









HEAL YOUR BUSINESS, HEAL OUR PLANET, OUR BUSINESS ALLIANCES

It is essential to form global and local alliances with the corporate sector. The private sector must be involved in providing a significant support to the healing of the planet for world peace. This contribution will come in the form of financing different ZIHT/PTF strategic programs and its hubs, and in the implementation of policies, programs and projects of their own. The mother house may act as consultant or advisor to the corporate sector.

Every year, the ZIHT/PTF will announce a global award to one or more corporations that have decided to engage in the healing of the planet for world peace. The title of the award will be: "Healing the Planet Award".

ZOHT/PTF will be prepared to engage in massive training and human development programs for managers, and workers' union leaders. The main objectives will be awareness creation as well as designing and implementing action-oriented programs in their communities, nation-wide, and globally.

As these corporate programs consolidate, the ZIHT/PTF will seriously consider to have the most outstanding managers and workers' union leaders as part of a global advisory council.

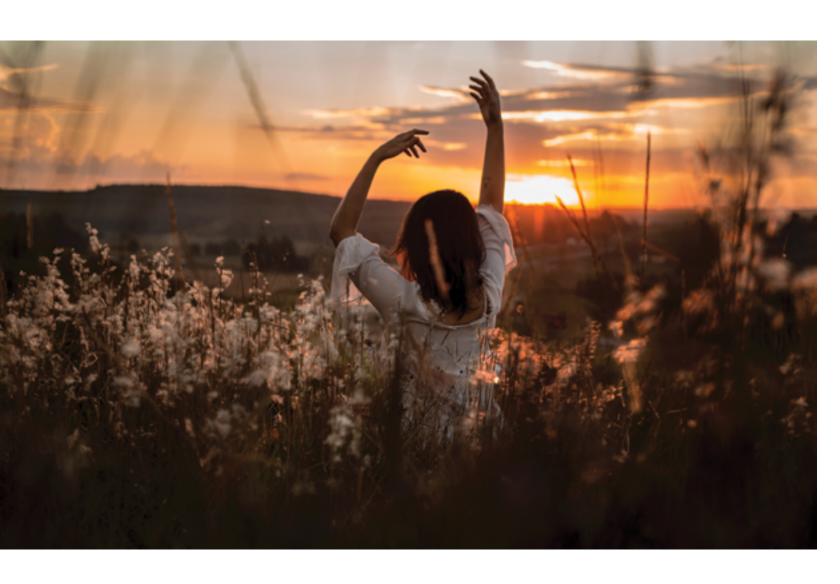
WE ARE AWARE--YOU ARE AWARE

SPACES OF AWARENESS CREATION

The ZIHT/PTF will seek many instances and the assistance of several organizations to create spaces of awareness creation. For example, it may create the conditions to collaborate with spiritual-based organizations that may already have many centers around the world. One would visit those centers, lecture, teach, and exchange with that specific public with the view to create awareness and seek volunteers to implement activities to heal the world. The ZIHT/PTF will also consider partnership with world renown NGO to seek that multiplier effect.

This will be part and parcel of an approach to healing the planet that is inclusive and embedded in positive multiplier effects. This practice will also be formalized also with many of the largest and powerful foundations of the world. In this latter case, the ZIHT/PTF may be a transitory associate of healing activities designed and implemented by other foundations.

Finally, this approach will enhance the creation and launching of the above-mentioned World Healing Forum. It will make it more spontaneous, more representative of the grass-roots movements, and much easier to design and implement.



LEADERSHIP -FORM NEW LEADERSTRAIN THE TRAINERS

SGU'S OTHER COURSES AND TRAINING ACTIVITIES

Human resources development and transformation is considered an essential vehicle to reach the aims of the Foundation. In part, this will be carried out through courses and training sessions on a large variety of themes. This section only list a sample of them. Here, the content is presented only for illustration (indicative), as the core content is much more comprehensive.

THE 10 SPIRITUAL LAWS TO HEAL THE WORLD.

There will be several courses having to do with healing the Planet. Its content is based on a book that has the same title. Examples of these laws are: The Law of Spiritual Space, The Law of Merits, The Law of Karma, The law of The Feminine, The Law of Simplicity, The Law of Exactitude... All these laws have to be restored if the Plant is to be healed. In fact, these laws also affect and transform human beings and sentient beings.

ENGAGED BUDDHISM.

The social dimensions of spirituality provide a solid foundation to many of the strategies and programs of the foundation. It is not only about personal growth and transformation, but also transformations at the collective level, including planetary level. For example, it is not only about self-realization of compassion, but being at the same time committed to the construction of a compassionate society. Thus, the major effort by the foundation to mainstream the social dimensions of many spiritual paths, including those of Buddhism.

NEW FORMS OF LEADERSHIP.

Without leadership, and a very specific form of leadership, it will be impossible to heal the planet and attain world peace. This new form of leadership will embrace humanity as a collective, will promote collective values (cooperation, solidarity, justice, freedom, love, compassion, caring, sharing...), and will establish the ground for a new economics, politics and social. Special attention will be given to children and the youth, even teaching how to speak in public. Unique leaders will be invited to these courses.

SUSTAINABLE DEVELOPMENT.

Several courses will be given on this subject matter, with the view to raise awareness in the public domain (e.g., economy, politics, social, citizenship). Conceptual and practical instruments will be shared. Sustainability as a healing process and as a way to attain conscious development and decision making.

EMPOWERED CITIZENS.

Healing the planet will involve every relevant actor in society at the local, national and planetary levels. The participation in the processes of healing demands empowered citizens: social identity, feeling of belonging, capacity to make decisions, preparedness for rights and clear responsibilities, etc.

COLLECTIVE MINDFULNESS AND SOCIAL HAPPINESS.

Raising human consciousness is also part of the healing process. To eradicate suffering and live the present time, mindfulness, are powerful instruments of healing. The emphasis will be on the collective dimension of these processes.

CORPORATE WORLD IN THE 21ST CENTURY.

The corporate sector will go through major transformations in this millennium. A new industrial revolution is in the making. Thus, this course will establish new grounds for what is called the "enlightened corporation", its characteristics, its capacities, and its daily interventions.

SPIRITUALITY AND POLITICS.

Politics is the art of decision making to govern our collective goods and services, at the national and planetary levels. Central to decision making is a value system, today dominated by individualistic and materialistic values. A major shift is needed and spiritual values will be central to provoke and nurture that shift (e.g., cooperation, solidarity, interdependence, love, compassion, caring, sharing). Spirituality and politics as one.

FREEDOM FROM FEAR.

The Planet is polluted by fear, which is use as a way to manipulate human behavior. This course will focus on collective fear, and the use of fear in business management, and other activities at the national and international level. It will explore the origin of the concept of social fear, and propose several practical/spiritual solutions.

NEW ECONOMICS.

The healing of the planet and the attainment of world peace necessitate a major revision of our economic system, responsible for many of the negative external effects on the environment and ecology. There are new forms of economics that are emerging in the world that must be

brought to the fore, so that we can heal the world in all human activities. This will include presentations on "spiritual economics". Naturally, environmental economics will also be brought to the discussions.

ENVIRONMENTAL RIGHTS AND ENVIRONMENTAL JUSTICE.

The theme of human rights run through everything we do today. As we are to heal the Planet, many issues of rights and responsibility will arise. The course will focus on rights and justice, with the view to create more awareness of the gainers and losers in this process of environmental improvement. Concepts, case study materials and projects will be discussed in detail.

"Sanando la Naturaleza nos sanaremos nosotros mismos. Y sanándonos lograremos sanar a la Naturaleza. En el 2011 debemos hacer las paces con la Naturaleza: amor incondicional. Nosotros somos Uno con la Naturaleza. en total conexión e interdependencia. Sanándonos lograremos nuestra paz interior y la paz del mundo. Plantemos Arboles Por La Paz: 30 mil-Iones en Venezuela. Uno por cada venezolano. El momento es ahora. Esta es la acción correcta. Esta es la esperanza por un futuro mejor" Movil 0058 4148091761 patriciacastilloa1@gmail.com www.trees-4-peace.com www.silentepeacemeditation.com www.embajadadepaz.blo

ENVIRONMENTAL ECONOMICS.

Economics, as it is practiced today (neoliberal economics), must change or be replaced. Not because of an ideological bend but because of its results in relationship to the Planet. Today, the external effects of economics on the Planet are immense. Thus, one option is to consider environmental economics in its many expressions. Basic courses as well as university level courses will be imparted.

SPIRITUALITY AND COLLECTIVE ACTION.

Spirituality and spiritual practices (meditation, yoga, contemplation, prayer, silence, breathing, reading of sacred books, and other practices) are central to all the activities the Foundation will carry out. Thus, for example, it is not just about human rights in general; a new vision of human rights and spirituality will be launched. Also, spiritual concepts and wisdom will be nurtured into all forms of collective actions.

NEW FORMS OF CORPORATE MANAGEMENT.

The corporate world will play a fundamental role in healing the planet and moving humanity towards peace. It is important to put the seeds of the corporation for the new millennium. Among many dimensions to consider "management" is of fundamental importance. The course will address new models, options and priorities in management, control, development and transformation within the corporate world.

GLOBAL GOVERNANCE.

There are no planetary institutions. Most of the international institutions do not have a planetary vision and disposition. Inside those institutions, the countries follow their own interests and not the interest of the planetary collective. Thus, new forms of governance are to be put in place to implement a massive program to heal the planet and attain world peace. This curse is about alternative forms of governance at the planetary level.

FOUNDATIONS OF SPIRITUAL MEDICINE.

Heling the planet cannot take place without healing human beings and all sentient beings. Equally, healing human being and sentient beings demands to heal the planet. This is a mutual and inseparable process. Thus, we must heal the planet through "medicine". This course will expose the multiples foundations of "spiritual medicine". Some call it "conscious medicine".

LOCAL LEADERSHIP.

Without local leadership, the planet never be healed. Also, local leadership is central to attain world peace. Many times, this precondition is forgotten by giving all the attention to globalization



and its processes. Local leadership is essential to develop a new social policy in this planet. The course will address the experiences of major leaders in the world. Case studies will be presented.

ENVIRONMENTAL MACROECONOMICS.

The world has been able to produce many micro-analysts of environmental and sustainable development issues and concerns. A good example is the many books and manuals that exist today on the "economic and social evaluation of environmental projects". Another example has to do with the application of the environmental and

social impacts in government decision making. However, there are no analysts of environmental challenges at the macro-economic level: the impacts of monetary, fiscal, trade, pricing and institutional policies. This has created a huge gap and important distortions in economic policy making.

ALTERNATIVE FORMS OF ENTREPRENEURSHIP.

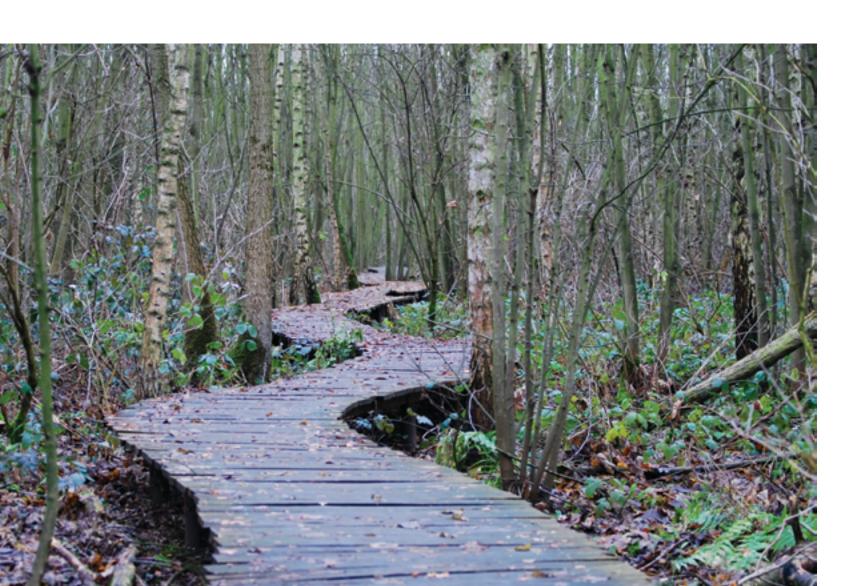
A major emphasis has been given to entrepreneurship everywhere. It is presented as a major solution to world problems and advancement of technology and labor productivity. This course will present three different, but interrelated, forms of entrepreneurship. It will also discuss the path towards becoming a corporate owner, and evaluate its consequences. Key to this course is the concept and practice of "spiritual entrepreneurship".

POVERTY ALLEVIATION.

Poverty and deficient environments go hand in hand. The fight for a better environment goes hand in hand with addressing major social problems, like poverty, hunger, sanitation, food and nutrition, water scarcity, and the like. The, the Foundation will assist in understanding how the healing of the planet goes hand in hand with medium and long term programs to alleviate poverty in the world.

A WORLD WITHOUT BORDERS.

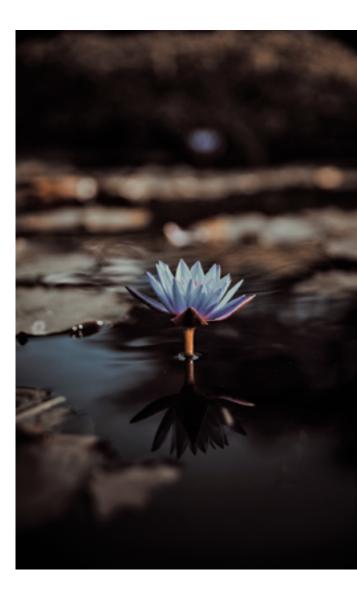
It is clear that we live in a world without borders, whereby the global public goods are becoming more and more important (climate change, biodiversity, pollution of the oceans...). Diseases are transmitted very rapidly, and what is happening in one part of the world becomes a worldwide phenomenon in an instant. However, people and institutions have not adjusted to this reality. The healing of the planet is the perfect example of an activity that does not have frontiers.



SOME FUTURE PRODUCTS

PRODUCTS THAT ARE FREE OF CHARGE.

Because the ZIHT/PTF will be operating in developing countries, and will sponsored programs with vulnerable people, there will be products that will be given free of charge. Examples may be some training courses, books and other written material, inputs for the planting of trees, teaching meditation to abandoned children, low income elderly people, and the like. The costs will be financed through the general budget or by specific programs, as the case may be. The programs under this category will be clearly defined, and the Board will be fully informed.



THE UNIQUE VALUE PROPOSITION.

The core of the ZIHT/PTF is, in most cases, to convene, to advice, and to guide. This is particularly the case of meetings with the public sector, the corporate sector, and some non-governmental organizations. In some other cases, the ZIHT/PTF will act as a facilitator of negotiations and the settlement of dispute. It will also play a vital role in the dissemination of findings and products at the global level. An important component, that distinguish the ZIHT/PTF from other foundations have been outlined above. Of particular importance is the mainstreaming spirituality in all the ZIHT/PTF does and in the public domain of economics, business, politics and empowerment.

COMPETITIVE LANDSCAPE.

Because of the recent importance of environment, ecology and sustainable development worldwide, the ZIHT/PTF will find some important competitive landscape (too many environmentally based organizations). However, the unique products, instruments and processes of the foundation (as described in this document) will soon be understood and valued. This reality will put lots of pressure to keeping close and loyal to the foundation's vision and mission, and to a high level of integrity to deliver its products. It will be crucial to be fully aware of this reality, particularly during the first couple of years of operation, so that the ZIHT/PTF identity is fully consolidated everywhere it intervenes.

INSTITUTIONAL SEGMENTS.

Given the nature and scope of the ZIHT/PTF, all programs and processes will touch a large variety of institutional segments. The programs and proposals will be designed to cater to this niche and be able to deliver in a way to maximize the ZIHT/PTF potential impacts.

COMPETITIVE ADVANTAGE AND OPPORTUNITIES.

Not too many foundations are, or will be, doing what it is proposed here, with the content, character and processes. This is why the ZIHT/PTF will have a strong competitive advantage to the large majority of foundations involved in sustainable development. This competitiveness will create unique opportunity which may give the ZIHT/PTF a unique edge to become a catalyst and partner with many foundations and organizations that are operating today.

KEY PARTNERS.

The ZIHT/PTF will seek to partner with many actors and organizations. With foundations that are already established and that would be interested to embrace the approach of the ZIHT/PTF. With civil society to expand and replicate the programs within different hubs or in the field. With governments that are interested in human transformation within the scope of sustainable development. With organizations that are involved in the field of forming leaders and leadership in general, to

learn from the ZIHT/PTF approaches, courses and programs. parliaments and their organizations, particularly as regards programs on human rights and responsibility, the passing of appropriate legislation for sustainable development, and other forms of complementary cooperation (convening power). With corporations, so that the ZIHT/PTF can offer its skills in de design and development of actions at the community level, and minimize both the social and environmental impacts. individual world leaders who would be instrumental in becoming ambassadors of the programs presented here. With philanthropists and angel investor, to multiply the impacts of their financial resources, and ensure the smooth running of the foundation.



THE PTF IS DIFFERENT, NOT INDIFFERENT!

THE INTEGRATION OF SPIRITUALITY INTO SUSTAINABILITY

Fundamental to every activity carried out by the ZIHT/PTF, towards healing the planet and sustainable development, is the recognition that there are material and non-material (spiritual) factors at play. The ZIHT/PTF does not conceive its mission as simply a material one, be it in the design of programs, training, leadership formation, or any other activity. Sustainable development is not just a material phenomenon. It is also a collection of values, a bundle of rights, a style of life, and a state of consciousness. This is why the spiritual dimensions of sustainability will play a fundamental role.

THE CONCEPT OF PLANET EARTH: A LIVE ENTITY

Most people and foundations assume that nature is a thing. They also assume that human beings 'own' and can do whatever they want with nature. That human beings can keep cutting the natural forests and depleting the oceans, and that such acts are simply acceptable. The ZIHT/PTF embraces the view that the planet is a live entity, containing millions of different forms of life and intelligence, where human beings are just one of these. The ZIHT/PTF approach opens a major discussion as to how far human beings may transform nature; a very ethical dilemma.

THE APPROACH TO HEALING

There are many approaches to healing the planet, the most common is via ecological reconstruction: planting trees, decontaminating air and water, reduce the use rates of a given natural resource, returning to a given material-balance, diminish consumption, and the like. In sum, it is basically a material/physical-based paradigm. The ZIHT/PTF will go beyond that, assuming as above that the Earth is a live entity. Here the ZIHT/PTF moves to a consciousness paradigm, where the healing process is enhanced by the interconnectedness between human consciousness and nature's consciousness. The use of the power of meditation, prayer, yoga, contemplation, etc., and multiply the power of nature's intelligence and wisdom.

THE ECONOMIC PARADIGM

Economics as practice today -i.e., neo-liberal economy is the main cause of environmental destruction. An economy where "more is better", where constant increase in scale and volume are essential (consume more), and where all is governed by the market which underprice natural resources and the services of the environment, leading towards depletion. The ZIHT/ PTF will embrace a circular economy, a sustainable system, with an empowered citizenship. It is a must that economics evolves towards a sustainable future. Special emphasis will be given to the trade-offs between natural capital and social capital. This will determine many of the choices made by the ZIHT/PTF.

THE ESSENCE OF GOVERNANCE

There is a huge governance gap that needs to be filled if we are to heal the planet and attaining global peace. This gap exists within countries as well as globally. ZIHT/PTF will pay specific attention to governance with special attention to the active engagement of civil society. For the moment, the essence of governance rests on the notion of nation state, whereby countries spend lots of resources and human energy on defending existing political boundaries, while the challenges go far beyond boundaries. The ZIHT/PTF will also emphasize the empowerment of governance coming from the human factor, and its decisive

role in healing the planet.

THE INSTRUMENTS

ZIHT/PTF will use a battery of instruments, some with traditional character (e.g., planting trees, conservation of natural forests), and some with a different character (e.g., inner and outer empowerment of people, spiritual practices); with the view to pursue a very holistic approach to healing the planet: material and non-material (spiritual), individual and collective, private and public, rich and poor, developed and developing countries, local and national, national and global, etc. These instruments will be applied to the meetings, the training of leaders, the definition of academic materials, and all the activities of the foundation.

THE INTEGRATION WITH THE SOCIAL AND POLITICAL AGENDA

The need for healing the planet must become central to the social (people's), corporate and political agenda of countries and international organizations and institutions. At present, they are the ones who hold the power, have the material resources, and must exercise leadership and commitment to heal the planet. The ZIHT/PTF will become an effective vehicle to bring together all that it is necessary to shift the attention towards the healing of the planet in the public domain.





THE ROLE OF INDIGENOUS WISDOM

Indigenous peoples' wisdom will be essential to the healing of the planet. Their cosmovision provides a solid foundation to the creation of instruments and processes to heal the five elements of life: earth, space, wind, water and fire. The ZIHT/PTF will pay lots of attention to convoke indigenous peoples' leaders and be a vehicle to the right use of their knowledge and advice in the design and implementation of policies, programs and projects. The term "indigenous knowledge" does not only include knowledge originated in indigenous tribes, but also very ancient knowledge and wisdom of very old traditions (e.g., Buddhism). All of which major contributors to healing the planet and world peace.

THE GREAT ATTENTION TO THE VULNERABLE

The healing of the planet is not just an ecological phenomenon. It is as human, as sentient being, as any other process. This is why the healing of the planet demands attention to many human and natural systems. The destruction of the planet has created many vulnerable beings: human beings, animal beings,

plant beings. The uniqueness of the ZIHT/PTF is its attention to the vulnerable, locally and globally.

HOLDING AS A SUMMIT/APEX FOUNDATION

As the ZIHT/PTF develops and gain experience, it will offer its organizational platform to the service to smaller foundations that, for reasons of material and human resources, cannot expand the impacts of their missions. Thus, the PTF is hoped to play an important role in strengthening and solidifying all possible interventions in healing the planet, without being hierarchical or taken away the leadership of other organizations. ZIHT/PTF will also assist in channeling the voce and mandates of smaller organizations in civil society. It is mandatory to strengthen all the efforts geared to the healing of the planet for world peace.

SOME GUIDING PRINCIPLES AND PRACTICES

The ZIHT/PTF will be established under a number of important principles, most of which guiding sustainability everywhere. Many people think that those who lead on issues regarding sustainability and healing the planet are really arbitrary and biased in the decision criteria. These are the same people who argue that economic criteria are neutral, unbiased, and yield results that have only positive impacts on people's well-being.

TOTAL INCLUSION

To work with others in building momentum and establishing a culture of healing the planet in conjunction with bringing peace in harmony with nature.

COMMON GROUND.

To construct a common ground for the blooming of deeply felt human and spiritual collective values: cooperation, interdependence, solidarity (with all species), justice, equity, love, compassion... This implies mutual understanding and respect for all forms of life (human beings, sentient beings, nature). These are human values that transcend religion, politics, ethnicity, culture, power structures, etc.

COLLECTIVE ACTIONS.

To nurture a fertile ground to enhance concentration and environmental awareness into all aspects of life in this planet and seek various forms of collective actions: human rights and responsibilities, the right of nature and all forms of life, spiritual practices, environmental activism, responsibility for creation, conservation and deep ecology, elimination of egocentrism, promotion of a different life style and different notions of human welfare, the sustainable use of the earth natural resources and environmental services, creation and enhancement of communities (inclusion and diversity)



SUSTAINABILITY PRINCIPLES.

Herewith a few principles of sustainable development to be considered in program implementation: The Principle of Conservation as Opposed to Exploitation, The Principle of Interdependence, The Principle of All Forms of Life, The Inter Spatial Principle, The Inter Temporal Principle, The Principle of Decentralization, The Principle of Quality of Life, The Principle of Collective, Community Property, The Principle of Social Construction, The Principle of meaningful public participation, The Precautionary Principle, The Collaboration, Partnerships, Networks, and Enabling Environment principle, and The Ecological Regeneration and Integrity Principle.

SPIRITUAL ENVIRONMENTALISM.

Behind every principle or human value there is one or more spiritual dimensions. There are important spiritual principles to be taken into account, some of which have been referred to before, like the principle of the totality of life: all forms of life have an inherent right to exist, and not just the human being. The key principles are the: total interdependence, acknowledgment we must take care of creation, fact that we are not owners of the planet, rights of future generations, right to destroy has never existed, spiritual being lives for the others, world as a collective, recognition that spiritual values do matter, imperative that all sentient beings are on the path to enlightenment, need for spiritual justice, and Earth is a being. These spiritual principles and dimensions are essential to understand who is a leader, what is leadership, and how to implement the ZIHT/PTF programs. One cannot disregard these principles and, thus, one is also to focus on the spiritual dimensions of leadership. To me these are the true inner abilities of conscious sustainability leadership







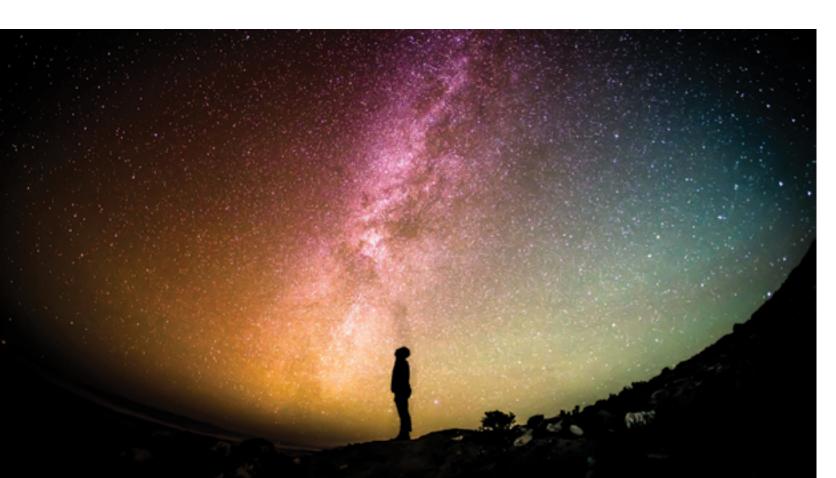
ONE SPIRIT AND ONE SOUL

Healing of the planet and the attainment of world peace needs a new consciousness. It needs a new capacity to address the issues and challenges that the present paradigm has failed to establish. There is a global consensus that the problems of materialism will not be resolved with more materialism. Thus, the major emphasis that the Foundation will give to non-material solutions to humanity's problems: the spiritual dimensions of life in this planet.

The development of these spiritual dimensions will create the conditions for a different understanding of the nature of the Planet and of all living beings. In particular, our understanding that the Planet is not a thing but a living being. This is not trivial; however, the realization of this reality will come from experiences and a level consciousness that will enhance the manners and instruments we will use to face the healing this plant need.

The same applies to world peace. Higher levels of consciousness and spiritual realization will change the way we approach world peace: peace not as a thing, but as a state of being. This is to say that we will not be able to buy peace; we must self-realize peace. Thus, world peace is the result of inner peace. Only inner peace will be the road to world peace. However, to attain inner peace we must engage in a process of healing. Healing as a mutual and collective process: the healing of us as a collective and, at the same time, the healing of nature.

Therefore, each and every theme, every activity and project, that will become an integral component of the Foundation, will incorporate spirituality in them (e.g., sustainability, conservation, human rights global warming, biodiversity depletion, retreats, conferences, seminars, pilgrimages, advisory services, human transformation).





OUR BELIEF SYSTEM AND COMMITMENTS

WE BELIEVE THAT:

- Our attention must be on the material and spiritual welfare and transformation of all human beings, sentient beings and nature.
- Human responsibility and selflessness actions and alternative forms of services as the foundation of healing the planet for world peace.
- Future existence in the planet is now being conditioned by the level of collective consciousness and the capacity to self-realize all forms of interdependence, with a solid foundation on all forms of empowerment.
- Planet Earth is not a 'thing' but a 'being', and it will be through the human and planetary consciousness' interactions that a new and better life will be possible.
- World peace is not a thing but a 'state of being' and, as such it must be self-realized through inner peace and healing.
- Socio-economic development is not only about accumulating capital or determining who is benefitted by that accumulation, but it is about how long can it maintain high levels of benefits and the quality of its ingredients; this is called conscious development.
- Spirituality must become an intrinsic and powerful attribute of public choice and decision-making, including politics, economics, social, institutional and cultural, among others.

Citizens worldwide will be the 'master key' to set a critical path towards a better future.



THE WORLD HEALING FORUM

Today, there are two important world for a: *The World Economic Forum-WEF* (Davos, Switzerland) and *The World Social Forum-WSF* (itinerant, but mostly in Brazil). Two very different instances, audiences, and objectives.

The WEF was created for the economic and financial elites of the world, where the state of the world is debated, and other adds-on topics have been incorporated over the years (e.g., to listen to spiritual leaders).

The WSF was born as an anti WEF, by the politically progressive professionals and social movements around the world. At the beginning, this forum was dominated by European professional and leaders. The WSF is more akin to debate environmental issues and concerns. One of the key products has been the development of the notion of eco-socialism.

The ZIHT/PTF will create The World Healing Forum—WHF.

This WHF will be opened to people from all walks of life who understand that the planet is a live entity, that it needs healing, and that are willing to make a contribution to that healing. Healing nature, healing all the systems which are collapsing (e.g., economics, politics, social, ethnic), healing all sentient beings and healing the 5 elements of life: water, fire, earth, wind and space.

It will go far beyond environmentalism. It will also establish the ground for the empowerment of citizens at the local and global levels, for the right of nature, and for the needed institutional structures so that we adopt a planetary approach to international relations.







THE GRAND LAW OF HEALING

The need to heal the planet is not an abstract proposition. It is urgent to find new solutions. In this article, I would like to share a promising spiritual solution. Healing the planet is the greatest challenge we face today with climate change, global warming, biodiversity depletion, pollution of the oceans, water and air quality deterioration, the disappearance of natural forest and wildlife... Healing the planet is a collective moral imperative and responsibility because we share a common destiny. And, when I say 'common', solutions must include all human and sentient beings and nature. Healing the planet encompasses the healing of our outer ecology (environment) and our inner ecology (the self), simultaneously. To embrace this holistic collective represents a radical departure from the way we are approaching this challenge, which requires a unique blueprint for decisions within the public domain. In the end, a new civilization has to emerge.

My spiritual path has been greatly influenced by the teachings of Lord Buddha. I am deeply motivated to learn skillful means to transform ourselves and to reorient our meaningful interactions with all other forms of life. This calls for a special spiritual path, to change public decision-making everywhere; e.g., economics, politics, business, human rights, institutions, health and medicine, education, peace keeping, etc. Buddhism can make a significant contribution to both healing the planet and transform our societies. This means that we must self-realize *compassion* (individual challenge) and, simultaneously, commit ourselves to the construction of a compassionate society (collective challenge). This means that, in order to heal the planet, our spirituality must have both breadth and depth, and have the wisdom to appropriately define the process, the means, and the realities accompanying attainment.



THE GRAND LAW OF HEALING (GLH)

To heal the planet, we vmust self-realize that the Earth is a living being; a live entity that has energies, memory, behaviors, consciousness... This realization is at the core of the GLH, changing the existing notions of human welfare and transformation, both individual and collective.

GLH's fundamental premise is: "in order to heal ourselves, we must heal the planet; and, in order to heal the planet, we must heal ourselves". Nobody can be healthy if the Planet is ill. Thus, if the air in the outer ecology is polluted, then, the air in our inner ecology is also polluted. The same is true for water, space, earth and fire. GLH embraces a key spiritual law: "the outer is like the inner and the inner is like the outer". This says that, in the end, it is not possible to heal our outer ecology (the planet) without entering into a meaningful process of inner healing (the human self), and vice-versa. Another way of saying the same thing is: "there is a need to heal the 'container' (the Earth) and to heal the 'content' (all living beings) at the same time". Thus, it is not possible to heal the content without healing the container. Today,

the emphasis is on healing part of the content (i.e., human beings). In the future, the emphasis must be on both: healing the content and container and, therefore, the very nature of healing is an interdependent process.

Healing will not happen out of material interventions only (e.g., recycling). Healing is not a physical phenomenon (a material thing) but a profound spiritual experience. Without spirituality, there will not be healing. This is why GLH will bear its fruits through the constant interactions of an infinite number of consciousness (including nature's consciousness). Consciousness is, and will be, the key intervening instrument and vehicle to heal the planet. There will never be healing if one entity is a live being, a conscious being, and the other is a 'thing', lacking of consciousness. Healing demands both entities involved be conscious. Healing will result from a meaningful interconnectedness of two or more forms of consciousness. Healing of the planet is a 'conscious process', guided by different forms of interdependence. It is not a "solo flight". Conscious healing becomes a collective experience, manifesting within infinite and limitless planes of existence.

A BUDDHIST VIEW

Taking care of the planet is central to the Buddha's teachings. He shared very fundamental concepts, like: cultivating harmonious relationship with all living beings and nature, forming "bodhisattvas" as persons whose spiritual path is defined by the welfare of others, demonstrating that everyone and everything are totally interconnected, defining the notion of the right livelihood--key to address different life styles in our planet, etc. Let me illustrate.

First, harmonious relationships.

We live in the world of relationships, which may work or not, and are responsible for specific outcomes. Numerous Buddha's teachings share the importance of the relationships between human beings and sentient beings (animals) and nature. He stated that progress in any society must be immersed in harmony. He saw harmony as a necessary condition to human progress, including economic and political progress. He warned us that the most important causes of disharmony are clinging and craving. In one passage, while teaching love and kindness, the Buddha said: "Let none through anger or ill-will wish harm upon another... "Even as a mother protects with her life, her child, her only child, so with a boundless heart should one cherish all living beings..." "May all beings become happy in their heart of hearts! "Develop an unlimited heart of friendliness for the entire universe, sending metta (love)..." (The Karaniya Sutta). Thus, clearly, GLH is not an anthropocentric concept. However, a harmonious relationship with nature requires ever an higher levels of human consciousness, particularly to realize nature as a living being. This represents a major change in paradigm.

Second, right livelihood.

The right livelihood may be understood as a code of conduct in all aspects of human activities, including politics, economics, institutions and business. Here, we enter into the realm of ethics and morals, like doing no harm to sentient beings and nature, and taking responsibility over their innate rights. The right livelihood is influenced by the right action (i.e., actions that do not produce negative effects on others) and the right effort (to engage with the maximum skillful capacities to heal the planet). But, in order to get out of the "wrong livelihood", and abandon it, demands a great deal of effort; individual and collective effort (material and spiritual). To abandon the wrong livelihood also demands a powerful level of awareness or mindfulness, because we first ought 'to be mindful' of the need to heal the planet. And, the right livelihood must be the fruit a right vision of a given future for humanity and all forms of life on this planet. A wrong vision will obviously lead to the wrong livelihood. The debates on the right livelihood are full of ethical issues and concerns. The Buddha expressed some of them stating that some forms of business and wealth creation are not acceptable: business in weapons, human beings, meat, intoxicants, and poison. We must find ethically acceptable forms of earning a living; a crucial issue in the world today. In this realm, he added the notion of a "balance life", essential to healing the planet: we should not go beyond existing means and we should not be living in misery or extravagantly. A balance life



is fundamental in redefining, today, the materialistic and individualistic nature of our economic systems.

Third, A Global Being: The Bodhisattva. Healing the planet demands a new 'global being, who is able to become the other without losing its own identity'. The Buddhist notion of a "bodhisattva" approximate the notion of this global being: someone who understand the path to enlightenment including him or herself and the other. Someone who devotes its life to benefit others. A key to the global being is the self-realization of all forms of interdependence. This is totally opposite to the doctrine advocated by modern economics, where individualism and materialism carry the weight of most decisions and outcomes. It is time to practice "the economics of the other", so that everyone is better off and nobody is worse off. An economics of equality, defined in its most holistic sense. If producers and consumers were bodhisattvas, economics will yield very different results. Today, ego drives producers and consumers, translated into extreme competition and exclusion.

Fourth, Governance.

To heal the planet, it is essential to design and implement new rules of governance and politics. Buddha's teachings also address these two dimensions, stating that, independently of the specific form of government, the fundamental rule of the state should be the law of righteousness. Righteousness as the foundation of governance and government. To him, the highest form of authority is also subjected to the law of ethics. This ethical foundation demands that governments ensure both the material and spiritual welfare of all beings. It may be useful to share the attributes of governance based on the "Dassa Rajashama Buddhist Text", where in a conversation with a king the Buddha defines the following attributes essential to address governance. Specifically, the anatomy of a government leader possesses 10 key attributes: generosity, morality, selfsacrifice, integrity, kindness, austerity,

non-anger, non-violence, tolerance, and non-deviation from righteousness.

HEALING THROUGH ECONOMICS

If we are to heal the planet, we need a new form of economics. A system that provide the spaces, conditions, instruments and opportunities for all beings to transform themselves and reach full enlightenment through the practice of such economics. I call this "Transformational Economics". The term "transformational" is not random; it comes from the purest forms of Buddha's teachings. The attribute of being "transformational" must be the influencer in the needed process of transition to a new economics, which will happen by elevating human collective consciousness. With today's level of consciousness, there will be no healing whatsoever. It is time that economics produces happiness and peace and becomes the fundamental framework to the attaining a conscious, compassionate and fulfilled planetary society.

IMPORTANT ATTRIBUTES OF TRANSFORMATIONAL ECONOMICS.

We have to transition to this new economics now. This transition may be sought as a ladder: from privatematerial economics to politics of the common good, from the politics of the common good to the rights and justice of all, from the rights and justices of all to the social concerns of the community of all beings, from the social concerns of the community to the human dimension of planetary transformation, and from the human dimensions of planetary transformation to all forms of consciousness. Each step has its challenges and demands very specific forms of action. Today's economic system is only geared to transform matter into matter: the creation of material wealth. Contrary to that, Transformational Economics demands to go far beyond matter, and become an instrument to inner



transform all beings. Otherwise, we will always be in a lower level of vibration and welfare. It demands the economics of love, compassion, generosity, caring and sharing, dignity, justice, solidarity, inclusion, and the like. The self-realization of these transformational values of economics is the inseparable path of individual and collective transformation (mutually interdependent).

LACK OF SPIRITUALITY.

Because today's economics focuses on matter only, this form of economics does not liberate us, it does not enlighten us.... In Transformational Economics, the process of "wealth creation" and the patterns of "wealth distribution" must take into account both the expansion of material and spiritual wealth. The greatest paradox confronting the economic world of today is to equate gains in material income and happiness. Many people confuse higher income with more happiness. But, we know they are not correlated at all. The term "development" must include the "human factor", so that we are clear about "who", and not necessarily "what", are we to develop and transform.

A FUNDAMENTAL QUESTION.

What is the ultimate transformation? For the time being, today's material/individualistic economics gives us only an apparent and 'transitory joy'. This is a

major source of attachment, greed and emotional desires to have more and more. In Transformational Economics, we are in search of 'profound joy'. We all know that profound joy is far beyond matter and material gains. To experience profound joy, we must transform and transcend, where the capacity to transcend depends on our levels of awareness and consciousness. The higher our level of consciousness is, the more we are able to transcend: to go beyond. Thus, Transformational Economics must be embedded and governed by high levels of consciousness. The big question is how do we get there and go beyond the immediate experience of transcending the material world. One of the principal objectives of Transformational Economics is to create the conditions not only for material welfare but also ensure an ethical, moral and spiritual

Thus, Transformational Economics is organized to eliminate suffering, to simplify human desires, to promote non-violent activities, to be conscious of caring for all human beings, sentient beings and nature, and to self-realize compassion, generosity, love and kindness, and the like. Today's economics is set to create more desires, convert those desires into material needs, and implement a path where "more is better". An economics that promotes self-interest instead of collective interest. Selfinterest is a major cause of suffering, because of our mistaken belief that we are separate and independent entities. This is a delusion. Advocacy of self-interest and not collective interest will bring us to a collective failure, because by maximizing selfinterest, we will never attain collective interest. Transformational Economics is the economics of together. It is the economics of everything and everyone. In traditional economics, we equate competitive individualism with freedom. Freedom of choice and freedom to do anything. This form of understanding freedom because of individualism, is the source of its own destruction.

Material wealth creation and alternative forms of wealth must be carefully studied to avoid unnecessary creation of poverty, concentration of wealth, and social and environmental degradation in our societies. All notions of welfare and wealth must be understood as shared in an interdependent way. Thus, in an interdependent world, the notion of the greatest social good makes more sense than in a society where materialism and individualism rule the system. In Transformational Economics, one must embrace the Buddhist concept of "moral discipline", so that neither economics nor politics may be practiced within an ethical and moral vacuum. Today, economics is violent. Violent with human beings, sentient beings and nature. This has to stop. Transformational Economics is non-violent.

CONCLUSION

The time has come to build new and appropriate instruments to transform and support a true planetary spiritual awakening. This demands a shift from doing and having to being and becoming. Healing the Planet demands that shift. This is why I propose a new form of economics—Transformational Economics--and a new Eco-Morality. A renewed understanding of nature, natural law, and all living beings is needed, as they play a fundamental role in our material and spiritual transformations. In the past, we have emphasized the linkages between the state of nature and our material wealth and betterment. Today, we must also see the linkages between the state of nature and our processes of spiritual transformation. Only a new collective consciousness will enable us to heal the planet. Let us heal the planet now.

THE YOGA OF MUTUAL HEALING THE PLANET: Neljor Sa (Earth Yoga)

As an economist and a spiritual seeker, I remind myself all the time of the relationship between my profession and my spirituality. Recently, both are in holistic union (yoga) and there is no duality between them. Because economics did not come to spirituality, I brought spirituality into economics. Arduous, but very rewarding. I have done the same within activities I have been publicly involved: politics, human rights and sustainability. This union continuous to expand, evolve and transform, as everything is yoga and yoga is everything. In fact, the presence of yoga is everywhere.

The teaching of Patanjali's Yoga Sutras is a landmark in today's spiritual heritage. His definition of 'yoga'— i.e., yogas chitta vrtti nirodhah (Yoga Sutras, 1.2) --has been an inspiration to millions of people. Patanjali creates inner awareness of specific spaces, states and attributes of our mind. The discussions of translations, interpretations, and projections remain alive, and have sprung into many definitions, schools and paths of yoga (hatha, raja, karma, bhakti, jnana...); reflecting the alterative vehicles to attain such 'union'. Patanjali's "state of the mind" is not the end of his teachings; it is just the beginning.



Yoga is not simply a collection of postures, mantras and mudras; though agreeing that these are like 'spiritual-acupuncture-needles' to provoke an inner shift in awareness. A great master once told me: 'even if you practice all the postures, mantras and mudras to perfection, nothing will ensure you will become a yogi'. A vital wisdom to yoga-practitioners who aspire to go far and beyond.

My meditative experience shows me that yoga is 'a state of inner-being', which is present everywhere in its full expression. When one accesses that state, it springs a new vision, perception, attitude, mindset, habit, behavior, way of life... This state (to be self-realized) awakens the path to our transcendental-consciousness ('to see beyond'). It shows me that yoga is not only the union of my body, mind and soul. It is also the union with other human beings, sentient beings, and nature. It is a union with all possible

forms and manifestations of life.

Furthermore, yoga is a collective state of human reality, with attributes like connectivity, (to) join, harmony, interdependence, solidarity, cooperation, balance, love, compassion, justice... The access and realization of this collective state unfolds fully when we self-realize that nature is a 'living being' and not a 'thing'. This is The Law of Life. A living being with energies, forms and manifestations of intelligence, memory, and consciousness. This collective state of yoga is present in all outer and inner realities. The collective nature of yoga is the outcome of many mutuallybeneficial-interactions of various consciousness within the matrix of life. Without earth consciousness, fully expressed, there is no yoga.

To heal the planet and ourselves, I propose the practice of **Neljor Sa** (Neljor=yoga; Sa=the feminine, land,

and earth in Tibetan). The planet (Sa) needs healing because of climate change, biodiversity depletion, water pollution, destruction of forests... Human beings need healing from suffering, anger, ego, greed, bad habits, power seeking... In **Neljor Sa**, healing the planet and ourselves is an expression of the "mutuality of life". Thus, it is an interactive healing process, where we cannot be healed if the planet (Sa) is not being healed at the same time.

Neljor Sa has a unique spiritual scaffold supporting, and strengthening, several spiritual laws: interdependence (I am because you are, you are because I am), feminine energy, correspondence (the inner is like the outer, and the outer is like the inner), and karmic formations. These are all collective attributes of Neljor Sa. Practicing these laws, we will realize that 'we are nature', and 'nature is us'.

The self-realization of the attributes

in **Neljor Sa** is possible through the expansion of our *Container Consciousness*—i.e., 'the bridge, the container, and the support of the individual and collective dimensions of all our mutual interactions with nature'.

Neljor Sa is the ultimate form of yoga: the yoga of all forms of life, as One. When disconnected from nature, no form of yoga may be possible. This is why everything is yoga, yoga is everything, everything possesses yoga, and yoga possesses everything.

The state of the mind, which Patanjali saw out of the Yoga Sutras, is the vehicle to accessing the infinite space of our *Container Consciousness*.

Based on The Law of Correspondence ("inner is like outer, outer is like inner") and The Law of Life (the planet is a live being), **Neljor Sa** concentrates deeply on healing the five elements of life: water, earth, fire, wind and space. This is done via mantras, connections





with deities, meditation, silence, mindfulness, right actions, alchemy, and ethics. These progressively enhance the inner and outer expressions and powers of our *Container Consciousness* (the bridge). Also, it enables us to engage in a continuous interaction with the consciousness of all forms of life (i.e., human beings, sentient beings and nature).

Without attaining higher and higher levels of Container Consciousness, through Neljor Sa, it is not possible to bear human life on this planet. For example, it is this form of yoga that becomes the spine cord of sustainable development. The experiences gained by practicing Neljor Sa must then be oriented to change the nature and scope of all human activities, like economics, politics, social, institutional... The corona virus is present because we are deeply disconnected from nature (Sa). And many anomalies unfold because of that breakdown in connectedness (a low level of Container Consciousness), leading us to disregard the infinite and meaningful forms of interdependence. There will be no yoga within the realm of this disconnect.

Yoga cannot be conceived as separate from the yoga of all living beings and nature. All flowers have a form of consciousness indispensable to develop our own human consciousness. All human activities possess yoga. **Neljor Sa** will enable us to become One.



BUILDING OTHER COLLECTIVE FORUMS

"THE WORLD PEACE INSTITUTE FOR HUMAN TRANSFORMATION (WPIHT)"

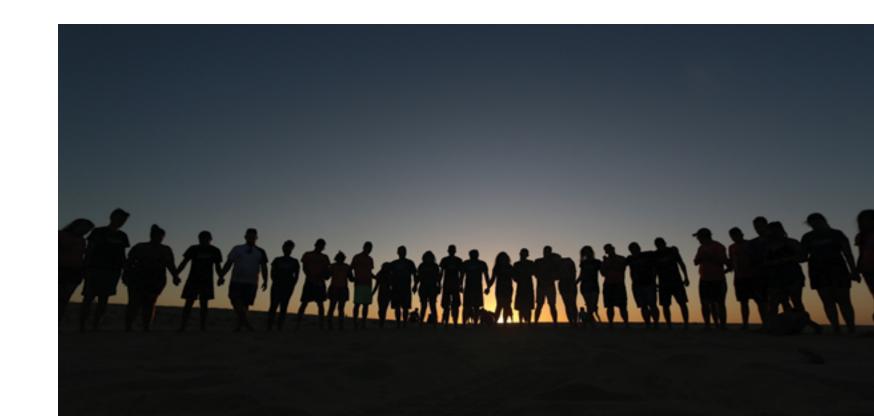
OVERVIEW

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 supposed 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 consensuses 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.

THE REVIVAL OF ANCIENT SPIRITUAL ENERGIES: SACRED SITES

CONNECTING THE SUBTLE KNOTS IN THE AMERICAS

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, Sri Lanka, 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







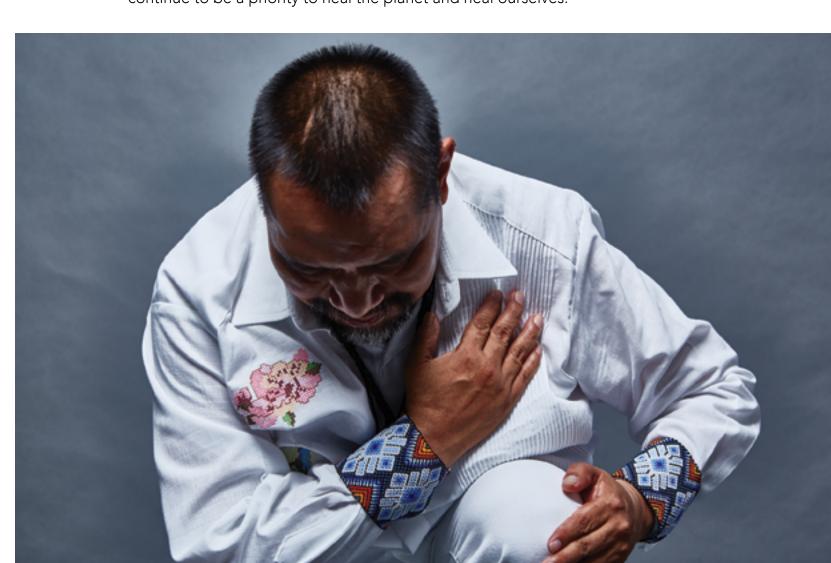
ZIHT Founder as Maya Priest with Mayan Elder Abuelo Fermin in Guatemala...

SACRED SITES' POWERS OF TRANSFORMATION

Ancient sacred sites have a tremendous power of transformation. Many of the sacred sites that have been abandoned over the course of history have not lost their inner self, their inner soul. ZIHT President and many of the collaborators visit frequently sacred sites around the world. With time and experience, we have realized that there is a method and a way to visit these, if one is to acquire maximum benefits from any given site. Thus, the way to visit a site in the Mayan World of Latin America is different from visiting sites in South East Asia, for example.

During the past years, we have visited many sacred sites around the world. Sometimes, a site has been visited several times. Each time absorbing a new and subtler experience. Herewith some important sites, we may continue visiting in the future

The Borobudur in Central Java, Indonesia. Perhaps the most powerful Buddhist sacred site in the world. There, and under the guidance of Great Mahasiddha Lama Gangchen Tulku Rimpoche, hundreds, if not thousands of people have been able to understand and be immerse in the pure knowledge described in the temple's stones. The whole history of the Buddha's teachings on self-healing and Vajrayana Buddhism. Each time we have visited the temple, a new insight is gained. This will continue to be a priority to heal the planet and heal ourselves.



The Institute President and collaborators have visited sacred sites in a large number of countries in Latin America, including Mexico, Guatemala, Colombia, Venezuela, Ecuador, Bolivia, Argentina, and Chile.

In some of these countries the Institute has organized "Silent Meditations for World Peace". This is the case of Ecuador, Argentina and Bolivia. In Ecuador, these meditations were made in Guayaquil and Quito, and the President of the Institute received The Keys of Quito, as his "Illustrious Citizen". A major honorary award as a recognition of what ZIHT is doing on world peace. In Argentina, we organized a spiritual retreat for people coming from all Latin America, and a Silent Meditation in Capilla del Monte, Córdova, Argentina. Hundreds of people benefitted. During the same visit, we visited other spiritual groups and NGOs organizations. In Bolivia, the government allowed ZIHT to carry out a Silent Meditation in the Tiawanaco Temple, one of the most powerful energetic and transformation places of the world. Nearly a 1000 people participated. The Mountain Healers (Amautas), came to the meditation and awarded ZIHT President with the degree of Amauta, in recognition of what the Institute is being doing in that region of the world. ZIHT gave 300 copies of its book The Power of Silence.



ZIHT has visited several times sacred sites in Thailand, Tibet, Mongolia, China, Nepal, India, and Sri Lanka. These missions have lasted several weeks and has involved many of the local people. Actually, in Sri Lanka ZIHT has made at least 4 visits. Similarly, several visits to Tibet and other sites in China, to learn and engage in the local spiritual culture. Many visits to monastic societies and communities which are transmitting knowledge and wisdom for several centuries. During those visits, the President has received many awards and diplomas.

In all of these countries, ZIHT has visited local authorities, and has given lectures and conferences and has made significant donations to local communities.



OTHER SPIRITUAL ACTIVITIES

FREE RIVERS-FREE WATERS

A Walk to the upper portion of the Maipo River, in the mountains of the Metropolitan Region of Santiago. Accompanied with Don Lauro de la Cruz. Indigenous leader from Mexico.

Santiago, Chile. 2017.

A healing ceremony of the river waters.



https://www.youtube. com/watch?v=bl3-BLJSSao&feature=youtu.be



PRANAYOGA CHILLÁN

CONFERENCIA:
LA CONCIENCIA
CONTENEDORA Y LA
ILUMINACIÓN
COLECTIVA

CIERRE: FUEGO SAGRADO MAYA

SPIRITUAL CONFERENCE AND A MAYAN FIRE CEREMONY

at Prana Yoga Center, City of Chillan, Southern Chile. December 5, 2012.

The ZIHT conference was "The Container Consciousness and Collective Enightenment". Community of people who practice yoga and other contemplation techniques.

SILENCE RETREAT

ANANDAJI RUPANCO - CHILE

"Spiritual productivity and the power of silence"

DATE: May 18-21, 2012

REVIEW

Retreat of spiritual teachings under the premise that there is no transformation without silence. Through the experience, ZITH teaches and heals dozens of people in silence. 44 people participated.

INVITATION

https://drive.google.com/file/d/1W_CosPgetzpxp34oLLiEFF8Ch6QBt7qa/view?usp=sharing

MATERIAL RECEIVED

1. THE SUTRA OF SELF-CONFIDENCE

https://drive.google.com/file/d/1lWaX41li-xM97g2AiseKnRMFP6eFaHe1/view?usp=sharing

2. PATIENCE PAYS

 $https://drive.google.com/file/d/1Dsuvz0PoVwNfWYb38l3_bc6ScbatExrN/view?usp=sharing \\ https://drive.google.com/file/d/1vlg10DatAmteg-nPqFjTXmLZT2yTYOJE/view?usp=sharing \\ https://drive.google.com/file/d/1vlg10DatAmteg-nPqTQATAMTeg-nPqTQ$



ANANDA KUMARA'S VISIT TO CHILE

Retreat Teaching on Solar Codes in Healing Processes. La Maison de France, San Crescente 451, Las Condes, Santiago, Chile. July 11, 2015.

https://drive.google.com/file/d/1M8T5fX1jby64_ZfEZnr1XhY3xsoMVQfj/view?usp=sharing





SPIRITUAL RETREAT

"INNER TRANSFORMATION" in the Tralkan Foundation, Talca, Chile. August 26, 2017





"THE ROAD TO A PLANETARY CONSCIOUSNESS"

Solstice, June 21, 2020.

Peace Artisans Foundation.

Transmission via Facebook Live.

Teachings, practices and meditations to celebrate the solstice of Maestro Alfredo Sfeir-Younis and Don Lauro de la Cruz. Importance of the Great Law of Healing, of the relationship between internal and external ecology, the regrouping of society after the great changes caused by COVID-19, the need for planetary institutions were some of the critical levels presented in this space between Masters.

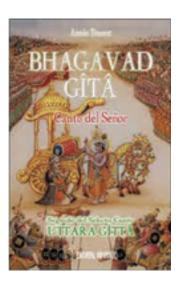
https://www.facebook.com/FundacionArtesanosdelaPaz/videos/2588710634721865





TEACHINGS

Teachings of The Sutras of the Buddha, the Bhagavad Gita, Mayan Cosmology, Christian Teachings... The ZIHT held during the last decade, multiple retreats and talks on the teachings of the Buddha, the Mahabarata, particularly the B. Gita, on the teachings of the Mayan culture, as well as the teachings of the Christian vision to many students interested in spiritual development. The particularity is the ability to link these millennial teachings to the current challenges facing the world and our society, taking their application to the economy, politics, education, health, environment, culture, etc.



THE GANGCHEN SAMLING SCHOOL IN NEPAL

SOME STRATEGIC PROPOSALS TO GIVE MEANING TO THE "QUALITY OF EDUCATION" Dzambling Cho Tab Khen

In 2019 the school asked ZIHT to advice on education in the new world. Most educational schools in the world do not prepare the children and the youth to face the challenges of this new millennium. In terms of content, scope and value systems, many schools respond mainly to educational approaches and paradigms which are basically anachronistic and outdated in nature. There is no doubt that the introduction of spirituality, and spiritual values and concerns, changes the compass of 'quality' in education. However, to say that education has a spiritual dimension does not tell us the whole story. It behooves to know more about:

- · What type of spirituality?
- $\cdot \ \text{What forms of spiritual practices?}$
- · What is the true purpose of bringing spirituality?
- · To attain what?

The essence of all these questions demand us to move from just to 'know', to 'have' and to 'do', to 'wisdom', and to 'being' and 'becoming'. This also demands the education of body, mind and soul. Not just the mind. For the moment, education still remains the education of the mind; specifically, the education of the rational mind (memory, repetition, competition). This rational education is becoming more prevalent in schools oriented to children in poverty. The concern seems to be the implementation of a type of education that would ensure a future employment (job) and gain of a good material income and, thus, to get out of poverty. No doubt, relevant objectives. In today's education, the priority seems to be in the acquisition of skills (to do), in order to compete in the future market for employment (competitive education). Would an emphasis on spirituality, per-se, stop or derail children from possible employment opportunities, skills composition, and income? My answer is 'No".

On the contrary; spiritual practices increase self-confidence, develop full awareness, sharpen the discriminating and non-discriminating minds, strengthen self-sufficiency, advance the capacities for social integration, strengthen the management of feelings and emotions, improve the inner and outer health, and much more. For the moment, a large number of schools' curricula shy away from a truly holistic form of education. Even in some schools there is an excessive emphasis on mathematics

and sciences (rational) and very little emphasis on history, civic education, social integration, arts, music, etc. (intuitive). In addition to the content of education, one must focus on the practices involved in the processes of education. This is why spirituality must become one of those content/practice elements. I call this "experiential spirituality", as different from "theoretical spirituality" (see comments on Diligent Buddhism below). Thus, it is particularly important to include as part of the curriculum, the practice of "contemplation techniques", like meditation, yoga, prayer, silence, contemplation, ngalso self-healing, etc. This is not just "topping of the cake"; these are fundamental ingredients that will become extremely instrumental in the processes of identifying, understanding, comprehending, memorizing, and self-realizing all which is being imparted in education.

One would need to add public speaking (oratory), debate academies, community service, and other ingredients the children and the youth would need in order to operate effectively and happy in a the 21st century world. All these practices will modify behavior, and define or change habits. The Buddha stated that the process of changing habits is an essential path of education. Otherwise, today, education is simply becoming a game of memorization and passing exams.

There are some fundamental questions we need to address:

- · What is really unique of The Gangchen Samling School?
- · What are other Nepali children losing from not being part of this school?
- · Does it really matter or it is just more of the same?
- · What is the seal, the inner seal, the imprint of the school, which cannot be found anywhere else in Nepal?

ELEMENTS OF A POSSIBLE STRATEGY

There are many elements of the strategy I would like to propose. However, in this short letter, I would like to pay particular attention to two of them: "Conscious Leadership" and "Diligent Buddhism". The Gangchen Samling School must create and form leaders: Conscious Leaders. We truly need new leaders in this millennium. But new leaders will be the outcome of a new individual consciousness, and collective consciousness. Leaders to address both the outer and inner ecologies, and to heal the planet. These Conscious Leaders have certain ingredients, and these ingredients must be the core of the education system in the Gangchen Samling School. Examples of these ingredients



THE POWER OF BEING ONE

- a) Self-realization of all forms of interdependence.
- b) Self-realized in the collective values of transformation.
- c) Possesses a powerful discriminating and non-discriminating mind.

THE POWER OF LEADING RIGHT

- d) Representative of, and engaged into, the ethics and morals. Integrity.
- e) Knows righteousness and the limits.

THE POWER OF LIFE

Embodies a style of life that is unique and an example to all.

- f) Spiritual Being.
- g) Powerful healer.

THE POWER OF COLLECTIVE INTERDEPENDENCE

- h) Integrates into the collective.
- i) Bastion of all forms of cooperation and collaboration.
- j) Lead so others can encounter own mission, purpose, and identity.
- k) Seva: service and philanthropy for a greater cause.

THE POWER OF HUMANNESS AND BEING ONE WITH THE PLANET

- I) Sees life and its expressions everywhere.
- m) Equilibrium of the 5 elements of life: water, air, space, earth and fire.
- n) Master The 8-Fold Path, particularly concentration.

(Source: Alfredo Sfeir Younis and Marco Tavanto book on "Conscious Sustainability Leadership" AMAZON)

Each of these attributes has a specific element of a curriculum. If these are of interest to you and the school, we could discuss in another occasion the details of those elements.

DILIGENT BUDDHISM

Education has two distinct dimensions. The first is the individual (self-discovery and identity), and the second is that individual within the society (social identity and engagement). Buddhism has all the essential elements to approach both! In particular, the Buddha was not only concerned and engaged

with the self-realization of, let say, compassion, at the personal level, but also with creating a major commitment to construct a compassionate society. These social dimensions of Buddhism are often forgotten and they are not integrated into the educational system. In my personal view, this is due mainly to a great misunderstanding of the Buddha's teachings on renunciation. They have been translated as isolationism from this material society. But, this is not a correct interpretation.

It is essential to have a system of education with the Buddha's on education and social engagement: economy, politics, business, institutions, civil organization, community, ecology and environment, human rights, etc. They must be part and parcel of the Gangchen Samling School. These two dimensions must be the real imprint of the school. Naturally, there are many other dimensions to take into account, but priority must be given to the above two themes.

I hope this note will be useful to you, the Director and the teachers who, in the end, are responsible for the school. Please, let me know whether you need me to develop, expand or contribute to the school in any form or fashion.

With love and at the service of humanity

Dzambling Cho Tab Khen (Alfredo Sfeir Younis, President and Founder, ZIHT)

ps. I have a complete course on 'public speaking'. Let me know if it is of interest to you and to the school. Children who do not know how to speak in public will have no success in life. We are in the era of communication. Public speaking may also become a therapy to address fear and the lack of self-confidence.

COPYING WITH DRUG DEPENDENCY

ZIHT has been involved with several activities that have to do with human transformation of persons who are drug dependent. These activities have consisted of bringing new methods to improve the detachment from negative substances as well as to provide advice to those who are leading and managing these transformation processes.

This section of the report brings to the fore the work that was done with PSICO, a very important and strategic organization in Colombia (The Department of Risaralda and Norte del Valle, Colombia). An organization that is fully engaged with drug dependent persons, which has demonstrated that it is possible to address the problem as well as to re-integrate these persons to a normal life in our society. ZIHT continues launching collaborative seminars, workshops and publications and media activities with PSICO. It has been a very rewarding activity.

Here with a few specific interventions and relevant information.

For 3 years, PSICO has invited the ZIHT President and Founder to co-develop different activities in the Department of Risaralda, especially in Pereira (the capital city), and in the Department of the North of Valle del Cauca. In these two regions, The President of PSICO, Dr. Uriel Escobar Barrios, performs various forms of interventions as a specialist in psychiatry. There Dr. Escobar leads 5 institutions dedicated to the treatment of mental illnesses and especially for the recovery process in addictive behaviors. One of the important areas of work is supporting people who are on the streets. In general, the activities can be summarized as follows.



ACTIVITIES CARRIED OUT IN MENTAL HEALTH INSTITUTIONS

2018

- 1. Conference / Workshop aimed at people who are in treatment of addictive behaviors, including people who live on the streets and who are close to the site where the Fundación Dejando Huella Serving the Addict works. The topic was: "HOW TO HANDLE THE STRESSES OF DAILY LIFE". Number of attendees: 52.
- 2. Conference / Workshop aimed at people who are receiving treatment for addictive behaviors and men and women who were in hospital for mental illness, also attended by health officials (psychiatrists, doctors, nurses, occupational therapists, assistants and administrators). This activity was developed at the Psycho Health and Transformation Clinic located in Cartago (Norte del Valle). Total attendees: 46
- 3. Conference / Workshop aimed at people who are receiving treatment for addictive behaviors, health officials and administrative staff also participated. Total attendees: 38

2019

A workshop conference was held for the three institutions, with a similar number of attendees. The theme that was developed was, THE EIGHTFOLD PATH TO ACHIEVE PERSONAL DEVELOPMENT.

2020

InOctober, a virtual workshop was held for the three institutions through the Zoom platform. The theme developed was, YAPA MALA OF POWERFUL SUTRAS FOR INNER TRANSFORMATION. People who are undergoing treatment at the three institutions participated, as did health personnel and administrative and management personnel. Total attendees: 74. Institutional Management www.psico.com.co

TELEVISION PROGRAMS AND SOCIAL NETWORKS

- 1. Two television programs have been developed that were broadcast through the CNC-TVdel Norte del Valle channel. https://www.ciudadregion.com/regiones/valle-del-cauca/cartago. This program can be found on the fanpage: @urielescobarbarrios16
- 2. Three other programs have been developed that are found on the social networks. The topics have been: "LA PAZ"; "MENTAL HEALTH CARE" AND "SPIRITUALITY AND WELL-BEING". They can be found on the Fanpage: @urielescobarbarrios16.
- 3. Two interviews on "PEACE AND THE ENVIRONMENT". Posted on the Fanpage: @urielescobarbarrios16
- 4. Interview from Viña del Mar (Chile) on the subject of "PEACE, THE ENVIRONMENT AND THE POLITICAL SITUATION IN CHILE" (December 2019). Published in the Telecafé Television Newscast widely distributed in the Coffee Region https://tvanoticias.com/.

INTERVIEWS AND ARTICLES IN THE PRESS

- 1. Two interviews and a report have been published in El Diario, a newspaper with wide circulation in the Eie Cafetero https://www.eldiario.com.co/
- 2. Opinion statements, written with Uriel Escobar to commemorate the World Day of Peace, published on September 21, 2020 at

https://www.eldiario.com.co/

INTERVENTIONS AT THE UN

ZIHT has always considered important to carry out interventions at the UN and its certified NGO and civil society organizations. The Institute has participated in many events, be it in New York, Geneva or Paris; where many of the large UN subsidiary organizations are present. The subjects of interventions have been of various natures, and this Report illustrates with some of the latest interventions and some other materials.

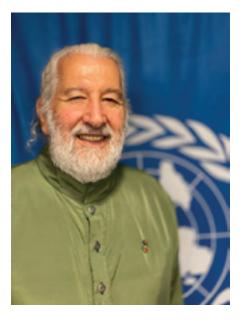
It is essential that ZIHT/PTF finds a more forma niche with the UN. An attempt will be made to get recognized by the Un Economic and Social Council, as many of ZIHT activities go in line with UN objectives and programs. Very relevant examples of where ZIHT/PTF coincides with the UN are: the sustainable development goals (SDGs) and the work with indigenous peoples. In 2020 ZIHT in alliance with the Lama Gangchen World Peace Foundation intervened on issues of climate change and ecological justice. It participated in various meetings of important world-based organizations like The World Council of Churches. In addition, a very thorough process of dissemination was launched so that our positions and programs are well understood.

During the last few years, it is important to note some pointed interventions.

The 60th Anniversary of the Universal Declaration of Human Rights. The Institute was fully present in these celebrations that took place at UNESCO in Paris, France. We made two public interventions, one on issues of human rights and the need to have a new world declaration according to our times and today's challenges, and two, a closing meditation ceremony. They were very well received by people coming from all over the world. This issue of human rights still necessitates lots of work. ZIHT will offer a course on Spirituality and Human Rights; and activity that was highlighted in the main body of the first Decade Report.









The 70th, 74th and 75th Anniversary of the United Nations. The United Nations Association, San Francisco, California, USA has invited us two years in a row to speak at those anniversaries. The first two times were, in person, in San Francisco, where ZIHT was part of the main program of public interventions. The third time was via internet. We prepared oral interventions and videos to make a number of points dear to ZIHT vision and mission. Among those issues, the reform of the UN System has been a prominent one. Recommendations for a World Citizens Organization and to make the environmental program of the UN a World Environmental Organization are some of the proposals made.

Other issues discussed at the UN are: climate change, environmental justice, pollution of the oceans, protection of the glaciers, conservation of biodiversity in all its forms, nature's and animal rights, consideration of the rights of future generations, autonomy of indigenous nations, world peace and security, environmental security, and many more.





UN 75TH ANNIVERSARY OF THE UN. VIDEO STORY BOARD.

Today is the 75th anniversary of the United Nations. Today, we are driven by different forms of change and transformation, very different from those that justified the creation of the UN 75 years ago. I want to make a spiritual appeal, as this anniversary takes place in the middle of a planetary health pandemic.

My Name is Alfredo Sfeir Younis, Dzambling Cho Tab Khen. I am the President and Founder of the Zambuling Institute for Human Trans formation.

For the last couple of decades, we began experiencing humanity as a planetary collective. We are no longer separate from each other. We are fully and totally interdependent. What happens to you, it affects me, no matter wherever you are.

No matter how distant you are: My home, our home is the entire planet. This pandemic, demonstrates the deep crisis we experience as a planetary humanity. The Corona Virus Pandemic mirror-images the spiritual collapse of the multilateral system. The UN has been an influencer, and at the center stage of today's planetary crisis.

A crisis that includes also inequalities, climate change, migration, biodiversity depletion, mismanagement of our global public goods, violations of human rights, spread of nuclear weapons, disregard for future generations...in addition to ethical and moral dilemmas. The goals do not rest on individualistic and materialistic solutions. We need: More consciousness. More spirituality. More solidarity. More Justice. More togetherness. More dignity

I am sure that if the founders of the UN were here today:

They would change the charter. They would redefine the core vision and mission of the UN. They include citizens' organizations in the debate and in the signing of a new charter. They would propose a new economic and social planetary order. They would suggest new planetary institutional and governance structures. They would define a critical path for the UN become a real planetary organization. The UN will become a planetary institution not only out of governments but also citizens' organization.

This critical will include:

- A planetary vision to heal and regenerate the planet.
- An understanding of Planet Earth as a live entity and not a thing.
- 3. A commitment to conscious sustainable development as the only paradigm to be followed.
- A recognition of the rights of future generations and of intergenerational iustice.
- A commitment to the rights of all sentient beings and nature.

Nowhere in the original charter it appears the term environment, ecology or sustainable development. As peace and security continue to be relevant the founders of the UN will acknowledge that the greatest conflicts originate from the destruction of our natural resources and environment. The term "security" will become "eco-security". The term "justice" will become "Intergenerational Justice" and "Climate Justice", "Gender Justice".

In sum, they will offer a new planetary vision. A vision emerging from a new collective consciousness. If the UN will not transition onto becoming a planetary organization, most probably that a "Planetary Citizens Organization" will emerge.

It is time for "planetary actions" like: Clean all surface and ground waters. Clean all the oceans. Protect all the natural forests. Protect all endangered plant and animal species. Clean all air pollution of our cities.

To establish a new Planetary Order is mandatory. With planetary rights and responsibilities. With planetary governance. It is the time the UN considers the creation of "The World Spiritual Forum". An assembly of spiritual leaders will enrich all policies.

Let us not change out of violence. This demands to move people from dispossession to inner and outer empowerment. To embrace both material growth and spiritual growth. Being materially rich and spiritually poor diminishes the benefits from material gains. This is not a time for celebrations. It is a time for contemplation and meditation, to explore a new future. We are a collective. We are a collective of human beings, sentient beings and nature.

This is the era of citizens. This is the era of the first sentence of the UN Charter: "We the People". This is the era of a new spiritual awakening. This is the era of the inner, the spiritual, and the collective. This is the era of an expanded collective soul. It is our responsibility to leave for future generations a balance, harmonious, and healthy planet.

Today, our planet is very fragile. We must enter into a meaningful process of collective healing. Thus, a core mission of a new UN must be to heal the planet and to empower global citizens for world peace. This demands to understand that Inner Peace is the most solid foundation of world peace. That "I am because you are, and you are because I am".



"CLIMATE CHANGE AND WORLD PEACE"

PREPARED STATEMENT

Chairperson, I am speaking on behalf of the Zambuling Institute For Human Transformation and The Lama Gangchen World Peace Foundation.

It is International Peace Day, and we would like to share two reflections. One, the need to change the paradigm of peace and two, the relationship between climate change and world peace. The traditional approach to world peace has failed. This has been based on three types of interventions: (i) economic assistance, (ii) arming the parties in conflict, and (iii) political negotiations. On economic aid, the idea is to bring a better material welfare to those in conflict through development assistance. Implicitly, this approach assumes that poverty and poor countries are the source of conflict; but, this is not the case. The nature of poor people is not violence. On arming the parties in conflict, it comes from the theory of 'the balance of power' which propose to arm those in conflict and, as a result (supposedly), they will not go to war. This has been a total failure. On political negotiations, these are necessary but not a sufficient condition to attaining world peace. The best they have achieved is stopping a war for a few days or months. This is not attaining peace. The new paradigm we propose today starts from the premise that peace is not "a thing", but a state of being. It must be self-realized. The new paradigm states that "inner peace is the most solid foundation of world peace". This is the key to the future of world peace. Inner peace demands a profound process of healing. To healing human beings, sentient beings, and nature. It is impossible to be healthy and peaceful when nature is ill. It is impossible to be peaceful when sentient beings are not. Thus, individual or collective self-healing will determine our state of inner peace, and our state of inner peace will lead towards world peace.

The above responds to several spiritual laws; one of them is: "the inner is like the outer, and the outer is like the inner". If air is polluted outside, our inner air will also be polluted. The same applies to water, space, fire and earth. Understanding this law is vital to establish the relationship between global warming and climate change and world peace. The situation also responds to a planetary mantra: "I am because You are, and You are because I am". We must understand our state of total 'mutuality', 'solidarity', 'inter-dependence'...that we are One with All. Duality and separateness create powerful causes and conditions for most conflicts around the world. Again, "inner peace is the most solid foundation for world peace". And, world peace demands the healing of the planet. It demands making peace with the environment. There is a direct relationship between global warming, climate change, with world peace: first, there will not be everlasting peace unless all beings are in peace and second, there will not be peace among us human beings if we do not make peace with the environment (nature).

Global warming is the mirror image of our inner warming: greed, envy, fear, anger, sadness, ego... Thus, by changing our inner climate, our inner ecology, our inner environment, we can resolve the challenges of global warming and climate change. This is the paradigm of "sustainability with empowered citizenship". But, the story does not end with sustainable development. Sustainability represents the gate to a higher state of development and human transformation: "Conscious Development". Everything and everyone is consciousness. Every aspect of our existence has consciousness. Human beings have consciousness, sentient beings have consciousness, and nature has consciousness. Our Planet is a live entity; it is not a thing. The planet is consciousness that will resolve the climate change and global warming crises.

We are not saying that material interventions are not relevant, because the indeed are. But, these material interventions are not sufficient. We are saying that at high levels of human consciousness we may change and clean the environment. We are saying that if nature is not in peace, there will not be world peace. Chairperson, the moment has come to change the world through the healing of the planet. A new economics and politics must emerge if we are to live in peace everywhere, and they will be the result of a new consciousness, a new collective consciousness, a new planetary consciousness. Consciousness is the most powerful intervening variable.

Thank you very much.



"CLIMATE CHANGE: AVOIDING A PLANETARY FAILURE"

Chairperson, I speak on behalf of The Zambuling Institute For Human Transformation and The Lama Gangchen World Peace Foundation.

We are at the brink of a planetary failure, caused by our collective inability to heal the planet and to address climate change and other urgent environmental and ecological concerns. Civil society understands the imperative to act now and to carry out structural reforms to the global institutional, political, economic and social systems. We want to emphasize reforms at the planetary level. "Planetary" because the frame of reference go far beyond one "group of individuals" or a "group of countries". The proposals conceive the planet as one inseparable entity. We bear a collective responsibility to heal Planet Earth. We observe three types of responsibilities where only one will bring a bright future for humanity. 'Independent responsibility', where one does whatever one wants, independently of the benefits and costs to others. 'Dependent responsibility', where one assumes responsibility while exploiting or polluting nature and ecology of another country indiscriminately. We do not promote these two types of responsibilities. The third is 'inter-dependent responsibility', where all of us, together, and co-equally, design and implement solutions beneficial to all of us. The key words are "inter-dependence" and "together". No country will do it alone. This is a false premise, and a major cause of decay of the multi-lateral system.

The reforms must come from a completely new vision of development and human transformation, where "the collective" includes all human beings, all sentient beings, and nature. It must not be anthropocentric or government-centric. Nature and all sentient beings have rights, like we all do. A new vision demands a new collective consciousness and a new planetary consciousness. This is neither esoteric nor an abstract proposition. The UN has a key role to play. It is pragmatic, and concrete regarding the type of human transformation we need today. This new vision will enable us, together, to heal our planet. It is 'planetary consciousness' the condition to make peace with the environment and to attain world everlasting peace. The old

consciousness embraced individualistic and materialistic values that have supported today's economic and political systems, carrying excessive male energy, promoting too much reliance on markets and governments, exaggerating competition and exclusion, concentrating material wealth, emphasizing the "private-good-nature of life", bringing the progressive depletion of natural resources, disrespecting and disregarding indigenous peoples and their wisdom, etc. The MDGs and SDGs represent the beginning of constructing an alternative road to a new future. "The Grand Reform" is about a new material and spiritual vision and leadership at the UN and our life in this planet, with an appropriate institutional framework to accompany such vision. The proposed reforms go into the direction of making the UN a planetary institution. The UN as our planetary soul. This bring new forms of political governance and material economics, with ethics, culture, ethnicity, gender, inter-generational concerns... Herewith 5 important reforms:

First, to close the democratic gap and enhance decision-making effectiveness. We propose the UN opens its structures to the direct and permanent participation of civil society. This already happens with the Permanent Forum of Indigenous Peoples. We propose that The UN Trusteeship Council be converted into "The Citizenship for Peace and Sustainability Council (CPSC)". Also, to consider a representative of civil society into the Security Council. Parallel to the General Assembly, there must be a Parliamentary Assembly, where parliamentarians are elected directly by the people.

Second, to create a new paradigm of development and human transformation. We call it "Conscious Development", with both sustainability and empowered citizenship, and seeking a planetary approach to life. It would consider everything as "interdependent", expressing the consciousness of all beings and nature. Experiencing the planet as a living being; bringing the power of feminine energy; respecting the wisdom of the five elements of life (i.e., water, fire, wind, space and earth); advocating "care economics"; and more.

Third, to create a United Nations Environmental Organization (UNEO) that will replace today's UNEP, with the institutional and financial mechanisms to address all thematic areas of sustainable development with an empowered citizenship. The Secretary General of UNEO will have voice and voting power in all the UN Councils and General Assembly.

Fourth, to reform the development finance organizations (e.g., FMI, WB, Regional Banks) to carry out a Planetary Plan for a Sustainable Planet. Examples are: the cleaning of the oceans and all bodies of water, the protection of glaciers, the conservation of native forests, the prevention and management of natural disasters, the protection and preservation of animal and plant species, the conservation of local indigenous seeds and plant genetic materials, the adaptation and prevention of global warming... Today's global financial system has contributed to the total decay in our planet, everywhere.

Fifth, to establish the programs to raise planetary consciousness everywhere. A planetary UN must raise collective consciousness through moral-suasion, communications, programs, contemplative techniques, collective healing, etc.

Closing Statement. Our survival on Planet Earth needs new forms of leadership nurtured by a new planetary consciousness. This is the essence. This we call Conscious Sustainability Leadership. This is the only path to save our beautiful planet, to achieve higher levels of material and spiritual welfare of human beings and all sentient beings, to respect and implement all forms of rights, to establish the foundations for feminine energy in development and human transformation, etc. We, in civil society are ready to contribute to the implementation of the abovementioned reforms.

Thank you very much.

SOME PUBLIC INTERVENTIONS

THE PYRAMID OF HEALING

Professional Institute of the Central Valley, Chillán, Chile. September 26, 2014.





Analysis and Reflection Encyclical "Laudato Si"

Eduardo Frei Montalva Home and Museum.

Providencia, Santiago, Chile. July 23rd, 2015.

Presentation of the ZIHT on the scope, objectives and responsibilities around the Papal Encyclical making an analysis around the role of christians based on the indicated guidelines and how this document demands a new type of governance and responsibility at all levels.





4TH USACH OPEN COLLOQUIUM

"THE HUMAN AND SOCIAL GRAMMAR FOR THE CONSTRUCTION OF A COLLECTIVE FUTURE".

Honor Pavilion.

Department of industrial Engineering, University of Santiago-Chile.

August 5, 2015.

ZIHT exposed how human language is dominated by economic terms, which makes it exclusive and competitive, a poor grammar in collective values. It was indicated the main world trends in this matter (individual / collective; quantity / quality; competition / cooperation; extraction / conservation; concentration / equity; knowing / being; etc.).

CELEBRATION OF THE WORLD ENVIRONMENT DAY

University of Santiago de Chile.

June 5th, 2017.

The ZIHT carried out an in-depth analysis of the national contingency to FAE students on sustainable development. It referred to various economic issues, but above all educational challenges, with a special emphasis on educating future generations in the non-material dimensions of economics including such factors as human, environmental, and spiritual.

 $https://fae.usach.cl/fae/index.php?option=com_content\&view=article\&id=4824:2017-06-08-19-43-47\&catid=13:noticias-fae$

SPIRITUAL TEACHINGS

TEACHINGS TO WOMEN FIGHTING FOR ENVIRONMENTAL CAUSES IN NEPAL February 2019.

An interview which include many teachings in the field of nature as a precondition to our existence - mutual relationships with nature -moving from individual materialism to collective consciousness.



 $https://drive.google.com/file/d/1-QaGTaoRCOTbgXhaJCsQlOQbJ_1ohA-n/view?usp=sharing$

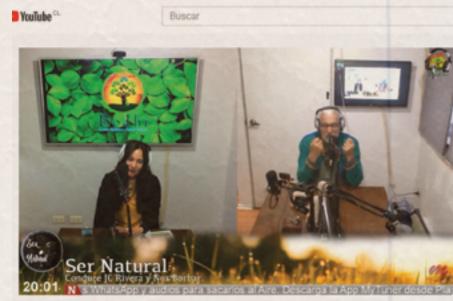
INTERVIEW

HEALING THE PLANET

An interview with "Natural Soul" March 15th, 2019.

Reflection on the healing of the planet for world peace as the principal and central axis of ZIHT. The importance of the spiritual seed of each profession, the society of 200%.

https://www.youtube.com/ watch?v=9bGXIWA9Cg&feature= emb_err_watch_on_yt



Ser Natural - Viernes 15 de marzo de 2019

15

COLLECTIVE LOVE

HEART TO HEART CONNECTION

April 15, 2019.

Collective love and its link to politics, economy, and nature were defined and described. Explained the paradox that exists between seeking love and understanding that our nature is. Everything that has life has consciousness and everything that has consciousness experiences love.



https://www.youtube.com/watch?v=Vandis-XhXw

A NEW CONSTITUTION

Plaza Chile-Perú, La Reina District, Santiago, Chile.

January 24, 2019.

The ZIHT presented to the public the criteria that a new political constitution should contain, as well as the main reforms that it should include.





REFLECTIONS OF COLLECTIVE FEARS

"TO UNWIRE OUR MENTAL HEALTH"

May 29, 2019. The distinctions between fear and awareness were explained. An observation was also made about imbalances of different levels of human consciousness, taking into account all the societal influences that are at play. It called for the slef-realization of new forms of interdependence.

https://www.youtube.com/watch?v=RPYIF2r5pqM&feature=share

NEW WORLD MAGAZINE

THE EARTH IS NOT A THING, IT IS A LIVING BEING

September 5th, 2019.

Explanation of the spiritual dimensions of climate change and the relationship that exists between the internal and external environment. Nature is not a thing. We must understand The Law of Interdependence: awareness of nature and its relationship with human beings. Relationship between global warming and inner warming. Need for a new consciousness.



https://www.youtube.com/watch?v=lc4_Jbs7TlM&feature=emb_logo

SOUTHERN CHILE

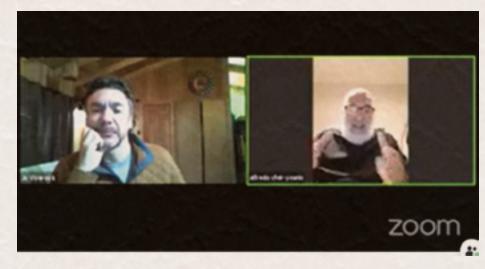
LET US DEFEND THE ISLAND OF CHILOÉ

Sponsored by the In Defense of Chiloé Movement,

The Lake Region, Southern Chile.

May 28th, 2020.

Dialogue of ZIHT with a representative of a social group for a human and sustainable development of the Island of Chiloé (Southern Chile) that promotes sustainable and conscious development. The dialogue brought about the attributes and characteristics of a new rural development model whose emphasis is ecological conservation and regeneration.



https://web.facebook.com/watch/live/?v=267358241049736&ref=watch_permalink&_rdc=1&_rdr

SUSTAINABLE DEVELOPMENT AND COVID-19

Key Note Lecture at the University of San Francisco, California, USA. May 27, 2020.





 $https://www.youtube.com/watch?v=_aQGVCyiMeE\&feature=emb_share\&fbclid=lwAR0JBkF_EU4h4kk3_XlCuqTXvYvYh2ujKH39fyj-EA_RtbPRD0BzYryRYEc$

CONSCIOUS CONSTITUTION AND ENVIRONMENTAL JUSTICE

June 2, 2020.

Stages of development and strategic issues such as citizenship, anthropocentrism, local development, equity, conservation, forms of law, values, and governance were some of the aspects developed.



THE CONSCIOUS LOCAL ECONOMY

SPONSORED BY THE MOVEMENT FOR THE PROTECTION OF THE TRANCURA RIVER BASIN

Pucón, Araucanía Region, Southern Chile. June 4, 2020.

Explanation of the benefits of local development that requires decentralization processes, new forms of governance, the preservation of local culture and identity, etc. ECO-LOCALISM and LOCANOMY as the bases of this development.

https://web.facebook.com/ watch/live/?v=153237507027 8309&ref=watch_permalink

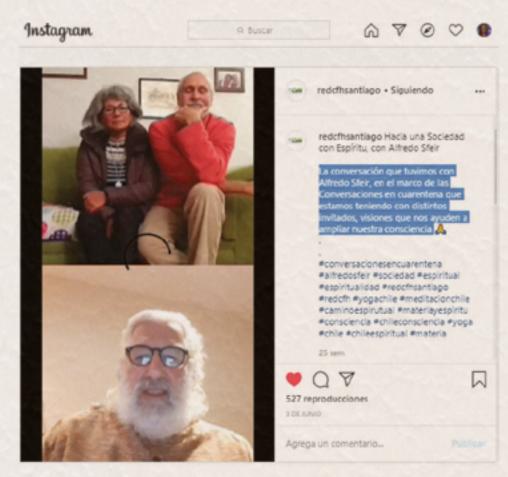


CULTURAL NETWORK FOR HUMAN FRATERNITY

TOWARDS O SPIRITUAL SOCIETY

June 3rd, 2020.

Santiago-Chile. Presentation of a vision for the construction of a spiritual society, based on the importance of individual and collective spiritual development. Also, it was explained the distinction between a secular and a spiritual society. The latter must be supported by spiritual laws such as the law of karma, interdependence, feminine energy, etc. For which the conditions must be created for a new consciousness that sustains a society with spirit.



https://www.instagram.com/tv/CA_kuqRpWju/



http://yoga2020.redgfu.org/videos/foro_yoga_individuo_y_sociedad/

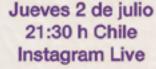
PLANETARY CONSCIOUSNESS

FACEBOOK LIVE CONVERSATION WITH RICARDO SOTO, MD

July 2nd, 2020.

Planetary conscience must be sustained in an ECO-CONSCIOUSNESS that commits itself to a society of collective values (compassion, justice, solidarity, cooperation...). Likewise, it was indicated that the planetary vision must have a planetary humanity, economy, institutions ...

Instagram





<< CONSCIENCIA PLANETARIA >>
Economía-Salud-Espiritualidad

@dr.ricardosoto

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MAULE TV INTERVIEW

IN THE EYES OF MAULE

July 10th, 2020.

Diagnosis regarding the present pandemic and economic recession in the fields of health, economy, spirituality, etc. Understand the crisis in all its dimensions (health, economic, spiritual), a multiple crisis that shortens time, that presents poverty, inequities, etc. The importance of citizenship to reverse crises and under what criteria should regrouping should take place.



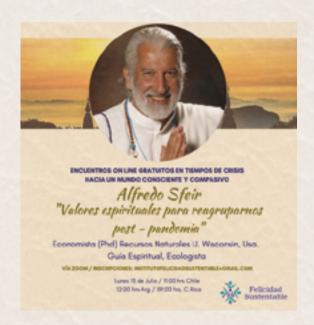
https://web.facebook.com/1442918682680330/videos/599609020979216

THE SPIRITUAL VALUES THAT SHOULD GOVERN DURING THE POST PANDEMIC

"SUSTAINABLE HAPINESS"

July 11, 2020.

ZIHT exposes the critical path for individual and collective happiness associated with 4 dimensions: Consciousness, Collective Yoga, the Middle Way and the role of the State. Likewise, it highlights the importance of the education of the being, an experiential education based on wisdom and not only on knowledge.





https://www.youtube.com/watch?v=eRosthLRJJY

Individual and Collective Transformation in Times of Crisis

Psychological Service Center, Providencia District, Santiago, Chile. August 21st, 2020.

ZIHT carries out an analysis for psychologists that leads them to reflect on their role in times of crisis. It teaches about the interdependence between individual and collective transformation and invites us to return to "the thread of time" thus looking at the Aquarian age and its attributes, also understanding the relationship: consciousness - mind - values - decisions - results, establishing the causes and conditions of this crisis in order to overcome it and affect its results.

RADIO INTERVIEW: Infinite Radio

THE ECONOMY AS A VITAL AXIS OF A NEW CONSTITUTION

August 24, 2020. The world institutions are not responding to the multiple planetary crises. At the local level, Chile requires a new declarative constitution, the backbone of which is a sustainable society with an empowered citizenry.

http://www.infinita.cl/entrevistas/10852-alfredo-sfeir-hay-que-jugarsela-por-otro-tipo-de-economia-y-la-constitucion-es-un-eje-vital-de-esto.html

EDUCATION AND WORLD PEACE DAY

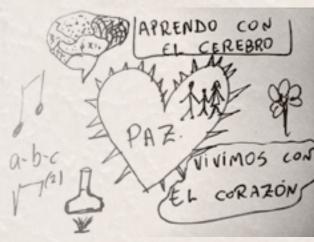
BI-CENTENNIAL SCHOOL

Villarrica District, Araucanía Region, Southern Chile.

September 1°, 2020.

On the occasion of the International Day of Peace, the educational establishment Liceo Bicentenario de Villarrica held an open day for the community to reflect on the relationship between Education and World Peace.







https://www.facebook.com/watch/?v=3203705309682504&extid=BRRlucK3afDWYYIQ https://www.facebook.com/watch/?v=317197032692192&extid=zHUSFcZeAjoGz800

THE CONSCIOUS CONSTITUTION

"THECHIGUAYANTE DECIDES"

A New Deal Forr a Sustainable Chile.

October 7, 2020.

ZIHT presented the challenges of a constitutional process based on 3 premises: model of development, inclusion and equity. In addition, it identified the pillars on which a constitution should be based: collective conscience, citizenship, conservation, spatial and inter-temporal, society of rights, precautionary principle, multi-national, property of natural resources, among others.



https://web.facebook.com/109396597547406/ videos/341121663662609



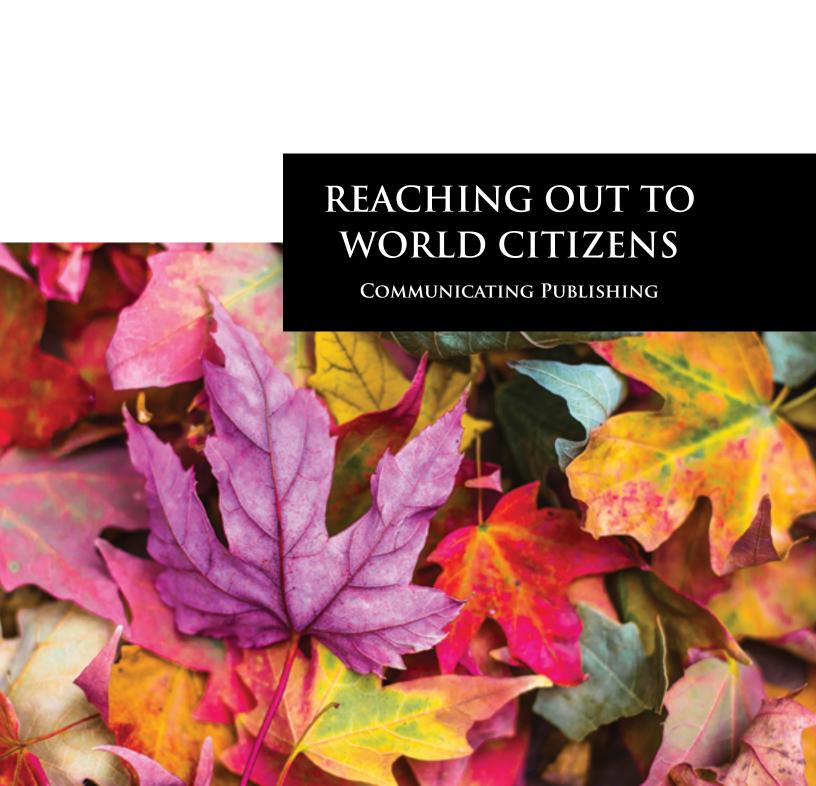


FACEBOOK LIVE: FLORIDIANO

CONSCIOUS LEADERSHIP AND COMMUNICATIONS
November 23rd, 2020.
ZIHT presented a new conceptual framework to communications specialists and addressed the importance of sustainability and responsibility through conscious communication, which requires conscious leadership.



https://web.facebook.com/2279859088759777/videos/3144598245644983



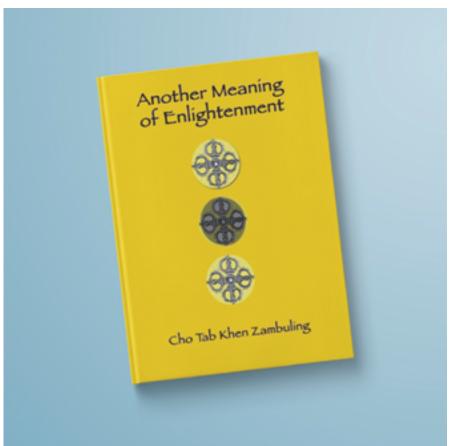
THE BOOKS

- i. Another Meaning of Enlightenment
- ii. The Power of Light
- iii. Global Warming Inner Warming
- iv. The Tao of Management
- v. The Tao of Politics
- vi. The Tao of Citizenship
- vii. Tao da Gestao (
- viii. The Power of Silence in the XXI Century
- ix. Peace Now
- x. Be Now
- xi. Act Now
- xii. Change Now
- xiii. Become Now
- xiv. Sustainability Now
- xv. Conscious Sustainability Leadership (amazon)
- xvi. Collective Mindfulness and Social Happiness (in Print)
- xvii. Building a Collective Future for Humanity
- xviii. The 10 Spiritual Laws to Heal The Planet
- xix. Ecology and Environment for Children (I)
- xx. Ecology and Environment for Children (II)
- xxi. Sustainability and Responsibility Through Conscious Communications (in progress)
- xxii. Towards The Construction of a Planetary Society

To access any of these books please check with www.alfredosfeir.com





































ARTICLES THAT HAVE BEEN DISSEMINATED THROUGH MANY MEDIA OUTLETS

"UN LLAMADO A LA HUMANIDAD, DICIEMBRE 2012"

ALFREDO SFEIR YOUNIS

Humanidad, te llamo con mi corazón abierto, la mente calma y el espíritu radiante.

Te llamo porque es el momento de despertar a una nueva era, a un nuevo sistema de vida, y a la creación e implementación de nuevas formas de bienestar.

Te llamo porque es la hora en la cual debemos unirnos nuevamente a todo y a todas las formas de vida en este planeta; una unión verdadera, mutua y enriquecedora.

Te llamo porque este nuevo camino esta comandado por tu poder interno más que el externo, por el espiritual más que el material, y por el colectivo más que el individual—piénsalo bien!

Te llamo porque debemos tomar conciencia que somos conciencia pura, que somos conciencia material, que somos conciencia individual, y que somos conciencia colectiva universal.

Te llamo porque debemos estar llenos de atención y concentración en lo que verdaderamente está pasando, fuera de todos los sensacionalismos que hoy escuchamos y que son muy popularizados.

Te llamo porque debemos recobrar rápidamente las leyes espirituales fundamentales para la sanación del Planeta Tierra, como son la ley del especio espiritual, la ley del karma, la ley de la interdependencia, la ley de la energía femenina, la ley de la exactitud...

Te llamo porque hay que auto-realizar los valores colectivos que unen el ámbito universal de nuestras vidas, independiente de donde nacimos, que religión tenemos, o la política que profesamos – solidaridad, interdependencia, equidad, justicia, amor, paz, compasión, integración, respeto...

Te llamo porque nos han llevado al mundo del "tener" y del "hacer, y hemos casi abandonado el mundo del "ser"; el mundo de nuestro camino interno, de

nuestra propia identidad, de nuestros talentos, de nuestro espíritu, de nuestra divinidad, de nuestra sabiduría, y de nuestro sentido común.

Te llamo porque ya pasamos de la regla del "saber" a la regla de la "autorealización", y esto ha cambiado el mundo, ha reubicado la "autorización", y ha establecido importantes hitos de las distintas formas de interdependencia.

Te llamo porque siento en el infinito que estamos violando el verdadero protocolo de la vida: el protocolo con uno mismo, el protocolo con nuestra divinidad, el protocolo con los otros, el protocolo con la naturaleza y el protocolo con el tiempo (pasado, presente y futuro).

Te llamo porque debemos caminar juntos, unidos, y con una visión compartida de todo y de todas las actividades humanas: religión, política, economía, democracia, soberanía, salud, educación, vivienda, urbanismo, agricultura, comercio, producción, consumo, etc.

Te llamo porque veo como nos están invadiendo las enfermedades del cuerpo, la mente y el espíritu –estamos siendo anihilados por estas enfermedades que ven como nuestro sistema inmunológico se ha debilitado a sus límites más precarios.

Te llamo porque tenemos que movernos rápidamente de la competencia a la cooperación, de la solución material a la espiritual, de la guerra y conflicto a la paz perecedera, del puro y disperso contenido a expandir nuestro contenedor y conciencia colectiva, y de lo banal hacia lo más sutil y verdaderamente nuestro.

Te llamo porque somos uno y te veo desmembrado de mi, ya sea porque yo te desmembré o tu me desmembraste; este es el momento de unirnos y yo quiero unirme a ti.

Te llamo para que cambiemos juntos y encontremos mejores formas de interacción entre nosotros dentro de la humanidad como también con todos los seres vivos que habitan este planeta –un bordado de las distintas expresiones

Te llamo porque es mi alma la que clama tu presencia, tu indispensable presencia dentro de mi propia alma; porque mi alma clama tu cuerpo cerca del mío; y porque mi alma clama la presencia de tu espíritu para juntos caminar a la luz infinita.

Te llamo porque quiero ser parte de ti, y te ofrezco que seas parte de mi; porque quiero que sientas lo que yo siento y quisiera sentir lo que tú sientes; y porque quiero vivir lo que tu vives y tu vivas lo que yo vivo.

Te llamo porque veo que la riqueza material es la miseria espiritual en la mayor parte de los casos y situaciones, y para que todos restauremos la ley del equilibrio donde es imperativo el balance entre la transformación material y espiritual.

Te llamo para que todos nos saquemos las caretas, para que todos eliminemos las fronteras materiales y espirituales, y para que derribemos todos los muros que hoy nos separan.

Te llamo para que nos conectemos al origen y podamos tener el privilegio de un verdadero destino, junto con todos los pueblos originarios de este bello Planeta Tierra, ya que sabemos que sin conexión al origen no habrá un destino.

Te llamo porque adoro tu melodía, tu ritmo, tu sonido, tu vibración y tu fuente de vida; para que la partitura de tu melodía contenga estrofas importantes de la mia y todos unidos podamos ser el concierto que llevara a la humanidad a la era que hoy, si hoy mismo, se está abriendo – abracemos a esta nueva era.

Te llamo, te llamo, te llamo...

Me escuchas?

Cho Tab Khen Zambuling



"DO YOU KNOW WHAT HARDENS AND SWEETENS YOUR LIFE? A SPIRITUAL VERSION"

"¿SABES QUÉ ENDURECE Y QUÉ ENDULZA TU VIDA? UNA VERSIÓN ESPIRITUAL"

DZAMBLING CHO TAB KHEN (Una Versión Simplificada)

Después de muchos años de práctica espiritual me he dado cuenta que hay muchas cosas en la vida que provocan un impacto directo o que nos llevan a tener reacciones muy bien definidas. Cuando suceden estas cosas (lo que yo llamaría "la provocación") la reacción que generalmente tenemos es casi automática: es como si algo se gatillara en un instante. Es como si alguien metiera una aguja en la herida.

En muchos casos conocemos los orígenes de estas reacciones, mientras que en otros casos no sabemos, o no nos es tan claro el panorama. También, en ciertos momentos hay algunas reacciones que desgraciadamente se repiten con frecuencia, mientras que hay otras que están allí solamente por un tiempo limitado y después desaparecen.

Quizás es importante preguntarse varias cosas:

¿Cuál es el origen o la base de estas reacciones? ¿Por qué y cómo aparecen o desaparecen? Porque nos provocan tanto? Es esto algo simplemente emocional, o es algo que puede tener raíces mucho más profundas que ni siquiera las podemos ver?

Es evidente que en la mayor parte de los casos nos quedamos trabajando con aquellas reacciones que no desaparecen y que podríamos decir que son las más "testarudas" en dejar nuestro ser interior.

¿Has tenido estas experiencias? Yo, si.

En lo más básico, uno alcanza a notar sin problemas que estas reacciones tienden a aparecer o desaparecer dependiendo de la edad que la persona tiene y de sus experiencias en la vida (sean estas buenas o malas).



Es así como un niño, por ejemplo, a los cuatro años generalmente demuestra tener miedo de atravesar la calle, pero después se tranquiliza y gana confianza cuando tiene, por ejemplo, diez años. Una enseñanza, una serie de experiencias, o un proceso de transformación lo cambian interiormente, incluyendo la formación una visión (que es posible atravesar la calle), intención (que voy a atravesar la calle), lenguaje (que lo voy a expresar) y acción correcta (atravesó la calle).

Similarmente, lo que representaba para un niño una situación de miedo, como estar en la oscuridad, con el tiempo hace que dicha oscuridad no cause los mismos problemas o reacciones después de haber crecido en edad y experiencia.

Si uno se observa a sí mismo, también nota que puede suceder lo contrario durante el ciclo de la vida! Miedos que uno no tenía cuando era joven, empiezan a aparecer de viejo. Y no solamente estoy hablando de miedos en relación a una habilidad física, sino además a una habilidad de tipo emocional o espiritual (identidad, desapego, auto confianza).

Pero hay tantos ejemplos de estas reacciones que aunque uno no quiera reconocerlas, ellas igual se expresan o se traducen en frases tales como:

"eso sí que no me gusta"

"esto sí que no"

"yo lo diría mejor"

"nadie tiene nada que enseñarme"

"no se pero me cargan estas cosas"

"que rabia este asunto se vuelve a repetir"

"no lo soporto"

"todos están equivocados"

"me mintieron de nuevo"

"no quiero escuchar lo mismo"

"no acepto que me ordenen nada"

"son todos iguales"

"yo siempre tengo que soportar al resto"

"ellos son el problema"

"saben que mas déjenme tranquilo"

"saben que mas dejenme tr "definitivamente me retiro"

"hasta cuando lo mismo"

"no pongan frases en mi boca"

Ustedes conocen sus propias frases, que se les vienen a la mente como una bala de revólver y que los hacen "saltar"; también conocen las frases que dicen los otros y que les provocan esas inmensas reacciones que endurecen el alma.

En este momento no quiero quedarme en el tema del ciclo de aparición o desaparición de estas reacciones, a pesar de que más adelante diré también algunas cosas al respecto.

Primero quisiera abordar el tipo de comportamiento e impacto (negativo y positivo) que tienen ciertas cosas en la vida, y segundo intentaré ir más profundo a las causas, para conectar muy resumidamente estos fenómenos y estas reacciones con La Ley del Karma. Esta Ley explica realmente un grupo grande de estos comportamientos, pero no todos! Y, finalmente, re-abordaré el tema de los ciclos que abrazan a estos fenómenos.

Cada uno de ustedes se identificará con partes o con la totalidad de lo que aquí se sugiere. En el fondo tenemos que hacer un análisis de retrospección serio y no solamente de memorización, y así ganar más vivencias de lo que esto realmente se trata.

Este tema es vasto dada sus múltiples dimensiones. Y, es casi imposible tratar TODAS las dimensiones que en este tema existen. Son ustedes los que deben extender las ramas y los frutos de lo que aquí se sugiere como materia inicial.

EL ENDURECIMIENTO DEL ALMA

Hay muchas cosas que pasan que nos van endureciendo el alma.

¿Qué significa endurecer el alma? Esta es una expresión más bien coloquial que conlleva muchas dimensiones de nuestro comportamiento y diálogo interior.

Se endurece el alma cuando uno se anestesia y, a propósito, decide separarse del resto del mundo; cuando somos indiferentes; cuando no tenemos empatía con nadie y con nada; cuando decimos "no" a la mayor parte de nuestras situaciones; cuando tenemos un sentimiento de revancha o de hacerse justicia por sí mismo; cuando las palabras y situaciones nos resbalan; cuando perdemos la sensibilidad por el otro; cuando nos escuchamos decir "que se las arregle solo"; cuando he perdido mi interés y paciencia por transformarme en el otro; cuando pensamos que eso del amor y la ternura es para otros y no para nosotros mismos, etc.

Como ven, no es una definición muy directa o muy acotada. Pero eso no nos debe limitar por el momento. Podría ser parte de tu propio trabajo interior encontrar, abrazar, y sentir la definición que más te satisface y te guía a encontrar esas áreas que te endurecen internamente. Si decides encontrar tu propia definición, es importante que esta definición sea transparente, honesta y abierta a todos los posibles resultados.

Independiente de la definición que adoptamos, es evidente que lo que sí es universal para todos nosotros (por decirlo así) es que este endurecimiento es una gran fuente de desilusión, tristeza y sufrimiento.

De hecho, a pesar de que hay momentos en que uno se dice "esto ya lo superé", en la práctica, cuando vuelven a suceder, volvemos nuevamente a endurecernos otro poco más y todo indica que nos vamos montando al comienzo de otro ciclo repetitivo que aparece como inevitable.

Quisiera dar algunos ejemplos muy comunes que se tienden a repetir muchas veces y en muchas personas.

Una mujer joven me dijo que ella no amaría nunca más. Que el amor se acabó para ella, y que esto se debía a su última experiencia de amor. El hombre la engañó, la disminuyó, y la saturó a nivel del cuerpo y del alma. Esto representa un endurecimiento total, que se manifiesta y se manifestará en

miles de situaciones, particularmente aquellas que tienen que ver con las interacciones humanas. Solamente imaginémonos que simplemente no podemos amar, y que ese amar es solo fuente de sufrimiento. Un endurecimiento de grandes proporciones.

Otra me dijo que su matrimonio dejaba mucho que desear ya que no había amor, estaba lleno de violencia física y de otros tipos de violencia, y que ya no había nada entre los cónyuges. Sin embargo, no le importaba seguir viviendo juntos ya que en su alma no sentía nada. Que el marido era invisible a su existencia cotidiana. Que no rompía esa relación porque todos los hombres son iguales. Que su corazón ya no sentía nada por nada ni por nadie.

Un hombre me dijo que solo trabajaba por el amor al dinero. Que no le importaba nada ni nadie de su empresa. Le daba lo mismo lo que pase allí con tal que le paguen su salario. Que no tiene ninguna relación social con sus compañeros de trabajo. Que cuando daba la hora él se retiraba y muchas gracias. Que él tiene su corazón y alma totalmente endurecidos en relación al trabajo y lo laboral. Es simplemente un mal necesario.

Hablaba con un hombre que me estaba engañando de una forma descarada. Y le dije: "usted me está robando". Y él me respondió: "Me está tratando Usted de ladrón?" Mi respuesta fue categórica: "Si, así es". Me observó y comprendió lo que estaba pasando. Y me confesó que llevaba muchos años robando descaradamente y que las personas no se atreven a confrontarlo. Antes de retirarse le pregunté: "cómo podía dormir en la noche con este tipo de acciones, sabiendo que está engañando a la gente". Me contestó: "Señor, es muy fácil, simplemente desconecto mi alma de todo esto y ya!". ¿Qué tal?

Otra joven me confió privadamente que había sido violada sexualmente por su padre. Y que esto le ha significado tener una actitud muy dura frente a su sexualidad, feminidad, y ciertamente las relaciones de pareja. No sabía cómo sacárselo de la cabeza. Bueno, después de varias reuniones logró entender este fenómeno y lo que estaba haciendo en su alma. Varios cambios de conceptos, algunas experiencias interiores, y mucho amor y respeto lograron que esto ya no endureciera su alma.

Un hombre que decidió dedicar toda su vida a ayudar a la gente más necesitada me contaba que a él le es muy difícil seguir haciendo el bien a esas personas. En gran parte porque lo "usan", le "mienten", y lo "abusan", pensando que él no se da cuenta. Pero el si se da cuenta de todo, y cada vez que esto pasa se le endurece fuertemente su alma. Le pregunté acerca de cuáles serían los impactos más significativos que endurecen su alma? Él respondió que lo más difícil es aceptar que no puede amar libremente. Que solamente ve gran desconfianza en las personas cuando ama de esa manera. Al no poder vivir sin amar, al no poder manifestar su amor a través de esa ayuda material, y al estar confrontado a todo ese comportamiento vil, me confiesa que se endurece día a día. Además, hay otros impactos colaterales: empieza a dudar de sus propios conceptos de bondad, caridad, amor, solidaridad, compasión, etc. En palabras simple, para él, vivir sin amar, a todos y a todo, lo está secando como una planta que no se riega. Endurecimiento total.

¿Qué pasa cuando nos endurecemos del alma, o permanecemos en ese limbo negativo de la vida?

Ciertamente hay impactos externos e internos, individuales y colectivos, materiales y espirituales, de origen y de destino. Ya iremos calzando cada uno de ellos.

Sin embargo, hay elementos esenciales y básicos que no se pueden olvidar, ni eliminar gracias al endurecimiento del alma. Creo, por ejemplo, que no se necesita ser muy inteligente para responder a dicha pregunta.

Una de las consecuencias más importantes es la pérdida de nuestra salud, generalmente a través del debilitamiento progresivo de nuestro sistema nervioso o de otros sistemas de nuestro cuerpo. Como dicen los campesinos de mi país: "por alguna parte tiene que salir la cosa".

Uno de los pensamientos esenciales a compartir aquí es que estas dimensiones que provocan el endurecimiento del alma son entidades vivas, que se propagan a través de mensajes explícitos o subliminales que le vamos dando a nuestro cuerpo y alma al nivel más sutil de nuestra existencia. Estos mensajes están allí, estas experiencias están aún vivas --aunque a veces ni sabemos que tuvimos dichas experiencias-y estas energías vivas continúan transmitiéndose de vida en vida, y a veces de generación en generación. He tenido la experiencia meditativa que estas también se adhieren a nuestro ADN. No tengo forma científica de explicarlo, pero lo vi claramente en una meditación. Es más, uno adhiere a nuestro ADN situaciones de otras personas en nuestra constelación familiar.

Pero, como ya dije, no tengo mucho que decir sino solo anunciar por si alguno de ustedes siente lo mismo. Si es cierto lo que digo, este conocimiento podría iluminar muchos temas sociales que generalmente han sido difícil para muchas sociedades (homosexualidad).

Dada la alta densidad de nuestro cuerpo físico, este recibe los embates más directamente (filtro). Pero es importante recalcar que cuando hablo de salud o cuando hablo del "cuerpo", hablo de los muchos cuerpos que tenemos. Por ejemplo, hablo de nuestro cuerpo físico, cuerpo astral I y II, cuerpo áurico, cuerpo eléctrico, cuerpo místico, cuerpo emocional... Al final de cuentas, el impacto que se genera con estas reacciones puede manifestarse en todos los cuerpos, como también la solución puede originarse en cada uno de estos cuerpos.

Sabemos que hay terapias que se trabajan a través de otros cuerpos que no sean el físico. Lo mismo, hay cirugías espirituales que se hacen en otros cuerpos con grandes beneficios en nuestro cuerpo físico. De esto último tengo bastante experiencia.

La otra consecuencia importante es que este proceso de endurecimiento comienza a invadir muchos otros aspectos de nuestras vidas: en lo privado, social y espiritual, para nombrar solamente algunos. La tendencia es de "arrinconarnos" en aquellos espacios que no nos endurecen (al menos así sentimos) y que al parecer son cada vez menores!

Un ejemplo que ilustra cómo estos espacios son cada vez menores es el surgimiento acelerado del fanatismo. Es por eso que pienso en las diferentes formas de fanatismo como por ejemplo el fanatismo religioso o político, los que alimentan o son alimentados por estos procesos de endurecimiento. Lo importante de notar es que el endurecimiento del alma me lleva al fanatismo (la frase indicativa aquí es: "no tengo nada que perder", pero tenemos que saber que el fanatismo, por otra parte, me endurece más aun.

En particular, los fanáticos protegen sus espacios hasta en forma violenta para evitar confrontar o recordar estos procesos de endurecimiento. Pero hay que considerar que el fanatismo es también una respuesta al endurecimiento! Por lo tanto, hay muchos seres en nuestras sociedades que viven un círculo vicioso de endurecimiento.

Este endurecimiento es tan notorio que hasta existen personas de comportamiento muy violento que piensan que ellos no son violentos, o argumentan que alguien (los otros, nosotros) debe pagar por el endurecimiento que ellos tienen. Es así como se muere el deporte (fútbol) por la gran violencia que se manifiesta en los estadios. También, se ve el mismo comportamiento en las manifestaciones políticas y religiosas; algunas de ellas con un gran carácter de discriminación y racismo (si no eres de mi grupo, quedas fuera).

Un joven me compartió que el objetivo más importante en su vida era la protección de "su metro cuadrado". Que él está dispuesto a matar con tal de mantener ese "metro cuadrado" libre de cualquier interferencia. En estos casos, pareciera que el fin justifica los medios.

¿Qué les parece a ustedes? Si todos nosotros debemos defender nuestro metro cuadrado, estaríamos en un aislamiento interno de mayores proporciones.

Ahora me gustaría listar una serie de términos que pudiesen estar dentro del radar de ustedes a medida que continúo con esta presentación. Aquí van algunos ejemplos: jerarquías, organizaciones, humanismo, sexualidad, solidaridad, justicia, amor, equidad, verdad, religión, política, espiritualidad, educación, medioambiente, relaciones, confianza, poder, ego. Cada uno debería hacer una lista exhaustiva de aquellos aspectos que representan una entrada en el endurecimiento del alma.

Estas no son solamente palabras sino estados de nuestro Ser. Como tales, nuestras experiencias, definiciones, valores, creencias alrededor de estos estados del Ser son muy importantes. Yo los llamaría puntos de entrada a un análisis más profundo del endurecimiento del alma.



Hay mucha gente que tiene esas reacciones automáticas que se originan en experiencias conocidas o que están en su subconsciente en relación al PODER. Cuando uno ha sido abusado con el uso del poder -por ejemplo, cuando uno ha tenido un padre muy severo y negativo-esto se traducirá en una serie de reacciones en "as relaciones hombre-mujer", o en el trabajo -tanto con los compañeros de trabajo como con los jefes. Las reacciones a cosas o situaciones que aparecen como ejercicio del poder son instantáneas! Una de las frases más frecuentes es: "yo nunca me dejare pasar a llevar". Todo está alrededor de ese concepto o experiencia de PODER.

Algo muy similar sucede en relación a los asuntos percibidos como JERARQUICOS. Los hijos, dependiendo cuando nacen -es decir si son hijos únicos, o si son el primero, segundo, o el últimoclaramente versan la JERARQUIA como algo diferente. Como veremos más adelante, esto se acentúa más cuando hay vidas pasadas en que uno fue el padre mientras que en esta vida esa misma persona le toca ser el hijo! Se invierten los papeles pero no el concepto o sentimiento respecto a la JERARQUIA.

Lo mismo se podría decir de cada una de las palabras o estados del Ser que se enumeraron anteriormente.



ENDULZANDO LA VIDA

La parte positiva, las cosas que nos endulzan el alma, también tiene que reconocerse. Hay veces que estas cosas endulzan tanto nuestra vida, como es el amor apasionado por alguien, que nuestra respuesta es dejar todo y a todos por vivir esos momentos. Y sabemos que estas situaciones NO endurecen el alma; por el contrario, la endulzan, o la derriten como si esta fuese hecha de miel o de chocolate.

Para mí (confesándome), una de estas es una sonrisa verdadera o un abrazo de corazón. Me derrite, me endulza, me apaga lo negativo. Igualmente, hay actividades que endulzan la vida como es el servicio (espiritual), compartir, aceptar, meditar,

rezar, contemplar, trabajar, amar, dar, ayudar, una buena broma, vivir el presente, insertarse en la Naturaleza, un buen paisaje, una carta de amor, un acto de confianza, un triunfo inesperado, el tocar de alguien que te ama y respeta, los procesos de auto-cura interior, el silencio total, conquistar ciertos espacios interiores, descubrir, avanzar, auto-realizar, sentir, vibrar, conectarse, vivir con el agua, observar el fuego, correr con el viento, pisar descalzo la tierra viva, abrazar un árbol, sentarse en la gran roca, escuchar los mensajes del mar, una música de mantras o de tipo Gregoriana, y tantas otras.

Porque no nos dedicamos una semana a hacer una lista de estos aspectos o actividades que nos alejan del endurecimiento del alma? Una lista de las cosas que endulzan nuestras vidas.

Este ejercicio es importantísimo. Más de lo que ustedes pudieran pensar. Uno llega a llorar desconsoladamente al ver salir estos hermosos estados de nuestro Ser.

Yo hice este ejercicio y quedé sorprendido de las cosas, dimensiones y análisis que dio como resultado. Uno de los resultados es que estas cosas que endulzan mi alma son muy pequeñitas. No necesitan de dinero. No necesitan de mucha sofisticación. Otra cosa, es que a medida que las identifiqué, entre en un estado de paz interior inmenso.

Estar frente al sol naciente apenas amanece es una de las más bonitas y profundas. Estar acompañado de alguien en esos momentos es sumamente sublime. No hay nada fuera de ese sentimiento de que soy parte de TODO y TODO es parte de mí. Es indescriptible. Todo se derrite lentamente al ritmo perfecto. Lo viví recientemente en Venezuela donde enseñé a contemplar y derribar la lógica interna que nos domina y agobia. Mientras estaba enseñando me derretía poco a poco. Veía las gotas de lo que tenía que salir del alma caer una a una en los espacios de sanación más hermosos del mundo. Quedó un alma pura, limpia, liviana, y dispuesta a alcanzar miles de planetas. En ese instante me puse a sanar a todos los que pude.

Es solamente allí donde se alcanza el verdadero descanso en la vida.

También lo he vivido durante el aprendizaje del PERDÓN. Algo bastante complejo que contiene

al menos tres dimensiones: PEDIR PERDÓN, SER PERDONADO, Y PERDONAR. De los tres, el más difícil siempre ha sido la última dimensión. Pero mi alma se derritió en la experiencia de cada una de las tres. Cuando fui perdonado me quedé estático por tantos días de silencio.

Por favor encuentra en tu vida lo que te derrite. Lo que endulza tu alma. Encuéntralo ahora. No pierdas mas el tiempo.

Será una experiencia única. Y así empezarás a derretir todos y cada uno de los elementos que endurecen tu alma.

Tus reacciones serán mínimas. Estarás siempre en un estado de paz interior. No te alarmarás más. No te exasperarás nunca. No perderás el control frente a ninguna situación.

LEY DEL KARMA

Nuestras vidas se han manifestado material y espiritualmente muchas veces. Lo más probable es que hayas estado en la Tierra ya más de una vez. ¿Por qué has vuelto? Con que has vuelto? ¿Para donde caminas?

Lo que he aprendido en mi práctica espiritual es que hay cosas que no se transmiten de una vida a otra, mientras hay algunas que continúan con nosotros. Una forma fácil de decir esto es que lo material no sigue con tu alma; todo el resto sí. Todos tus estados del SER -como el amor, el miedo, los sentimientos encontrados, las realizaciones

inconclusas, etc. -si pasan a tu vida. Ellas se manifiestan en forma consciente o, en su mayor parte, quedan en el inconsciente o subconsciente. Esta es una clave muy importante. Es decir, TODOS los estados del SER descritos anteriormente, sean para endurecer o endulzar tu alma si se pasan de vida en vida.

No te llevarás ningún dinero, casa, automóvil, o algo que se parezca. Pero te llevarás, por ejemplo, todos tus miedos.

Lo que pasó en la vida pasada -es decir los resultados o los estados concretos del SERrepresentan implícitamente o explícitamente las causas o condiciones en el manejo de esta vida.

Y muchas de nuestras reacciones hoy en día que endurecen nuestra alma posiblemente vienen también del pasado.

Es por eso que es muy importante hablar un poco de la Ley del Karma.

En nuestras vidas pasadas hemos actuado y acumulado méritos o, quizás, lo contrario. Nuestra mente sutil no se olvida de estas acciones ni tampoco olvida las consecuencias de dichas acciones.

Lo importante a notar en este momento es que nada desaparece. Como decía uno de mis grandes Maestros, nadie puede borrar los hechos, pero sí podemos borrar el Karma que han creado estos hechos. Naturalmente, no es un proceso obvio; este es más bien un proceso muy elaborado.

Mi experiencia meditativa es que hay muchos Karmas que endurecen el alma, ya que estos no han sido resueltos. Estos son los de violencia, autoridad, abandono, desconfianza, inestabilidad, paternidad y maternidad, poder, alquimia, y tantos otros.

Conocí a un gran ser que aún está vivo y en la Tierra, quien fue abandonado en su vida pasada. Sus padres lo dejaron en la puerta de un templo donde más tarde lo adoptaron en una familia real. Este Karma no resuelto endurece su alma en esta vida cada vez que piensa que se le está abandonando. Y esto no es solamente en la vida familiar, sino además en su vida de trabajo, política y espiritual.

En esencia, la existencia de estos Karmas de vidas pasadas modifican sutilmente nuestra "intención" o "formas de pensar" acerca de la realidad. Nos movemos en una órbita que no corresponde al "pensamiento correcto". Por lo tanto, también modificamos nuestro lenguaje y todo tipo de acciones. Cuando poseemos una intención incorrecta la flecha de la vida tiene una trayectoria muy diferente de la que esperamos y a la cual pertenecemos como destino. Nos aleja de nuestro verdadero camino, y de nuestro destino final.

Hay muchos tipos de Karmas, y no es posible abordarlos a todos. Hay Karmas de esta vida en que nosotros somos los actores y autores. Hay otros que sucedieron durante el embarazo como resultado de la interacción entre tus padres. Más sutilmente antes de la concepción; por ejemplo la intención y el estado del SER de tus padres cuando hicieron el amor que permitió tu entrada a la

materia. Esas intenciones, positivas o negativas, quedaron grabadas para siempre en el óvulo y en el esperma, y son fuerza fundamental en tu vida. Estas intenciones son elementos fundamentales en el proceso que pasa de "tener consciencia que soy consciencia" al estado que "tengo consciencia que soy materia".

Esto tiene mucha importancia en los actos de concepción en que uno de ellos está ebrio, o que son violaciones, o el resultado de actos de violencia. Todo queda impreso en ti, y es la base de muchas de tus reacciones que endurecen el alma.

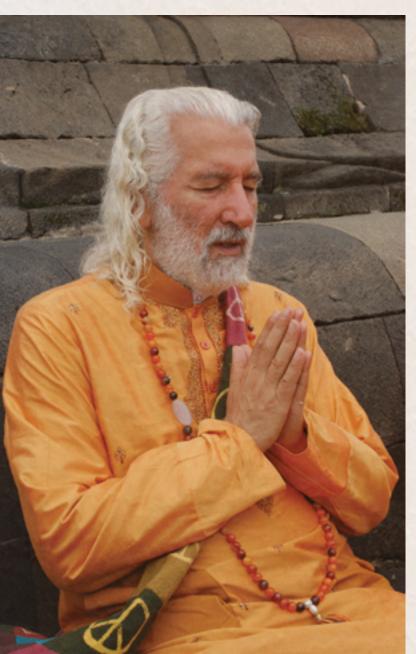
Lo contrario también es cierto. Hacer el amor con verdadero amor y pasión pura, envuelve aspectos importantísimos en el endulzamiento de tu alma.

Hay Karmas que llevamos como generación. Por ejemplo, somos la generación que abre la época de Acuario. Somos la generación que le toca vivir el Kali Yuga. Somos la generación del 2012 y del tiempo cero. Y así sucesivamente. Muchas de estas transiciones llevan consigo conflictos, inestabilidad, e incertidumbre, las cuales se transforman en causas y condiciones de muchas formas de Karma.

Yo llamo a estas "las causas estructurales" que endurecen o endulzan nuestra alma.

Pienso que no siempre debemos culpar a nuestras vidas pasadas. No siempre debemos separarnos de nuestras causas estructurales. Todas forman parte de nosotros y debemos abordarlas para evitar el endurecimiento y aumentar las experiencias de dulzura, amor y felicidad.

Hay otros Karmas que vienen de la Ley de la Interdependencia. Es decir, en parte heredamos el Karma de otros, particularmente de aquellos que están en nuestra constelación familiar.



Algunas Sugerencias:

¿Para dónde vamos a partir de este momento?

¿Cómo logramos una transformación interior que sea significativa y duradera?

¿Cómo eliminamos los endurecimientos del alma, aquí y ahora?

¿Hay fórmulas importantes de recordar y practicar?

He aquí algunas sugerencias importantes.

Primero, debemos hacer consciente muchas de los estados del Ser que están vivos y que invaden nuestras vidas en los momentos más inoportunos. Esto requiere de métodos sofisticados de meditación. Estos estados del Ser ocupan espacio. Y si en esta vida no poseemos este espacio, es difícil que estas cosas se manifiesten y las podamos trabajar.

Es decir, necesitamos meditar para crear más espacio espiritual. Por el momento hay mucho contenido y poco contenedor. Este contenedor se rebalsa y es ese rebalse el que provoca esas reacciones que van endureciendo el alma.

Para ello hay cierto tipo de meditación que es más eficaz que otras. Lo mismo puede decirse de los mantras. No entraremos aquí a describir esta meditación o estos mantras. Lo importante es tomar consciencia de que la meditación, la contemplación, el rezo, y otras técnicas contemplativas forman parte integral de este proceso de creación de espacio espiritual.

Segundo, hacer un trabajo importante sobre los distintos tipos de Karmas que puedan existir en sus vidas. Esto ayudará inmensamente a identificar las causas y condiciones que son el gatillo a estas reacciones que endurecen el alma.

Tercero, establecer las bases para estudiar los patrones de tu mente y especialmente de tus pensamientos o actitudes. Retiros en silencio son de extraordinaria importancia para alcanzar mayores niveles de entendimiento de estos patrones. Se sorprenderán de lo que encontrarán en estos patrones que son como eslabones de cadenas muy largas! Hay que ir eslabón por eslabón, hasta llegar al primero y gran causante de nuestras reacciones y comportamientos.

Cuarto, revisar la validez de nuestra lógica. Una lógica que es densa y representa un filtro en relación a nuestra verdadera realidad. A nuestra verdadera vida. Este es uno de los ejercicios más difíciles porque romper con esa lógica es destruir una de las fundaciones más reconocidas en nuestras vidas. Y esto es fuente de miedo, incertidumbre, y de mayor trabajo espiritual.

Quinto, después de identificar las cosas que endulzan tu alma, es importante practicarlas diariamente y en contraposición a aquellas que endurecen a nuestra alma. Este se transformara en un proceso de sanación interior de grandes proporciones. Quizás en las eficaz de todos.

Sexto, hacer algunas regresiones para recordar lo que ha existido en nuestro pasado, y así traer cosas y situaciones al consciente y allí trabajarlas en detalle.

Finalmente, hacer proyecciones de lo que queremos ser en nuestras vidas individuales y colectivas. Hay que recordar que tenemos un ADN colectivo. Tenemos un Karma colectivo. Allí hay una tarea muy fuerte y difícil. Parte de este proceso colectivo es la mantención y conservación de la Naturaleza. Ella es un elemento clave en los procesos de endulzamiento. Sin ella no podemos eliminar muchos de los procesos de endurecimiento.

En otra nota hablaré más de los intercambios Kármicos y de las deudas Kármicas, que también constituyen un proceso para endulzar el alma. Hablaremos más del PERDÓN.

Con amor y al servicio de la humanidad

Dzambling Cho Tab Khen

(Prepared by The Zambuling Institute for Human Transformation)

Keeping in mind that the oceans cover more than 70 percent of the planet, the oceans are certainly one of the earth's most valuable natural resources. One of their functions is to govern weather conditions, to clean most of the air, to contribute to feed the world with protein, and enable millions of people to live a decent life. The oceans are a major source of life, from microscopic living entities (algae) to big mammals (whales and sharks). In spite of that, most countries are polluting them at a very large scale. The oceans are also the space of pollution from land based activities that deposit their wastes on rivers or contaminate underground water sources. To these forms of pollution, we may add carbon emissions, plastics, oil spills... furthermore, we must accept the fact that the burning of fossil fuels also pollutes the oceans. It is being reported that the oceans absorb at least 25% of all man-made carbon emissions. These emissions change the acidity or alkalinity of water; today, the situation is leading to a very rapid acidification. The net result is a major degradation of a key source of life and human welfare (material and spiritual).

Being aware of the fact that the Pacific Ocean is the largest body of water in the planet, and is a key asset to human life and the life of all sentient beings and nature. Because it is so large, and because it houses so many continents, we see with consternation how the Pacific Ocean is being greatly polluted; e.g., plastics, agrochemicals, nuclear radiation, all forms of wastes, and industrial effluents, with the corresponding effects onto the depletion of its essential ecological services. Human, plants, and animal life are affected. One is aware of the Great Pacific Garbage Patch that has been created by the continuum disposal of plastics by many countries, which now covers more than 8 million km2 (a space two times the size of France). Plastics are of different sizes; but, its large majority is very small in size. And, thus, a real threat to ocean life (particularly birds and fish).

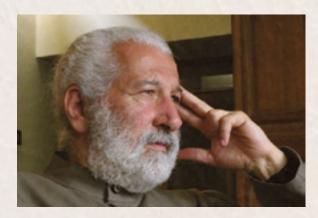
Knowing that dumping wastes into the Pacific Ocean still prevails in many places via, for example, dredging materials from important rivers and ports. All of which is full of toxins like chemicals (pesticides, nitrogen), heavy metals (mercury), radiation, and materials derived from hydrocarbons. While a couple of decades ago, most countries allowed the dumping of wastes into the ocean (no real regulation), this must stop now, and a new set of policies and regulations must surface rapidly. Of particular concern is the dumping of radioactive wastes: The USA has dumped more than 100.000 drums to the ocean, whose origins are the power generation and medical industries. One of the most pervasive sources of radioactive wastes still comes from Fukushima, in Japan. Some evidence shows that it is still leaking about 300 tons of radioactive waste every day, and it probably it will continue to do so for many years to come. A disaster we cannot see, but that it is having significantly negative effects on fish species and in human health too.

Having understood that the cleaning up of the Pacific Ocean demands collective action by all member countries, it is imperative that the APEC embraces this theme as a top priority. No only as a matter of policies and new regulations but also as a matter of financing. This is why the conglomerate of pacific countries must create immediately the Pacific Ocean Clean Up Fund (POCUF), with a level of funding commensurate with the challenge we all face today. Other international financial institutions may contribute to this fund. In addition, (i) several domestic and regional policies must be adopted such as to drastically stop the contamination via plastics and adopt a zero-plastics waste tolerance program; (ii) agree immediately on a collective-oceanwaste-management-policy, including the necessary human and material resources for surveillance and research so that one may scale up existing projects and programs in this field; (iii) create and develop economic and financial incentives to stop pollution of the ocean, which may include, for example, different forms of taxation and institutional arrangements beneficial to all countries within the pacific basin, with special emphasis on marine transport systems and tourism-related-activities; (iv) reduce drastically the dependency on carbons and plastics (this implies to regulate the oil industries in the region), and focus on the most critical hot spots within different sectors of the economy; (v) establish new regulations so that nobody will pollute the ocean in whatever form it comes, including ports, marine transport, fisheries, industrial location, land allocation on the coastal zones, industrial location in closely fragile marine ecosystems, etc.; (vi) support organizations (particularly, citizens based organizations) and existing programs devoted to the protection, conservation and management of ocean resources and protected marine areas; (vii) keep all the lands based sources of water clean including ground water resources, which may demand severe regulations to the contamination of ground water reservoirs and the proper management of river water resources everywhere; and (viii) more.

The Appeal: Starting December 1 st , 2019, all governments in the Pacific Ocean Basin will address the above mentioned issues and programs. The grand target is to have a pollution free Pacific Ocean by 2025. The actions will also be citizen- driven, and within a strong and efficient institutional environment. The governments will commit to the necessary economic, financial and social reforms to implement the core of this appeal. The private corporate sector will play a fundamental role, in conjunction with universities, research centers (promote with urgency technological developments to monitor and evaluate new forms of contamination) and all those actors and decision makers who must contribute to meet the targets. It is understood that this is a joint effort in every aspect described here. The Pacific Ocean Clean Up Fund must be in place and functioning the 1 st of July, 2020. Governments will put in place a surveillance system for source and non-source point pollution, a system to recover the biodiversity

UNA ANATOMÍA DEL FRACASO DE LA POLÍTICA CHILENA

ALFREDO SFEIR YOUNIS, PH.D.



Es de fundamental importancia que la política chilena mejore y sea la base del éxito en nuestra

sociedad. Hoy la mayoría de la gente la ve como la fuente de todos nuestros fracasos. Frases que se escuchan a diario: "toda la culpa la tienen los políticos", "me carga hablar de política", "no sé para qué sirve la política", "los políticos son todos unos ladrones". En Chile, la política está pasando por un período complejo donde, para muchos, es muestra de un gran fracaso. El objetivo aquí es ilustrar algunas características estructurales de la anatomía del fracaso de la política chilena.

En mi doctorado --economía de recursos naturales-- aprendí muchísimo sobre la anatomía del fracaso de los mercados; la llamada "teoría de las externalidades". En simple: el mercado neoliberal fracasa en la formación de valor y en la asignación eficiente de los recursos naturales y servicios del medioambiente. Las señales se traducen en un uso excesivo de dichos recursos, con muy pocos incentivos para su conservación. Para corregir las externalidades negativas de los mercados se han propuestos varios mecanismos e instrumentos (ej., impuestos verdes, regulaciones, asignación de derechos de propiedad...).

Esta presentación no debe ser interpretada como una crítica a alguien en particular, sino como una forma constructiva de llamar a un cambio de rumbo político en nuestro país. Esto es vital en momentos donde "la política" es esencial para la solución de problemas y el aumento significativo de nuestro bienestar material y espiritual como sociedad. Una buena política se hace notar en temas tales como el bien común, los bienes colectivos (nacionales y globales), el medioambiente y ecología (ej., agua, cambio climático, biodiversidad...), la igualdad e integración social, conservación de nuestra herencia étnica y cultural, y tantos otros. Como muchos ven a la economía como indispensable, también hay que considerar lo político como igualmente indispensable, acompañado de lo institucional, humano y social.

Algunos aspectos visibles de la anatomía del fracaso en la política:

- **1.** Una estructura política deficiente y erosionada. Esto hace que la política no sea lo suficientemente ágil y no tenga la capacidad de respuesta que se espera, particularmente a los problemas considerados como prioritarios por la ciudadanía. Recientemente, hemos visto con claridad grandes imperfecciones en las estructuras de Carabineros y Fuerzas Armadas. Hoy, se cuestionan además instituciones de gran impacto político como son: Contraloría, Fiscalía, Sistema Judicial, etc., todas cruciales en el cultivo de esta anatomía del fracaso.
- **2.** Presiones sociales sistemáticas no atendidas. Muchas de las exigencias o respuestas necesarias a los grandes problemas, o a las temáticas contingentes, no aparecen en un 'tiempo social' prudente. Así, los conflictos se agudizan, o ellos explotan en medio de un descontento generalizado. Ejemplos de temas que no se abordan, o se dejan para "mañana", son la nueva constitución, la autonomía de nuestros pueblos originarios, regionalización y descentralización, participación vinculante de la ciudadanía, las AFPs, las ISAPRES y la seguridad social, los medicamentos, la escasez de agua, el ordenamiento territorial, la alimentación sana, suma y sigue. En lo contingente, cabe destacar la situación en La Araucanía, la delincuencia, y la protección al comercio internacional. Esto crea incertidumbre y fortalece la anatomía del fracaso.
- **3.** Pérdida generalizada de la confianza y legitimidad, junto a la corrupción. Esto no necesita de mucha explicación, ya que es uno de los síntomas de fracaso más grandes de la política chilena. Esto no solamente va ligado a un gobierno en particular, sino que está asociado a las instituciones políticas (ej., el parlamento). Sólo baste mirar las encuestas. Esto se acelera con la pérdida de confianza hacia otras instituciones --que van muchas veces de la mano con el establishment político del momento-- como es el caso de la iglesia. La erosión progresiva de las confianzas ha actuado como un acelerador importante de esta anatomía del fracaso.
- **4.** Crisis económicas o cambios rápidos de expectativas. Es claro que, en Chile, lo que tenga que ver con economía, es esencial en la percepción de lo político. Los indicadores económicos ejercen una influencia considerable en el pulso político y en la mantención o aceleración del fracaso político. Es así como los líderes políticos están pendientes de las encuestas en momentos de crisis económicas. En Chile, los avances económicos han ocultado la crisis profunda de la política. Se ha invertido mucho más en hacer funcionar lo económico que lo político. Sin embargo, la experiencia demuestra que ambos deben avanzar en forma conjunta e interdependiente. No sólo existe competitividad económica sino también competitividad política y social.
- **5.** Se espera hasta que se 'ven' forzados a actuar. No solamente se debe actuar, sino que se debe actuar oportunamente. Las demoras, o tratar de invisibilizar desafíos y problemas importantes, es como una 'granada política' que está permanentemente a punto de explotar. Un ejemplo de esta patología es el cambio climático. Se avanza, pero muy lentamente. ¿Por qué? En parte, porque los

incentivos para lograr un cambio van íntimamente ligados con las estructuras de poder. Muchos de los cambios esperados por la ciudadanía requieren de una redistribución del poder económico y político, y de un cambio en los procesos de creación de riqueza. Por ejemplo, cambiar los derechos privados del agua toca el corazón de la forma en que se genera y acumula riqueza en nuestro país. Hacer la vista gorda es siempre fuente de fracaso.

6. Ignorar los costos de largo-plazo para obtener beneficios de corto-plazo. Los gobiernos de 4 años, no todos, se empapan de visiones cortoplacistas y actúan como tal.

No hay una reserva ética en relación a las generaciones futuras y, entonces, sus políticas son para fructificar en lo inmediato. Pero cuando se han pasado unos 10 gobiernos cortoplacistas seguidos, todos vemos hoy los costos que eran considerados como de largo-plazo. Ejemplos: cambio climático, falta de planificación en nuestras ciudades, eliminación de las zonas de sacrificio, implementación de los derechos humanos, nueva constitución, sistema de pensiones, justicia redistributiva, protección ambiental, sistema de salud colapsado, y mucho más. La anatomía del fracaso se escribe hoy con los residuos de políticas cortoplacistas del pasado.

- 7. Evitar, o pasar por el lado, ciertas leyes, reglamentos, convenciones internacionales... Evitar, o pasar de lado (ignorar), leyes es sintomático de la anatomía del fracaso en la política. Un ejemplo reciente es la ley de aborto en tres causales y su reglamento. La situación abrió una serie de instancias donde se trataba de redefinir cosas, se postulaba todo lo contrario de lo aprobado, se creaban excepciones, etc. Igualmente, 'pasar por el lado' es el caso de una ley que se aplica solamente a algunos y no a otros de la misma manera. Esto se ha visto recientemente en el financiamiento ilegal de la política. Generalmente, estos procesos se aceleran cuando hay cuestionamientos serios a la institucionalidad de la justicia.
- **8.** Ocultar y esconder el verdadero costo (humano, social, ambiental...) que tienen las políticas públicas para nuestra sociedad. Un síntoma gravísimo y muy practicado, se manifiesta como resultado de no explicar a la ciudadanía lo que se está haciendo, o simplemente no compartir las bases, los diseños alternativos, las posibles políticas, etc., y actuar de-facto con hechos consumados. Es aquí donde hay un gran déficit democrático en relación a mecanismos vinculantes de consulta ciudadana. Muchas veces se sabe de acciones políticas porque los medios de comunicación los afloran, o porque debemos afrontar un fracaso de graves consecuencias para la ciudadanía. El país debe ser informado antes de empezar una negociación, un tratado, una ley, y más.
- **9.** Confusión del "carácter-bien-público" y "carácter-bien-privado" de acciones políticas. El carácter-bien-público, por ejemplo, de promover una alimentación sana está dado por el impacto potencial de una mala alimentación en la salud. El carácter-bien-privado, por ejemplo, de crear códigos de barra para las cajas registradoras de los supermercados está dado porque la inmensa mayoría de los beneficios van directamente al sector privado. Obviamente, casi todas las acciones tienen un elemento de ambos caracteres. Muchas veces un gobierno utiliza fondos de financiamiento público en beneficio directo al sector privado. Es decir, financiamiento de proyectos y programas que no tienen mayormente carácter-bien-público. Un subsidio directo o implícito al sector privado. Los fondos públicos deberían ir solamente a financiar bienes y servicios que tienen mayoritariamente carácter-bien-público. Hay mucha opacidad en el uso de los fondos públicos y esto es fuente de fracaso político en todas partes.
- **10.** Comportamiento legislativo cuestionable. El debate sobre la anatomía del fracaso no es solamente en relación al poder ejecutivo. Muchas personas se expresan también del poder legislativo, de los municipios, etc. Hoy, el prestigio del Congreso tiene evaluaciones bajísimas. Cuando se habla de comportamiento, la ciudadanía se refiere a asistencia a sesiones, sueldos y beneficios, preocupación por la persona de a pie,

verdadera representatividad, conflictos de interés, capacidad de resolver los problemas cotidianos, cercanía a los que los eligieron, ética y moral, etc. La anatomía del fracaso muestra las deficiencias y los desafíos institucionales que quedan por abordar.

- **11.** Calidad del liderazgo. Nada reemplaza un buen liderazgo. Hoy, la percepción es que hay una falta de verdadero liderazgo. Un liderazgo con visión de futuro y con capacidades que van más allá del partidismo político contingente. Es muy conocida esta crítica a la falta de liderazgo. En algunos casos ausencia total de liderazgo. O, un liderazgo que responde a ciertos intereses muy definidos (ej., intereses partidarios intereses corporativos). La anatomía del fracaso de la política está dibujada por la calidad del liderazgo existente.
- 12. Tamaño y eficiencia de los gobiernos y los aparatos políticos. Muchos piensan que el gobierno está obeso y debe ser cambiado por menos estado, pero mejor estado. Parte del fracaso está en el desperdicio de los recursos, nepotismo, falta de una estructura de gobernancia permanente, y tantos otros elementos. Salir de este fracaso demanda de un debate abierto sobre el tamaño óptimo del estado y de la eficiencia de todo el aparato político institucional.

Quisiera terminar con algunas reflexiones:

Primero, que hoy hay más partidismo político que

ideología política. Es evidente que para evitar el fracaso político debemos poner atención a una gran reforma del estado y de las formas de gobernancia; hoy, necesitan de una nueva visión y misión. Estas se deben construir dentro de una nueva concepción de sociedad, donde se necesita una gran ideología que la sustente. Hoy, no sabemos realmente que esperar del comportamiento político (muy errático y personalizado) ni de las bases que deben sustentar los cambios políticos

que tienen que materializarse en el futuro.

Segundo, hablamos permanentemente de la economía y sus comportamientos a nivel nacional y global. Hasta cierto punto hay una paranoia economicista que es a la vez de mentalidad exitista. Como resultado, se ha invertido en la economía mucho más de lo que se ha invertido en lo político y lo social. Como resultado, estamos viendo que los nuevos desafíos económicos, como la descarbonización de toda la economía, no avanzan porque no se puede llegar a acuerdos políticos. Como consecuencia, las disputas económicas terminan en la judicialización de un centenar de temas. Pasar del mundo político al mundo judicial. Otra manera, otro cálculo, y otro camino de implementación. El éxito económico, si los hay, oculta los fracasos políticos. Entonces, los que ofrecen empleo y crecimiento económico, reciben gran apoyo en desmedro de los que ofrecen una sociedad sustentable. Un fracaso real en lo económico, acompañado de un fracaso político, terminará en estados de tensión social, que ni puedo calcular.

Tercero, tenemos que cambiar drásticamente los llamados 'indicadores de éxito'. ¿Qué constituye éxito en nuestra sociedad? ¿Es solamente el dinero, lo material, o hay algo más? Las respuestas a estas preguntas condicionarán los caminos de las posibles reformas políticas y sociales para alcanzar mayores niveles de bienestar. Es evidente que una buena economía contribuye al bienestar social. Pero, ¿qué tipo de economía debe ser esa? ¿una economía neoliberal o una economía circular, por ejemplo? Los grandes indicadores de éxito son la felicidad, el sentido de pertenencia e identidad, la inclusión social, la igualdad de género, etc.

Cuarto, a medida que el sistema político cambia, y contiene cada vez mayor diversidad, salir del fracaso de la política demanda de alianzas. Alianzas a todo nivel. No me refiero solamente a pactos electorales cortoplacistas. Me refiero a alianzas serias y de contribuciones positivas a nuestra sociedad. Estas alianzas mejorarán "la velocidad política" del cambio que todos estamos esperando. De lo contrario, quedaremos fuera del liderazgo global como del liderazgo nacional. Hoy caminamos en cámara lenta. Ciertamente, todo exigirá una gran cooperación social, especialmente de los actores sociales de base. Este requerimiento demandará un cambio profundo en los mecanismos de consulta e instrumentos vinculantes en las decisiones políticas.

Quinto, nuestro país tiene una política fracasada por diseño (la constitución) y por defecto (su práctica). Si, ambas. Un síntoma de esto es la tendencia a practicar una política monotemática, dando la impresión a la ciudadanía de haberse convertido en 'caza causas'. El problema es que la suma de las causas no arroja un todo político en el país. También, esto revela una ausencia de visión de largo-plazo. Es por eso la importancia de reformas estructurales, y no cosméticas, dentro de un marco holístico. En este camino, es importante definir el quehacer de los actores políticos, donde quiera que ellos se encuentren. Esto incluye a los dirigentes sociales, sindicales, etc. En este sentido, es importantísimo también definir el quehacer del sector privado, y su responsabilidad social y bien público. Parte de esta responsabilidad social es el éxito de la política. Para que haya una institucionalidad privada fuerte, debe haber una institucionalidad política fuerte. No puede haber avances en el espacio privado a costa de un fracaso de la política.

Finalmente, todos estaríamos de acuerdo en la importancia de la educación, y la educación cívica. Pero, debemos lograr un consenso de que educación se trata. Tiene que ser una educación integral: cuerpo, mente y alma.

Debemos reconocer que hay muchas formas de acción política, y es allí donde la nueva anatomía debe transmutarse en éxito para todos. Para mí, una de las transmutaciones es una política con valores espirituales. Una política que sea una esencia positiva en la transformación humana.

No podemos dejar caer a la política. Ella es indispensable. Así como se hacen grandes esfuerzos para reformar el sistema económico, debemos hacer lo mismo para mejorar nuestra política. No podemos dejar que la economía y sus valores arruinen a la política. Un país desarrollado no se mide por el nivel de su ingreso per-cápita. Se mide por su estabilidad social y política a medida que va creciendo.



FROM CONFINEMENT TO OUR SPIRITUAL AWAKENING

"Por lo tanto, monjes, deben entrenarse:
Fuerte debe ser nuestro deseo de emprender una virtud elevada.
Fuerte debe ser nuestro deseo de emprender una mente elevada.
Fuerte debe ser nuestro deseo de emprender un discernimiento elevado".

Así es como deberían entrenarse"

Lord Buddha

DEL CONFINAMIENTO A NUESTRO DESPERTAR ESPIRITUAL

DZAMBLING CHO TAB KHEN

Preámbulo

El confinamiento ha sido la herramienta más usada para paliar el COVID-19 en todos los países del mundo. Hoy, la medicina más preferida se llama "distanciamiento social"; en simple, quedarse en casa. El beneficio neto arrojado por esta herramienta ha sido severamente cuestionado por muchos médicos y especialistas, y por la ciudadanía en general. Por el momento, la respuesta oficial es que "es lo único que hay".

Sin embargo, hay que decir, explícitamente, que el confinamiento también es una fuente de muchas otras crisis y de un sin fin de efectos negativos, que nacen como resultado de dichas crisis. Es decir, la gente reconoce que esta pandemia ha ido mucho más allá de lo sanitario; ha generado también una crisis humano-emocional- espiritual. Estar confinado no corresponde a los códigos genéticos de la naturaleza humana o de algún ser vivo (como son los animales). Por lo tanto, no hay que enfatizar exclusivamente la crisis sanitaria; que, sin duda lo es.

Mucha gente ha reaccionado en contra del confinamiento, promoviendo una rebelión en la dirección opuesta a este instrumento como posible solución a la pandemia: violación del distanciamiento social. El resultado está a la vista. Esta mentalidad es, en parte, responsable de que en muchos países el virus se propague rápidamente y con más fuerza, y que los efectos económicos y sociales se magnifiquen. Esta actitud no responde sólo a un deseo de liberarse físicamente. Esta liberación representa un cierto mecanismo equilibrador de las crisis internas que las personas tienen, y que no son ni reconocidas ni atendidas por las autoridades sanitarias. En suma, para muchos, el confinamiento tiene grandes connotaciones negativas. Sabemos que la historia se escribe hoy con miles de vidas terminadas, y millones de personas que viven con miedo, depresión, estrés, incertidumbre y desesperanza. Personas que enfrentan múltiples formas de interferencias negativas al mismo tiempo.

Hemos estado semanas y meses esperando que esta pandemia pase.

El virus ha cambiado a una gran parte de nosotros; pero, ahora nos toca a nosotros cambiar el virus. Como Lama Gangchen Tulku Rimpoche nos dijo, tenemos que pasar del Corona Virus al Karuna Virus; Karuna significa COMPASIÓN en sánscrito.

Hoy, a pesar de todo lo negativo, nosotros tenemos un gran potencial de transmutar el virus a través de nuestra propia transformación espiritual. Tenemos la oportunidad de transmutar hacia un nuevo despertar espiritual.

Hoy, estamos en un punto de inflexión, que nos obliga a restaurar una nueva "normalidad".

Esto significa construir un nuevo futuro; definir cómo vamos a "reagruparnos" como sociedad planetaria; y explicar dónde encaja la espiritualidad en este proceso de reagrupación. Por esta razón, el confinamiento nos da la gran oportunidad de contribuir una espiritualidad colectiva, y hacer un llamado espiritual poderoso, para que estos días de confinamiento se conviertan en días verdaderamente espirituales.

Esta presentación hace parte de un esfuerzo importante para comenzar "una reconstrucción espiritual". Para ello necesitamos derribar nuestras barreras, nuestras panderetas, a través de eliminar la ignorancia, el miedo, los conceptos erróneos y, muy importante, las intervenciones excesivas por parte de nuestra mente discriminadora. También, compartir "el sentido cognitivo" no solamente de la cantidad sino de la calidad de nuestras vidas.

Ambas son importantes dimensiones espirituales de la vida. Sin este sentido cognitivo, la reconstrucción espiritual colectiva no será posible.

Mi Maestro, y todos los lamas que me han contactado, me han dicho de forma muy explícita y categórica: este es el momento de meditar, del yoga y del silencio.

Antes del confinamiento, muchos se quejaban porque no tenían tiempo para nada. Cuantos argumentan que ellos no hacen meditación o yoga porque simplemente no tienen tiempo. Les he enseñado a algunas personas



meditaciones de 3 minutos, y ellos no lo hacían porque no tenían tiempo. Hoy, se detuvo el tiempo. Hoy, la Divinidad dio todo el tiempo. Todo el tiempo es para ti y tu familia. Pero, la Divinidad nos ha dado el tiempo de forma muy especial.

Mientras anteriormente a la pandemia faltaba el tiempo, en un mundo que nos parecía de tiempo infinito, hoy, nos da un tiempo infinito en circunstancias de tiempo cero. Se nos acorta el tiempo para tomar las decisiones trascendentales. Se nos acorta el tiempo para divagar, y no hacer nada. Se nos acorta el tiempo entre la vida y la muerte. Qué gran paradoja. UNA PRÁCTICA BUDISTA: SAMVEGA Y PASADA

Estamos viviendo un mundo lleno de emociones. Dentro de esta pandemia, en su mayor parte, y seamos honestos, estas emociones son principalmente negativas. Miedos, soledad, depresión, pérdida de sentido de pertenencia, aislamiento... Este es el momento de transmutar estas emociones. Es decir, pasar de las emociones negativas a un nuevo despertar espiritual. Hoy, tenemos que reconocer la necesidad de construir un nuevo despertar espiritual. Uno se pregunta ¿Cómo hacerlo cuando tenemos tantas experiencias y emociones negativas durante esta pandemia? Nacemos en un mundo lleno de emociones. Caminamos desde la "Conciencia que Soy Consciencia" a "Conciencia que Soy Materia". Después, pasamos de esta "Consciencia que Soy Materia", a "Consciencia Que Tengo Sentidos y Emociones". Estos estados de consciencia son inevitables. Hay varias emociones trascendentales que se refieren a nosotros mismos: el nacimiento, la enfermedad, el envejecimiento y la muerte. Además, hay otras emociones a abordar, como la soledad, la falta de recursos para sobrevivir, la desesperación que algunos sienten por el hecho de estar confinados... y tantas otras emociones negativas. En el budismo hay una enseñanza fundamental que tiene relación con la creación de un camino y una práctica espiritual que nos permite un cambio entre la existencia negativa real y el alcance de nuestro despertar espiritual. Como hacer uso de los mismos sentimientos y energías negativas para caminar hacia la iluminación. ¿Qué tal? Generalmente, las personas se van quedando en lo negativo, sabiendo que lo negativo es fuente de más negatividad. Se crea el culto de la negatividad. Esta práctica budista se llama SAMVEGA y PASADA.

Para explicarla más detalladamente, vayamos a la vida del Príncipe Siddhartha. Él era una persona acomodada materialmente. Él era un príncipe, en un palacio con todas las comodidades, estaba casado, y tenía un hijo, quien se llamaba Rahul. Un día, su capataz, su único Maestro, se le acercó, y a través de la ventana le mostró 4 situaciones de nuestras vidas humanas: un enfermo, un viejito, un muerto, y un pobre mendigo. También vio a los Ascetas. Para alguien que vivía aislado de esa realidad, esto representó un cúmulo de emociones negativas. Le trajo mucha rabia, desesperanza, shock, y un gran sentido de alienación. Reaccionó muy profundamente a las enfermedades, al proceso de envejecimiento y a la muerte. Ese momento de shock, de una toma de conciencia brutal, clara y transparente se llama SAMVEGA. Un estado potente y de alta complejidad. En cierto sentido, nosotros estamos viviendo ese estado de shock. Unos con más intensidad que otros. Aquí, me dirijo a aquellos que están intensamente complejizados por esta realidad el Corona Virus. Para el Buda, y su alma interior, él decidió salirse y abandonar el palacio. Dejar todo, e ir al bosque donde estaban meditando los Ascetas. Él tenía que ir al encuentro de esos sentimientos negativos. Fueron esos sentimientos lo que lo motivaron a cambiar. El reconocía cada vez más a estos ciclos negativos, que se repiten invariablemente en nuestras vidas. En el budismo, estos se llaman Ciclos Samsáricos. El Samsara es un ciclo negativo que se repite continuamente y que, muchas veces, no tenemos la capacidad de eliminarlo. Era clarísimo para él que estos estados de envejecimiento y muerte eran de naturaleza ilusoria. El necesitaba, de forma pacífica, madura y comprometida, encontrar el verdadero sentido de la vida. Motivación que surgió de muchas energías negativas. Eliminar los ciclos sin sentido.

De esa rabia nació una necesidad de transformación personal, y una energía y claridad para derrotar estos estados. Como lo sabemos, esto lo llevó a un gran despertar espiritual y lo llevó a crear una energía nueva, de paz, de tranquilidad, de serenidad, para proceder a esta transmutación. Esa energía nueva se llama PASADA. El buda recomendó cultivar estas emociones diariamente. Es decir, reconocer a estas emociones negativas y al gran sentido de urgencia frente a tu vida, Samvega, y crear los puentes necesarios, de paz, de serenidad, y de compromiso activo, pasada, para alcanzar un nuevo amanecer espiritual. Un nuevo estado de consciencia. En cierta forma, el proceso de "darse cuenta" nace de SAMVEGA, de esta energía negativa, de este sentido de urgencia como resultado del shock. Es a través de ella, y en conciencia total de ella, que podemos crear un nuevo futuro: todo a través de PASADA. La negatividad nos puede dejar en negatividad. Pero, la negatividad también puede ser el puente, el trampolín, para un nuevo futuro. Lo he vivido muchas veces.

Esto es clave para las personas que son dependientes de la droga, de la negatividad, y de los estímulos negativos en general. Es el reconocimiento, entendimiento y auto-realización, de la relación transcendental que existe entre SAMVEGA y PASADA, lo que nos permitirá reagruparnos, crear una "nueva normalidad", y crear un nuevo paradigma en nuestras sociedades. Lo que nos permitirá crear un nuevo futuro. Pero, todo lo anterior debe ser el fruto de una confianza clara y serena, que nos permite salir de "eso", PASADA. La naturaleza del puente entre SAMVEGA y PASADA, también nos permite desarrollar cualidades nobles.

· Serenidad · Paciencia · Paz · Compromiso · Regularidad En La Práctica Espiritual · Auto-Estima

Así estaremos en el mundo del COVID-19, sin que este mundo negativo nos atrape. El Buda

recomendó 5 meditaciones que deberíamos hacer regularmente: ponerse viejo, y recorrer ese camino; estar enfermo y recorrer ese camino; caminar hacia la muerte; separación de lo más querido, desapego; y ser el dueño de nuestras acciones.

SAMVEGA y PASADA le dan vida a la práctica espiritual. Una práctica espiritual relacionada con la determinación, el compromiso, de encontrar una explicación y un camino más significativo. Me parece vital decir que la recomendación de practicar SAMVEGA debe siempre ir equilibrada y acompañada con PASADA.

Quisiera agregar y repetir que Samvega también es considerado como una expresión de la "visión" del Buda. Sa-Vega, donde "Sa" es un sentido de urgencia, de terremoto espiritual, una ansiedad espiritual... SAMVEGA también se puede considerar como nuestro asombro e inspiración que induce a cuestionar y buscar respuestas. SAMVEGA es un concepto budista muy poderoso. El Sutta Somanassa nos dice que SAMVEGA es fuente de un "gran alivio mental" (Somanassa Bahulo). PASADA es una confianza serena, que surge cuando se encuentra una manera confiable de abordar SAMVEGA. PASADA es la cura de SAMVEGA. PASADA es un estado del ser. Es también un estado de la mente. En algunas traducciones del Lotus Sutra, y en el budismo zen, la palabra PASADA es definida como la fe pura, la confianza... Lo importante de retener aquí es que Pasada no es negación o resignación, o aceptación. Todo lo contrario.

EL DESPERTAR ESPIRITUAL

Quisiera terminar hablando un poco sobre el despertar espiritual. Es evidente que esto puede suceder sin que nos demos cuenta. Algunos, lo verán como un verdadero milagro. El Buda Shakyamuni tenía esa capacidad de despertar espiritualmente a muchísima gente. Su presencia luminosa provocaba la iluminación de muchos. Esto era particularmente visto por todos cuando él enseñaba Los 8 Estados del Noble Camino. Muchos desaparecían. Miles se transformaban en Arhants. Ese es el poder de la presencia espiritual. Aún, en sus últimos minutos de vida material, él hacía esto. Pero, para nosotros los seres humanos normales, el despertar espiritual se manifiesta a través de muchas prácticas espirituales. Si, muchísima práctica espiritual. Por eso que me atrevo a compartir con ustedes los siete factores, las siete prácticas del despertar espiritual (Pali: Boddhi - Despertar - Satta Bojjha gā): la atención plena, Mindfulness (sati), para mantener la conciencia de la realidad presente (el verdadero dharma); la investigación de la naturaleza de la realidad, relativa y absoluta, individual y colectiva, etc. (dhamma vicaya); la energía, la determinación y el esfuerzo necesario, (viriya); la felicidad plena (pīti); la relajación, la paz interior, la tranquilidad del cuerpo, de la palabra y de la mente (passaddhi); la meditación como una forma concentración consciente, (samādhi); y la ecuanimidad y aceptación de la realidad tal como es, sin ansias o aversión (upekkha+yathā-bhuta).

Usa las experiencias y las lecciones de tu vida para la construcción del poder interno que te genera SAMVEGA. Haz de este confinamiento un nuevo despertar en tu vida. Esta es una oportunidad única, que no debes desperdiciar. El tiempo es ahora, tu mejor amigo. El silencio es tu mejor herramienta. Alcanza el estado más alto de SAMVEGA y PASADA, a través de la práctica espiritual, la meditación constante, la lectura de escrituras sagradas, la realización de tu propio retiro espiritual y la exploración de lo que no es ordinario, pero profundo. Este es el momento de practicar. Este es el momento de meditar.

MEDITACION SUGERIDA

Repetir en alta Voz

- "SATI Om Muni Muni Maha Muni Shakya Muni Soha
- "VICAYA Om Muni Muni Maha Muni Shakya Muni Soha
- "VIRIYA Om Muni Muni Maha Muni Shakya Muni Soha
- "PITI Om Muni Muni Maha Muni Shakya Muni Soha
- "PASSADDHI Om Muni Muni Maha Muni Shakya Muni Soha
- "SAMADHI Om Muni Muni Maha Muni Shakya Muni Soha
- "UPPEKKHA Om Muni Muni Maha Muni Shakya Muni Soha"

INSPIRACIONES

- 1) Anagata-bhayani suttas. The discourses on future
- Dangers. Translated by thanissaro bhikkhu
- 2) The buddhist teachings on samvega & amp; pasada. Thanissaro bhikkhu
- 3) Pabbatopama sutta. The simile of the mountains
- 4) Somanassa sutta. The discourse on mental ease
- 5) Utthana sutta: on vigilance. Translated from the pali by. John d. Ireland.
- 6) Accayika sutta: urgent. Translated from the pali by. Thanissaro bhikkhu
- 7) Bhaddekaratta sutta a single excellent night. The nobility of the Truths by bhikkhu bodhi. Yellow robe a real buddhist" journal

A Decalogue for the Transformation of Chile

18

UN DECÁLOGO PARA LA TRANSFORMACIÓN DE CHILE

ALFREDO SFEIR YOUNIS, PH.D.

Muchas personas están demandando una serie de transformaciones que necesita nuestro país. Algunas de éstas ya aparecen en los medios diariamente, mientras otras se mantienen subyacentes y sólo sobresalen cuando hay algún tipo de crisis o desafío inminente.

Quizás, el título de esta nota es hasta cierto punto presumido, en el sentido de que alguien podría sugerir la necesidad de 100 transformaciones y no solamente 10 de ellas. Otros podrían sugerir que el título es muy tímido ya que no se debería hablar de "transformación" sino de "revolución". No es un problema semántico; va mucho más allá de eso.

Lo que quisiera recalcar aquí es que estoy consciente de la necesidad de cambios profundos, equitativos, justos, duraderos, e inclusivos.

Otro elemento a considerar es que estas transformaciones son interdependientes una de las otras, y no independientes. Es decir, esta

interconexión es importante de considerar explícitamente. En esta presentación no hay un orden jerárquico.

I. La Transformación Humana. Un nuevo país requiere de una nueva consciencia. Esta transformación de la consciencia comienza con uno mismo: esta es la gran transformación del Ser. Es allí donde el concepto

de educación integral juega un papel preponderante: educación para el

cuerpo, la mente y el espíritu. Es por eso que debemos poner mucha atención al contenido de la educación en estos próximos años de reforma

educacional. La humanización es fundamental en todos los procesos

CHILE

instancias de desarrollo. LO INDIVIDUAL.

II. La Transformación Social. Debemos también entender a nuestra

como un colectivo. El bienestar de nuestro colectivo debe ser mucho mayor que la suma de sus partes. Hoy ese total es menor, si tomamos en

cuenta la concentración de la riqueza (inequidad) y la destrucción medioambiental. El papel y el desarrollo inmediato de todas las formas de

participación de la sociedad civil son esenciales en esta transformación:

necesidad de empoderamiento. Hay solamente un solo Chile, debemos ser

UNO en esta nación, inseparables. LO COLECTIVO.

III. La Transformación Valórica. Los resultados que vemos hoy en nuestra sociedad están íntimamente ligados a los valores que profesamos y auto realizamos. Hay una preponderancia de los valores individualistas y materialistas, como son la competencia y la exclusión. Se debe producir un gran cambio hacia los valores colectivos, incluyendo amor, compasión, justicia, solidaridad, ecología, cooperación, interdependencia, equidad... Si no cambian nuestros valores los resultados de nuestro desarrollo serán los mismos. LO VALÓRICO.

IV. La Transformación Ecológica. Somos humanos, somos sociedad, somos valores, y somos ecología. Nuestro entorno natural juega un papel esencial en nuestra transformación tanto material como espiritual. La ecología externa es el fiel reflejo de nuestra ecología interna. Es por eso que hablamos de una transformación humana interna y externa. La destrucción ecológica tiene y tendrá graves consecuencias en todos los ámbitos de la vida humana, animal, vegetal, mineral, etc. Propiedad, acceso, manejo, uso y conservación adecuada de nuestro capital natural son la esencia de esta transformación ecológica. Su resultado debe ser la sustentabilidad de nuestro desarrollo. LO ECOLÓGICO.

cuando necesitamos una nueva constitución y un gran empoderamiento

ciudadano. LO INSTITUCIONAL.

VI. La Transformación Energética. Todo lo que hacemos y queremos hacer necesita de energía. A pesar de los importantes avances en esta materia, necesitamos avanzar mucho más. Hoy, aún estamos todos en un gran impasse, ya que no hay un verdadero ordenamiento territorial y no hay una arquitectura para la participación ciudadana. Hay grandes desigualdades en el consumo, en los incentivos y en las capacidades de pago y ahorro energético. Ésta es posiblemente una de las transformaciones más profundas que necesita nuestro país. LO ENERGÉTICO.

VII. La Transformación Urbana. Nuestras ciudades son uno de los espacios más importantes dentro de la vida cotidiana de las personas. Hoy, el desarrollo urbano no está en acorde con lo que la gente espera. Menos contaminación, congestión, estrés social, marginalización... Más áreas verdes, servicios públicos, barrios tradicionales, espacios de arte y expresión popular... Esta transformación debe llevarnos a las "ciudades verdes" con menos huella de carbono y un mejor uso de nuestra energía y los residuos sólidos y líquidos. LO URBANO.

VIII. La Transformación Rural. Debemos tener una visión estratégica de lo rural, de nuestras áreas donde hay tantos matices de la vida cotidiana de nuestro país. Es allí donde se producen nuestros alimentos, donde hay millones de chilenas y chilenos que están enraizados en nuestra tierra, donde hay cientos de culturas y costumbres, donde hay una herencia de música y cuentos, donde hay pasados y presentes inolvidables... Necesitamos una manera nueva de ver lo rural dentro de lo regional, y no ver lo regional con los lentes de las ciudades de las diferentes regiones. Es base de cultura, tradiciones, y arraigo social. Es donde la transformación nos llevará a una gran identidad como nación. LO RURAL.

IX. La Transformación Industrial. Tenemos que entrar en una nueva transformación industrial en Chile y en el mundo entero. Ya no podemos disociar el aparato productivo, la producción, distribución y consumo de los productos industriales de la sustentabilidad de nuestro desarrollo. Sustentabilidad social, económica y medioambiental. Las industrias deben ser la fuerza motriz de la sustentabilidad y de la búsqueda de una sociedad verde, limpia, y saludable. La industria debe ser el espacio de autorrealización de los trabajadores, y de su bienestar como seres humanos. LO INDUSTRIAL.

X. La Transformación Alimentaria. Somos lo que comemos, somos nuestros alimentos, somos nuestras semillas, somos nuestros hábitos alimentarios... Es por eso que debemos enfocarnos en nuestra agricultura, producción y procesamiento de alimentos, de nuestras semillas... La gran fuente de enfermedades en Chile proviene de la alimentación y la destrucción ecológica. Tenemos una obligación de entregarles a todos la mejor alimentación del mundo, fresca, sana, y nuestra. Es por ello que es necesario la eliminación acelerada de los transgénicos. Es por eso que debemos cuestionar el uso innecesario de productos agroquímicos, como los colorantes, aditivos, adictivos... Es por eso la importancia de la agricultura orgánica, la permacultura, etc. LO ALIMENTARIO.

Es evidente que cada una de estas transformaciones necesita ser expuesta y desarrollada con un nivel de detalle que va más allá del objetivo inmediato de esta nota. Aquí se han expuesto estas transformaciones como un vehículo de reflexión profunda, y así beneficiar a todas las chilenas y chilenos.

"Global Citizenship, Education, and Planetary Consciousness"

18!

"EL CIUDADANISMO GLOBAL, EDUCACIÓN, Y CONSCIENCIA PLANETARIA"

DZAMBLING CHO TAB KHEN (ALFREDO SFEIR YOUNIS, PH.D.)

Hoy, somos una humanidad y no dos, diversa e interconectada, con el mismo destino colectivo. Vivimos un momento de transición profunda, de grandes incertidumbres (ej., cambio climático y coronavirus), entendiendo que no es la primera vez que confrontamos grandes crisis. Ha sucedido cientos de veces impulsadas por el deseo de conquistar a otros en forma bélica, la sobrevivencia física, la imposición de una religión, la adopción de un sistema económico, la preservación de una cultura o etnia, la aparición de alguna enfermedad, la defensa de ciertos intereses, la protección de una riqueza material, la diseminación de una idea política, etc. ¿Cuáles son las variables que impulsan el cambio hoy? Tendríamos que incluir a la ecología, el medioambiente y la sustentabilidad, abrazando al menos dos variables importantes: el ciudadanismo y la educación.

EL CIUDADANISMO. El ciudadanismo global es el fenómeno sociológico más importante de este milenio. Es la aparición de una nueva infraestructura humana y social, que reconoce a la humanidad como un colectivo, particularmente en lo ambiental y social. Es el reconocimiento de nuestra interdependencia. Es el reconocimiento de que debemos asegurar un bienestar colectivo, donde "yo soy porque tú eres y tú eres porque yo soy". Hoy, el ciudadanismo se establece en los barrios, ciudades y países. Pero más que eso, se establece atravesando las fronteras de todos los países. Aún, de los países más conservadores. A medida que se agudicen los problemas mundiales, como el coronavirus y el cambio climático, más tendrá que fortalecerse el ciudadanismo a todo nivel. Ya lo vemos en las aldeas ecológicas y otras formas colaborativas de asociación humano-natural. Esto tendrá implicaciones importantísimas que aún nos cuesta aceptar: vivir sin fronteras, vivir sin pasaportes, y convivir con derechos y responsabilidades compartidas. ¿Será esto posible? Hoy no podemos abordar lo que está pasando globalmente sin considerar a los movimientos ciudadanos. La tecnología ha sido clave en la participación y el empoderamiento ciudadano activo a todo nivel: ha permitido a Greta Thunberg movilizar millones de ciudadanos en todo el mundo. Los ciudadanos avanzan más rápido que los gobiernos, ya que la tecnología ha creado una porosidad impresionante.

Hablar del 'ciudadanismo global y consciencia planetaria" nos lleva a lo global, al ser global, ciudadano global, líder global, y todo lo que pasa a nivel global. Para muchos hablar de un ciudadano global parece una utopía o un amedrentamiento inaceptable. Hace 40 años atrás, era considerado como un absurdo plantear estos temas. Hoy, la conciencia, el entendimiento, y la importancia de lo global es mucho mayor. El mundo depende de los ciudadanos globales dentro de una humanidad colectiva y totalmente interdependiente. El coronavirus demuestra que ningún país puede salir solitariamente, aisladamente, de los problemas globales.

Además del coronavirus hay otra serie de problemas globales a considerar: derechos humanos, cambio climático, recalentamiento de la tierra, paz y seguridad, guerra armamentista, migración humana, enfermedades, aparato económico, contaminación de los océanos, derretimiento de glaciares, monopolio de la riqueza, sobre explotación de los recursos renovables y no-renovables, desaparición de pueblos originarios, gobernanza global y el déficit democrático, pérdida de biodiversidad y bosques nativos, pobreza generalizada, y equidad de

género y derechos de la mujer. Hoy, "lo global" nos afecta cotidianamente.



Hoy surge un ciudadanismo con la participación dialogante de millones de personas cada vez más empoderadas (ej., las mujeres y el feminismo). Claramente, esto se debe a los fracasos económicos. políticos y sociales a nivel global. Ejemplos Económicos: concentración de riqueza y muchísima pobreza. Un sistema neoliberal que hace agua, y no se ve claramente hacia donde cambiarlo. Políticos: individualismo a nivel de nación. Los efectos de las políticas y actitudes de Trump en

USA. Tres a cuatro países dominando el escenario global: USA, Rusia y China. La caída vertical del multilateralismo. Social: pobreza, marginalización, migración, guerras y conflictos.

El futuro del ciudadanismo es importante notar. Por el momento, los movimientos ciudadanos entran en metamorfosis, transformándose en partidos políticos. Vuelven a lo más tradicional. Esto abre una gran incógnita: ¿cuáles son las formas de LIDERAZGO que nutren, hacen crecer y fortalecen a los movimientos ciudadanos? ¿Cuál es el futuro del activismo global? ¿Puede haber un activismo global coherente sin una visión global? ¿Cuál precede al otro?

LA EDUCACIÓN. También, es relevante considerar el papel que juega la educación desde una perspectiva global y ciudadana, y la importancia de cambiar nuestras mentalidades, nuestro "Mindset". Para mí, la educación no ha contribuido lo suficiente a resolver los desafíos globales, tanto en su contenido como en su implementación. ¿Qué es la educación? ¿Qué tipo de educación necesitamos para formar un ser global? Hoy, necesitamos una nueva estrategia que no se traduzca solamente en aumentar nuestro metabolismo informativo. Impartiendo solamente más información no crearemos un ser global; un ser que debe nacer de una forma muy específica de consciencia. Para que la educación nos ayude a insertarnos en lo global, es necesario desarrollar una conciencia global. Entonces, no debemos



seguir promoviendo la educación del saber, hacer y tener, sino la educación del Ser. Ello demanda establecer las condiciones para acceder a la consciencia planetaria, que ya existe (intrínseca), y que está disponible en cada uno de nosotros. La educación debe entregar los instrumentos que permitan el acceso a esa consciencia planetaria. Hoy, poco a poco comienzan a perfilarse las causas globales que están permeando todas las sociedades del planeta.

Ese acceso requiere que la educación se enfoque intensamente en la auto-realización de todas las formas de interdependencia que están inmersos en los procesos de transformación global. Cuando se habla de interdependencia, se consideran tres formas de interdependencia: (i) entre los seres humanos, (ii) con los seres sintientes y la naturaleza, y (iii) con todas las dimensiones espirituales. La auto-realización de la interdependencia es crucial para definir los currículos de la educación y el empoderamiento ciudadano, tanto interno como externo. Esto es educación consciente de mente, cuerpo y alma.

En la práctica, las formas futuras de educación deben basarse en varios instrumentos importantes: la introducción de nuevos temas, la incorporación de más perspectivas y enfoques para abordar lo global, la capacidad de dar la palabra a los alumnos a través de academias de debate, la posibilidad de traer expositores de afuera, la posibilidad de estudiar afuera, la necesidad de promover el voluntariado dentro y fuera del país, la participación en trabajos de naturaleza colaborativa, la necesidad de desarrollar más conexión digital con otros estudiantes y líderes del planeta, la capacidad de envolverse en ejercicios que demandan una gran diversidad global, y el imperativo de trabajar en problemas de alta complejidad interdependiente.

En el fondo una educación que da identidad y poder, con una columna vertebral que incluye a la sustentabilidad de desarrollo y la paz global. Pasar de lo cotidiano a lo global requiere de un gran cambio de mentalidad (Mindset), de actitud, de sentido de pertenencia, de identidad individual y colectiva, de compromiso, de responsabilidad, de deberes... El cambio de Mindset debe comenzar con los educadores, ya que solamente así podremos alcanzar un Mindset global.

EL SER GLOBAL. Es imposible una ciudadanía global sin que primero despierte dentro de nosotros el ser global. No existe la paz global sin que primero exista la paz interior. La paz interior es la condición fundamental para la paz global. Y es allí, nuevamente, donde la educación juega un papel fundamental. ¿Pero, qué es ser un ciudadano global? Me arriesgo aquí a dar mi definición, sabiendo que hay millones de definiciones del ser global. "El ser global es quien tiene la habilidad de convertirse en el otro, los otros, sin perder su propia identidad". Es una habilidad. Y es eso lo que tiene que enfocar la educación. De convertirse en el otro. Ser capaz de entender y auto-realizar la realidad de otro o de los otros. Pero sin perder su propia identidad. Sin identidad propia no hay ser global. En este contexto, hay varios atributos del ciudadano global que deberíamos considerar:

capacidad de involucrarse en desafíos globales, actúa localmente y contribuye globalmente, una generación que trabaja juntos, gran sentido de comunidad, valora las diferencias, entiende la importancia y el impacto de las causas globales (sustentabilidad, justicia, paz, seguridad, salud), tiene capacidad de incorporación del "otro" ...

El ser global y la consciencia global tienen que ir de la mano. Un tema de capital importancia para la educación. Hablé de esto en mi primera intervención en la ONU en 1996. Hoy, aparece nuevamente en la frontera de los debates a todo nivel, pero especialmente los debates sobre los ODS, y de la sustentabilidad global. También está presente en el debate sobre liderazgo, especialmente a nivel corporativo.

EL MUNDO CORPORATIVO. Este mundo entendió lo global antes que nosotros los ciudadanos. Como se globalizó primero la economía, las corporaciones entendieron esto rápidamente. Salieron de USA y Europa para moverse hacia el mundo del sudeste asiático y la China. Corporaciones multinacionales que hoy forman una quinta columna de poder en el planeta y abusan del planeta.

GOBERNANZA GLOBAL. Necesitamos de instituciones planetarias. Todo lo que hagamos tiene que traducirse en instituciones a nivel planetario. Hoy, no hay ninguna institución planetaria. La ONU no es planetaria. Allí, los países defienden sus propios intereses. No hay una visión planetaria de nuestro futuro compartido. Propongo la creación de una nueva organización planetaria ciudadana, con una transición a través de la ONU.

CONCLUSIONES. Antes de terminar, quisiera compartir la definición que Krishnamurti dio a la educación: "La educación no es simplemente adquisición de conocimientos, ni coleccionar y correlacionar datos, sino ver el significado de la vida como un todo..."

¡Cómo nos juzgarán las generaciones futuras? El mundo es LINO y este requiere de soluciones

¿Cómo nos juzgarán las generaciones futuras? El mundo es UNO y este requiere de soluciones, acciones, y transformaciones globales (colectivas). Este es el componente principal del Mindset global para sanar nuestro planeta. Una nueva forma de vivir en el planeta sólo surge de una nueva conciencia: sustentable, armónica, inclusiva. Para ello hay que crear una nueva economía.

"Constitutional Changes: Towards a Sustainable Citizen Economy"

"CAMBIOS CONSTITUCIONALES: HACIA UNA ECONOMÍA CIUDADANA SOSTENIBLE"

ALFREDO SFEIR YOUNIS, PHD.

¿Cómo sería una nueva constitución que responda fehacientemente a la construcción real y comprometida de una sociedad sustentable, ínter generacional, en todos sus sentidos? ¿Cómo sería una nueva constitución para satisfacer las demandas y desafíos de los más vulnerables en nuestro país, los ancianos, los trabajadores? ¿Cómo sería una nueva constitución que abrace todas las necesidades y desafíos que confrontan los niños, jóvenes y las generaciones futuras? ¿Se debe fundamentar la constitución sólo en principios ideológico políticos o en un entendimiento serio de la realidad que confrontan los diferentes



actores en nuestra sociedad? ¿Cómo se debe transformar el contenido de la educación, ciencia, tecnología y emprendimiento para una nueva constitución?

La constitución debe tener "espíritu", de lo contrario no vale la pena cambiarla. Todo tiene que abrazar una "razón de ser", que ciertamente va más allá de lo meramente legal, político, institucional, material, económico.... Si nosotros individualmente tenemos un ser (alma), como un colectivo (nación) también tenemos un ser. Una constitución representa la creación de un espacio donde todos debemos alimentar ese ser individual y colectivo.

El presente capítulo es una corta reflexión sobre los cambios constitucionales que son necesarios para construir una sociedad sostenible con una ciudadanía empoderada. La llamo una "reflexión" porque no se abordará materias consideradas como netamente jurídicas que, fundamentalmente, deberían estar condicionadas y estructuradas por la visión de país y sociedad que queremos. Es la visión de país y sus desafíos los que definen, nutren y delimitan las bases de jurisprudencia necesarias de una constitución. El camino apropiado para un cambio en la constitución debe estar lleno de oportunidades colectivas e institucionales, desde donde nazcan nuevos espacios humano-sociales que logren una carta fundamental que refleje los verdaderos objetivos y anhelos de las chilenas y chilenos.

En esencia, la propuesta que se presenta aquí es de una nueva constitución, que contenga una visión consensuada y ciudadana de la sostenibilidad de nuestro desarrollo, en todas sus dimensiones. Una constitución que también establezca los instrumentos que fortalecerán el empoderamiento individual y colectivo, externo e interno, material y espiritual de la ciudadanía. Para ello, se hacen algunas propuestas relacionadas con cambios y transformaciones que se necesitan para alcanzar esta visión. Esta propuesta no nace del vacío. Un gran referente lo ha dado ya el proceso constituyente recién pasado. Su resultado estadístico —en relación, tanto a los valores, los derechos, las responsabilidades, y las instituciones— muestra la prioridad que los participantes dieron a los temas relacionados con el medioambiente, la naturaleza, la ecología, la institucionalidad ambiental, etc. Estos resultados deben ser seriamente considerados en la redacción de una nueva constitución.

Otro elemento importante en esta reflexión es que, si nuestra sociedad está dispuesta a cambiar la constitución, debemos abrirnos a "un proceso" que tiene que ir más allá de cambios marginales (un artículo aquí y otro allá), o cambios acomodaticios (en respuesta a una situación político social contingente). Hoy, debemos establecer un debate profundo, y abordar los desafíos estructurales que confronta nuestro país, incluyendo aquellos de mediano y largo plazo, tanto a nivel internacional, nacional, regional y local.

En este contexto, por ejemplo, deberíamos debatir seriamente la definición (ej., tipo, estructura) misma de una nueva constitución. Es decir, abordar la naturaleza, el contenido, el alcance, el lenguaje, y la presentación que queremos de nuestra carta fundamental, (e insisto) junto con definir los mecanismos de participación-ciudadana-directa para redactarla (ej., plebiscito, asamblea constituyente). No se puede dejar afuera de esta reflexión los mecanismos de participación ciudadana. Además, sabemos que hay muchos tipos de constitución; hay unas que se consideran como "la máxima ley", "la ley suprema", y otras que tienen un carácter más declarativo. También sabemos que muchas constituciones han nacido como una respuesta histórica a conflictos bélicos, tales como la independencia de un país, y ellas reflejan dicha realidad.

En general, nuestra constitución es un documento esencialmente legal, y no una carta fundamental que presente una visión de país. Es en su naturaleza legal donde (i) se establece el carácter jurídico de muchos temas, (ii) se define, distribuye (reparte), y regula

el poder público y privado (más en lo que tiene carácter público), (iii) se determina la separación entre los poderes del Estado, (iv) se argumentan los fundamentos de la legitimidad y supremacía de actores sociales relevantes, (v) se establecen derechos y responsabilidades en relación a algunos aspectos de nuestra sociedad (incluyendo nuestros recursos naturales), (vi) se definen algunos sistemas de accountability (control responsable) frente a varias situaciones, (vii) se presentan distintas formas de gobernabilidad a nivel nacional, regional y local; y (viii) mucho más.

Algunos podrían argumentar, sin embargo, que los fundamentos que hay "detrás" de esta constitución constituye una visión de país: capitalista, neoliberal, de mercado y libre competencia, favoreciendo a la propiedad y derechos privados... Si es así, con mayor razón hay que pensar en un cambio total de la constitución. Es en este sentido que es importante decir que nuestra constitución no es ideológicamente neutra. Ella adopta explícita o implícitamente una manera legal e institucional para definir varias relaciones dentro de nuestra sociedad (ej., una noción específica de democracia); define los parámetros para una forma de economía (mercado, competitiva); y utiliza un grupo de valores, tanto individuales como colectivos, que forman el andamio de muchas decisiones.

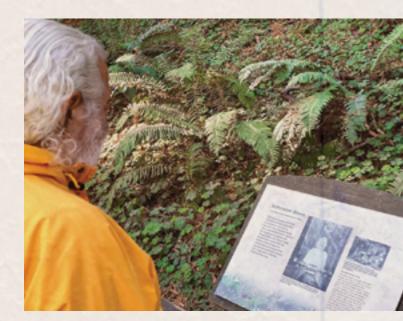
En relación a sus valores, es importante notar que en su Artículo 1, por ejemplo, nuestra constitución mandata al Estado a asegurar el bienestar tanto material como espiritual de sus ciudadanos. A pesar de que no se define explícitamente lo que significa realmente el bienestar espiritual, si da a entender que el bienestar (y los valores que le acompañan) va mucho más allá del dinero, de la posesión de bienes materiales propiamente tales, o de puntos del PIB. Ese artículo conecta con una forma de bienestar que se origina en lo no material y que no se vuelve a retomar en la constitución. Algo que la nueva constitución debería abrazar e integrar fuertemente.

La constitución que tenemos debe ser reemplazada, por varias razones, entre ellas porque tiene su origen dentro del marco de una dictadura, que no fue ni democrática ni participativa; porque impone un sistema económico y social neoliberal que concentra la riqueza y amenaza nuestra ecología; y porque no presenta detallada y explícitamente una visión del tipo de sociedad que queremos y el porqué. Esta constitución está muy lejos de lo que la ciudadanía quiere como sociedad, tanto para la generación presente como para todas las generaciones futuras. En su contenido se puede ver las interrelaciones que existen entre la Constitución, la distribución del poder a nivel institucional (poderes del Estado, vetos) y el sistema económico neoliberal. Unos refuerzan a los otros. Todo ello bajo el barniz de la libertad, la democracia, el crecimiento económico, el bienestar material y muchos otros conceptos.

En el siglo XXI necesitamos otro camino y, para ello, la Constitución debe ser cambiada en prácticamente su totalidad. Y si esto no es políticamente posible (no hay voluntad política), o se decide lidiar con cambios marginales solamente, la nueva constitución debe incluir al menos un largo preámbulo que establezca y declare transparentemente quiénes somos, cuáles son nuestros objetivos como sociedad, qué estamos dispuestos a proteger y conservar, como llegaremos a nuestras metas, qué es inaceptable en nuestra sociedad, donde queremos ir en el largo plazo, etc. Es en este preámbulo donde se debe anunciar y explicar la columna vertebral de nuestra sociedad: la sostenibilidad con una ciudadanía empoderada. Esta debe constituir la naturaleza de nuestra próxima carta fundamental.

Dada (i) la crisis política que vive nuestro país, (ii) los problemas estructurales que estamos confrontando a todo nivel, (iii) los debates que tenemos sobre varios conceptos que dominan y determinan el ámbito constitucional (ej., bienestar, competitividad, participación

ciudadana, gobierno propio de nuestros pueblos originarios, la necesidad de una descentralización profunda...), y (iv) el debilitamiento de la confianza en las instituciones de Estado y los partidos políticos, (v) los cambios en el planeta y en la humanidad como resultado del cambio climático (recursos naturales, migraciones, etc.) y la sobrepoblación, una nueva constitución debe expresar detallada y consensualmente nuestros ideales, valores, objetivos y anhelos como sociedad. No necesitamos una constitución del tipo "ley suprema"; los aspectos legales y jurídicos derivados de una nueva constitución podrían estar en un documento adicional, separado. Por ejemplo, en esta nueva constitución declarativa se debe abordar temas tales como el significado de ser chilena-chileno; la importancia de nuestros niños y jóvenes; lo significativo de nuestros entornos humanos y



naturales; el papel de la familia, los barrios, la herencia cultural, el arte, la música y la literatura; la espiritualidad y el desarrollo integral de los seres humanos; la soberanía de nuestros pueblos originarios; los valores colectivos que nos identifican y que vamos a cultivar (justicia, equidad, interdependencia, paz, amor, compasión); la sociedad y economía que queremos a nivel nacional, regional y local; la, o las nociones, de bienestar que serán puestas en escena dentro de las políticas y programas que nacen de las propuestas constitucionales; la importancia de una democracia no solamente representativa sino participativa y eminentemente ciudadana; la importancia de la naturaleza y de todos los seres vivientes, del paisaje, de la flora y la fauna, de nuestras tierras, ríos y mares; las responsabilidades que tenemos con las generaciones futuras; las distintas formas de derecho que necesita este nuevo objetivo y visión como país (derechos ciudadanos, colectivos, cooperativos), etc.

Todo lo anterior va a nacer, desarrollarse y tomar un cuerpo definitivo solamente a través del empoderamiento y participación ciudadana directa en la redacción de la nueva constitución. Es por eso, que lo señalado en el párrafo anterior se debe considerar como meros ejemplos de los grandes temas.

CAMBIOS CONSTITUCIONALES

La lista de cambios constitucionales sugerida aquí no es exhaustiva ni pretende serlo. En su mayor parte, las ideas o cambios están ligados particularmente a los aspectos más fundamentales de la sostenibilidad y del empoderamiento ciudadano. La lista debe ser completada y complementada con aspectos tales como nuevas formas de institucionalidad y gobernabilidad, derechos y responsabilidades.



La enumeración de estos temas no pretende darles una jerarquía en particular. Todos los temas, en sí mismos, tienen los méritos de pertenecer a la nueva constitución que se propone aquí. Las especificaciones institucionales, legales y de políticas económicas y sociales no se presentan aquí en su totalidad, ya que esto será materia de una segunda etapa constitucional, más dirigida a implementar estos temas estratégicos. Por ejemplo, en el caso de cambiar la propiedad privada del agua a una propiedad ciudadana, esto se deberá hacer como resultado de una gran consulta nacional, paneles de expertos, debates legislativos, etc. Estos son aspectos típicos que definen formas de gobernabilidad y posibles alternativas estratégicas de implementación. En cierto sentido, esto es lo que deben hacer los gobiernos bajo la tutela de la constitución. En parte, el debate que se está

dando sobre la modificación del Código de Agua, es una ilustración de lo que se está postulando aquí.

A continuación, algunos temas importantes que deben construir los andamios de la nueva constitución.

1. La propiedad de nuestros recursos naturales y servicios del medioambiente.

Todos nuestros recursos naturales y servicios fundamentales del medioambiente deberían ser de propiedad de la ciudadanía, con el Estado como garante de estos derechos. El agua debe ser de todos nosotros, a diferencia de un derecho privado o estatal. Esto debe aplicarse también a tener aire puro y ser responsable para que así sea.

2. Los derechos de las generaciones futuras. Una constitución ínter-generacional.

Las generaciones futuras también tienen derechos. Parte de la jurisprudencia de dicha propuesta está presentada en el documento "Nuestro Futuro Común" de Gro Brundtland¹. La responsabilidad de asegurar un futuro, al menos igual que el que tiene la generación presente, recae en las manos del Estado y todos aquellos que generan riqueza material en nuestra sociedad. La nueva constitución debe tener un carácter eminentemente íntergeneracional. Ello nos obligará a mirar más al mediano y largo plazo, y crear mecanismos

eficaces a ser aplicados hoy, además de establecer políticas estratégicas a nivel nacional y sectorial que van más allá del corto plazo (ej., política energética).

3. Los derechos y soberanía de nuestros pueblos originarios.

Es inaceptable que una nueva constitución ignore a nuestros pueblos originarios. Es de fundamental importancia que ellos estén al centro de esta constitución. En específico, se debería declarar explícitamente la soberanía de estos pueblos, y cómo las distintas formas de soberanía están tejidas adecuadamente con todos los aspectos de Chile como nación. Este es un tema delicado, pero lleno de posibilidades que pueden crear una nación más armónica e inclusiva; algo extremadamente positivo. Esto conlleva explicitar las relaciones y derechos sobre la tierra y otros recursos naturales, como se ha hecho en muchas



partes del mundo, y ha sido reconocido por el sistema internacional (ONU).

4. Los derechos de la naturaleza y responsabilidad de su implementación.

La nueva constitución debe entender a la naturaleza como un ser vivo y no como una "cosa". Es por eso que la nueva constitución debe establecer los derechos de todos los seres vivos que habitan en nuestro territorio. La nueva constitución no puede terminar siendo homocéntrica. Una visión que solamente incluye a los seres humanos representa un paso atrás a toda la evidencia científica que nos muestra que somos totalmente interdependientes de la naturaleza, los procesos naturales, las leyes naturales, etc. Por lo tanto, la naturaleza tiene derechos, y el respeto a esos derechos permitirá que los ciudadanos puedan crecer y desarrollarse en medio ambientes sanos y apropiados; con los impactos que éstos tienen en la salud corporal y mental. El Estado debe garantizar esos derechos. Y hay constituciones o leyes en que dichos derechos son presentados adecuadamente (ej., Ecuador y Bolivia).

5. La conservación y el manejo sostenible de nuestros recursos naturales y el medioambiente como valores fundamentales.

Una constitución declarativa debe tener muy presente cuáles son las tendencias que va a favorecer para alcanzar la sociedad sustentable con una ciudadanía empoderada. Ejemplos de estas tendencias son pasar: de enfatizar solamente la cantidad y moverse hacia la calidad de nuestro desarrollo; del extractivismo al manejo y conservación de nuestros recursos, de la competitividad sucia a una competitividad limpia (eco-competitividad), de la pura competencia a la cooperación, del cortoplacismo a una consideración estructural del mediano y largo plazo, del manejo a través del mercado o del Estado a un manejo integral de parte de la ciudadanía, de un mundo corporativo solamente envuelto en el mundo de las ganancias materiales a una contribución al bienestar colectivo, de una economía totalmente abierta a una economía que posee mecanismos de protección en relación a los objetivos a alcanzar, del mundo cerrado al mundo de la tecnología y las comunicaciones, etc. Será la naturaleza y el contenido consensuado que le dará cuerpo y racionalidad a estos temas. Lo importante es que valores como la vida, la conservación, cooperación, interdependencia, espiritualidad, auto realización, justicia, equidad, y muchos otros, deben ser esenciales en la redacción de la nueva constitución.

6. La importancia de un empoderamiento ciudadano y una democracia participativa. Participación ciudadana directa.

El futuro de una democracia está en la participación directa y permanente de la ciudadanía. La democracia que es solamente representativa quedará limitada por la naturaleza y calidad de los poderes públicos, la percepción y eficacia que se tiene de los partidos políticos... En Chile no hay muchas instancias de participación ciudadana directa excepto para votar, y en otros casos son muy insuficientes.

Es por eso que la sostenibilidad y el empoderamiento van de la mano. Por lo tanto, la nueva constitución debe establecer y explicar cuáles serán los mecanismos humanos, institucionales, culturales, étnicos, espirituales, éticos, de empoderamiento. Debemos tener claro si habrá o no una asamblea constituyente, y bajo qué tipo de circunstancias. O qué mecanismos institucionales servirán para consultas ciudadanas. Este es un tema que puede requerir una serie de plebiscitos para establecer su alcance y legitimidad. Todo lo anterior, además del empoderamiento que debe dar la educación, la salud, la alimentación, la cultura, la cohesión social, la identidad a todo nivel...

7. Eco-competitividad.

Responsabilidad sobre todos los impactos negativos en el ciclo de vida de los productos.

¹ Cuadragésimo segundo período de sesiones, 4 agosto 1987 Informe de la Comisión Mundial sobre el Medio Ambiente y el Desarrollo http://www.un.org/es/comun/docs/?symbol=A/42/427

La nueva constitución debe establecer el concepto de eco- competitividad; una competitividad que además de relacionarse con los precios internacionales, debe internalizar todos los costos que tienen las externalidades dentro del ciclo de vida del proyecto. De lo contrario, la incidencia de la competitividad sucia, a través del tiempo y el territorio, será extremadamente negativa. En Chile ha habido un reconocimiento de la importancia que tiene la responsabilidad del productor sobre el ciclo de vida de un producto. La llamada Ley REP. Sin embargo, esta ley solamente se enfoca en una variedad muy pequeña de productos como, por ejemplo, las baterías, el aceite de autos, y otros. Este reconocimiento implica que los muros de responsabilidad del productor van mucho más lejos que las pandereteas de la empresa. Esto es muy relevante, especialmente para evitar efectos externos negativos en otros espacios o actores de la economía. Esto fuerza al productor a encontrar la tecnología y los procesos más idóneos para respetar el medioambiente y alcanzar la sostenibilidad de nuestro desarrollo. Es por eso, que la nueva constitución debe considerar a los principios declarados dentro de la Ley REP como esenciales para todos los productos de la economía. Así, por ejemplo, la minería deberá hacerse cargo de los relaves, y no dejar que estos causen estragos hoy o en el futuro (ej. contaminación de aguas subterráneas). Todo lo anterior demanda una nueva forma de definir y medir nuestra competitividad.

8. El compromiso por una alimentación sana y nuevas formas de agricultura. Agricultura orgánica, no a los transgénicos.

Hoy existen algunos países desarrollados que se están moviendo definitivamente hacia una agricultura que contribuya a una alimentación sana. En Europa del Norte hay países en que la agricultura orgánica de todos sus productos es hoy una meta nacional. Esos mismos países pondrán restricciones al comercio internacional (la importación de productos no orgánicos), para cumplir con sus objetivos internos. Hoy, muchas de las restricciones al comercio, como una vía al proteccionismo, nacen como resultado de una preocupación especial por lo ambiental y lo social. Así como no se importan pelotas de fútbol hechas por menores de edad, también se empezarán a restringir las importaciones de productos



transgénicos, y otros productos que no tengan una certificación ambiental de origen. Estas serán las nuevas formas de tarifas o impuestos implícitos al comercio. Un comercio que ya no será "libre". Nuestra constitución tiene que ser enfática en el tema de la alimentación sana y como espera lograrlo. Este no es un tema sectorial. Es un tema que cala en lo más profundo de la identidad real de nuestro país. La constitución de Chile debería ser un ejemplo para el mundo entero en materia de alimentación sana.

9. La contribución del sector privado al bienestar colectivo. Cambios en el carácter bien privado y bien público.

A medida que hay más habitantes, que la densidad poblacional es cada vez más alta, que las tasas de urbanización siguen aumentando, todas las actividades humanas empiezan a tener dimensiones de carácter "público" (colectivas) más pronunciadas. El carácter de bien público, de lo que hacemos diariamente y de las políticas económicas y sociales, se hace cada vez más evidente. Lo privado comienza a debilitarse en pos de lo público. La discusión sobre el régimen de propiedad del agua demuestra ser un excelente ejemplo de su carácter de bien público en el siglo XXI. Esto parece estar sucediendo en muchos frentes: recursos naturales, mares, ríos, montañas, aire, agua, bosques, salud, educación, vivienda, ruidos, paisaje, cultura, arte, historia, letras, emprendimiento, etc. En este contexto, nace la necesidad de revitalizar al sector corporativo privado en pos de una contribución significativa al bienestar colectivo. Lucro o ganancias monetarias no podrán ser el único alimento de las empresas. El sector privado juega y jugará un papel preponderante en el alcance de la sostenibilidad. Esto es particularmente significativo en nuestro país donde la competitividad relativa del sector depende de los recursos naturales. La nueva constitución no puede ver al sector privado como una entidad aparte de la sostenibilidad del desarrollo.

10. Los principios de ordenamiento territorial.

El territorio es diverso y representa la riqueza y patrimonio fundamental de una nación. Es por eso, que la ocupación de este territorio no puede ser al azar o dejar que el mercado lo asigne a su manera, en respuesta a incentivos que no respetan la sustentabilidad de nuestro desarrollo.

La constitución debe enumerar los criterios más importantes que determinarán cómo nuestro territorio será ocupado en el futuro, incluyendo zonas de borde costero, bosques nativos, bordes de ríos, zonas de glaciares, espacios ecológicamente frágiles, etc. Es aquí donde se tratan tanto temas sectoriales, tales como agricultura y alimentación, localización industrial, como temas más regionales (ej., zonas de sacrificio) y nacionales (competitividad, royalties, inversión extranjera). Se rechazará la noción de "zona de sacrificio", ya que no se puede alcanzar la sostenibilidad en una parte del territorio a expensas de otras. Este tema del ordenamiento territorial es de gran importancia para la ciudadanía, cuya participación a nivel local y regional será determinante para un desarrollo sostenible.

11. La ecología humana integral y de todas las formas de vida en nuestro país.

No hay duda que el mejoramiento de la calidad de vida, y que las formas alternativas de vida de nuestro desarrollo, es de vital importancia. Es en este sentido que el ser humano es uno de los actores principales en la transformación productiva, en el realineamiento del consumo, y en la recepción de los grandes beneficios ecológicos. Por lo tanto, la ecología y el ser humano deben estar integrados; una unidad indivisible. Sin embargo, esta integración es interdependiente, y debe respetar a todas las formas de vida que habitan en la naturaleza. Un deterioro en la ecología y medioambiente natural se traducirá inmediatamente en una limitante al desarrollo material y espiritual de la ciudadanía. Es por eso que la constitución debe adoptar el lema de "la ecología integral de todas las formas de vida" y no solamente de la vida humana. Esto demandará criterios de evaluación de nuestras políticas y programas respecto a su impacto todas las formas de vida y no solamente en el ser humano. El exceso de homocentrismo ha llevado a implementar programas que han ido en desmedro de otros seres vivientes, tales como el cóndor, el huemul, y tantas otras especies que están en camino a la extinción.

12. La descentralización del país como pieza clave para la economía sostenible ciudadana. Chile es un país tremendamente centralizado, a pesar de que todos sabemos que Chile no es Santiago, y que su loca geografía muestra una gran variedad de situaciones y ecologías. No es un país uniforme y por lo tanto debemos reconocer esta diversidad que se da en tantos aspectos y niveles. Esto demanda que tengamos mucha más apreciación de lo que pasa en las regiones y que, a través de instituciones locales se alcancen los objetivos propios de esos territorios. Es por eso que la nueva constitución debe declarar el principio de la descentralización del país, en todas sus dimensiones. Nuestra riqueza, en todas sus posibles expresiones, incluyendo la estrictamente económica, depende de este proceso de descentralización. Por el momento, la centralización está expuesta a 'costos crecientes', lo que es muy negativo para el futuro del país en el mediano y largo plazo. Chile debe transformarse en un país sostenible, descentralizado, y ciudadano (SDC); nuestro triángulo del desarrollo nacional.

13. Una nueva política fiscal y tributaria: impuestos a los males y no a los bienes.

El papel del Estado se hace cada vez más importante en el alcance de la sociedad sostenible. El sistema neoliberal de mercado no posee los mecanismos para corregir automáticamente la destrucción ambiental y ecológica. Por lo tanto, hay que intervenir los mercados y esto lo debe hacer la ciudadanía o el Estado. Uno de los instrumentos que pueden corregir las externalidades negativas de los mercados es la política fiscal, tanto en la forma que genera los ingresos fiscales como sus mecanismos para la asignación de los mismos. Los impuestos son un instrumento clásico de generación de ingresos fiscales. Aquí hay que reconocer a los impuestos verdes y otros impuestos que pueden reasignar los recursos escasos de forma de disminuir el deterioro ecológico y medioambiental, en el tiempo y espacio (territorio). Es importante que la constitución deje en claro los criterios de sostenibilidad de todas las políticas fiscales, de tal manera que no existan contradicciones en torno a ganar más puntos de PIB a expensas de un deterioro sustantivo en la sostenibilidad.

14. Los nuevos conceptos de bienestar. Valores colectivos y espirituales.

Todos los puntos anteriores demandan nuevas definiciones de lo que constituye bienestar en nuestra sociedad. Es importante explicitar estas nuevas nociones de bienestar para evaluar hasta donde nuestras intervenciones contribuyen a dicho bienestar. Estudios recientes (PNUD) muestran la importancia que la ciudadanía asigna a la seguridad, integración, inclusión, protección, y tantos otros valores de carácter colectivo. Estos nuevos conceptos de bienestar son generalmente de carácter no material de nuestro desarrollo económico y social (ej., OECD), como es el caso de la felicidad, o como es el bienestar espiritual definido en la constitución existente. Debemos lograr un consenso sobre lo que entendemos y que queremos como noción de bienestar que queremos, y ésta debe aparecer en la constitución explícitamente.

15. Justicia redistributiva y justicia ecológica: fundamentos de la equidad.

Variaciones en la calidad del medioambiente y la ecología implican cambios de bienestar y diferencias en las posibilidades de desarrollo y transformación humana y material. Generalmente la gente pobre vive en medioambientes y ecologías pobres y no sostenibles, donde el agua y el aire están contaminados, donde la tierra tiene muy baja productividad, donde las viviendas y barrios están desprovistos de servicios, etc. Pero el deterioro de la ecología y el medioambiente generalmente no tienen un origen en la gente pobre. Dicho deterioro es el resultado de los

procesos de creación de riqueza y los patrones de concentración e inequidad que la acompañan. La creación de riqueza como el origen, y la pobreza como la incidencia. Esta diferencia entre los actores envueltos en el origen y los que sufren la incidencia, ha creado grandes injusticias redistributivas; que forman la base de "la justicia ecológica". La constitución debe reconocer la importancia de la justicia ecológica.

16. Una economía sin vacío ético: hacia una nueva eco-moralidad y economía.

La constitución debe ser clara en establecer que la economía, y el sistema económico a ser aplicado en nuestro país, no puede ser implementado en un vacío ético o moral. Es por eso que es importante establecer principios de eco moralidad donde se establezca el tipo de actividad que no será aceptada en nuestra economía, aún si ésta genera lucros materiales. Esta eco moralidad debe ser establecida junto a un principio precautorio, y evitar impactos negativos que afecten significativamente a la ciudadanía. Nuestra constitución debería ser un ejemplo mundial en relación a abrazar una forma de economía que sea profundamente humana, que respete a todas las formas de vida, y que reconozca los espacios éticos y morales donde puede operar.

ALGUNAS REFLEXIONES FINALES

Cambiemos la constitución. Nuestra constitución será cambiada en un momento histórico en que estamos gobernados por la interdependencia humano natural. En que todas las formas de vida forman un todo singular. Un mundo de diversidad cultural y natural, con un destino común. Una constitución debe darnos los fundamentos para escoger nuestro futuro compartido.

Al escribir una nueva constitución se necesita un andamio, un hilo conductor, un aglutinador, una unidad de cuenta, un eje de coherencia... Este debe ser la sustentabilidad de nuestra nación con una ciudadanía empoderada. La sustentabilidad que es mucho más que un sistema económico; como un espacio eminentemente humano social, como un sistema de vida individual y colectiva, como una colección de valores humano espirituales, como un derecho a un estándar y calidad de vida, como un estado de consciencia. Y, donde todas las formas de vida sean beneficiadas por la nueva constitución. Una constitución en que las generaciones futuras y la naturaleza se sientan verdaderamente representadas. Una constitución donde la conservación de nuestros recursos humanos y naturales no sea un artículo más sino su columna vertebral. Una constitución basada en los principios de paz y armonía. Y, todo lo que esto conlleva en tanto poder, gobernabilidad, institucionalidad, derechos ciudadanos, propiedad, bienestar, progreso, etc. Es por eso que deseo cambiar la constitución.

La espiritualidad es esencial en esta constitución. Así como todos nosotros tenemos un Ser, la nación también tiene un Ser. La nueva constitución no puede concebirse fuera del Ser. Mientras más afuera del Ser esté una constitución menos perdurará en el tiempo. La constitución de la dictadura no tiene un Ser. Está vacía. El acceso y distribución del "poder", a personas, instituciones, organizaciones sociales, el Estado, el mercado, el mundo corporativo...son la marca de muchas constituciones. ¿Qué entendemos, o cómo queremos definir, el poder en una nueva constitución? ¿Es el poder sólo material, del dinero...o también debemos ocuparnos del poder espiritual? ¿Aquel poder que nos beneficia a todos, traduciéndose en justicia, equidad e integración social?

La nueva constitución deberá adoptar el principio de la integridad ecológica en lo económico, social, institucional, y político. Esto se aplicará especialmente en la protección de la biodiversidad, especies nativas, semillas nativas, reservas ecológicas, recuperación de flora y fauna... La idea central es eliminar la posibilidad de violar los rendimientos máximos sostenibles, de sobrepasar las zonas críticas, o minimizar el agotamiento de los recursos no renovables. Para ello la nueva constitución deberá hacer explícita la obligación de asegurar los atributos y servicios ecológicos y medioambientales de las generaciones futuras, donde las generaciones futuras también tienen derechos. Es en este sentido que la constitución debe reconocer explícitamente que todos los seres vivos son interdependientes. Es por eso que debemos introducir el concepto de comunidad de vida. Para ello la constitución validará los derechos a acceder, poseer, usar, y administrar los recursos naturales, pero entendiendo que estos derechos conllevan el deber de evitar el deterioro ambiental y ecológico.

Abracemos derechos que nos permitan vivir en paz y armonía entre nosotros, y entre nosotros y todas las formas de vida. Llamemos esto nuestro principio de responsabilidad como nación. Es por eso que la nueva constitución debe adoptar un concepto de democracia que incluya, entre otras cosas, la democracia sostenible. Allí no hay justicia sin que haya justicia ecológica. Allí, el universo de lo evolutivo contiene el ser humano y la naturaleza. Es por eso que nuestro medio ambiente debe ser una preocupación fundamental de la nueva constitución.

El empoderamiento ciudadano es un objetivo central de la nueva constitución. Los desafíos del desarrollo son de carácter múltiple. La economía, lo social, lo político, lo cultural, lo ecológico, lo espiritual...todos van juntos.

Pero, cambios en nuestro sistema de vida, hacia una sociedad sustentable deben ir acompañados de un gran cambio de consciencia, de valores, y de instituciones. Lo primordial no es tener más sino ser más como nación. Somos pueblos de nuestro Chile, de nuestra tierra. La constitución debe declarar las obligaciones de unos con otros y con la tierra. Una gran comunidad de las formas de vida. La constitución es el vértice de unión entre el derecho y respeto por la naturaleza y formas de vida, los derechos humanos individuales y colectivos de carácter universal, la equidad y justicia económica, y el alcance de la felicidad y el bienestar ciudadano.

La constitución debe tener un preámbulo que no sea solamente una gramática jurídica. Tiene que contener una visión de lo que somos (identidad, sentido de pertenencia...), y de los valores necesarios para alcanzar lo que queremos ser (solidaridad, cooperación, igualdad, equidad, interdependencia, compasión, amor, justicia, derechos...). Chile será un país desarrollado cuando los procesos de creación de riqueza no creen pobreza y desigualdad. La nueva constitución debe ser instrumental para hacer esto una realidad.

Hay que declarar que el país ha adoptado un modelo de desarrollo sustentable en todas sus dimensiones. Las políticas de toda naturaleza, macroeconómicas, monetarias, fiscales, de comercio, etc., deben ser evaluadas en relación a la sustentabilidad.



CIMIENTOS DE UN NUEVO PACTO PLANETARIO

ALFREDO SFEIR YOUNIS, PH.D.

La Gran Ley de la Sanación nos enseña que para sanarnos nosotros debemos sanar el planeta. Y, para sanar el planeta, debemos sanarnos nosotros. Esta minuta representa sólo una propuesta de sanación mutua e interdependiente. Esta es la primera piedra, la columna vertebral, para construir progresivamente una nueva forma de vivir en nuestro planeta. Ustedes saben que he trabajado y publicado muchísimo sobre este tema (varias décadas), considerando innumerables ángulos: económico, institucional, político, social y espiritual. He compartido casi todo por las redes sociales. Aquí solamente



comparto los "titulares", con el riesgo de lo que esto significa. De lo contrario esto sería un texto demasiado extenso (un libro). Trataré de producir una versión de una-dos páginas. Por lo tanto, no evalúen cuán completa e inclusiva es. Véanlo como una acupuntura espiritual. Necesitamos urgentemente una conciencia nueva para nutrir e implementar este nuevo PACTO planetario; ella representa el preámbulo y el camino hacia una sociedad planetaria solidaria, cooperativa, justa, interdependiente, compasiva, amorosa... Una consciencia que haga florecer nuestro Ser global. Nuevos valores, ideas, hábitos, comportamientos, mentalidades, etc. Soy optimista, y convencido de que juntos podemos hacerlo, particularmente si tomamos responsabilidades compartidas con respecto al futuro de Chile y de nuestro planeta.

CIMIENTOS DE UN NUEVO PACTO PLANETARIO

- · Un Planeta Libre de Pobreza
- · Un Planeta Libre de Contaminación
- · Un Planeta Libre de Conflictos
- · Un Planeta Libre de Enfermedades
- · Un Planeta Libre de Valores Individualistas y Materialistas
- · Un Planeta Pleno de Economía y Política del Cuidado (seres humanos, sintientes y naturaleza)
- · Un Planeta Pleno de Conservación y de Regeneración Ecológica
- · Un Planeta Pleno de Instituciones Ciudadanas y de Responsabilidades Compartidas
- · Un Planeta Pleno de Alimentación y de Nutrición Bio-Orgánica
- · Un Planeta Pleno de Economías Circulares y Solidarias
- · Un Planeta Pleno de Derechos Humanos y de la Naturaleza.

BOSQUEJO DE UN PROGRAMA DE TRANSFORMACIÓN PLANETARIA

- · Creación de una institución planetaria ciudadana por la paz mundial
- · Protección y respeto a todos los pueblos originarios
- · Transformación del PNUMA en un organismo planetario
- · Implementación inmediata de reformas a la ONU e Instituciones Bretton Woods.
- · Acción permanente sobre el cambio climático
- · Limpieza y conservación de todos los océanos, ríos y lagos del mundo.
- · Protección total de todos los bosques nativos, planes de reforestación y desertificación
- · Protección de la biodiversidad, incluyendo flora, fauna y semillas autóctonas
- · Protección de todos los glaciares
- · Descontaminación de todas las ciudades, barrios
- · Formulación de un plan planetario para el manejo y mitigación de desastres naturales
- · Implementación de una estrategia incluyente para el mundo rural
- · Eliminación de la economía basada en hidrocarburos
- · Inclusión de un sistema de salud con connotaciones planetarias
- · Creación de nuevas instituciones planetarias ciudadanas.
- · Transición hacia sociedades de derechos y no de mercados
- · Eliminación de todas las armas nucleares del planeta
- · Transformación de los sistemas educacionales: hacia un ser global
- · Gestación de nuevas formas equitativas y justas de creación de riqueza material

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11. International Day of Happiness. "Happiness Is Waiting For You Around the Corner"

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https://drive.google.com/file/d/1cNbi_JT-nhTl3mQ4ig9w4PjLDrWPqOm8/view?usp=sharing

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18. From Confinement to Our Spiritual Awakening

https://drive.google.com/file/d/1jr30fnFestrdDDrVZxm3KVegosz8dObs/view?usp=sharing

19. "Healing the Planet: From Sustainable Leadership to Conscious Leadership"

https://drive.google.com/file/d/1QlmOrF8maQwM8dxmoXA8mhcVrUK3E2vV/view?usp=sharing

20. "If I Were the President of The World Bank"

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22. Does 'Sustainability' represent a Solid Foundation of 'Intergenerational Justice'? Youth of Latin America and the Caribbean 2030

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28. "Global Transformation and Collective Consciousness" MCA 2017

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32. "Planetary Leadership: The Conscious Global

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https://drive.google.com/file/d/1rl1vLYH8JmY4K2Eu0ehM8DHBI4VZtDiD/view?usp=sharing

36. Spiritual Awakening: The Collective Consciousness of Peace

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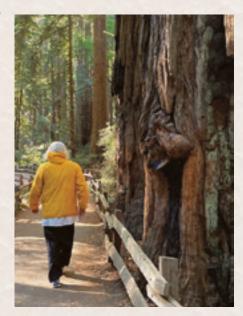
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40. A Tax Reform Without the Spirit of 'Reform': More of the Same!

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FROM STEAM ENGINES TO HUMAN CONSCIOUSNESS

Published by the United Nations Industrial Development Organization (UNIDO). "Making It" Magazine.

Industry for Development Issue 3.

August 3rd, 2010. ZIHT emphasizes that we are at a crucial moment in human history, where many decisions must be made based on accessing high levels of consciousness and coherence. The situation demands a revolution of values.

https://issuu.com/makingit/docs/makingit3_web5





WATER CRISIS: THE FORGOTTEN **CRISIS-THE CONSCIOUSNESS CRISIS**

Published in Cooperativa.cl An Opinion Piece.

March 2, 2013.

Two fundamental elements to consider: water belongs to all citizens and the state must be a warrantor of those rights. Water is a citizen's good. The first demands a constitutional change. Water belongs to all people, and we must have the power before the law and the existing customs to demand and sue the State, if necessary, for lack of good governance.



crisis-olvidada-crisis-de-conciencia/

HUMAN RIGHTS AS ANOTHER FORM OF CAPITAL.

Published by Cooperativa.cl An Opinion Piece. March 25, 3013.

When it comes to capital, most people think of money, property, machines, stocks, bonds, etc. They are right, in our economy and culture, this type of capital has been considered as the only and the most important determining factor of the economic development of a society, or the social position of an individual. But we do not think of our natural resources (natural capital), the wisdom of our culture (cultural capital), the strength of our institutions (institutional capital), our personal knowledge (human capital) or all human rights and the rights to development as an important form of capital.



ALFREDO SFEIR YOUNIS SHARED ITS PRESIDENTIAL PROGRAM WITH THE EUROPEAN PARLIAMENT

European Parliament October 15th, 2013.

The presidential candidate of the Green Ecologist Party, Alfredo Sfeir Younis, met this Tuesday in Brussels, Belgium, with members of the European Parliament to explain his program of "sustainable society", in which he proposed that natural resources "belong to all citizens" and the Government must act as a guarantor and administrator.

https://www.cooperativa.cl/noticias/pais/ politica/presidenciales/alfredo-sfeir-dio-aconocer-su-programa-en-el-parlamentoeuropeo/2013-10-15/183403.html

Alfredo Sfeir dio a conocer su programa en el Parlamento Europeo De visita en Bélgica el candidato del Partido Ecologista Verde compartió con legisladores Críticó las "falacias" sobre las cuales se defiende la economía neoliberal en Chile.



A HOLIDAY GREETINGS

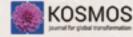
Published by Cooperativa.cl Public Opinion.

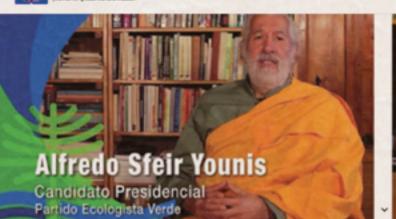
December 20, 2013.

This is the moment in which we have to write every moment of our history; however, this be the result of a new individual and collective consciousness, motivated by the values of justice, equity, reconciliation, solidarity, peace, love and compassion.

http://blogs.cooperativa.cl/opinion/ sociedad/20131220073328/saludo-en-estasfiestas/









www.kosmosjournal.org/article/my-experience-running-a-spiritually-based-political-campaign/

GOVERNANCE TRANSFORMATION: EXPERIENCE RUNNING A SPIRITUALLY-BASED POLITICAL CAMPAIGN

The Kosmos Journal, USA.

Reflection on how politics and spirituality come together in a new vision. It is fundamental to integrate spirituality into politics, economics, social, institutions... Spirituality in the public domain is of crucial importance.

FOR THE WATER I ACCUSE

Cooperativa.cl Public Opinion.

January 13, 2014.

Chile is on the verge of a major water crisis and nothing is being done to prevent it. We all know that the deeper the crisis, the more violent the solutions must be. Let's avoid violence.

http://blogs.cooperativa.cl/opinion/medioambiente/20140113155524/por-el-agua-yoacuso/



THE TIME OF THE EXPECTED TAX REFORM HAS COME

Cooperativa.cl Public Opinions. March 30, 2014.

The article suggests a tax reform system based on several notions on sustainable development. It is not just about green taxes. It goes far beyond that. It also puts the emphasis on the allocation of public expenditures.

http://blogs.cooperativa.cl/opinion/ economia/20140330174350/llego-elmomento-de-la-esperada-reforma-tributaria/

FROM A TAX REFORM TO W NEW FORM OF PUBLIC EXPENDITURE ALLOCATIONS

Cooperativa.cl Public Opinion. August 30, 2014.

Very high efficiency and effectiveness rates must be achieved in public spending so that its impacts are as expected by all citizens. Specifically, today we are moving, or must move, from the question "where would the development funds come from" to "how should these funds be spent".

http://blogs.cooperativa.cl/opinion/ economia/20140330174350/llego-elmomento-de-la-esperada-reforma-tributaria/





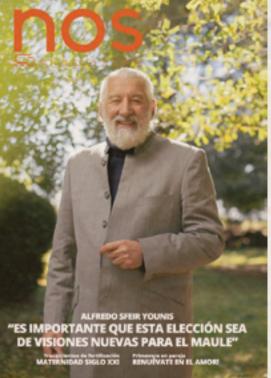
NEW DEVELOPMENT PROSPECTS FOR THE MAULE REGION

NOS Magazine

September Issue, 2017. Issue N.51. Maule Region, Chile.

Challenges, policies, strategic alliances and programs to solve the structural economic and social problems of the Maule Region, Chile.

https://issuu.com/nosmagazine1/docs/nos_maule_51_web





POSTAGA ACTUMICAD TONORNOM VIDEOS PODCAS

Economía Feminista y Transformaciones Sociales



THE FEMINIST ECONOMICS AND SOCIAL TRANSFORMATIONS

The Clever E-Newspaper June 8th, 2018.

Feminism demands the construction of a different vision of our society. To do this, it proposes an important ideological and methodological body to be considered in the realm of economics (on its own merits), it defines different criteria and objectives for our economic and social development, it demands the recognition of the contribution that women make in our society, it fights for immediate implementation of all your rights, it advice to embrace "care economics", etc.

https://www.diarioclever.cl/economia-feminista-y-transformaciones-sociales/

THE FOUNDATIONS OF ECO-SOCIALISM

The Clever E-Newspaper September 12, 2018.

Eco-Socialism was not born within a political party, including socialist parties. This trend emerged in 2009, within the so-called World Social Forum, in Belén do Para, Brazil. For ZIHT Eco-socialism is an ideology (a paradigm) in itself. It represents an important line of thinking and a set of unique values that respond to changes in the understanding of the current environmental crisis. One of the most important aspects of ecosocialism is to understand that the ecological crisis goes hand in hand with the social crisis, as if they were two sides of the same coin.



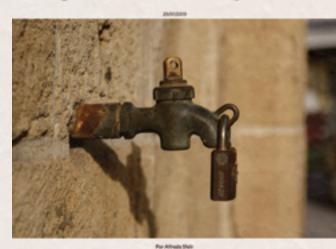
Clever



https://www.diarioclever.cl/eco-socialismo/



Agua: un Derecho en crisis; evitemos un genocidio económico y humano





WATER: A RIGHT IN CRISIS; WE HAVE TO AVOID AN ECONOMIC AND HUMAN GENOCIDE

January 29, 2019.

ZIHT claims as inadmissible that the government proposes the delivery of "perpetual rights" to water. Calls all congressmen and citizens to reflect deeply on a constitutional change, where all our natural resources must belong to citizens, and the State is a guarantor of these rights. This has been proposed in Chile for years.

https://www.diarioclever.cl/aguaun-derecho-en-crisis-evitemos-ungenocidio-economico-y-humano/



PORTION ACTUALISMS TENDENCIES VIDIOS PROCARI ACTUALISMS

Alfredo Sfeir analiza la Reforma Tributaria



"A TAX REFORM WITHOUT THE SPIRIT OF 'REFORM': MORE OF THE SAME!"

AN ANALYSIS OF A PUBLIC-SECTOR TAX

The Clever E-Newspaper February 2nd, 2019.

REFORM.

It is clear that the income tax will not advance the road to sustainability. These taxes are more on the side of affecting expectations. A reform for sustainability must tax "bads" and not "goods"; it must move us from efficiency to eco-efficiency and from competitiveness to eco-competitiveness; must make calculations and projections for the incorporation of environmental and ecological costs; and it must be a reform that considers forms of inequality that go beyond monetary income.

https://www.diarioclever.cl/alfredo-sfeir-analiza-la-reforma-tributaria/

"POLITICS AND SCIENCE ALONE WILL NOT BE ABLE TO ADDRESS CLIMATE CHANGE. WE NEED A HUMAN WAY OF LIVING"

The Clever E-Newspaper April 7th, 2019.

This article focuses on Climate Change and the COP 25. It referred to the ecological, economic and spiritual dimensions of climate change and the new path that must be followed.

https://www.diarioclever.cl/alfredosfeir-no-basta-con-decisiones-cientificasy-politicas-para-detener-el-cambioclimatico-necesitamos-un-compromisohumano-sin-un-compromiso-humano-connuevos-paradigmas/



Alfredo Sfeir "Sólo política y ciencia no podrán con el Cambio Climático. Necesitamos una nueva forma humana de vivir"







RISING EARTH CONSCIOUSNESS

The Kosmos Journal April 2019.

Rising Earth Consciousness means to focus on the rising (nature, process, impacts...) of the Highest-Expression of our "Container-Consciousness": all human consciousness, all 'sentient beings' consciousness, and Mother Earth's consciousness. All as one Container Consciousness. A holistic encompassing totality. The Rising Earth Consciousness is not a separate addition of the Earth and human consciousness. Having had the inner experience of the Highest-Expression-Container-Consciousness this article invites others to do the same.

https://www.kosmosjournal.org/kj_article/rising-earth-consciousness-what-is-actually-rising/



Alfredo Sfeir, líder por la paz: Chile evoluciona hacia una sociedad solidaria y de derechos



CHILE EVOLVES TOWARDS A SOCIETY THAT EMBRACES SOLIDARITY AND ALL FORMS OF RIGHTS. TODAY'S WOMEN MAGAZINE.

2020.

ZIHT emphasizes the responsibility necessary to build a new future, as Chile is rapidly evolving towards a society of solidarity and rights. This is necessary and also ethically mandatory. It is not just a Chilean phenomenon. This has to lead us to completely redefine the concepts of development, well-being, social transformation... Antagonizing this transformation will lead to a dead end.

https://mujeractual.cl/entrevistas/alfredo-sfeir-lider-la-paz-chile-evoluciona-hacia-una-sociedad-solidaria-derechos/

NATURE IS THE ONLY TRUE PATH

New World Magazine
A written article and a video.
May 28, 2020.

ZIHT emphasizes the need to walk a path where there is no ethical vacuum, where moral intuition does not disappear, and where natural law and doctrine are not destroyed. This is the only way out of every pandemic: health, social, political, economic, institutional, citizen... urges that we protect the external ecology to be able to walk on the paths of internal ecology.

mundonuevo

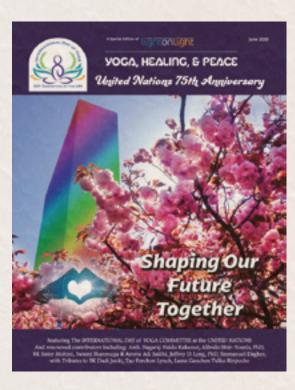
La naturaleza: El verdadero camino

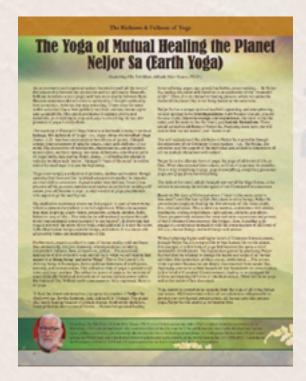


Los caminos "asfaltados" están vacios de inteligencia superior; solo condensan inteligencia material. No permitamos que se eliminen los caminos naturales que nos quedan. Este es el único camino para salir de toda pandemia: sanitaria, social, política, económica, institucional, ciudadana.

Alfredo Sfeir-Younis (Drambling Cho Tab Khen), mayo 2020.

www.mundonuevo.cl/la-naturaleza-el-verdadero-camino/

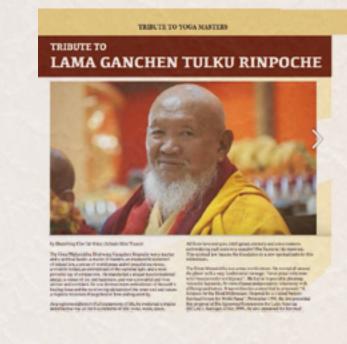




INTERNATIONAL DAY OF YOGA 2020

A Special Edition of The Light On Light Magazine June 22, 2020.

https://issuu.com/lightonlight/docs/lightonlight_un_idy_2020





The angular and the analysis of the characteristic and the character

ANATOMY: MANY COMPONENTS, ONE BODY

THE ACTORS, NOT CLIENTS

The ZIHT/PTF will acknowledge and work with actors and influencers that become central to the healing of the planet. These may come from environmentalists but also from other such fields as corporate CEOs, parliamentarians, community leaders, economists, financiers, social psychologists, students (high schools, universities), workers, women leaders, elders, etc. This will show that healing the planet is a collective endeavor, where everyone may contribute from its own corner of the planet. The ZIHT/PTF sees them as actors in their own rights and not as clients of the foundation. This is an important distinction to avoid confusion, conflicts of interest...

THE ESTABLISHMENT OF HUBS

The ZIHT/PTF will carry out a major effort to create hubs all over the world. These may not necessarily be the ZIHT/ PTF's own hubs, but other foundations' or citizen organizations' existing hubs. The objective being to create lots of traction to advance swiftly in healing the planet. Thus, the ZIHT/PTF will not be territorial; very far from its spirit and objectives. It will always try to be a catalyst with other foundations and organizations and, in many cases, it will act pro-bono to empower smalllocal organizations (via training and financing local leadership activities). The Hubs will be self-sufficient in every respect (human and material resources, programing).

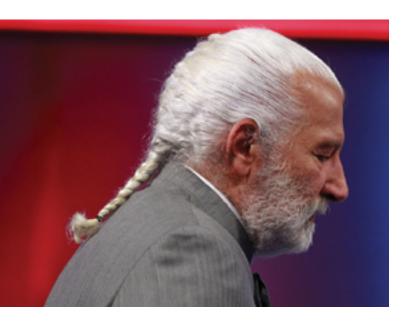
RAPID RESPONSE; THOUGHTFUL RESPONSE

The ZIHT/PTF will assist, as far as possible, emergency situations, which require a rapid response. This is particularly the case of hot-spots, where specific types of natural disasters may occur. The role of the foundation will be prevention through training, empowering communities, and conscious sustainability leadership, so that the solutions are akin to the specific situation in question. Thus, a rapid response will become a powerful thoughtful response, which will be effective, efficient, and sustained over time and space.

THETARAGRASSROOTSMOVEMENT: EMPOWERED CITIZENS

With the passage of time and the gain in experience, the ZIHT/PTF will consolidate a grassroots movement oriented to heal the planet. This is part and parcel of alternative forms of collective action that will accelerate and consolidate the works of the ZIHT/PTF. The world has changed, and with it the capacity to generate effective collective actions. The structures are not hierarchical anymore. Many nations are moving from simple participatory democracy (voting once every x number of years) to deliberative







democracy (permanent and empowered participation of citizens). This grassroots movement will also establish new grounds to address the democratic deficit at the international level, as well as to strengthen decision-making everywhere.

ASSOCIATION TO OTHER FOUNDATIONS: APEX FOUNDATION

25 years ago, there were only a few significant foundations and citizens' movements on environment, ecology and sustainable development. Today, there are thousands everywhere. In some respects, there is dispersion of efforts when it comes to a collective effort to heal the planet. Also, international organizations like the UN have not been instrumental to address this dilemma: maximum participation with maximum impact. The time has come to create The People's United Organization (PUO), like a UN of the people, by the people, and for the people. Today, there is not a presence by a truly 'Apex Foundation' that has the prestige, power, and vision to consolidate citizens' collective actions at the global level.

GOOD ADVISORY BOARD

A good advisory board is of essence. Much time will be spent to carefully select such board, with the view to enhance and guide the ZIHT/PTF at all times. This will be a problem solving advisory board, so that the ZIHT/

PTF confronts the minimum number of problems and operational issues. It is expected that board members will open doors to the foundation and its staff, as well as keeping the leaders of the foundation informed of new technologies, instruments and processes to maximize the overall impacts.

NEW GLOBAL CONTRACT

Based on UN declarations, treaties and agreements; based on documents like the Earth Charter, Agenda 21, COPrelated declarations and agreements, and SDGs principles and values; and based on concrete outcomes and proposals coming out of meetings with leaders on sustainability, the ZIHT/ PTF will endeavor in drafting a "New Global Contract (NGC)" to heal the planet. This NGC will be implemented by corporations, governments and citizens' organizations, at the local, national, regional and global levels. The NGC will capitalize on the progress made by organizations run by either governments and corporations.

THE SPIRITUAL DIMENSIONS

The spiritual dimensions of healing the planet for world peace, and attaining sustainable development, are the essence of the ZIHT/PTF vision, mission, and business model. Human welfare has a very important non-material dimension that is to be fulfilled. Furthermore, the healing of the planet will have to be accompanied

and the result of high levels of human consciousness. Healing the planet embeds a process of human transformation, and the transformation of all sentient beings and nature.

INSTRUMENTS OF DISSEMINATION

We are in the era of communications. Thus, to communicate and disseminate will be central to the anatomy of the ZIHT/PTF. All the means of communications will be exercised and put in place (e.g., social media, online TV, newsletters, books, pamphlets, cellular phones, lectures, interviews, training modules, video materials, mail subscriptions). This is called "the communication machine". Prime time and resources will be invested in the installation and functioning of this communication machine. This priority will also be reflected in the allocation of the initial financial resources. Equally important will be the policy ad activities oriented to disseminate information and experiences of all sorts.

THE MANDALA HAS THE POWER AT THE CENTER

From a subtler level of manifestation, the anatomy of the ZIHT/PTF is represented by a sacred geometry: a mandala. It is this mandala that supplies the needed energy to attain the vision of the foundation, and all its activities. In this anatomy, the strength of the mandala is at the center and not in the periphery like most foundations and organizations (being very territorial). Certainly, the mandala of countries, imposed by the notion of nation state, is on the borders, the periphery. It is this energy at the borders that limits collective action to heal the planet everywhere. When the strength is at the border, most resources are spent on weapon=s and armies, to defend those borders. When the strength of the mandala is at the center, most of the resources and energies are devoted to the vision and leadership.

SENSE OF URGENCY

It is evident the sense of urgency to heal the planet for world peace. Global warming, biodiversity depletion



pollution of air and water, and destruction of the natural forests, are just some examples of the urgency we have now for the need to act. For some people in the planet, the need to healing is a matter of life and death (e.g., droughts and water scarcity, pollution of drinking water, rapid desertification, low productivity of oceans, destruction of glaciers). This sense of urgency will be ingrained in some of the ZIHT/PTF programs and activities; in many ways, it will permeate de decision-making processes and choices made.

POLITICS AND POLITICAL CLIMATE

Nothing will be done without a major political commitment by governments and public institutions. Perhaps the heaviest load will be in the area of economics and economic development in general. Today, it is imperative to change this rather destructive way to do economics. It must change to a sustainable development model with empowered citizenship. This is not easy because any relevant action often means a change in power structures. Property rights over natural resources such as water, land and minerals mean economic power through access to an initial endowment of wealth. Thus, the political climate is of essence to heal the planet and attain world peace. The policies, programs and projects that emanate from this political climate are of essence. For the ZIHT/PTF, the political economy of environmental



sustainability, and healing the planet, is of essence.

HOW TO DIMINISH THE START-UP TIME

Every foundation has an initial time to organize itself, to consolidate its programs and activities, to find the appropriate human resources and financial, and the like. One aim is to minimize this start-up time, without sacrificing content and positive impact. However, time is of essence and several instruments will be designed to minimize the time to be full in operation. Certainly, there will be an important and elaborate campaign to gather financial resources and consolidate the need for highly qualified staff. Furthermore, a dialogue with key foundations and organizations will be pursued with the view to learn and get involved in

some key activities to heal the planet. One may even seek for institution-to-institution assistance from those organizations to hit the ground and run with a few important targets at the very beginning of operations. This strategy may also be useful in the area of communications.



STRATEGIC ALLIANCES

OVERVIEW

We have cultivated several alliances to multiply the reach and the impacts of ZIHT/PTF. There are key strategic activities understood as essential to expand and multiply (i) our collective institutional and organizational presence on the planet and (ii) our peace related communications and messages, accompanying possible 'transformational solutions'. It is imperative that, in the very near future, our messages and activities reach the largest number of citizens, communities, politicians, corporate owners, entrepreneurs, educators, educational institutions, international organizations, unions, parliamentarians, etc., worldwide.

We know that the agenda for attaining planetary balance has taken the back seat. It is not in the radar of many decision makers and foundations. Maslove pyramid is defining the strategic concerns of many institutions—i.e., "we need to satisfy our material needs first, and then move up the pyramid to satisfy other needs, including world peace (as a human collective need). In their opinion "healing will come after we address, for example, Covid-19, after we address the failure of the national and global economic system, after we deal with climate change, after... Naturally, this view is directly translated into public and private resource allocations and into a very limited paradigm to addressing the need for a proper management of our global public goods. This is a very serious challenge for us, including a serious questioning of the meaning of peace many people have, and the road to how get there. This is not rhetoric. For many people, peace is the outcome of too many things difficult to handle, and it would be the result of many activities that are believed to go first. Is it? One dimension that repeats itself in most conversations is "justice" as a precondition to peace. Maybe, is the other ways around: peace is the pre-condition to attaining most development priorities. If peace is not at the top of the agenda, the theme of peace is relegated for "some other time".

It is extremely important to have a proper social grammar across every country and situation and a battery of common cogent and powerful messages about peace. In my life, I have self-realize that inner peace is the most solid foundation for healing the





planet and healing humanity. As part of that critical path, it is fundamental to heal nature and all sentient beings. Without self-healing, there is no proper intelligence, advance memory, and powerful human creativity; all, essential to face the other above-mentioned challenges. Healing is not a thing. Healing is not sold in the supermarkets. Healing is a state of inner being, individually and collectively. Thus, healing must be self-realized. Healing and collective consciousness go hand in hand. The point here is that we must make a join effort to address this important challenge of language and external communications to expand our impacts around the world. Join means all together as one powerful body of wisdom and right actions. Separately, we will not achieve much.

When the Foundation is presented as having very powerful goals—i.e., human transformation, sustainable development, education, and human rights—most people do not see, at first, the direct real and meaningful relationship which exists with world healing. This exercise is of great urgency. It is this document that will bring to the fore our agenda of healing the planet. It is in our domain to shift the priorities in the world agenda.

PLANETARY ALLIANCES

The Foundation will greatly benefit from embracing some instruments, which produce relevant "multipliereffects" of all the actions that are taking place at the country levels. As we all know, the themes our Foundation is addressing today are not of our exclusive domain any longer. However, in my view, we offer a unique ingredient, which can serve us to form a series of strategic alliances with the major NGOs, many of them accredited to the United Nations. Thus, essential to this proposed strategy, to find instruments that enable the boosting the Foundation's presence and character, is the possibility to create several Strategic Planetary Alliances (SPAs). These may be implemented with other foundations, NGOs, and citizen's organizations, which share similar core values and views about what has to be done on the planet at the present time.

Examples of these alliances are: Healing and Climate Change, The Planet's Biodiversity, The City, Politics, Local Communities, The Youth, Indigenous Peoples, The Culture of Peace, Gender Equality, Nature's Rights, Education, The Elder, Economics, and Intergenerational Justice

The essence of these alliances will depend on the organizations we choose to partner with at the national or world level. Some of these alliances may begin at the local level, and then grow to the partners at a global level. Or, it may be the other way around: a given partnership may begin at the global level and, then, it branches out at the local level. These alliances will be strengthening the identity of ZIHT/ PTF, and provide good platforms to establishing our leadership position around the world. In many ways, and thinking about the medium and longer term, these alliances may prove essential to acquire future funding. It is easier to get funds with partners that have experience our ways of working and share common interest.



CHILDREN AND INDIGENOUS PEOPLES

Our alliances should enable us to strengthen activities that address healing, education, sustainable development and human rights within two important constituencies in a holistic way: children and indigenous peoples. The Foundation will assess the feasibility of two possible programs with these two constituencies. ZIHT

must become the most important network and the principal home for these two groups when it comes to world peace.

During the last decade, we have worked closely with several foundations and NGOs. Here we illustrate focusing on a sample of strategic alliances, the objectives, actions and possible impacts.

THE TRALKAN FOUNDATION TALCA REGION, CHILE

ZIHT has had a very productive and engaged relationship with the Tralkan Fundation. It is a foundation regionally based, with a very unique mandate and perspective, including such areas rural development, environment, entrepreneurship, and urban development.

The Tralkan Foundation aims to promote and manage profitable initiatives and investments so that entrepreneurs and their businesses are responsible social agents, generating impacts that contribute to the collective well-being. To do this, create a new culture regarding sustainability, respond to environmental problems

generated by climate change and human action. Ensuring their active participation and incidence in four Fundamental Axes, these being Health, Education, Energy and the Environment. The Foundation intends to become a platform and instrument for collaborating, executing and disseminating sustainable initiatives that promote equity and social and national well-being through the strengthening of social, educational programs that transmit spiritual and ecological values to achieve a cultural change and achieve commitment and to involve the Talquina community and the Maule Region in the first instance, in environmental issues through the development and management of inclusive and innovative projects. Transforming itself into an articulating entity between the public, private and community sectors. Emphasize organic agriculture in the Region and throughout the country. Work with the local community, groups living in situations of social vulnerability, educational establishments and with all those people or entities that want to contribute to the development and care of the environment and the creation of healthy habits to generate a change towards the adoption of a society fairer and more sustainable.

Among the activities we have done together, it is important to note:

SEMINAR

"ENERGY, ENVIRONMENT AND COMMUNITY: HOLISTIC MANAGEMENT AND ENERGY VALORIZATION OF RESIDUALS"

University of Talca, Maule, Chile. July 20, 2016.

The presentation of the ZIHT alluded to the theme of "The Economy of Residuals and The Residuals of the Economy: Cities in the XXI Century". The presentation focused on an analysis in this sense to the local reality of Talca and Maule was released.





Institución patrocinó actividad organizada por la Rundación Tralian, donde el foco central estuvo puesto en sistema que formula un propósito social y ambiental a la actividad



https://www.conaf.cl/sector-publico-y-privado-discuten-una-nueva-mirada-de-desarrollo-para-el-maule/

SEMINAR WITH B-ENTERPRISES

The basic aim was to debate options and priorities Towards a New Economy in the Maule Region. Maule Regional Theater, Talca City, Chile.

May 6, 2015.

ZIHT offered a new look at the economy in the Maule Region, for which it met with authorities, businessmen, entrepreneurs, academics and social actors to discuss concepts such as fair trade and the common good. Activity organized by Tralkan Foundation and Sistema B, with the sponsorship of the National Forestry Corporation (CONAF) and other entities.

Other important join activities with the Tralkan Foundation are:

"MEDITATION FOR PEACE"

at the Fair of Good Living July 2014

Visit to eco fair and guided meditation by World Peace, Alfredo Sfeir Younis

"GREEN INFRASTRUCTURE SEMINAR"

Autonomous University, Talca -September 2014

Valuation of green infrastructure in cities, Alfredo Sfeir Younis

"MEETING WITH BUSINESSMEN FROM MAULE"

Fundo San Jorge, San Clemente -October 2014

Lunch with 30 businessmen from the Maule region.

"CREATION OF THE TRALKÁN FOUNDATION"

November 2014

Support and accompaniment for the creation of the Tralkán Foundation in Talca.

"DISTRIBUTION OF ZIHT BOOK ENVIRONMENT AND ECOLOGY FOR CHILDREN"

to various rural schools in Maule - May 2015.

Among the schools reached by this effort, it is possible to note: Pencahue Educational Complex, San Miguel School, El Culenar School, Lorenzo Varoli School, Ramadillas School, Duao School and El Oriente School.

"DIALOGUES FOR A SUSTAINABLE CHILE"

Mapocho Station, Santiago, Chile - June 2016.

17 Sustainable Development Goals (SDG) agreed by the UN, which were signed by Chile, and which urge all countries to adopt measures so that economic growth, social inclusion and environmental protection are interrelated elements. ZIHT, ProQualitas and Tralkán Foundation



"THE ROLE OF THE EDUCATOR FOR WORLD PEACE"

Key note presentation to teachers of the English School of Talca - September 2016.

"WHAT IS HAPPENING IN OUR HOUSE"

ZIHT presentation to The III Social Congress, Catholic University, Santiago, Chile - October 2016.

Main theme of the Social Congress: Laudato Sii.

"COPYING WITH NATURAL DISASTERS"

Material and emotional assistance to people in the City of Copiapó, Northern Chile, as a result of a major natural disaster - May 2017.

ZIHT and the Tralkan Foundation brought to this region: 10,000 liters of bottled water, shovels, wheelbarrows, wood and plywood, and toys for children.

"SPIRITUALITY IN EDUCATION"

A major talk to children and parents of the Baltazar School of Talca - June 2017 Very high participation and engagement.

"SUSTAINABLE DEVELOPMENT AT THE REGIONAL LEVEL"

Public intervention at the ECO-FERIA in the Maule Region (public talk) -



September 2017. Major discussions followed.

CULTURAL FESTIVAL: "A HUG FOR THE MAULE REGION"

October 2017.

Music, Fairgrounds, Theater, Conversations, therapies and agroecological learning.

"IMPORTANCE OF LAND USE PLANNING AND CITY PLANNING"

Meeting with Architects of Maule on the Regional Plan of Territorial Ordering of Maule - October 2017.

ZIHT deliver the key note address.

"THE ECONOMIC AND ENVIRONMENTAL FOUNDATIONS OF SUSTAINABLE DEVELOPMENT"

Talk organized by the Student Council and many faculty of the University of Talca (FEN UTAL) one of the most prestigious regional universities in Chile - May 2018

"HUMAN TRANSFORMATION IN THE NATIONAL SERVICE FOR CHILDREN AND THE YOUTH (SENAME)"

Teaching contemplative techniques to manage stress and detach from drug abuse and other substances. Talca, The Maule Region, Chile - June 2018.

"MEDITATION IN PRACTICE"

Practical meditation class for boys, girls and workers of the Center for Specialized Repair of Direct Administration CREAD, Alfredo Sfeir Younis

"SUSTAINABLE DEVELOPMENT IN THE FUTURE"

The 3rd Research Colloquium Catholic University of Maule, UCM Curicó Campus - September 2018. Sustainability from transdisciplinarity: Collaborative Dialogues for Sustainable Development.

"ENTREPRENEURSHIP WITH SOCIAL RESPONSIBILITY"

CDN Talca Seminar - March 2019.

"INTERNATIONAL DAY OF PEACE"

September 2020.

Delivery of 60 native trees for La Paz to 3 schools in Maule. Children's drawing contest for World Peace. World Peace Meditation (September 21, 2020). Seminars and conversations with educators for world Peace.

PROQUALITAS METROPOLITAN REGION, SANTIAGO, CHILE

Proqualitas Chile is an organization that facilitates processes of cultural transformation in the areas of Ethical Culture, Sustainable Development, Leadership and Team Development, Customer Experience and Organizational Development, promoting collaborative and co-construction work methodologies. At the same time, it promotes various initiatives in pursuit of the Common Good, supporting national proposals around the new economies (Economy of the Common Good, Ethical Banking, Fair Trade, Cooperativism and Solidarity Economy), ethics (Chilean Organizational and Business Ethics Association), as well as in the field of sustainability (contributing to the Sustainable Development Goals).

SEMINAR: AN ECONOMY WITH A HUMAN FACE: FAIR TRADE: GOOD FOR ALL! This took place at the extension center of the *Catholic University of Chile, Santiago*, Chile, may 9, 2014 approximately 500 people attended.

The objective of the meeting was to anchor the Fair-Trade Issue to a country requirement, as a process towards a good economy of sustainability, with social and labor equity, innovation and care for the environment. In the same way, it sought to position Fair Trade with its full range of product and service possibilities, as a way of doing business that puts the Human Being at the center. In this context, ZIHT offered a fundamental approach to this issue entitled its intervention with the question if, perhaps, "Is Fair Trade possible in an Unfair world?"







SEMINARIO Y ENCUENTRO

"Una Economía con Rostro Humano: Comercio Justo, ¡Bueno para Todos!"

CONVOCA

A.G. por El Comercio Justo

ORGANIZA

Proqualitas Sostenibilidad con el apoyo de Prochile e Indap

https://drive.google.com/file/d/1swCzGE02M5homtqX121-xJUM00Ujvz0s/view?usp=sharing https://drive.google.com/file/d/12wBJrjafROPYqmdWrM6ss5VSWwv4jfA3/view?usp=sharing







Panel: Miguel Torres (Presidente Miguel Torres Vyniards), Alfredo Sfeir (ZIHT), Sister Karoline Mayer (Christ is Alive Foundation), Juan Eduardo Henríquez (General Manager, APICOOP), Rudolph Dalvai (Presidente, WFTO). And Moderator, Journalist Ms. Soledad Onetto.









THEMATIC MEETINGS:

During the decade, numerous meetings have been held where ZIHT has oriented and advised mainly in two areas:

1) Sustainability (giving content and character to the SDG-Sustainable Development Goals in all social, environmental, political, organizational, cultural dimensions, etc. 2) Ethics, particularly in the area of codes of ethics.

SMILES OF PEACE

(SONRISAS DE PAZ)



The foundation "Smiles of Peace de Paz Chile" main aim is to build a culture of peace and happiness. There are values that inspire the work of each human being and that push them to great challenges, even unimaginable ones. Foundation Smiles of Peace, Chile, whose headquarters are in Talca, Chile, has a dream: "a world where people look into each other's eyes and see each other as brothers and friends, where goals, despite being different, can converge in common actions for peace".

This foundation was born from the need to revitalize optimism and resilience in the Maule Region, Chile after the serious disasters that the area has experienced, such as the earthquake, tsunami and mega-forest fires. Such events generate distrust, insecurity and hopelessness, which we try to reduce by promoting positive

actions such as joy, optimism, kindness and generosity, in order to generate a society that rescues the capacities of good treatment and culture of peace among human beings.

This foundation raised the idea of promoting social and educational interventions that reconnect social, public and private organizations through a common language; peace, friendship, and joy. It strongly trusts that each one can develop actions of peace and joy, however, the results can be better if they are interconnected.

Axes of intervention are: promote and develop the Culture of Peace, Happiness and Non-Violence, from oneself, between people, with the community, society (with expansion to the Maule region and the country) and with the environment: from oneself, between people or citizens, with the community (local), society (city, region, country, world, planet), and with the environment (flora and fauna in balance). When carrying out these practices, the results are very diverse, given that the methodology used generates an impact on citizens, breaks the focus of deficit and negativity to which we are culturally linked, generates reflection and questioning regarding their own behaviors and forms of interrelation, reactivates attitudes and values centered on interpersonal trust, altruism and solidarity.



El poder de la risa





In addition, together with ZIHT/PTF we have carried out activities of the type: conferences, seminars, workshops and talks associated with Peace and Joy in state and private universities, state and private schools, state agencies (municipalities, regional secretaries of health, education, women and equity gender, agriculture, sport.).

Examples are:

- Commemoration of World Day of Peace, September 21, Talca 2016 2020
- Commemoration of World Happiness Day, March 20, Talca 2016 2020
- Keynote talk "Peace is Possible", Alfredo Sfeir Younis, ZIHT/PTF. World Day of Peace (September 21, 2017). Talca, Chile.
- Keynote talk "Environment for future generations", Alfredo Sfeir Younis, ZIHT/PTF, Vivo Natural Vilches Festival, (23 November 2018) San Clemente. Chile.
- Keynote Talk "Dialogues and actions for Peace; construction of a new humanity".
 Alfredo Sfeir Younis, ZIHT/PTF. World Day of Peace (September 21, 2017).
 Talca, Chile.









THE DHAMMAKAYA FOUNDATION

ZIHT/PTF has been collaborating with the Dhammakaya Foundation, in Thailand and in other parts of the world. This collaboration has focused on teachings and seminars about how Buddhism may effectively contribute to human transformation everywhere. The President has been invited to that foundation's headquarters to give and participate in seminars, be part of the largest meditation hall and meditation activities in the world, and to be in a silent meditation retreat for several months, in Northern Thailand.



ZIHT/PTF has also been invited to participate in their National Contests on Buddhist Ethics and in some of their work on world peace with the youth. This collaboration will continue in the future.

The extension of the Wat Phra Dhammakaya, which is 791 acres, was acquired in the name of the Dhammakaya Foundation, using the funds from followers who donated to the temple to expand the temple's public area. This new public area's purpose was to provide a peaceful sanctuary to facilitate meditation teachings, Buddhist events, and monastic ceremonies. The extended land has been used for the propagation of Buddhism since the year 2528 B.E.(1985) By the year 2542 B.E.(1999), over 100,000 people came to attend each special Buddhist ceremonies. Today, the number is still growing rapidly, and the Sapa Dhammakaya, which once seemed large, often became even too small for many events. The Dhammakaya Foundation has used the 791 acres for many public and peace events. For example, mass ordination programs, meditation retreats, youth moral festivals, Light of Peace ceremonies, and many more each year. The facilities can house up to 1,000,000 people each event, so it has been a very beneficial facility used for local gatherings, international gatherings, and peace advocacy events.

Since August 2529 B.E.(1986) the Dhammakaya Foundation has become the United Nations-accredited Non-Governmental Organisation associated with the Departmen Public Information (DPI) and has since that date sent delegates to the Annual DPI/NGO Conference of the United Nations. In February 2542 B.E.(1999) the Dhammakaya Foundation has been participating in the Millennium People's Assembly Network called for by the United Nations Secretary General. Kofi Annan.

On Earth day April 22, 2542 B.E.(1999) the Dhammakaya Foundation supported the promotion of 2000 International Year for the Culture of Peace which is proclaimed by the General Assembly of the United Nations. A hundred thousand Buddhist monks and novices have participated the ethic contest organised for support the culture of peace educational programme. On the same occasion, thousands of temple followers have signed the Commitment for Culture of Peace. The Commitment is drafted by a group of Nobel Peace Prize Laureates which UNESCO is the focal point, and in response to an appeal signed by all the Nobel Peace Laureates -the first decade of the next millennium -the years 2544-2553 B.E.(2001-2010) -as the "International Decade for a Culture of Peace and Non-Violence for the Children of the World".

The Dhammakaya Foundation has also demonstrated an co-operative participation in the seventy-two hours Interfaith Peace Building Project of the United Religions initiative in order to play an important role as a living pledge to a new and more hopeful future for all people. The programme will be held on from December 31, 2542 B.E.(1999) to January 2, 2543 B.E.(2000). Hundred thousand of people will participate in meditation and illuminate the Light of Peace of the Millennium.

During May 11-15, 2542 B.E.(1999), the Dhammakaya Foundation has sent 13 representatives to participate the Hague Appeal for Peace Conference, which is the largest international peace conference in history. Over 9,000 activists, government representatives and community leaders from over 100 countries attended the conference workshops and round tables mechanisms for abolishing war and creating a culture of peace in the 21st century. The Dhammakaya Foundation also organized 3 sessions of Global Meetings on Meditation to provide interested participants in seeking the real peace from within.











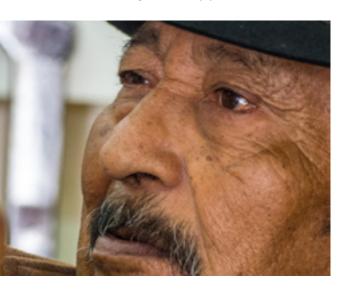
¹ Taken from the site of the foundation.

THE SALVADORIAN INSTITUTE

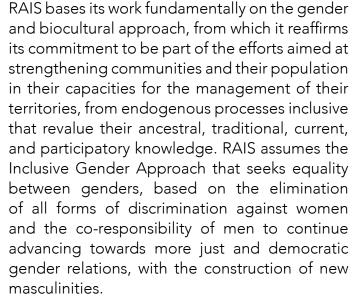
FOR THE RESCUING OF INDIGENOUS ANCESTRAL KNOWLEDGE

- RAIS -

ZIHT/PTF has worked together with RAIS on many thematic areas and specific activities of common interest. RAIS is a non-governmental, non-political, non-profit institution that bases its work on the precepts of the cosmovision and historical memory of indigenous peoples to promote "Good Living" in communities, relying on gender approaches in the life cycle and biocultural.



Their objective is to contribute to the recovery and revitalization of the historical and ancestral memory of the Mesoamerican Region, promoting life plans based on ancestral identity, science and culture, improving the quality of life of the communities by integrating in a harmonious vision, the great values of these ancient cultures, the economic, social and cultural realities that we face in the 21st century.



RAIS is also based on the Approach and Valorization of Biocultural Diversity, integrated with the vision of the territory from the perspective of Sacred Geography, coined by native peoples, which contributes to having a vision of the territory, actors and their dynamics



of a comprehensive, sustainable, inclusive, competitive and resilient way; with emphasis on the vindication and appreciation of the ancestral knowledge of the communities, its viability of making synergies and harmony with new approaches and technologies that promote an equitable interrelation, within the communities and with their collective biocultural heritage.

The collective biocultural heritage is the knowledge of the innovations and practices of native peoples and local and mobile communities, maintained collectively and intricately linked to traditional resources and territories, local economies, genetic diversity, varieties, species and ecosystems, cultural and spiritual values and customary laws formulated within the socio-ecological context of the communities. The integration of the vision of the territory from the sacred geography allows us to understand the territorial dimension of spirituality and its interrelationships towards its forms of production, governance, technologies, organization, management and management of its environment.

Among the main objectives of this approach are: a) To strengthen and generate capacities in the communities, for the creation of their biocultural community protocols within them, that strengthen their identity, the use of their ancestral knowledge in combination with new technologies and the approaches in the management of









their territories; b) The establishment of guidelines for interrelation with external actors and models, based on the recognition of their identity, protocols, priorities, ways of life and seeing their territory in such a way that they respect and know how to establish participatory processes within their action plans; c) Revalue ancestral knowledge as a basis for innovation, recovery of values and promoting a culture of peace; d) Revalue cultural identity as an engine, to promote integral development in communities and contribute to current efforts, to structure a different way of managing territories from the "Good Living" approach.

Some of the relevant work areas: rescue of bio-indicators for risk management and adaptation to climate change; sovereignty and nutritional food security based on the reconstruction of the family productive eco-system and ancestral knowledge, through permaculture; participatory community eco-ethno-cultural tourism; cultural economy: cultural active goods and services based on ancestral knowledge (looms / color palette, medicinal and culinary recipes, furniture and utilitarian ornaments with recycled wood and forest waste, clothing textiles and jewelry with their own identity stamp, among others); design of bio-cultural architectural projects: homes, offices, cultural centers and sacred geography: conceptualization and design of territorial/local/community maps.



WORK WITH ACADEMIC INSTITUTIONS, USA

ZIHT has made many visits to the United States of America with the view to participate in various universities, lead some conferences, covering a wide range of topics dear to the foundation's heart. Within this context, ZIHT has carried out many seminars and workshops, co-develop "Wisdom Videos", and co-wrote a book. These activities also assisted in creating strategic alliances with some key people in academia, as well as to seek advice on issues of ZIHT concerns (participation on worldwide events, fine tuning priority issues, and establish commonly agreed platforms of cooperation).

Herewith some of the relevant content of recent visits to the USA.

September 2007:

ZIHT/PTF spoke to our DePaul University students visiting the United Nations Sixtieth Annual DPI/NGO Conference at headquarters 5-7 September. Prof. Pat Szczerba https://condor.depaul.edu/~pszczerb/

May 2009:

ZIHT/PTFspoketo DePaul University on The Spiritual Dimensions of Entrepreneurship, by Dr. Alfredo Sfeir Younis. Event sponsored by The Coleman Entrepreneurship Center at DePaul University and coordinated by Prof. Pat Szczerba and Dr. Marco Tavanti: May 1, 2009.

www.youtube.com/watch?v=HPAFEvVGj9k

May 2009:

On that visit, ZIHT/PTF video recorded a series of messages open globalization, social entrepreneurship, poverty reduction, etc.,

www.youtube.com/watch?v=OP8KZQ85Rbg&list=PL20083605EEB78BBE&index=28

October 2010:

DePaul University Chicago visit and presentation on Human Rights-Based Sustainable Development for international public service graduate students on 10/27/2010. On that occasion, ZIHT/PTF video recorded a series of intervention available on YouTube at

www.youtube.com/watch?v=AZeFjKGYPiI&list=PL20083605EEB78BBE&index=8

December 2011:

Dr. Alfredo Sfeir-Younis, President, ZIHT/PTF, made a presentation on the Rio+20 Sustainability Conference. DePaul University, Chicago, December 7, 2011 (organized by Dr. Marco Tavanti and Prof. Pat Szczerba). The United Nations Conference will be held in Rio de Janeiro, Brazil in June 2012.

www.youtube.com/watch?v=bl5ogdAnDTo&list=TL36lgZYXc1SM see also: http://sustainabledepaul.blogspot.com/2012/01/sustainable-international-development_27.html

December 2011:

on that visit ZIHT/PTF also recorded a number of other videos available here: www.youtube.com/watch?v=YDJOD0869j0&list=PL20083605EEB78BBE&index=1

October 2015:

ZIHT/PTF presented at a conference at University of San Francisco on Sustainable Development Goals Across Sector. See this

https://usfblogs.usfca.edu/nonprofit/sustainability/

October 2015:

On that same visit to San Francisco ZIHT/PTF made a presentation for the United Nations Association San Francisco (UNA-USA-SF) on the occasion of the United Nations 70th anniversary. See photo collection

https://photos.app.goo.gl/4t69SWZAqrtBWhbr6

October 2019:

ZIHT/PTF spoke to course on Nonprofit Ethical Leadership and on that occasion we headed a retreat to prepare the book on Conscious Sustainability Leadership and we recorded a few videos available here:

www.youtube.com/watch?v=GLLNdMYamck&list=PLPucplZ3fIUpQ19RHKGjE6YHlbOYKa6Ld

October 2019:

ZIHT/PTF presented the at UNA-USA-SF event prepared for the UN74 pn October 24, 2019 in the Veterans Building, the birthplace of the UN Charter. See photo collection:

https://photos.app.goo.gl/4t69SWZAqrtBWhbr6

May 2020:

ZIHT/PTF made a presentation to graduate students studying Sustainable Development in Times of Crisis; You presented on Sustainable Development Mindset and COVID-19. May 27, 2020

https://usfca.zoom.us/rec/play/y73cAq7cRD_nlcNip1o8NJfv6Sw0IMGQuahqkbbDiLA1ABPzDOiqgUTfW9pAiAlxCDu7hKmWitp5pPem.PRODq6VcQDEiTuCp?autoplay=true&startTime=1590627788000

June 2020:

ZIHT/PTF made a presentation during the United Nations Charter Day - Interfaith Commemoration on June 27 via pre-recorded video for the webinar

https://usfca.zoom.us/rec/share/N7RvO-6LxKmM7iLEbEPCtU_jKBk-umjNgYUwWBRT3M-ZMviLXx7pXv6v3Siecd4U.xqRYJp6N7EoKDv1g?startTime=1593281337000

November 2020:

ZIHT/PTF participated d via Zoom in the MBA 6000 class, University of San Francisco, on the theme of leadership and communication (Nov. 16, 2020):

https://usfca.zoom.us/rec/share/MDPaxCJzpUNo0CDBSDwB6z_FxesS8f-

 $1 UkLgs I1B3SX7 UBkdwWVST arf hTJt_ksB.wqicsnt-1 h2AyYhu?st art Time=1605552907000$

THE LAMA GANGCHEN WORLD PEACE FOUNDATION (LGWPF)

ZIHT has been working together with LGWPF for several years, delivering seminars and workshops in various countries of the world (e.g., Thailand, Nepal, Italy, Indonesia), as well as working in partnership in issues and themes having to do with the United Nations in New York and Geneva. During the last couple of years, the LGWPF nominated ZIHT President its Plenipotentiary Ambassador. In this position, ZIHT and LGWPF participate in many events organized by the UN in 2019, in relation to such themes as Climate Change, Global Warming, Ecological Justice, The UN Sustainable Development Goals (SDGs), and more.

This has been a very productive alliance, which has enhanced many elements and attributes of intervention in the area of multilateral relations.

At the country level, and as mentioned in another section of this report, ZIHT has advice on LGWPF programs in Nepal. One of these is the formulation of a strategy for improving education methods and strategies in the Lama Gangchen Samling School un Kathmandu, Nepal. In some instances, ZIHT has provided grants to the LGWPF's sponsored activities and programs.



ZIHT has also contributed to Peace Times, a magazine of the LGWPF, dedicated to world peace and human welfare. ZIHT has contributed several articles in that magazine.

ZIHT has also participated actively in seminars, workshops, and events with international character. In some of them, ZIHT has played a relevant role in organizing and implementing these international events.



PROPOSAL FOR THE CREATION OF A PERMANENT SPIRITUAL FORUM AT THE UNITED NATIONS FOR WORLD PEACE

On the 8th of June 1995 T.Y.S. Lama Gangchen presents his proposal to an audience of 150 United Nations officials and special guest at ECLAC in Santigao, Chile. On the 5th of November 1998 T.Y.S. Lama Gangchen presents a leather bound book of the proposal to assistant Secretary General Mrs Sorensen for Mr Kofi Annan, the Secretary General of the United Nations together with a sand mandala featuring traditional religious and spiritual symbols for global peace and harmony. Since 1995, the proposal has been shared with all Member States of the United Nations, His Holiness Pope John Paul, Mother Teresa, religious and spiritual leaders worldwide as well as over 100 international organisations, foundations, associations and individuals.

On the 10th anniversary of its launching Lama Gangchen offered the proposal as: A solution for the third millennium in support of the United Nations Millennium Development Goals and the United Nations Decade of Education for a Sustainable Development.

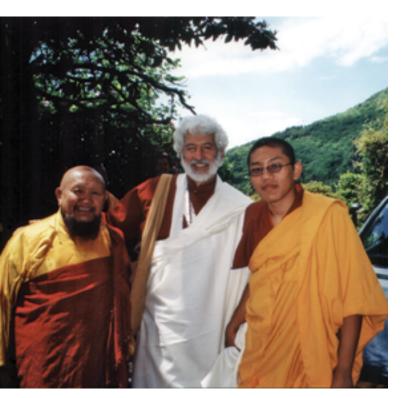
MAHASIDA LAMA GANGCHEN TULKU RIMPOCHE

"Inner peace is the most solid foundation for world peace" Lama Gangchen Tulku Rinpoche, Thinley Yarpel Lama Shresta, (7.7.1941-18.4.2020), was an important Tibetan lama belonging to the last generation of lamas from the 'old Tibet'. Renowned as a spiritual guide, life teacher and peace educator he is and will remain a point of reference for thousands of people, not only Buddhists, all over the world. Born in 1941 in western Tibet, he was recognised at the age of three as the reincarnation of Kachen Sapen, an important lama healer and holder of a long and uninterrupted lineage of healers and tantric masters. He entered the monastery at the age of five and at eighteen he completed the first period of study of Tibetan medicine, astrology, meditation and philosophy in two of Tibet's major monastic universities: Sera Me and Tashi Lhumpo. He continued his studies at Gangchen Gompa, Tropu Gompa and Neytsong Monastery. In 1963 he went into exile in India, where he completed his monastic studies at Sera Me and Varanasi Sanskrit University (Bishwa Vhidhyana) in Benares, India. He was a direct disciple of the greatest lamas of the Gelugpa school of the twentieth century, such as His Holiness Trijang Dorje Chang, his main guru, His Eminence Zong Rinpoche, his master of Tibetan medicine, tantric healing and astrology and His Eminence Ling Rinpoche. In 1970, he received the Geshe Rigram diploma from the monastic university of Sera Me in South India. He then began working as a healing lama in the Tibetan communities in India, Nepal and in Sikkim, where, having healed the mother of the king from an incurable eye disease, he was appointed physician to the Royal Family.



In 1981 he began to travel to the West, at the invitation of European friends, and decided to settle in Italy, first in Gubbio and then in Milan. After some years he became an Italian citizen, but continued travelling tirelessly to many countries of the world. With particular skill he adapted and began to share the essence of the teachings of Buddha in a way suitable to the needs and capacities of people living modern busy lives in the West. His teachings were aimed at each person, in order to develop and achieve inner peace through the teachings of Buddha who





he referred to as the "inner scientist". "Inner peace", he repeated tirelessly, "is the most solid foundation for peace in the world" adding: "all religions and spiritual movements contain methods to achieve inner peace, therefore, dialogue and cooperation between religions can bring great benefits to the achievement of world peace".

He founded the Lama Gangchen World Peace Foundation in 1992, which is recognized as a United Nations Non-Governmental Organization (in ECOSOC consultative status). On the 8th of June, 1995, in Santiago de Chile, at a round table at the UN Economic Commission for Latin America and





the Caribbean, he officially presented his proposal for the establishment of a Permanent Spiritual Forum, under the auspices of the United Nations, to collaborate with the General Assembly in order to develop a global peace education plan. This proposal was presented by him in subsequent years, during meetings with important figures such as Butros Butros Gali, then UN Secretary General, Kofi Annan, the subsequent Secretary General, heads of state such as the President of Venezuela Rafael Caldera in 1997, the Prime Minister of the People's Republic of China Wen Jiabao in 2004, President Hu Jin Tao in 2005, Ecuadorian President Rafael Correa in 2007, President Xi Jinping in 2017 and others. He organized and participated in hundreds of inter-religious conferences and on these occasions met important spiritual figures such as Pope John Paul II, Mother Teresa of Calcutta, Desmond

Tutu and many others.

In over forty years of life and activity in the West he founded and taught according to the NgalSo Ganden Nyengyu tradition: he transmitted the essence of traditional Buddhist teachings in an essential and synthetic way, adapting them to the needs of modern society characterised, unlike ancient Asian societies, by a shortage of time to devote to spiritual practice. The word NgalSo is composed of two syllables. The first syllable Ngal indicates the tired and polluted energies of the body, mind and environment (the Buddhist Noble Truths of suffering and its causes), So represents the regenerated and healed energies (the Noble Truths of the cessation of suffering and the path).

THE WORLD FOUNDATION FOR INTEGRATIVE MEDICINE - GFIM -





The Global Foundation for Integrative Medicines (GFIM) is a 501c non-profit organization, that seeks to educate, in the many ways we can heal, physically, emotionally, mentally and spiritually through understanding all medicines and the ability of nature to heal. The founders of GFIM believe that through the integration of medicines, inclusive of eastern, western and subtle medicines, we can heal ourselves, our families, communities and the world at large.

"It is through healing that we unite in peace".

ZIHT/PTF has been in a strategic partnership with GFIM for more than a decade. Participation in conferences around the world (e.g., USA, Mexico): as a host, keynote speaker, spiritual leader, strategic adviser, and the like. The thematic priority brought by ZIHT/PTF has been the foundation of spiritual medicine, conscious healing and healing the planet for world peace. Very much welcome and appreciated by prominent professionals in the health field.

A few years ago, ZIHT/PTF President and Founder was nominated WFIM's Peace Ambassador. This is a great honor for our foundation and well as becoming and important instrument to open new alliances in the area of world peace.



GFIM Lectures and Videos of Peace Ambassador Alfredo Sfeir Younis, President and Founder, ZIHT/PTF



CONGRESS OF INTEGRATIVE
MEDICINE
Opening Ceremony Lecture on World
Peace
Puerto Vallarta, MX GFIM World
Feb 8th, 2015
https://youtu.be/veWUK8tjfkY



CONGRESS OF INTEGRATIVE
MEDICINE
Opening Ceremony, Peace Meditation,
Congress Chairman
Santa Fe, NM USA GFIM World
Oct 7th-9th, 2016
https://vimeo.com/192682672

GFIM Opening Ceremony 10.7.16



Special Panel: Spirituality and Health: What is the Connection?

CONGRESS OF INTEGRATIVE MEDICINE Opening Ceremony, Peace Med

Opening Ceremony, Peace Meditation, Congress Chairman, Panel on Spirituality and Health New York, NY USA GFIM World March 8th-9th, 2018

https://vimeo.com/262129006



Planet Intelligence

THE CONSCIOUS HEALING SYMPOSIUM Opening Ceremony, Peace Meditation, Congress Chairman New York, NY USA GFIM April 27th, 2019 https://vimeo.com/337492723

More Photos can be found on our FaceBook page:

https://www.facebook.com/GFIMUSA

A full list of our Events and information on all Speakers can be found on our website: http://gfimusa.com

"THE GREAT LAW OF HEALING: FROM COLLECTIVE LOVE TO SPIRITUAL MEDICINE"

Alfredo Sfeir Younis, Peace Ambassador, GFIM

THE GREAT LAW OF HEALING

This note is about "The Great Law of Healing", through the practice of conscious healing, or spiritual medicine, which is the true frontier of medicine in the 21st Century. This medicine is subject to very important attributes.

The fundamental premise is that in order to heal ourselves, we must heal the Planet; and, in order to heal the planet, we must heal ourselves. Thus, it would be impossible to heal ourselves without healing the Planet; or, to say, nobody can be healthy if the Planet is ill. This is not possible. This fundamental premise implies, for example, that if the air is polluted, we are polluted, if the water is polluted, we are polluted, and if the earth is polluted, we are also polluted. Thus, the great mantra of healing is: "the outer is like the inner and the inner is like the outer". Therefore, when addressing the field of medicine, we must understand that there is no outer medicine without inner medicine, and vice-versa. In this new form of medicine is by saying that "there is a need to heal the container and to heal the content". We may consider the planet as the container and all the beings -human beings and sentient beings--as the content. Then, it is not possible to heal the content without healing the container. Such understanding will completely change the notion of medicine and of integrative medicine. In most cases, existing forms of medicine focus on curing or healing part of the content; i.e., human beings. However, in the future we must put the emphasis on both, the content and the container. Healing is an interdependent process. And, it is the self-realization of interdependence that will open, manifest and expand the healing processes.

In practical terms, we will not be able to cure or to heal people, or other beings, with materials coming from a container that is contaminated. Certainly, this theme demands lots of debate here and everywhere.

Let me add some more to the Law of Healing. Conscious Healing, in the presence of interdependence, demands that the two entities involved in the healing process be conscious. There must be two live entities interacting between each other. Healing will not take place with one entity conscious and the other without consciousness ("a thing"). Healing is the outcome of the mutual and meaningful interaction between at least two conscious entities. In medicine, it is not only the consciousness of the person healing (e.g., the doctor) that needs to be present. True healing also demands the active presence of the consciousness of the one who is to be healed (e.g., the patient). Healing will result from the interconnectedness of two or more consciousness. It is not a solo flight.

In many ways, Conscious Healing is a collective happening. It is a collective experience. If only one individual is conscious, there is no healing at all. Healing is an experience. Healing is a state of being. Healing is a process of deep transformation. And, because healing is an experience, healing is sitting on the thrown of consciousness. Without consciousness, there is no healing. Certainly, one needs to talk about types of consciousness, levels of consciousness, levels of

awareness, and the true meaning of healing. In the first congress of "Medicina Alernativa", which I attended nearly 20 years ago, I said that it is not the acupuncture needle the one that cures or heals a patient. That is an illusion. That would be non-conscious process. What cures or heals the patient is the consciousness which is behind that needle. A different paradigm, all together.

MY MISSION IN LIFE

The emphasis in my life's mission during the next 10 years is: To heal the planet for world peace. To heal the content through the healing of the container. To heal the outer and the inner.

As a vision, it is essential that the leaders of the world-corporate, governments, citizens--enter into a meaningful dialogue about healing the planet for world peace. This healing process implies to recalibrate many systems operating at world level. Today, many of these systems are collapsing, or are not fulfilling the main objectives and promises for which these were put into place. The natural system is collapsing via climate change, biodiversity depletion, water and air pollution, contaminated food chain, soil degradation and desertification, etc. The economic system has weakened, and globalization, despite of its advancements, has produced more concentration of wealth, instability and uncertainties, without meeting the expectations regarding global economic growth. The political and institutional systems have shown signs of great deterioration, with great questions about the real strength of existing participatory democracies at the national and global levels. This would also include the growing democratic deficit at the international level –UN, WB, IMF, WTO...

The corporate system has played a definite role as regards the state of play in our planet. The leadership of the private sector is indispensable to change the situation. The human systems -- from the family to the neighborhood, the city, the country, the region—are ever more put into question as there is more discrimination, social disintegration, loss of human values and beliefs systems, violation of human rights (of this and future



generations), disregard for ethnicity and indigenous peoples, devalued ethics and morals, increased deterioration of health and other aspects of human life, etc.

This is not only a material thing. This a deeply spiritual experience. Without spirituality, there will not be healing. The time has come to change the world, and change it now, for the benefit of the present and future generations, of human beings and all sentient beings, and of nature. It is essential to change the world through medicine. But, in order to do so, we must embrace a different type of medicine. My proposal today is to embrace "Spiritual Medicine". This is not an abstract proposition. It is this spiritual experience that will bring us into a process of deep transformation. This is a medicine where healing is sitting on the thrown of consciousness and wisdom.

Our consciousness itself and levels of consciousness are essential to understand "conscious healing": the conscious healing of both the planet and ourselves. I believe that "healing" is one of the most important processes of human transformation we are to self-realize right now.

CURING AND HEALING

Before proceeding, however, it is important to distinguish between healing and curing. This is not only semantics, but something profoundly important.

Curing is material, and it represents a localized phenomenon, independent of how complex may be to cure someone. For example, one may break a leg. In some ways, it all depends on the individual affected and not on anyone else. Curing does not depend (too much) on the existence of others and my interdependence with others.

Healing is a spiritual, subtle, and more interconnected phenomenon. Healing depends on my state of reality as well as on the state of reality of all human beings and all sentient beings. When people state that they want to heal of their inner anger, it is not only about them, as separate from the rest of the world. It is about all of us.

While to cure may be possible at a given moment (it depends on you), the healing may require the actions of other people, or of infinite sentient beings. This is proven by the success Constellation Therapy has all over the world.



Healing may require that you connect at many different levels of your existence. Healing is not a physically, well defined, or localized phenomenon. This implies that the healing process is far beyond just a material state of existence. Healing manifests in an infinite and unbounded plane of existence. This is why the causes of an illness or of suffering you experience today may have originated in this life time, or in previous life times. Healing does not always take place in the 'relative'; but rather, it is placed in the 'absolute'.

This is why spirituality is important. It assists us in experiencing the absolute in ourselves. It also helps us in creating *spiritual spaces*, which are essential to a healing process. This is a very useful message based on the *Law of Spiritual Space*: "all states of being occupy space." Anger occupies space. Love occupies space.

The healing process may require that you experience some states of Being. This is to say, that you experience some states of human inner reality. Either to heal yourself or to heal others. You may be required to self-realize love and compassion. You may be required to experience interdependence and interconnectedness. You may be required to experience caring and sharing of others. If you never self-realize those states of being, you will never be able to heal, or to be healed. Thus, spiritual self-realization is an essential ingredient in healing, or in self-healing. It is through the creation of additional *spiritual space*, and the corresponding self-realization of some states of being, that healing will take place in the absolute.

Healing as a collective experience: 3 collectives. Healing may be an individual or a collective experience. When I refer to the collective, I mean three collectives: the human collective, the nature's collective, and the spirits collective. There are many forms and sources of healing in all those three collectives. Some people see these collectives as separate. As if they were independent entities, with their own separate rational. Some people see these collectives in a hierarchical fashion, in relation to their supposed intelligence and relative divinity. Thus, for example, many see the human collective as more intelligent than the nature's collective and the spirits collective as more powerful and intelligent than the human collective. Seeing and experiencing these collectives as separate entities is the main source and condition for illnesses. It is separateness, the lack of integration, which keeps us sick and suffering most of the time.

Being sick means to have lost this connectivity. Actually, we know and have experienced this connection very well; otherwise, we would not have vacations in pristine places. We would not have walks in nature to eliminate our stress. We would not pay so much to be away from the everyday noises we hear and are affected by.

Many forms of medicines come from nature. If nature did not have that higher intelligence, then, we could neither be cured nor healed. Nature is essential in both the curing and the healing processes. Thus, we should not separate the human and nature's collective with the spirits collective. What is the foundation of our spirits' collective? In essence, the spirit collective is the whole collection of DNAs regarding the architecture of our mission on this planet. In this reincarnation. It is the genetic code of what we came to do in this planet. Many people are subject to illnesses because they are outside the domain of their mission. The spirits collective is the genetic code of our mission.

A fundamental principle of the healing is to start from the notion that body, mind and spirit are of equal intelligence and infinite capacities to cure and heal. We have a huge reservoir of energies that are capable of get rid of most diseases and these energies are the most solid foundation of healing. Thus, in healing, lots of time is spent in creating these energies rather than to focusing just on the negative ones arising from illnesses. This is why I believe in laughing therapy and in happiness as a source of healing. This is why love heals. This is why compassion heals. This is why peace heals. These are energies that will saturate and eliminate the energies that sustain the problems we experience at one point in time.

THE PYRAMIDS OF HEALING

Healing is carried out through what we could illustrate as a pyramid of healing. This image of the pyramid is just to illustrate two complementary concepts and understandings. I will focus on two pyramids today.

The first pyramid understands that problems and solutions are organized in a pyramidal fashion (similar to knowledge). At the bottom of the pyramid we find only problems and very few, if any, solutions. This is important, because if we are in search of solutions, we need to advance towards another level of that pyramid. The solution demands a higher state of consciousness. A higher state of knowledge. When one forces the solution on the same stage of the problem, only conflict arises. It is important to note that going up the steps of the pyramid may require a great deal of self-realization. This self-realization process is the essence of healing. At the top of the pyramid there are no problems, only solutions. Only curing and healing. Mostly, there is self-curing and self-healing.

The second pyramid refers to some graphical way to illustrate a hierarchy that exists

in the healing process. The first step of the pyramid represents the role of the intellect in the healing process. Many people are totally blocked with concepts that are not really close to true reality. These concepts bound them to such an extent, that I recommend first to have an intellectual discussion of their problem (e.g., Joao's view of indispensability of his father). If there is not a "click" at the intellectual level, the messages sent at the subtlest cellular levels are the same as those who are responsible for the disease. The second step of the pyramid is represented by the system of emotions. At the emotional level, there is a lot to be done, though here it is essential to teach the person who is suffering, to operate on its *neutral mind* and to be the best "antenna".

The third step of the pyramid is the level of the fundamental elements of life. This is to say, working with the water, fire, earth, wind and space. They may be out of sync, polluted or interfering with the real health of your body, mind or soul. There are many instruments that would require simultaneous attention to the external and internal five elements of life. They work in sink and are intimately interrelated. The fourth step of the pyramid is the level of spiritual healing. This is a very complex and delicate level where one is dealing with the deities that are in charge of that disease or are managing the healing process. Most of the time this demands very delicate negotiations where karmic work is involved. See below. The fifth step in the pyramid involves the work on the person's Akashic Files. This is going deep inside the formation of someone's life. This must be done only in cases where there is total clarity of what is being done.

INSTRUMENTS OF HEALING

Let me focus on some of the key instruments of healing.

First, healing cannot take place unless there is a karmic adjustment. One is to "pay the karma" that is at the roots of the problem before healing will take place. I learned this the hard way, when I tried to help a very dear friend before he passed away and left his body. Second, it is important to heal the content (yourself) and the container (the world) at the same time. Healing demands both acts simultaneously. Thus, you may indeed heal as a result of planting trees and taking care of nature. This is a fact. Just try it. The opposite is also true; you may heal nature by just healing yourself.

Third, there are some universal instruments of healing. One of the most powerful is silence. Silence is the most powerful source of self-healing and inner peace. We are disconnected from silence and this is the most significant influence in our state of welfare. Reconnection with the power of silence is the essence. Fourth, it is a fact that most illnesses at the physical and psychological levels are born from negative interferences while in the mother's womb. It is during pregnancy. It is here the origin of most diseases. I found great impact from regression to the state of fetus. Here I refer to the use of conscious regression and not regression by hypnosis (also very powerful). Finally, the use of mantras. This is to say, healing mantras. They are primordial sounds that reconnect us with the real rhythm and melody of our body, mind and souls. These mantras are bringing great results to many people in need of curing and healing.

If healing is spiritual in nature, can today's modern medicine address it? Modern medicine, as it is practiced today, is incapable to address both healing the planet and healing ourselves. Modern medicine is not spiritual, it is not in the realm of spirituality, etc. Thus, it is essential that we ask ourselves, what form of medicine is at the very core of healing the planet and of healing ourselves? The only path

towards healing the planet and healing ourselves is a medicine that is based, at its very core, on a major change in human consciousness.

Human consciousness is the intervening variable, the instrument, and the path of this new form of medicine. This goes beyond knowledge, memory, etc. This is why last year I proposed we call it "Spiritual Medicine". It is this form of medicine that will enable us to heal the planet and heal ourselves through changes in consciousness.

As I stated at the beginning, for me, one of the fundamental challenges is to put together the healing of the planet and the healing of ourselves. As two completely interdependent processes. The way we choose the alternative paths we take to heal the planet and to heal ourselves (how) will be essential to future generations. If we do not heal the planet, future generations will live in a sick planet. When I talk about the planet, and about healing the planet, I am talking about all forms of life, all sentient beings. This has major implications for medicine, for healing, as well as for public policy making. For the moment, our approach is anthropocentric. Going beyond human beings, and including the whole planet means that: inner and outer medicine are one and that inner and outer healing are one. I have translated this into a powerful mantra of healing: "I am because you are, and you are because I am".

Most countries of the world are managing diseases and not managing health proper.

Managing health means managing our material and spiritual welfare. Managing health means managing our food and nutrition. This implies to manage agriculture, food processing, etc. Managing health means addressing issues of excessive use of agrochemicals, pesticides, herbicides, additives, addictive substances, colorants, GMOs, transgenic seeds, etc. Managing heath means a major emphasis onto preventive medicine, and much more.

It is when we talk about managing health that economics and politics play



a fundamental role. Today, the great majority of diseases are the result of economics and politics. Production and consumption systems that are totally polluted.

Healing and medicine is not just about human beings. We must practice the medicine of all forms of life in the planet. There is not yet an institutional system to heal the planet. We must play a fundamental role in creating this needed global institution. We not only need a medicine to heal the content. We also need a medicine to heal the container. One could then say that the content is like the container and the container is like the content, as if they were totally undistinguishable and inseparable. To restore the 'outer environment of the container' we must restore the 'inner environment of the content'. We are in great need of healing our fundamental elements of life: water, air, space, earth, wind, and fire. These elements are as present in the container as they are in the content.

To manage health, we have to go far beyond medicine, as we need to pay attention to the quality of our food and nutrition, housing, neighborhoods, pollution of all sorts, etc. The above has also led me to speak up and write about the critical importance and influences exercised by economics and business in our material and

spiritual welfare. I have stated that economics and business are clearly responsible for the large majority of diseases humanity experiences today.

SPIRITUAL MEDICINE

Now, I would like to talk about "Spiritual Medicine". Spiritual medicine is the medicine that comes from the interaction between spirituality and healing (and curing). Let me assert right now that: integrated medicine is not simply about the integration of different forms of medicine. This is too narrowly confined definition. To me, integrative medicine is about the integration of all forms of life in this planet. If we understand integrative medicine in this way, it becomes extremely easy to see the relationship between healing nature and healing ourselves. This is a major change in paradigm. And, we all have to move in this direction.

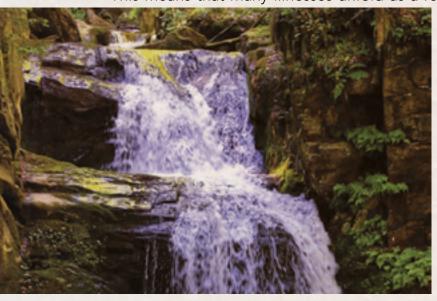
However, moving in this direction does not necessarily imply more medicine. In essence, it implies more consciousness. This new paradigm of medicine, is the paradigm where consciousness is a major intervening variable in the process of curing and healing. What we need now is to bring consciousness into medicine.

The fundamental premise of Spiritual Medicine is that an imbalance in any state of consciousness, or the lack of consciousness, will play a vital role in generating illnesses or in accelerating the process of curing them. Let me address 5 important consciousness and how are they responsible for different illnesses. These are presented separately for didactic purposes only, as these are interrelated.

a. The first consciousness is "pure consciousness"

Specifically, this is a state described as "consciousness that I am consciousness" or "I am conscious that I am conscious", or, "I am aware that I am aware". This is the consciousness that we have an origin, or that we were part of a TOTALITY. That one has come out of that totality. The Self is conscious of several attributes: The consciousness of the I AM, the consciousness of the YOU ARE, and the consciousness of the WE ARE. This is the consciousness that defines our true identity, or the real origin of our identity.

This means that many illnesses unfold as a result of a breakdown of that identity.



Remember that it is a three-fold identity: me, you, and ours. Some may call this, spiritual consciousness. This consciousness is born when you separate from the totality of your origin. Thus, in this state of consciousness, you have all the attributes of your origin in full potential and, in a combination, which is your definitely and unique characterization of yourself. Remember that all attributes are in a state of full potential.

Let me add that your identity is

perfectly and purely defined in time and space. One major characteristic of pure consciousness is that it only functions in present time. This is why mindfulness is a great therapy for healing those who have lost their sense of identity. This is important

to say because there are many illnesses that unfold as a result of a lack of identity, or not having a sense of purpose, or not having a sense of belonging, or not having a sense of being connector with others, etc.

Also, this pure consciousness has an individual and a collective dimension of each of those attributes that are in full potential. It is this consciousness –pure consciousness- that enables you to make progress in the path of your spiritual transformation. Why? Because is the consciousness of perfection. Perfection



understood as that combination of attributes in full potential that have not been polluted or destroyed. A "pure state". It is the instrumentality to address your Dharma. Dharma understood as your contract in this planet earth. I have said many times that most illnesses unfold when you are not in the path of Dharma. The only exception is when your Dharma is to live the experience of a certain illness. Many of the illnesses from an imbalance in this levels of consciousness are illnesses of the soul, with a tremendous social impact. Illnesses of the we are and the I am.

b. The second consciousness is "material consciousness"

Specifically, this is a state described as "I am conscious that I am matter". This consciousness appears as a result of conception, and as a result of a "decision" that your spiritual growth and transformation is to take place on this planet earth. Once you are conceived, this is the first time that one realizes that there will be a material aspect in your life. In simple terms, that you will become a critical element of a human body. This is the consciousness that brings about the notion of imperfection. The causes and conditions of that "imperfection" have to do with the embodied imperfections of the sperms (father), and the eggs (mother). It distracts the Self from pure consciousness; that in itself it is a source of illnesses.

This is an experience like moving from infinity (unbounded existence of pure consciousness) to zero (bounded experience from the fact that you have a human body, that is bounded). From the pure unbounded to the impure and bounded. The process is not a trivial one and, as the Lakota Indians say, this is an extremely painful process. Lots of stress, uncertainties, anxiety, and accommodations to a material reality.

This state of material consciousness implies a departure from pure consciousness, and a departure from present time. In reality, it is this process of becoming part of our material reality that it is at the roots of the unfolding of "past" and "future". This past and future comes from the past and future of the sperm and the egg, from the unfolding of the yin and yang, from the way times commences to define many material attributes manifested in other states of consciousness (like growing). The body becomes the principal point of reference between the past, present and future. This is the first time that we have what I call the "accordion" of past, present and future.

Thus, the majority of illnesses in this state of consciousness are those called "genetic diseases". There are too many to list. These could be reversed at the level of consciousness and not necessarily at the level of matter alone. I can use many of the instruments that were given at the level of pure consciousness to revert these inherited diseases. Instruments like unconditional love, compassion, inner peace, emptiness, etc. It also represents the beginning of all the diseases that unfold during

the state of pregnancy. Tibetan medicine gives lots of emphasis to the diseases that are born during pregnancy. As a matter of fact, they say that all the diseases we confront in this lifetime are born and developed during pregnancy.

c. The third consciousness is "the senses consciousness"

This is to say we realize we have 5 senses. I am conscious that I have these 5 senses. Thus, we begin to develop those senses in a "physical sense" and in a "wisdom sense". In a physical sense, one is aware that an eye is developing. But, in a wisdom sense, we know more than just the mechanics of seeing or listening. The eyes have the wisdom of vision. The ears have the wisdom of audition. Then the wisdom of taste, smell and tact. We become self-conscious of these 5 senses. The child in the mother's womb listen, see, touch, taste, smell....

This senses consciousness is vital in developing the wisdom element of our senses. You cannot see more than you can see. If you want to see more, you must develop the wisdom of your vision. In actual fact, each element of your material body contains a specific consciousness. There are many senses. Certainly, more than 5 which we identify in our daily conversations. Each of the chakras have senses. Senses of different nature, but that are crucial in many circumstances. Each energy point has a wisdom element.

When this consciousness is imbalanced then many illnesses of the body and the mind unfold. They are emotional diseases or diseases of the body. Many of the diseases of the mind are important here. Those that are the result of our imbalanced emotions.

d. The fourth consciousness is "growth and development consciousness"

This is pure awareness that you are growing physically and non-physically. Non-physically in the sense that your soul also is growing and developing all the time. On the physical side, it is evident that our physical body is growing and developing. But, it is important to note that we have many bodies. Not only the physical body. The growth and development consciousness also register the state of being of all the other bodies: emotional body, auric body, astral I and II bodies, mystical body, energy body, etc. Medicine of these bodies is central to "spiritual medicine".

There are methods to address illnesses that either have been originated in the physical body, or in any other body. We have the meditative experience of how a particular emotion, like anger and stress, affect the astral body. As this body is affected, one of the typical symptoms is tiredness. There are techniques to repair the astral body. I was taught in Mexico how to see these bodies and how to identify illnesses that are deposited in many bodies. It is important to say that these bodies

are all completely interconnected.



We could say, you are also developing spiritually and emotionally in the mother's womb. The emotional body makes its presence in our lives. The unfoldment of your emotions—positive and negative emotions—is clearly determined, in quantity and quality, by your level of consciousness. It is interesting how many pregnant mothers know this very clearly. Many of them put spiritual and religious music to the child during her pregnancy. Others put mantras. Mothers report major changes in

behavior. Actually, after the baby is born it recognizes those sounds!

And, this centers the emotions in question. The child is fully aware that is growing and developing. The time and space are real, and they have a clear expression in their own personal life. In this growth and development, the child is aware of the bodies and the needs of those bodies.

e. The fifth consciousness is "interdependent consciousness"



This is to say, we are conscious that we are not an island, that we are all interconnected. This consciousness appears very early in life and it is fully present when the child is born. This is why we give the newly born baby to the mother; she represents the first circle of interdependence. The next circles are the family, the extended family, the neighbors, etc. The child is also aware of other forms of interdependence.

At least three forms of interdependence are important: among human beings, with nature and all forms of life, and with the spirit (all forms of Dharmas). I have not time to explain them all in detail. However, in the first form of interdependence, we must be aware of the interdependence with our own self and the interdependence with our divinity. In the healing process, be it healing people or healing nature, the self-realization of interdependence is a major instance. The absence of this attribute of interdependence is a major cause and condition of many illnesses.

These 5 forms of consciousness are not independent of each other. Actually, my meditative experience shows that they are interconnected all the time. This interconnectedness has a specific logic. It expresses a specific rationale. Otherwise we get sick. Many illnesses are the result of a disconnect among these forms of consciousness. For all of the consciousness to work in tandem, in harmony and peace, there must be two crucial conditions. First, a Meta Language. Second, a Meta Consciousness. Let me explain succinctly.

META LANGUAGE AND META CONSCIOUSNESS

Meta Language. We often speak about yoga. Defined as the union of body, mind and soul. The mind has a language. The body has a language. The soul has a language. For union to take place, as a central road towards healing, it is central that there be a meta language, that unites them all in yoga. The union demands a meta language. To me, we can either learn the three separate languages or learn the meta language.

For the moment, traditional medicine tries to learn these three separate languages. For me, it is much more efficient to learn the meta language. This meta language is, to a great extent, based on the kundalini energy. This meta language is a main vehicle to healing. We need to add the meta language of nature. Total healing will take place when we learn these two meta languages. In the end, there is one supra language.

Meta Consciousness. The many consciousness described above, essential to healing people and to healing nature, also act in tandem to each other. When there is no harmony and coherence among them, many illnesses appear in our lives. One

simple example. The eye has consciousness. To see is not just a mechanical act. What to see, when to see, how much you see, etc., in the end, depends on our level of vision consciousness. The same applies to audition, etc.

The consciousness of our eyes is connected to the consciousness of all our senses. The consciousness of each organ in our body, or even, of each cell in our body, is connected to all the other consciousness. Otherwise, the body cannot act as it is supposed to do it.

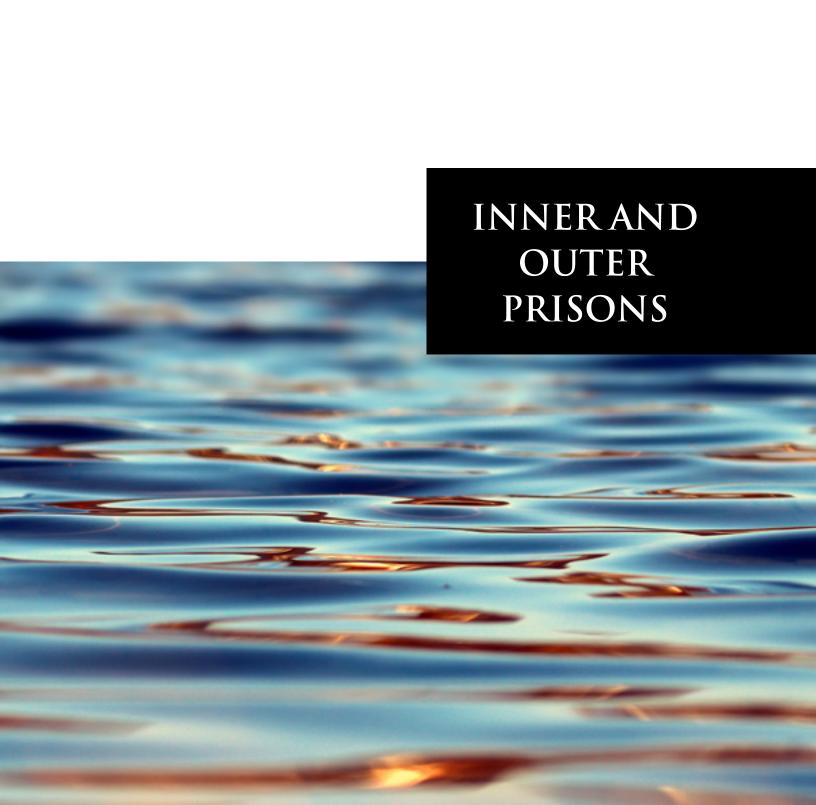
The meta consciousness is called CONTAINER CONSCIOUSNESS. This consciousness contains the consciousness of the totality as well as the consciousness of each part. This form of consciousness is essential to build a bridge between the elements of healing of any single part of the body, mind and soul, and the elements of healing that address the totality. This consciousness is a bridge between the individual and the collective. Between individual and collective enlightenment. Between quantity and quality

MAIN CONCLUSIONS

Now is the time to decide the future of human destiny. This is the time to make major commitments and to bring to the fore our human will. Without these, we will never be able to heal the world.

We have to heal the planet as an interdependent process. It is essential to include all human beings and sentient beings. The future of medicine is in Spiritual Medicine, where human consciousness is the intervening variable. We have to change the world through medicine.





INNER AND OUTER PRISONS

The Foundation has done a great job in prisons: Venezuela and Colombia. The visits have several purposes and contain a very large number of activities. One of the most important purposes is to establish the bases for the material and spiritual transformation of those who inhabit those prisons. Create the conditions for an encounter with oneself and better understand the reality in which they live.

High security prisons for both men and women have been visited. In Venezuela we visited the prison for the youth. It was a very dramatic experience as they had taken over the prison and all looked like a battle ground. Despite of that many collaborators and the President were able to speak to them and give some sense of hope.

We visited the High security prison for men in Calarcá and Medellín, Colombia. WE were able to work with the professional staff and the most complex prisoners in there. In the last few years we have visited and taught at the high security prison in Pereira, Colombia. Last, but not least, we have worked with the women in prison in Pereira. The impacts that the Foundation assisted in attaining, are all well recognized.

ZIHT/PTF will continue this work as soon as the health pandemic around the world permits.

The theme will be "External Prison and Internal Prisons". They, those who are in prison, are inside a prison in relation to the "external" world that surrounds them. It is a very complex situation and full of no flavors. The greatest anxiety is, naturally, to free oneself from that external prison and return to that external world where we are all.

While they are suffering from that external jail, in reality both they and we are suffering from many "internal jails", both of the body, of the mind and of the soul.

In my experience, it is very difficult to resolve the issues arising from the external jail without resolving the issues of our internal jails (of all of us). For those who are in jail (external), the only real way to integrate into society in a coherent, balanced









and permanent way is by addressing the two forms of prisons: external and internal. For those of us who are not in the external jail, we have to free ourselves from our internal jails.

In this visit to the Colombian high security prisons I will share various forms (techniques) of release from internal prisons.

There are hundreds of internal, minor and major prisons. Today, I just want to illustrate these prisons with a couple of examples.

First, the attachment. This is something that is sometimes very subtle and that we do not realize how attached we are to the material world or other forms of existence. In a world where desire has become a necessity, detachment is a very important path for all of us.

Second, our values. Individual and collective values are very essential in life and in all activities and decisions in which we are involved. But there is a moment in which the way we see our values, of practicing them, of manifesting them - as dogmas, defensive instruments, forms of discrimination in relation to others - that become a great internal prison. Sometimes we are drowning in our own values!

Third our logic. It is important to note that we practice internal logic of the mind so much that in the end we think that this is reality. But, it is not reality! And it is in this void between logic and reality that many internal prisons are born and we respond, for example, "that is so." And we affirm it as if it were a reality. You have to adopt concrete practices to get back to reality. In reality there are no prisons. The sun is the sun. And you don't feel trapped when you go out every day.

Fourth, toxicity. There are many forms of toxicity that are very difficult prisons to combat. I mean drugs, alcohol, tobacco, etc. But I also mean other forms of intoxication such as bad thoughts, a negative mind, personal and social carelessness, being a constant critic, use of discrimination, and so many other internal prisons that shape our world.

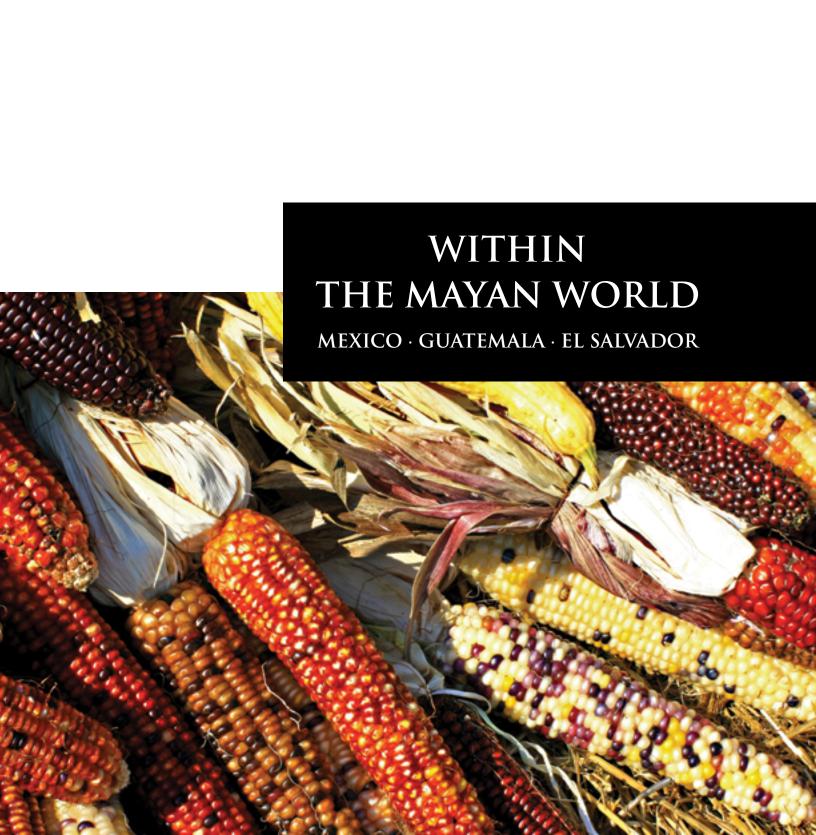
You know very well what your internal prisons are. It is difficult not to know them, since they are the main source of suffering. If you want to get rid of them, start by acknowledging your reality. Know yourself.

Let's free ourselves from our internal prisons now!









ZIHT/PTF have been involved with indigenous peoples, from its inception, particularly in Latin America. Special attention has been paid to the Mayan World. The ZHIT/PTF President is a Mayan Priest for nearly three decades. Thus, major interventions have taken place in Mexico, Guatemala and El Salvador. One example is the financing of a huge wall portrait of the most famous Mayan priest in the history of Guatemala of Mr. Adrian Ines Chavez, in the Municipal Building of Saint Francisco del Alto County. In addition, lots of work has taken place in community level activities, organizing and participating in various international events, spiritual ceremonies, participation in television programs, lecturing about indigenous peoples' issues at universities and public events, decontaminating sources of water, forming young leaders, providing advice... etc. The most important goal has been assisting to maintain the spiritual dimensions of this culture in the 20th and 21st centuries.

Recently, the Foundation was invited during the Year 2000 to participate in a huge gathering of elders and Mayan priests, who share their predictions about the future of the planet, based on astrology, traditional wisdom, and very ancient knowledge. The foundation has visited many archeological places and assisted to enliven its ancient spirit. It has participated in the most sacred sites in all those countries.

Also, ZIHT/PTF has organized and led many seminars and public interventions where a large number of indigenous peoples have participated. This also happened in Colombia, where we participated in one of the largest gathering of different ethnic groups in that country. ZIHT/PTF is respected among elders and we are frequently invited to attend public conferences and sacred ceremonies. We have stayed in many communities along the way, mostly in rural areas and villages in costal zones.

We are often called for advice. This advice is often oriented on the themes If human rights, culture and local knowledge and on many aspects of human transformation. These activities have been going on formally and informally for decades.

Visiting sacred sites in Latin America, including particularly Mexico and Guatemala. These visits have had lots of different components: sacred ceremonies, exchange of ideas on the preservation of those sites, creating transformational experiences, and the like.



ZIHT/PTF has also made several interventions at the UN High Commission on Human Rights as well as the UN in general, pointing out the rights of indigenous peoples and the rights of self-determination.

This part of the report outlines some of these activities and illustrate them with photos and posters that have been put together for those purposes. The richness of ZIHT/PTF participation has been immense.

In this part of the report, we also want to honor two great indigenous peoples, who have been important collaborators of the foundation: Taita Fermin Gomez (Guatemala) y Don Lauro de la Cruz (Mexico). Two great leaders of indigenous nations and vital spiritual leaders in the Mayan World.





DON LAURO DE LA CRUZ

Don Lauro de la Cruz es un hombre medicina, ancestral y nativo con linaje maya, originario de las montañas de Chiapas, México. Desde pequeño fue reconocido por su comunidad como sanador y desde entonces imparte sus enseñanzas y su medicina. Las curaciones que realiza abren la puerta a un proceso de transformación interior más amplio, que nos conecta con la medicina del alma.

Don Lauro trabaja una parte del año en la reserva ecológica "El Mirador" en San Cristóbal de las Casas, donde comparte su sabiduría con quienes llegan a buscarlo. Este espacio, también conocido como "la Montaña", ha recibido a cientos de personas interesadas en descubrir cómo se expresa su propia esencia de vida.

Don Lauro es un maestro que enseña a mirar con ojos renovados la realidad que nos rodea. Para él, la enseñanza espiritual más sagrada debe recordarnos la simplicidad de las cosas y la clave para ello es vivir y reconocer nuestra humanidad en todas sus facetas. Como hombre medicina y de conocimiento ha dialogado y convivido con maestros y maestras de distintas tradiciones que como él, han preservado enseñanzas que solo pueden transmitirse de corazón a corazón.





ABUELO FERMIN GOMEZ

ZIHT/PTF is honored to give tribute to Mr. Fermín Gomez, one of the most outstanding and internationally known Mayan Priest. A person dedicated totally to humanity and mother nature. A spiritual leader and powerful shaman and healer. Spiritual guide of many thousands of people from around the world, including the President of the Foundation. A person loved and respected everywhere. He was born in 1942, in Chu-kalkiej, del Barrio Xolve San Francisco El Alto, Guatemala. He has held many professional positions and perhaps the most public one was as a Member of the Guatemalan Congress. This has enabled him to integrate fully spirituality in public policy making. A person fully devoted to his people and those who follow his spiritual



path. He has collaborated with ZIHT in many capacities and he has nominated the ZIHT/PTF President an Ambassador of the Mayan People. His international and public life has taken him to many countries and organizations around the world. Some of his accomplishments are: Signatory of the Political Constitution of the Republic of GUATEMALA. Promulgated by the National Constituent Assembly. Deputy to the Congress of the Republic Legislation of 5 Years. Member for 5 consecutive years of the constitutional commission on Human Rights. Founder of the commission of indigenous communities of the Congress of the Republic. First President. Member of the Congressional Commission President of Administrative Reform of the Congress of the Republic. Member of the board of directors of the Congress of the Republic. Elected secretary of the Indigenous Parliament of America with members of Deputies from Various Countries of America. Special Guest For the working group on indigenous peoples in Geneva SWITZERLAND and New York of the American











En vista de que Muestra Cindad fa sido Conrada con la presencia bel Sr.

FERMIN GOMEZ

DIPUTADO DE GUATEMALA

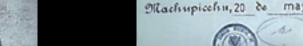
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y formula sinceres votes per que su permanencia en la Fabulosa Ciudad Diefiispánica Se Machupicelin, Patrimonio Cultural de la Humanidad. fortalejea los lazos de Her. mandad en nuestros Quebles.

Machinpicelin, 20 de mayo

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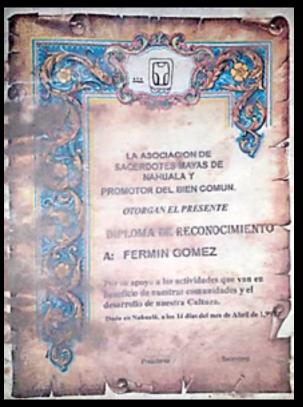
























SOME RELEVANT EVENTS

CONSULTATIONEarth Charter. Bariloche, Argentina





EVENT
Shating with the Maya a Kekchi
People. In the Presence of the Wise
Man Vicente Moran and his family







EVENTMayan Ceremony for the Sikh Dharma
Festival: International Peace Prayer Day



The 2019 visit to Wise Man and Ajqij´ Fermín Gómez. Ceremony in celebration of Ajqij´ Claudia Sobrevila





EVENTA Walk to different sacred altars and the giving of the spiritual power (vara). Taita Fermín and Flor y Dalma







GREENS FOR PEACE

There is no doubt that most countries, and the planet as a whole, must embrace the objectives and goals of a truly developed sustainable society, a sustainable living, and a sustainable human race. This is not just another option; it is the only one to be followed. It is our only destiny.

Such paradigm of human living must be anchored into the heart of millions of communities around the world. As globalization came to be, from the top down, at this very moment in human history, we must develop a planetary society from the bottom to the top. This will be done through sustainable development programs at the community level. One of these programs is "Greens for Peace". This program is not new for the foundation. In actual fact, in a powerful strategic alliance with collaborators from Venezuela, we were able to design, establish and implement hundreds of householdbased vegetable gardens. Lots of them were located on the land of indigenous peoples. It was very welcomed by the communities, in particular by women, who took real ownership of these projects. It was easy to launch and very inexpensive to invest into and in the necessary running cost. Many of them were 1 m2 in size, and were able to nourish a family of 4 persons.

ZIHT/PTF will re-invigorate this program, as it may central to bring sustainable development to many communities around the world. It possesses all the ingredients of sustainability to be put on the ground in both rural and urban areas (e.g., cultivating vegetables in terraces of city apartments).



THE CONSCIOUS CONSTITUTION

There are many countries around the world that are drafting a new constitution; Chile is one of them. The drafting process must pay particular attention to the content and its quality. Part of this, demands the definition of a "spine cord", a "principle", or a "paradigm" to where all alternative proposals can be put in place. To have a "declarative constitution" requires a preface where citizens must voice their concerns about who they are, what they expect, and how will they go about it. Human transformation is of essence and, thus, ZIHT/PTF have made very important contributions to the existing constitutional process. Some of these contributions have considered different themes as well as proposals for institutional change. As ZIHT/PTF have been very successful in mainstreaming spirituality in the public domain, most probably than not the foundation will continue providing this inputs and services.

What it follows here ae a series of proposals the foundation has made during meetings, webinars and through written means of communications. In the part dealing with publications, there are various videos and publication supporting the country-wide process.

THE CONSCIOUS CONSTITUTION

Today we live in a moment of great crisis. We are at a turning point: either we go back to the past or we build a new future. This is a time when many of us want a new constitution. But a new constitution is only going to emerge from a new consciousness. Individual and collective consciousness. The consciousness that wrote the current constitution does not have the attributes or the mechanisms to write a conscious constitution. The old constitution reflects the marriage between the neoliberal economy and the political system that prevailed at the time of the dictatorship. This has been the constitution of having, of making material, and of the concentration of wealth. Where material well-being is the only thing that matters. Where human, social and spiritual well-being are outside the equation of political







mechanisms and markets. In economic terms, what prevails is exclusion and competition. With individualistic and materialistic fundamental values. The result is poverty, marginalization, loss of identity, no sense of belonging, etc. It's all we see today. A constitution where politics and economics go together in the access, use and distribution of economic, social and institutional power. Today, I am going to talk about what I have called

"A CONSCIOUS CONSTITUTION."

"A new social pact for a sustainable society with an empowered citizenry."

We speak of a Conscious Constitution.

What should we be aware of?

That is why the importance of a new constitution. Not like a net to hunt down causes. Not to advance a list that looks like a poinsettia tree. But a new constitution that has a new backbone. A vertebral column defined and described through a GREAT PREAMBLE, where we consensually adopt a new paradigm of development, well-being, and social transformation. I call this paradigm, this backbone: The sustainability of our development and transformation, with an empowered citizenship. A declarative constitution: THE OTHER WAY. We have to talk about the leadership that is needed to move towards this new constitution.

There are several dimensions that justify this type of conscious and declarative constitution:

1. The massive destruction of nature.

- 2. The emergence of citizenship.
- 3. The importance of identity, culture, and values. The loss of the rural world.
- 4. The need for an immediate exit from the capitalist neoliberal system.
- 5. The importance of the local and the creation and strengthening of communities.
- 6. The inseparability of the environmental, the human and the social. "Social problems originate from the environment, and environmental problems have great social consequences."
- 7. The importance of humanity as a collective, beyond the sum of individuals. Going from a sickly and egocentric "me" to a "we".
- 8. The great relevance of spirituality, and the necessary balance between materiality and spirituality.

This at the micro level, as well as at the macro level. Whatever the new constitution, it must:

- (i) Commit to the construction of a sustainable and inter-generational society, in all its senses;
- (ii) Meet the demands and challenges of the most vulnerable people in our country;
- (iii) Embracing all the needs and challenges faced by children, youth and future generations.
- (iv) Establish a multi-national state that ratifies the autonomy of our native peoples.
- (v) Include all actors through a deliberative democracy, in constant

reform and transformation.

Everything has to embrace a "reason for being", beyond the merely legal, political, institutional, material, economic ... If we individually have a being (soul), we must also recognize that we have a collective soul. That is the difference between country and nation. A nation has a soul. The constitution of a nation must have a soul. For this, the first thing we must establish is the vision of the country and its challenges that define, nurture and delimit the necessary bases of jurisprudence of a constitution. The path for a change in the constitution must be full of collective opportunities, from which new human-natural-social spaces are born that achieve a fundamental letter that reflects the true objectives and aspirations of Chilean women and men. A constitution that also establishes the instruments that will strengthen the individual and collective, external and internal, material and spiritual empowerment of citizens. You cannot leave out a reflection on mechanisms for citizen participation.

DEVELOPMENT SUSTAINABILITY

In the economic sphere, what I propose here is not a reformist model, which is born from a correction of the neoliberal model, or from the correction of a socialist model, etc. It is a model with its own merits. Including a feminist dimension. It was in your region where I spoke about the importance of "feminism" and "eco-feminism". A radical change in relation to the existing paradigms. The existing paradigm sees sustainable relationships as a residue of the neoliberal market model. The unifying element is not the market, traditional economic efficiency, or dirty competitiveness. The unifying element is sustainability and citizen participation. I'm not talking about an Ecological Constitution, because that concept needs major paradigmatic changes. In particular, self-realization that the land and animals are not one thing. That the Earth is not a collection of material balances (of physical natural resources), but a collection of different forms of life and intelligences. A fundamental change in how, or what, we understand as "nature". Most of the ecological debates are based on the cosification of nature, like the strategies that neoliberal capitalism and many other left forces have followed. exchanges with nature are exchanges of intelligence and consciousness. Various ways of seeing sustainable development: As a stage of development. Like a lifestyle. As a human right. Like a collection of values. Like a power structure. Like a state of consciousness. A constitution is not ideologically neutral, neither in its values nor in its instruments. A great value that we must include in a Conscious Constitution is to ensure the material and spiritual well-being of its citizens.



THE COLLECTIVE CONSCIOUSNESS

To understand these relationships of interdependence, it requires higher levels of individual and collective Citizenship. consciousness. important differentiation between proposals for a new constitution is the role played by citizens. Direct and binding participation. Death to Anthropocentrism. A conscious constitution demands the death of anthropocentrism. The economy and society are born naturally from nature. The Creation and Development of Communities. In general, the other political parties are dedicated to the creation of productive structures, private or public corporations, etc. Which Goes First: Economic Growth or Equity. For the current constitution, it is clear that economic growth is ahead of equity. In the model that I am proposing, the fundamental element is equity and not growth. The conservation. It's not just about economic efficiency but about conservation. Conservation as a fundamental principle of a conscious constitution, and key to managing the political, economic, and social. The conservation and care of nature as vital for the human being and all sentient beings. Rights. A conscious constitution must make us go from a society that is organized under an economism, to a development based on rights. Civil and Political Rights, Economic, Social and Cultural Rights, and The Right to Development. In this context, rights

do not only belong to human beings. There must be rights of nature, animals and all sentient beings.

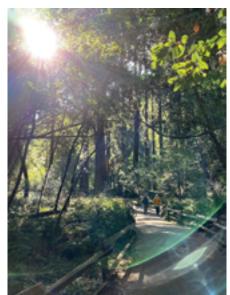
THE VALUES

The most important vehicle of a conscious constitution are the values that define it. These must be explicit in the conscious constitution. Without denying the importance of certain individual (non-individualistic) values, such as freedom of expression, the essential values are collective (noncollectivist) values. Governance of the Common Good. Part of a conscious constitution is being aware of the common good. Of the national and global commons This concept of the "Common Good" is essential to distinguish itself from traditional political parties. They speak of the common good as a residue of the private good. But, in essence, they don't change the private sector. The causes. The conscious constitution should not be a network dedicated to hunting causes. Conscious constitution and sustainable pact are not just a list of causes. A fundamental rule is that the sum of the causes does not give a constitution or a social pact. The principles. Many people think that we, those who care about the environment, are really arbitrary and biased in our decision criteria. There are several principles that guide decisions; even those that have to do with the allocation of scarce resources: The Principle of Conservation, Interdependence, All Forms of Life, Spatial, Inter















Temporal, Origin, Conservation, Interdependence, All Forms of Life, Decentralization, Quality of Life, Collective, Community Property, and Social Construction.

CITIZEN ORGANIZATIONS

The role that citizen organizations should play is vital. The implementation of sustainability policies is impossible without the active participation of grassroots, community citizen organizations ... Conscious Ethics. A sustainable pact, and a conscious constitution, cannot be born, nurtured or operate in an ethical vacuum.

Herewith are some important issues to build on the scaffolding of the new constitution.

- 1. The ownership of our natural resources and environmental services. All our natural resources and fundamental environmental services should be owned by the public, with the State as the guarantor of these rights. Water should belong to all of us, unlike a private or state right. This should also apply to having clean air and being responsible for it.
- 2. The rights of future generations. An inter-generational constitution. Future generations also have rights. Part of the jurisprudence of this proposal is presented in the document "Our Common Future" by Gro Brundtland. The responsibility of ensuring a future, at least the same as that of the present

generation, rests in the hands of the State and all those who generate material wealth in our society. The new constitution must be eminently intergenerational in nature. This will force us to look more to the medium and long term, and to create effective mechanisms to be applied today, in addition to establishing strategic policies at the national and sectoral level that go beyond the short term (eg, energy policy).

- 3. The rights and sovereignty of our native peoples. It is unacceptable that a new constitution ignores our native peoples. It is of fundamental importance that they are at the center of this constitution. Specifically, the sovereignty of these peoples should be explicitly declared, and how the different forms of sovereignty are properly woven with all aspects of Chile as a nation. This is a delicate subject, but full of possibilities that can create a more harmonious and inclusive nation; something extremely positive. This entails making explicit the relationships and rights over land and other natural resources, as has been done in many parts of the world, and has been recognized by the international system
- 4. The rights of nature and responsibility for their implementation. The new constitution must understand nature as a living being and not as a "thing". That is why the new constitution must



establish the rights of all living beings that inhabit our territory. The new constitution cannot end up being homocentric. A view that only includes human beings represents a step back from all the scientific evidence that shows us that we are totally interdependent on nature, natural processes, natural laws, etc. Therefore, nature has rights, and respect for those rights will allow citizens to grow and develop in healthy and appropriate environments; with the impacts that these have on body and mental health. The State must guarantee these rights.

5. The conservation and sustainable management of our natural resources and the environment as fundamental values. A declarative constitution must be very aware of the trends it recognizes as priorities to achieve a sustainable society with an empowered citizenship. Examples of these trends are moving from: (i) emphasizing only quantity and moving towards quality of our development; (ii) from extractivism to the management and conservation of our resources, (iii) from dirty competitiveness to clean competitiveness (eco-competitiveness), (iv) from pure competition to cooperation, (v) from short-termism to structural consideration of the medium and long term, (vi) from management through the market or the State to an integral management on the part of the citizens, (vii) from a corporate world only involved in the world of material gains to a contribution to the collective welfare , (Viii) from a totally open economy to an economy that has protection mechanisms in relation to the objectives to be achieved, (ix) from the closed world to the open world of technologies and communications, (x) etc. It will be the nature and the consensual content that will give body and rationality to these issues. The important thing is that values such as life, conservation, cooperation, interdependence, spirituality, selfrealization, justice, equity, and many others, must be essential in the writing of the new constitution.

- 6. The importance of citizen empowerment and a participatory and deliberative democracy. Direct citizen participation. The future of a democracy lies in the direct and permanent participation of the citizenry. Democracy that is only representative will be limited by the nature and quality of public powers, the perception and effectiveness of political parties ... In Chile there are not many instances of direct citizen participation except to vote, and those that exist are very insufficient. Sustainability and empowerment go hand in hand and the new constitution must establish and explain what the human, institutional, cultural, ethnic, spiritual, ethical, and empowerment mechanisms will be. We must be clear about whether or not there will be a constituent assembly, and under what kind of circumstances. Or, what institutional mechanisms will serve for citizen consultations. This is an issue that may require a series of plebiscites to establish its scope and legitimacy. All of the above leads us to think that empowerment must also be nurtured through education, health, food, culture, social cohesion, identity at all levels ...
- 7. Eco-competitiveness. Responsibility for all negative impacts on the life cycle of products. The new constitution must establish the concept of ecocompetitiveness; a competitiveness that, in addition to being related to international prices, must internalize all the costs of externalities within the life cycle of a project or policy. Otherwise, the incidence of dirty competitiveness, across time and territory, will be extremely negative. In Chile, there has been a recognition of the importance of producer responsibility over the life cycle of a product. The so-called REP Law. However, this law only addresses a very small variety of products, such as batteries, car oil, and others. This recognition implies that the producer responsibility walls go much further than the company's tambourines. This is very relevant, to avoid negative external effects on other spaces or actors in the economy. This forces the

producer to find the most suitable technologies and processes to respect the environment and achieve the sustainability of our development. That is why the new constitution must consider the principles declared within the REP Law as essential for all products of the economy. Thus, for example, mining should take care of tailings, and not let them wreak havoc today or in the future (eg groundwater contamination). All of the above demands a new way of defining and measuring our competitiveness.

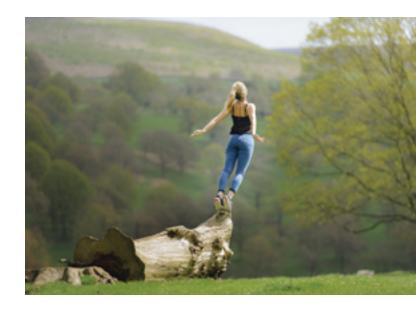
8. The commitment to a healthy diet and new forms of agriculture. Organic farming, not GMOs. Today there are some developed countries that are definitely moving towards agriculture that contributes to a healthy diet. In Northern Europe, there are countries where organic agriculture for all their products is today a national goal. Those same countries will put restrictions on international trade (the importation of non-organic products), to meet their internal objectives. Today, many of the trade restrictions, as a way and form of protectionism, are born as a result of a special concern for the environment and the social. Just as soccer balls made by minors are not imported, so will also begin to restrict imports of transgenic products, and other products that do not have an environmental certification of origin. These will be the new forms of fees or implicit taxes on trade. A trade that will no longer be "free". Our constitution has to be emphatic on the issue of healthy eating and how it hopes to achieve it. This is not a sectoral issue. It is an issue that goes deep into the real identity of our country. Chile's constitution should be an example for the whole world in terms of healthy eating.

9. The contribution of the private sector to the collective welfare. Changes in the private and public good character. As there are more inhabitants, as population density is higher and urbanization rates continue to increase, all human activities begin to have more pronounced "public" (collective) dimensions. The character of a public good, of what we do daily and of economic and social policies, is becoming more and more evident. The private begins to weaken in pursuit of the public. The discussion on the ownership of water proves to be an excellent example of its character as a public good in the 21st century. This seems to be happening on many fronts: natural resources, seas, rivers, mountains, air, water, forests, health, education, housing, noise, landscape, culture, art, history, literature, entrepreneurship, etc. In this context, the need arises to revitalize the private corporate sector in pursuit of a significant contribution to collective well-being. Profit or



monetary gains cannot be the only food for companies. The private sector plays and will play a preponderant role in achieving sustainability. This is particularly significant in our country where the relative competitiveness of the sector depends on natural resources. The new constitution cannot see the private sector as an entity apart from the sustainability of development. 10. The principles of land use planning. The territory is diverse and represents the wealth and fundamental heritage of a nation. That is why the occupation of this territory cannot be random or let the market assign it in its own way, in response to incentives that do not respect the sustainability of our development. The constitution should list the most important criteria that will determine how our territory will be occupied in the future, including coastal border areas, native forests, river borders, glacier areas, ecologically fragile spaces, etc. This is where both sectoral issues, such as agriculture and food, industrial location, as well as more regional issues (eg, sacrifice zones) and national issues (competitiveness, royalties, foreign investment) are discussed. The notion of a "sacrifice zone" will be rejected, as sustainability cannot be achieved in one part of the territory at the expense of others. This issue of land use planning is of great importance for citizens, whose participation at the local and regional level will be decisive for sustainable development.

11. The integral human ecology and all forms of life in our country. There is no doubt that the improvement of the quality of life, and that the alternative ways of life of our development, is of vital importance. It is in this sense that the human being is one of the main actors in the productive transformation, in the realignment of consumption, and in the reception of the great ecological benefits. Therefore, the ecology and the human being must be integrated; an indivisible unit. However, this integration is interdependent, and must respect all forms of life that inhabit nature. A deterioration in the



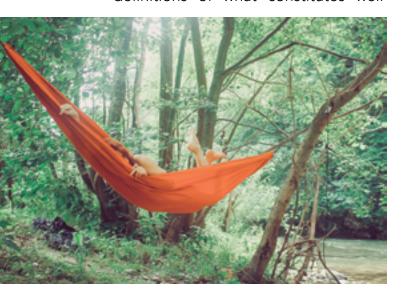
ecology and natural environment will immediately translate into a limitation to the material and spiritual development of citizens. That is why the constitution must adopt the motto of "the integral ecology of all forms of life" and not only of human life. This will demand criteria for evaluating our policies and programs regarding their impact on all forms of life and not only on human beings. The excess of anthropocentrism has led to the implementation of programs that have been to the detriment of other living beings, such as the condor, the huemul, and so many other species that are on the way to extinction.

12. The decentralization of the country as a key element for the sustainable citizen economy. Chile is a tremendously centralized country, although we all know that Chile is not Santiago, and that its crazy geography shows a great variety of situations and ecologies. It is not a uniform country and therefore we must recognize this diversity that occurs in so many aspects and levels. This demands that we have much more appreciation of what is happening in the regions and that, through local institutions, the objectives of those territories are achieved. That is why the new constitution must declare the principle of decentralization of the country, in all its dimensions. Our wealth, in all its possible expressions, including the strictly economic one, depends on this process of decentralization. For the

moment, centralization is exposed to "rising costs," which is very negative for the future of the country in the medium and long term. Chile must become a sustainable, decentralized, and citizen country (SDC); our triangle of national development.

13. A new fiscal and tax policy: taxes on bads and not on goods. The role of the state is becoming increasingly important in achieving sustainable society. The neoliberal market system does not have the mechanisms to automatically correct environmental and ecological destruction. Therefore, markets must be intervened and this must be done by citizens or the State. One of the instruments that can correct the negative externalities of the markets is fiscal policy, both in the way it generates tax revenues and its mechanisms for allocating them. Taxes are a classic instrument of tax revenue generation. Here we must recognize green taxes and other taxes that can reallocate scarce resources in order to reduce ecological and environmental deterioration, in time and space (territory). It is important that the constitution makes clear the sustainability criteria for all fiscal policies, in such a way that there are no contradictions around earning more GDP points at the expense of a substantive deterioration in sustainability.

14. The new concepts of well-being. Collective and spiritual values. All the previous points demand new definitions of what constitutes well-



being in our society. It is important to make these new notions of well-being explicit in order to evaluate the extent to which our interventions contribute to said well-being. Recent studies (UNDP) show the importance that citizens assign to security, integration, inclusion, protection, and many other values of a collective nature. These new concepts of well-being are generally of a non-material nature of our economic and social development (e.g., OECD), as is the case of happiness, or as is the spiritual well-being defined in the existing constitution. We must reach a consensus on what we understand and what we want as the notion of well-being that we want, and this must appear in the constitution explicitly.

15. Redistributive Justice and Ecological Justice: Foundations of Equity. Variations in the quality of the environment and ecology imply changes in well-being and differences in the possibilities of human and material development and transformation. Poor people generally live in poor and unsustainable environments and ecologies, where water and air are polluted, where the land has very low productivity, where homes and neighborhoods are devoid of services, etc. But the deterioration of the ecology and environment generally does not originate with poor people. This deterioration is the result of wealth creation processes and the patterns of concentration and inequity that accompany it. Wealth creation as the origin, and poverty as the incidence. This difference between the actors involved in the origin and those who suffer the incidence, has created great redistributive injustices; that form the basis of "ecological justice". The constitution must recognize the importance of ecological justice.

16. An economy without ethical vacuum: towards a new eco-morality and economy. The constitution must be clear in establishing that the economy, and the economic system to be applied in our country, cannot be implemented in an ethical or moral vacuum. That

is why it is important to establish principles of eco-morality where the type of activity that will not be accepted in our economy is established, even if it generates material profits. This ecomorality must be established together with a precautionary principle, and avoid negative impacts that significantly

affect citizens. Our constitution should be a global example in terms of embracing a form of economy that is deeply human, that respects all forms of life, and that recognizes the ethical and moral spaces where it can operate.



TOWARDS TRANSFORMATIONAL (SPIRITUAL) ECONOMICS

We are living at a crucial moment in human history.

The world's economic and financial crises we experience today are only some out of many manifestations of the fundamental need for a re-ordering of our material lives. This is to say, our individual and collective lives. However, this re-ordering of our material lives cannot take place without, at the same time, the re-ordering of our spiritual (inner) lives. This is not just rhetoric. It is no just a matter of choice for some people and not for others. It is a profound matter of human transformation and collective destiny.

In some ways, the title of this course is shocking to many people, as so many of them have told me that economics and spirituality are like oil and vinegar. That they are like chalk and cheese. My short intervention today is about the foundations of this "spiritual economics". A subject matter I have been addressing for about 3 decades. My own understanding of the intricate and essential relationship between human spirituality and economics has evolved from just pure advocacy of some economic or political system -- to be more just and inclusive-- to a more subtle and profound experience of the role of economics in shaping human transformation and our collective destiny.

And, this evolution will continue.

I must say from the outset that material economics is important. One cannot negate the need to allocate scarce resources efficiently. This is a very basic proposition that should not be disregarded. However, there are many other dimensions which must be considered when human beings are making efficient decisions about the material scarcity they confront on a daily basis.

And, it is here where the criticisms to traditional neoclassical economics begin.

• Economics is not only the science of scarcity, no matter how important material scarcity is.



- Economics is not only about private and individualistic choices concerning that material scarcity.
- Economics is also about collective choices in relation to that material scarcity. It is about collective, societal, global, choices.
- Economics is also the science of abundance and how should, or we expect people to behave under conditions of abundance.

For several centuries, economists have earned their living debating about whether individual choices and actions led to an optimal state of collective welfare. To debate whether these collective choices are additive and whether the collective outcomes must be greater than the sums of the parts. What we know form daily realities, is that the total is becoming much less than the sum of its parts. This is to say, the fact that someone is better off it does not necessarily mean that all of us are better off too. A simple example is that of material economic growth resulting from industrialization, which has, in the end, resulted in more pollution and devastation. The net gains for all is much less than the net gains by those who were better off from industrialization. Adam Smith argued that in the longer term there will be an "invisible hand" that will make sure society will be better off. This "invisible hand" has been translated in so many ways, none of which yet satisfactory, in my personal view. Some have thought of the government to become that "invisible hand". Others have offered various forms of interventions so that in the end we are all better off.

Economists, in their basic economic calculus have widely accepted the notion of some people being better of and others worse off, if the collective is in the end better off. I have always felt that this criterion is not only wrong but unethical. It is imperative that we create economic systems that do not scarify a huge number of people for the welfare of a few.

The debate about how to attain



collective welfare continues.

An interesting debate here is that of material allocations across future generations. Inter-temporal choices are of a special kind, and economics has trivialized the issue. In essence, you as young adults should ask yourselves: What are we to leave for the future generations? Be as it may, I believe that there is a much simpler way to address the evils of economics as it is practiced today, and not get entangled with theoretical discussions.

Let just evaluate economics by its results. By the poverty that has created. By the destruction of the environment it has promoted. By the wars and conflicts it has sparked almost everywhere. The crisis we are facing today is very different from all the ones I have experienced in the past. I have been an actor in 5 major world crises. The first two were the energy crises of 1973 and 1979, the debt crisis of Latin America that followed from 1979 (more than five years), the Asian crisis, and now this one. The crisis we are facing today is about our collective destiny. It is collective crisis that has to be addressed with collective instruments and collective solutions.

At the institutional and organizational levels, we do not have the collective vehicles to attain any possible and lasting solution. The international organizations we have today are not collective. Not even the United Nations. Countries act on their own behalves and in representation of their own interest. There is not a consensual vision about the future of humanity, despite the many attempts to do so in the past. An eminent person who participated in the 60th anniversary

of the Universal declaration of Human Rights, Paris, September 2005, stated that if the UN would attempt to draft a declaration of human rights today, this declaration will never be approved. What a tragic statement. We have regressed rather than progress. There are many ways to interpret this moment and we must make the right decisions if we want to promote positive individual and collective transformation.

Despite what we might say about "material progress", for many people, life is a major struggle.

It seems essential to assess whether we are adequately addressing the challenges and directions of the large majority of people. No matter where we are, whether we are rich or poor, black or white, Asian or Latino, or whether we live in the north or south, we are all seeing incredible changes in our existence. These changes manifest within an environment characterized by so many contradictions and contrasts: for example, peace and war, wealth and poverty, health and illnesses, happiness and suffering, and karma (action) and yoga (union).

There are very few economists - but a large number of people - who question whether or not the economic and social instruments we use today are the right ones, and whether efforts to increase development, based on the same set of instruments, will actually change development outcomes in favor of the poor, powerless, and voiceless. This is a legitimate concern because we see so many negative outcomes of the development process.

Many scientists are moving fast in their search for ultimate answers and, as a result of their research, they are making discoveries that will change the way we view life. For example, quantum physics has discovered that the atomic world is nothing like the world we live in and it contains many clues as to the fundamental nature of the universe. String theory has emerged and is at present the best hope to give concretely computable answers to fundamental questions such as the underlying symmetries of nature, the quantum behavior of black holes, the existence and breaking of supersymmetry, and the nature of quantum mechanics and space and time. All these discoveries point out that the ultimate source of matter is non-matter. Also, biologists can look with greater detail the elements that make up life and they are able to work with many of these elements. Many of the other sciences are doing the same in their own domain and within their established boundaries.

The closer we get to the "ultimate" state, the more we realize that all fields, professions and people's lives have so many dimensions in common. In particular, the awareness in many domains that the ultimate source of "matter" is "non-matter" (from Quantum Physics) is affecting tremendously the structure, content and options offered by the old paradigm. This awareness is fundamental to be perceived before we fill the above mentioned new open spaces with more 'matter' and 'materialistic elements'.

Today, we know that our non-material existence is at the roots of what we see, touch, smell, and hear. In effect, this non-material existence is found, for example, in the subtle intelligence of our vision, and it is this intelligence the one that determines what we actually see. The same applies to all our senses and their respective inner wisdom. We know that we are much more than the sum of our physical parts. Thus, this is a materialistic understanding of life as a paradigm that had reached its limits in explaining human reality. This paradigm has reached the limits of wisdom, effectiveness, capacity,







and the limits that would explain the ultimate source of change and human transformation.

Can economics - and economic development as its expressions - be exempt from an investigation of its ultimate source? In my view, this is neither possible nor acceptable.

The success or failure of development in many societies cannot be explained by, or be based exclusively on, a narrow notion of material progress or material welfare.

For example, in Bhutan, the government is not just focusing on progress in the Gross National Product (GNP), which as we know, is a very materialistic way to see both material and non-material existence, but also on the new concept of Gross National Happiness (GNH). Those who still view matter as the ultimate reason for human existence will ridicule the idea of GNH, and continue to argue that the ultimate source of economics is only material.

Few economists -a recent exception being Amartya Sen— are asking themselves the question of what is the ultimate source of economic development. Amartya Sen, a Nobel Prize winner, has linked development to human freedoms. This paradigm represents a major shift in economic thinking. There is no doubt that modern economics has made a significant contribution in many fronts, particularly in explaining human behavior under conditions of material scarcity; i.e., when needs are more than the resources available to satisfy them. Economists have explained to private and public decision makers the consequences of ignoring the dimensions and dynamics resulting from material scarcity. This has been done via concepts such as opportunity productivity, comparative advantage, competitiveness, benefit cost relationships, shadow (economic and not market) prices, and others.

Economists have also offered insights regarding the ways people behave

under conditions of scarcity (i.e. to avoid wasting scarce resources unnecessarily; dilemmas that societies face due to unequal distributional patterns; allocation of public funds; selection of development investments; design of economic and financial policies such as trade, monetary, balance of payment, foreign-exchange and expenditure). While all these insights are valuable, they do not explain the ultimate source of economic development. do not try to answer this question, we will continue to be distracted by the atmospherics of a complex phenomenon, and be unable to unify economic thinking and practice. Policies will remain superficial and dispersed. Policy makers will produce policies that will end up not being suited to the real world as a boat that was built by someone who does not understand the effects of wind and waves. Economic policies and programs will continue to be short-term palliatives and not fundamental instruments for human and social transformation.

This situation is so perverse that we witness how billions of dollars are spent in the name of development, while this money fails to really alleviate poverty, protect the natural and human environment, and provide adequate options for future generations. Research and studies continue to show that economic development has failed to solve persistent economic disparities, issues of social instability, and many forms of discrimination, which are a key source of major social ailments, such as civil conflicts and wars. This is against the popular perception that ethnicity, religion, and other social factors are the real causes of conflict. Also, economics, as conceived and applied today, has resulted in exclusion of many minorities. Consequently, it is imperative that the field of economics focuses on the challenges of inclusion.

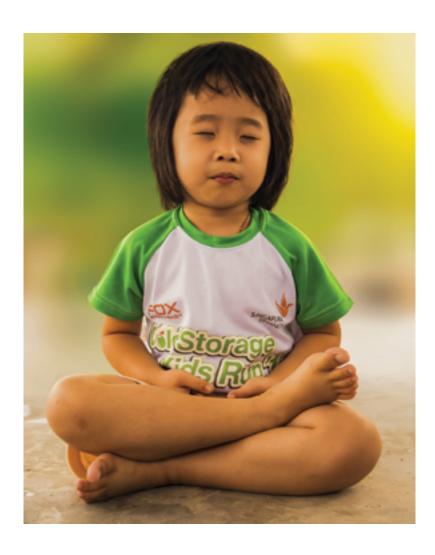
Now, the major focus is on people as the *subject of development*.

This new emphasis is not random. Ex-post evaluations of development effectiveness have clearly shown that success depends in most cases on "someone" and not on "something". It is "a someone" who makes the something play a critical role in human development and transformation and not the other way around. Therefore, human development is not just a phrase, but a fundamental pillar of whatever we do in development. Human development is not simply more schooling or information dissemination. It is about people, their needs, their human betterment, and their happiness. To me, the future will be totally different from the past, and if we want to effect ultimate change and avoid the negative outcomes we experience today, we have to change now our trajectory, instruments and processes. Otherwise, more of the same will yield more of the same.

So, where do we go from here?

There may be a few magic bullets, but economists cannot remain on the sidelines and refuse to address the fundamental humanistic questions being addressed by other sciences. An effective pathway into a new future needs a new economics and a new economics needs a new human consciousness.

Economics is no more than a collection of values (rationally or implicitly declared) that have determined/explained/ rationalized decisions responsible for the negative outcomes we see (e.g. environmental destruction, poverty). Therefore, in order to understand the negative outcomes of many development programs, it is necessary to question the values underlying the decisions that created those outcomes. These values guide the basis of the assumptions, the cultural dimensions, and the vocabulary policy makers embrace in relation to development decisions. These values will also guide the definition of what they advocate as being the 'right options' for our societies. If values are individualistic in nature, the outcomes for the collective will be less desirable. If these values



are humanistic in nature --e.g., love, compassion, dignity, caring, sharing, fraternity, justice, human identity-- the outcomes will be completely different and, most probably, acceptable to the collective.

However, we face an added challenge. These values are not just words to advocate but they are real expressions of an "absolute state of our Being". This is an absolute state of our human reality. Therefore, we will never know what these values really mean until we self-realize them, both individually and collectively, and the character and quality of self-realization will depend on our level of human awareness and consciousness. It is in this sense that we can say that the ultimate source of economic development is human consciousness. It is our human consciousness --expressed individually and collectively-- that conditions our behavior under conditions of material scarcity. It is our inner development that dictates behavior and defines the content and ultimate quality of the development process. It is our level

of human awareness that propels us in one direction or another and determines what we think about production, consumption, disposal, trade, investment, and other economic variables.

The shifts in this direction will, by design pay more attention to the quality of development. Quality of development in the public and private sectors. This is why many businesses are addressing the issue of "Corporate Social Responsibility", which in a sense represents a form of institutional space within which entrepreneurs, managers, owners, workers, stockholders, and investors decide whether to embrace a new set of corporate values for the good of humanity and not just the corporation. We must embrace some agreed notion of social and human "responsibility" that is to guide economic thinking and practice.

In particular, economics cannot be practiced in an ethical and moral vacuum. Therefore, we must open the doors for a revolution in values: values that are humanistic and spiritual. It is these new values that must form



the basis of a new economics called: *spiritual economics*. This science, art, or practice should not focus just on human behavior under material scarcity but should be based on attaining the highest levels of human consciousness and awareness.

Spiritual economics should be based on:

- the self-realization of humanistic and spiritual values;
- the fundamental importance of our non-material existence;
- the superior value of human betterment in which all aspects of matter and non-matter must be aligned;
- the value of the inner experience and inner development of all living beings:
- the principles of universality and inclusion, no matter who and no matter where;
- the view that every aspect of human transformation is an organismic component of the laws of nature;
- the premise that people come first, not as numbers or emotions, but as a matter of unconditional commitment for all to benefit from development and progress;
- the understanding that for human beings to prosper, caring for nature and the natural environment is a key component of these values;
- the notion that the welfare of the collective is to be pursued, with great importance to the collective creation and distribution of that welfare.

The idea of spiritual economics is not an esoteric one. It is not rhetoric for the sake of rhetoric. The proposition comes from subtle forms of human reality, and it expresses the fact that human beings DO NOT have as their sole motivated existence the satisfaction of material needs. The material needs approach has become central to the practice of what we should label 'outer economics'. This is an economics where the fulfillment of those needs is found solely outside of us. Because outer economics has benefited only a few, it is time we try



to develop also *inner economics* (the other side of the same coin) that can strengthen outer economic actions and propositions. Outer and inner economics must become one strong and powerful discipline. It is the existence of an *outer* and *inner* human reality that will enable us to create what we may call *The 200% Society*. This will be a society where people will be materially and spiritually abundant. It is spiritual economics that will enable us to create societies where individuals accumulate and share both material and spiritual wealth.

Therefore, being materially rich cannot be the end of our human story; it is just one dimension of our existence in human-material-form. We must create societies that are also spiritually rich via the economic paradigm.

The risk we run by accepting the idea that we are only "human having" and "human doing" and not "human knowing" and human beings" is to condemn humanity to a life that may end up being both materially and spiritually poor. This would be a world of no hope, filled with violence, intolerance, and human suffering.

It is imperative to advance at the same time in both fronts, the material front (i.e., having, doing) and spiritual front (i.e., knowing, being) until they become one and the same. In practice, this means that a pro-growth policy or program will have to become promaterial growth and pro-spiritual growth, and when we talk about propoor policies, we will need to address material and spiritual poverty at the same time. If we are to alleviate poverty, protect the natural and human environment in its highest expression (both material and spiritual), and provide for future generations, it will be *spiritual economics* that will provide the foundation of our lives in this new millennium.

SUSTAINABILITY AND RESPONSIBILITIES

Many themes have been part of the debate on sustainable development. ZIHT/PTF has worked very diligently on the issue of sustainability and responsibilities. One of the vital conclusions is that we have to understand very well first the different perspectives on sustainability. Many remember what was called the first triangle of sustainable development. This triangle defined sustainability as including three dimensions: economic sustainability, ecological sustainability and social sustainability. This triangle was then made "operational". It was projected into "The Theory of Capital" in economics, in order to be able to use existing approaches to address sustainable development. Economic sustainability was equated to MAN-MADE CAPITAL: Physical and Financial Capital. Ecological sustainability was equated to NATURAL CAPITAL: natural resources, the environment and the services of the environment and nature. Social Sustainability was equated to SOCIAL CAPITAL, which included everything else: Human Capital, Cultural Capital, Institutional Capital, Spiritual Capital... It was, and still is, very challenging to separate the components of social capital, and to do good research and thinking about this social issues and constraints in development.



If we are to be responsible for sustainability, we must start addressing the meaning of sustainability. Otherwise, we will never know what are we responsible for.

Also, we have to address the question: what are we responsible for? what are the responsibilities of different actors in our society? what is the nature and the scope of our responsibilities? In general, we are able to answer these questions for certain activities and challenges in our society. But too few people are willing to take responsibility of our major challenges like climate change and biodiversity depletion, to just name two of them. It is always someone else's responsibility. Also, we are facing many "collective responsibilities. Not only individual responsibilities. In most cases the responsibility must be shared by a bundle of diverse actors. Diverse in terms of their objectives, understanding of those responsibilities, and resources available to implement those responsibilities. The last of these three terms, is of crucial importance to developing countries within The United Nations System: The theme of equitable and fair responsibilities. A matter of tremendous debate. How is that defined, determined and monitored? Also, how do they assume that collective

responsibility? Are there institutions congruent with such collective action? This latter question, for example, has led many of us to propose many reforms to the UN system in general and the multilateral system in particular.

There are many ways to think, realize, and establish the grounds for sustainable development. Each ground will, in turn, define the nature and scope of responsibilities. This recognition is important to set people's responsibilities to that. The different forms to conceive sustainable development are, in a sense, the map and the compass to construct a Responsibility Set, and express how are to contribute to it. Herewith some conceptions of sustainable development.

SUSTAINABLE DEVELOPMENT AS CORRESPONDING TO ONE SPECIFIC STAGE OF DEVELOPMENT. Most people accept that there are stages and these usually are: (i) economic growth, (ii) socioeconomic development, and (iii) sustainable development. They are neither separate nor inclusive of each other. Economic growth as the processes of capital accumulation (i.e., how much, how fast an economy accumulates capital). Socio-economic development as a concern with equity and justice. It has to do with 'who'



benefits from development and growth. Sustainable development, as with the benefits and costs of spatial and intertemporal choices. It focuses not on how fast the economy grows, or on who is benefitted in that process, but on "how long' will those benefits last. Material-based Responsibility (MBR).

SUSTAINABLE DEVELOPMENT AS A COLLECTION OF VALUES. The outcomes we see today are the results of choices and decisions we make, individually or collectively (i.e., the mindset we have). But, the decisions we make are essentially influenced by our values and beliefs system. Thus, the values we hold dear to ourselves will set the boundaries regarding how we see and define sustainability. If sustainable development is to be attained responsibly, society must nurture collective values. Sustainable development is clearly a collective concern. Examples of these collective are: interdependence, values cooperation, solidarity, collective rights, responsibility, caring, sharing, love, compassion, and more. Value-based Responsibility (VBR).

SUSTAINABLE DEVELOPMENT AS A BUNDLE OF RIGHTS. Many people see development as a collection of rights: "The Universal Declaration of Human Rights (UDHR)", "Civil and Political Right (CPR)", "Economic, Social and Cultural Rights (ESCR)", and "The Right to Development (RTD)". When addressing sustainable development, it is essential to note the bundle of rights that accompanies it. The bundle of rights linked to sustainability is a derived form of rights: the right to life and the right to a safe and clean environment. These have given rise to ecological rights, environmental rights, the rights of future generations and the right to nature. Rights-based Responsibility (RBR).

SUSTAINABLE DEVELOPMENT AS A 'STYLE OF LIFE'. Most countries imitate the 'style of life' of developed countries. The style of life is assessed by notions



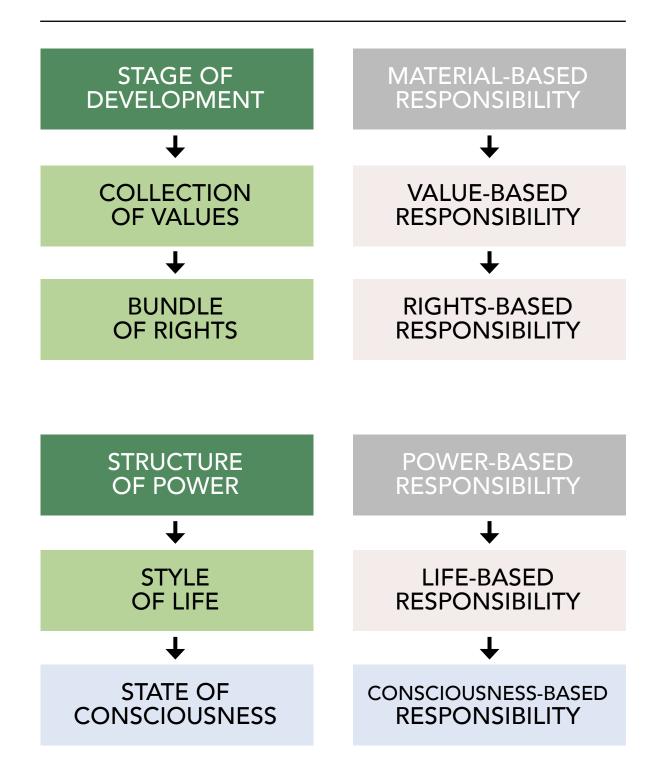
of human welfare, socio-economic development, transformation, economic and social institutions, competitiveness, value and worth, etc. Leaders must guide societies to adopting a style of life compatible with an acceptable sustainable future in this planet. Today's style of life (material life) is totally unsustainable. *Lifestyle-based Responsibility (LBR)*.

SUSTAINABLE DEVELOPMENT AS A POWER STRUCTURE. Behind any model of natural resources management there is a power structure. The power comes from the ownership, access and use of a given natural resource, as property rights (private or common property rights) lead to a different form of sustainable development. An illustration is the case of water as a natural resource. One cannot de-link sustainability from power structures. Power-based mindset (PBR).

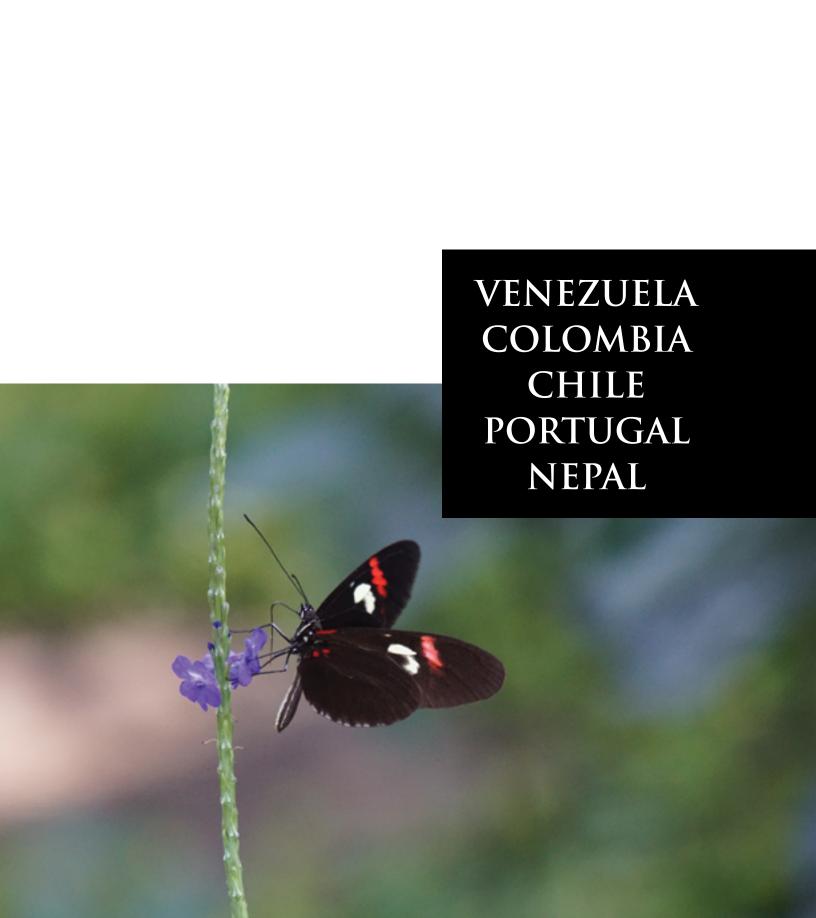
SUSTAINABLE DEVELOPMENT AS A STATE OF HUMAN CONSCIOUSNESS. This dimension of sustainable development is the one I want to focus here the most. If a new vision has to emerge in the world today, it is evident that such a vision will have to come about as an outcome of a new and higher level of human consciousness (individual and collective consciousness). It is this new consciousness that will open the space for a sustainable development vision. The above forces us to see sustainable leaders as highly conscious individuals, having a "wide-lens-view" of reality. Here, we are talking about being conscious of other human beings, sentient beings, nature and Natural Law. It will be this new and expanded consciousness, for example, that will enable each of us to understand the Earth as a being, and not just as a thing. For the moment, most people see the Earth as a collection of material things to be consumed or to be disposed of, and these foreclose infinite options for a better future. The attention of sustainability is not only with human beings, but with all sentient beings and nature. Consciousness-based Responsibility (CBR).

Talking about obligations and liabilities in the context of sustainable development, a big question lies in front of us: what are we responsible and accountable for? what are you responsiblefor?whatistheresponsibility of the corporate world? what is the responsibility of governments?

A MODEL OF SUSTAINABILITY AND RESPONSIBILITY



This is just the foundation of this paradigm. As you can imagine each of the boxes on responsibility has its ingredients and content. But, in this model, responsibilities vary in nature and scope depending upon: the one who has more (material resources), the one who understand more, the one who has self-realized more (values/rights), the one who is more aware (knowedge, sensorial), the one who has more power (all forms of power), and the one who is more conscious (wisdom)



ZIHT/PTF has launched a large number of activities at the country level, and will continue to do so in the future. The foundation is being assisted by hundreds of volunteers and collaborators who engage fully into those activities and, many times, take full responsibility for design and implementation. These activities include Greens for Peace, Trees for Peace, Silent Peace Meditations, Interventions in Prisons, Seminars at all levels, Key Note Statements in schools and universities, Radio and TV Interviews, Dialogues with Relevant Actors, Spiritual Retreats, Social Works, and more.

This part of the report will illustrate the type of activities done during the last few years, giving a clear idea of the way in which ZIHT/PTF contributes to different processes and alternative ways to achieve the goals of human transformation. These are applied at the very local level, like in primary schools in rural areas, as well as in regional of national institutions. Civil society participation is present at all levels of formal and informal activities.

What is surprising to witness is how important it is human transformation objectives and goals to all people in their societies. They are very grass roots oriented programs.

One should note that many country-based activities have been presented in other parts of this report. In those instances, we have group those country's activities to illustrate some important ZIHT/PTF thematic priorities.









A SAMPLE OF ACTIVITIES IN VENEZUELA

The work the foundation has done in Venezuela has been vast. One of the first silent meditations for world peace was in Caracas. A couple of hundred people actively participated. The impacts were immense, and several times ZIHT/PTF has sponsored meditations in other parts of that country. A number of times, The Turtle Foundation, Venezuela, has co-sponsored activities with our foundation. These included seminars as well as retreats fr a large number of people. With the same foundation, we have exchanged views on the meaning and implications of sustainable development in Venezuela.

It was with a very strong partnership with local organizations –Peace Embassy, The Turtle Foundation, Local Indigenous People organizations—that it was possible

to launch two flagships of ZIHT/PTF: Trees for Peace and Greens for Peace (horticulture). These programs have assisted many poor and vulnerable families in that region of the world. In particular, some of these programs have improved food self-sufficiency at the local level.

Many spiritual retreats have been undertaken, covering a wide range of themes. These retreats have included immersion into silence for several days, as well as collective readings of sacred Hindu and Buddhist scriptures.



ZIHT/PTF has participated in a large number of interviews and conversations via radio, television and important newspapers. Always, the many theme has been different aspects of human transformation. Within this context, it is also important to mention the various interventions that have been made in several universities, be it in Caracas, the capital city, or in other parts of the country.

Some of the Venezuelan collaborators have assisted ZIHT/PTF in activities implemented in other countries of Latin America, like Argentina and Brazil. In Argentina, we launched an important silence retreat in the city of Cordova. A spiritual retreat followed with the attendance of many people from the whole region. In Brazil, two important activities are important to mention. First, the visits to Iguazu Falls. The main purpose of those visits had to do with learning how nature brings important dimensions to human transformation, in conjunction with spiritual beings present in that region. Second, the attendance to the

World Social Forum, in Belen do Para. Northern Brazil. ZIHT/PTF played and active and significant role with many f the participants at that forum. We gained a lot of experience in establishing grounds and getting to know important social communities that are active in Latin America and other parts of the world.



A SAMPLE OF ACTIVITIES IN COLOMBIA



This is another country ZIHT/PTF has launched many activities. In part, this is due to the great local community of collaborators there. Most of the work has been in the Coffee Region of Colombia, and it has included all sorts of interventions: retreats, seminars, interviews, field trips, meetings with local authorities, working with NGOs, visiting and lecturing in universities, meetings with corporate leaders, and working in the High Security Prisons of Calarca, Armenia, Pereira, and Medellin.

Here, we would like to emphasize the work done in prisons. Both women and men prisons. This work is done at various levels. First, courses. The most important ones have been on managing personal stress and loneliness, and how to face your inner and outer prisons as a human being. Second, visiting the prisoners and giving them a space for consultations. Third, teaching meditation and other contemplating techniques. Fourth, providing advice and counseling to those who manage those institutions, individually or collectively. Fifth, discuss human transformation programs' content and scope which, eventually, may be part of the overall program among the inmates in those institutions

If time and the Government authorities permit, ZIHT/PTF will continue to do this work as its impacts have proven to be very significant.



In the near future, we expect also to continue the work with The PSICO Foundation, whose partnership was presented in another part of this report.

These courses, in particular, and all activities, including those in the prison, in general could have never been possible without the assistance of many Colombians, friends and collaborators as well as all of those who work and put their lives on the line on those prison organizations. The people in the Coffee Region have supported our activities very actively, and we hope this collaboration will continue in the future.

A SAMPLE OF ACTIVITIES IN PORTUGAL

Many of the original works carried out by ZIHT/PTF begun in Portugal. Activities that, afterwards, were projected all over the world. In fact, the first physical space of the foundation was located in the village of Columbeira, Western Part, Portugal.

Ro the very beginning the Portuguese people open various spaces for the



Foundation to launch a huge number of activities. In fact, the Foundation operated from Portugal for a period of over 5 years. The Foundation visited many parts of the country, with lectures, seminars, retreats, silent meditation, media interviews, etc. A significant number of publications were put together there, with the very auspicious assistance of many disciples and volunteers. One of the most impacting books of the Foundation—The Tao of Management—was translated into Portuguese by a printing house and it has had very good welcome.

Most recently, the ZIHT/PTF played a prominent role in the First World Conference on Fear, celebrated in the city of Porto, Northern Portugal. The President of ZIHT/PTF was the opening speaker at that conference. Another relevant event was organized in Marinha Grande City, Western Portugal, where the foundation addressed many corporate owners and managers and entrepreneurs on the issue of "social entrepreneurship". Also, ZIHT/PTF participated in a major conference on human rights in Lisbon, Portugal. Many other conferences were part of the foundation's activities.

A large list of events were carried out with different spiritual groups and organizations from around Portugal. They were of different denominations and the themes included many dimensions on human transformation at the individual as well as the collective level.

Furthermore, the ZIHT/PTF organized for several years in a row The Feast of Light. This was an open-door invitation to the community to light one or more candles for world peace. A meditation, a dinner and a very sacred Mayan Fire were implemented on that day. Many people, from all walks of life, participated in this feast of light. As a historic heritage, ZIHT/PTF put together a book entitled The Power of Light, with images of that ceremony and a description of the real meaning of that activity.

In Torres de Belem, Lisbon, ZIHT/PTF conducted one of the most powerful silent meditations for world peace from around the world. People still mentions it in retreats and other spiritual events. And, the foundation also carried out a major seminar for training and human resources development of the political party called PAN.

A SAMPLE OF ACTIVITIES IN CHILE

ZIHT/PTF has done a very large number of activities in Chile, the home country of the President and Founder. Many of the sections of this report describe the strategic alliances and the type of actions the foundation co-created and implemented. The activities have been done in the capital city of Santiago or in many of the regions, from north to south.





The large majority of the activities in Chile have been reported in other parts of the report.

However, here, the report honors the Director and all the teachers and collaborators of The Victor Álamos School, located in the rural region of the Linares Province, Maule Region, Southern Chile. ZIHT/PTF has carried out several activities with the faculty and students (lectures, exchanges, meditation sessions), and it has donated one of the most salient books of the foundation: Environment and Ecology for Children. ZIHT/PTF also trained the teacher in the use of that book and had a major celebration of the United Nations' International Peace Day. During that day, we organized together a drawing contest with the children, many of the most salient drawings are accompanying this report.



A SAMPLE OF ACTIVITIES IN NEPAL

ZIHT/PTF has visited Nepal several times. During the visits, attention has been paid to the importance of spiritual values and practices for human transformation. Thus, a major emphasis to share time with various spiritual communities. In addition, importance has been given to the visit of sacred sites and to share views on human trans. formation with local spiritual communities. Whenever possible, ZIHT/PTF President has met



with local authorities and a selected number of people in the diplomatic core.

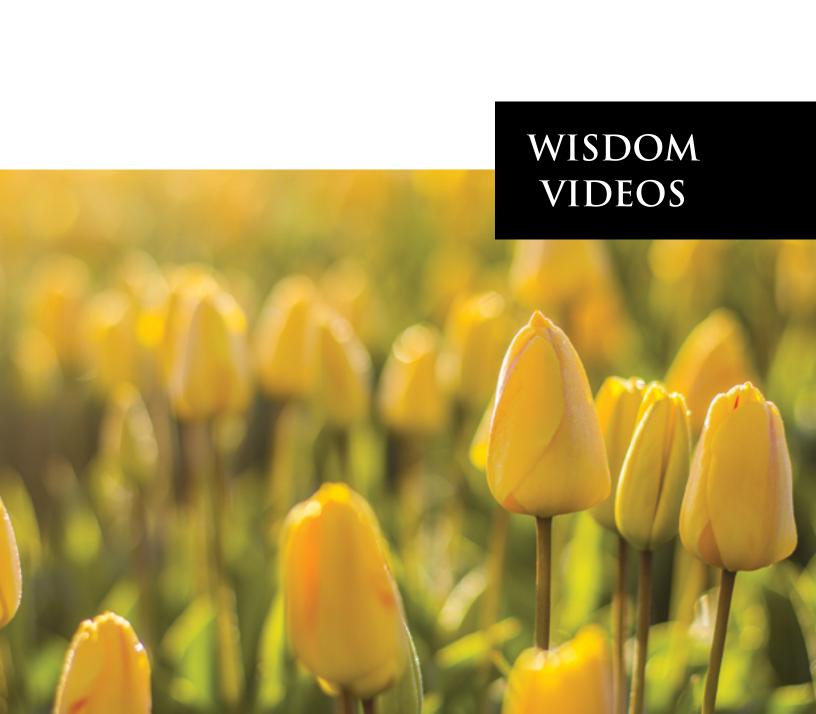
One aspect where a contribution has been made recently has been in giving advice on education for leaders of the 21st Century. A paper was prepared and it has been shared in another part of this report (e.g., The Samling Gangchen School, Katmandu).

During one of the trips, and organized by a group of women in defense of the Himalayas, we had an extensive discussion with women leaders on today's ecological fragility of the mountain region of Nepal. ZIHT/PTF learned a great deal, and it has served to shape some of the insights already presented on the role of PTF in the whole foundation aims and future activities.









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ZIHT/PTF has made a great effort to use several means of communication and dissemination, with the view to reach as many people as possible. This part of the report gives special attention to a large number of videos on various themes of human transformation and sustainable development: Wisdom Videos.

This series also contains a significant number of videos that were taken during the Presidential Campaign of 2013, Chile. These are important videos in that they show the most effective alternative ways to integrate the spirituality of human transformation, individually and collectively, into politics, economics, institutional, social and business. This is part of a foundation's efforts to bring spiritual values into the public domain, at the national and global levels. In particular, some of these videos will help to understand how a society is to face globalization, global economics and corporate behavior internationally, under a spiritual approach to life on this planet. By the reviews we have received, we see that these Wisdom Videos have had very important impacts.



Other Wisdom Videos refer to specific spiritual issues, questions and challenges most people face today, in a world of uncertainty. These videos should not be seen as separate from the ones mentioned above. They form a holistic whole of a paradigm that focuses on the power of inner transformation in all walks of life.

Many of these videos show relevant ingredients of a new paradigm of human transformation: The Paradigm of Consciousness. It is within this context that the most recent videos focus on the fundamental ingredients of Transformational Economics and on a new strategic path to Healing Planet Earth. Two fundamental and complementary roads to a better future for humanity. Some of the written materials have been shared within other parts of this report.

ESPAÑOL

MEDIO	TEMA	AÑO
De Paul University https://www.youtube.com/wa https://www.youtube.com/wa	- 1	2011
Universidad Arturo Prat https://www.youtube.com/wa	Economía Sustentable tch?v=nMPytrer_z0	2011
E-Socialtv https://www.youtube.com/wa	Nativos tch?v=Em75asHqQ7M	2011
Kundalini Yoga Festival https://www.youtube.com/wa https://www.youtube.com/wa https://www.youtube.com/wa https://www.youtube.com/wa https://www.youtube.com/wa https://www.youtube.com/wa https://www.youtube.com/wa https://www.youtube.com/wa	tch?v=-JrojRXqtC0 tch?v=xel4DVbKeow tch?v=FYESxb2Umsk tch?v=vHjiuHKhPTs tch?v=TWWDFFTM5Ps tch?v=qHfgvOdWiRI tch?v=btDcUTbaiAU	2012
Mca Festival https://www.youtube.com/wa	Inauguración tch?v=Owo4Pa9cg_U	2013
FESTIVAL DESARROLLO HUM. https://www.youtube.com/wa		2013
CNN https://www.youtube.com/wa	PRE CANDIDATURA PRESIDENCIAL atch?v=KmxDL8852O4&t=575s	2013
CNN https://www.youtube.com/wa	Inscripción Candidatura Presidencial tch?v=WecCK78DWqo	2013
PRENSA VÉRTICE TV https://www.youtube.com/wa	Candidatura Presidencial tch?v=Up09lEnAa_o	2013
TVU https://www.youtube.com/wa	Candidatura Presidencial tch?v=Jx05uxhYEIQ	2013
TVU https://www.youtube.com/wa	Candidatura Presidencial tch?v=Xv_YmetEwXY	2013
CNN https://www.youtube.com/wa	Candidatura Presidencial tch?v=RuhVDQU5uLo	2013
CNN https://www.youtube.com/wa	Candidatura PresidencialL tch?v=IZK9rPyZ7dM	2013
CNN https://www.youtube.com/wa	Candidatura Presidencial tch?v=vhPlQAYALaA&t=308s	2013
Notisur https://www.youtube.com/wa	Candidatura Presidencial tch?v=taydZxE7p6E	2013
Mega https://www.youtube.com/wa https://www.youtube.com/wa		2013

RADIO BIO BIO https://www.youtube.com/wa	CANDIDATURA PRESIDENCIA	AL (T. MOSCIATTI)	2013
Letras Privadas https://www.youtube.com/wa	Candidatura presidencial tch?v=iobV2xTbAJY		2013
CNN https://www.youtube.com/wa	Candidatura presidencial tch?v=Ugcn3-aDmdQ		2013
La Red https://www.youtube.com/wa	Candidatura presidencial tch?v=UwkMaodlxoY		2013
Radio Agricultura https://www.youtube.com/wa	Candidatura presidencial tch?v=olztExcaY9Y		2013
Notisur https://www.youtube.com/wa	Candidatura presidencial tch?v=cekxOJOl72c		2013
CHV (Tolerancia Cero) https://www.youtube.com/wa	Candidatura presidencial tch?v=djlKQl2xc6w		2013
CHV (Tolerancia Cero) https://www.youtube.com/wa	Candidatura presidencial tch?v=USe7VTUXnmA		2013
l Noticias https://www.youtube.com/wa	Candidatura presidencial tch?v=SAfjuCC73cg		2013
Greens EFA https://www.youtube.com/wa	Candidatura presidencial tch?v=aq_FaRu3yeo		2013
Prensa Vértice TV https://www.youtube.com/wa	Candidatura presidencial tch?v=PossKtvJmEc		2013
Caleta San Pedro (Pescadores artesanales) https://www.youtube.com/wa	Candidatura presidencial tch?v=9wYKb8AfW0k		2013
Videos Propios https://www.youtube.com/wa	Candidatura Presidencial tch?v=1rS1aIFX-9Q	Invitación	2013
Videos Propios https://www.youtube.com/wa	Candidatura Presidencial tch?v=26QXWYW_SOY	Sustentabilidad	2013
Videos Propios https://www.youtube.com/wa	Candidatura Presidencial tch?v=OzjFhlTQ5fw	Educación	2013



Videos Propios https://www.youtube.com/w	Candidatura Presidencial atch?v=X7WohmkLoH0	Pueblos originarios	2013
Videos Propios https://www.youtube.com/w	Candidatura Presidencial atch?v=Sc_Ng3Q7Tcl	Inequidad	2013
Videos Propios https://www.youtube.com/w	Candidatura Presidencial atch?v=Chodq4K2xXY	Política	2013
Videos Propios https://www.youtube.com/w	Candidatura Presidencial atch?v=Tjny_I9FdFA	Modelo Neoliberal	2013
Videos Propios https://www.youtube.com/w	Candidatura Presidencial atch?v=I_qzVVYIXsk	Salud	2013
Videos Propios https://www.youtube.com/w	Candidatura Presidencial atch?v=DB0ag3ReciE	Interdependencia	2013
Videos Propios https://www.youtube.com/w	Candidatura Presiden Cambio de constitucio		2013
nttps://www.youtube.com/w	atch:v=vvanwvZrrrik		
Videos Propios	Candidatura Presiden Cierre	cial	2013
https://www.youtube.com/w	atch?v=9sAmpOldb3E		
La Red https://www.youtube.com/w	Candidatura presiden atch?v=4GUC8XL-guc	cial	2013
GV TV https://www.youtube.com/w	Candidatura presiden atch?v=GQFc1TRwhPk	cial	2013
Radio Bio Bio https://www.youtube.com/w	Candidatura presiden atch?v=_gimz5zlvdE	cial	2013
Canal i https://www.youtube.com/w	Movimientos estudiar atch?v=SSJO454mD9c	tiles	2013
Visita a Valparaíso https://www.youtube.com/w	Candidatura presiden atch?v=_NeBJNstoM8	cial	2013
Controversia TV https://www.youtube.com/w. https://www.youtube.com/w.		cial	2013



Plevox https://www.youtube.com/watch?v=	Candidatura presidencial sU20LymSzlk	2013
Red Mi Voz https://www.youtube.com/watch?v=	Candidatura presidencial t3nyqWFcV2U	2013
El Desconcierto https://www.youtube.com/watch?v= https://www.youtube.com/watch?v= https://www.youtube.com/watch?v=	=PvrJ-YvBT7w =wi6hxaVrj3Q	2013
Veganismo https://www.youtube.com/watch?v=	Candidatura presidencial -K2TtHvj3bDI	2013
Plevox https://www.youtube.com/watch?v=	Candidatura presidencial =C-L1OvEPs34	2013
TV Maule https://www.youtube.com/watch?v=	Candidatura presidencial =ZfkMp7kIJSg	2013
Radio Agricultura https://www.youtube.com/watch?v= https://www.youtube.com/watch?v= https://www.youtube.com/watch?v=	oG61rfQH24o	2013
Radio Para Ti https://www.youtube.com/watch?v=	Candidatura presidencial =iLJ_wVfnn88	2013
MOLTV.COM https://www.youtube.com/watch?v=	Cambio de sistema binomina •Md1uZmoZca4	2013
ANP (Debate Presidencial) https://www.youtube.com/watch?v= https://www.youtube.com/watch?v= https://www.youtube.com/watch?v=	rTNkLk9lfvE	2013
El Diario de Cooperativa https://www.youtube.com/watch?v=	Candidatura presidencial =jGb-sYkrE0k	2013
Radio Valparaíso (Matinal Twitter Cafe https://www.youtube.com/watch?v=	•	2013
Centro TV (Diario El Centro) https://www.youtube.com/watch?v=	Candidatura presidencial jPUmG_gs	2013
La Red https://www.youtube.com/watch?v=	Candidatura presidencial sqxVyXuyrzg	2013
El Informante https://www.youtube.com/watch?v=	Candidatura presidencial =Af64Tv-cw9g	2013
Entrevista "A Fondo" https://www.youtube.com/watch?v=	Candidatura presidencial =Z53IN5ai6bo	2013
La Red https://www.youtube.com/watch?v= https://www.youtube.com/watch?v= https://www.youtube.com/watch?v= https://www.youtube.com/watch?v= https://www.youtube.com/watch?v=	=JzicvcYbb8s =dRgDjTJSwBU =Mz4pOh00Gag =pjWlA9iXFZo	2013
Canal 5 Linares https://www.youtube.com/watch?v=	Candidatura presidencial =_PotE4Vsius	2013

Vía X Cadena Nacional https://www.youtube.com/watch?v=j0	Candidatura presidencial GWSHiDHral	2013
CNN (Demasiado tarde) https://www.youtube.com/watch?v=H	Candidatura presidencial HhWUAbEk1kw	2013
CNN https://www.youtube.com/watch?v=w https://www.youtube.com/watch?v=h PR-	Candidatura presidencial vL6wMFmpXXM oCHjDXfK4Yo&list=PLOPyNuf97xUnc7nkAlRj0aZj	2013 mP04RM
EMOL TV https://www.youtube.com/watch?v=k https://www.youtube.com/watch?v=w		2013
Chile, te quiero distinto (alimentación) https://www.youtube.com/watch?v=N	·	2013
Radio Duna https://www.youtube.com/watch?v=T	Candidatura presidencial YZkVI0EIsQ	2013
Diarios en Red https://www.youtube.com/watch?v=U	Candidatura presidencial JUhv8_8ATDA	2013
Consejera Territorial de Humanidades UC https://www.youtube.com/watch?v=w	Candidatura presidencial	2013
Foro U Chile (Ingeniería)	Candidatura presidencial	2013
https://www.youtube.com/watch?v=9 El Dínamo https://www.youtube.com/watch?v=r	² jX_UnOpnrE Candidatura presidencial	2013
Radio Duna https://www.youtube.com/watch?v=y	Candidatura presidencial xxSFTGPN3w	2013
Don Francisco https://www.youtube.com/watch?v=z	Candidatura presidencial 6gi-H00WYQ	2013
Animalistas https://www.youtube.com/watch?v=8	Candidatura presidencial TMKA-mVwE0	2013
CNN https://www.youtube.com/watch?v=2	Cierre Campaña Santiago PHDtYmrE46I	2013
Palacio Concha y Toro https://www.youtube.com/watch?v=l_	Cierres candidatura presidencial _rsPTpkJn4	2013
Jingle electoral https://www.youtube.com/watch?v=9	Candidatura presidencial PE39fGBeALI	2013
Franjas electorales	Candidatura presidencial	2013
Día 2 https://www.youtube.com/watch?v=y Día 3 y 4		Sldg
https://www.youtube.com/watch?v=P Día 5	vazuqtqJ_s	
https://www.youtube.com/watch?v=Z Día 6 https://www.youtube.com/watch?v=q		
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https://www.youtube.com/w	atch?v=euYxhJyOSCA	
Día 8		
https://www.youtube.com/w Día 9	atch?v=YyfNCu8w4	
https://www.youtube.com/w Día 10	atch?v=WMOLPEo9-6k	
https://www.youtube.com/w Día 11	atch?v=GuFV3_0XYbY	
https://www.youtube.com/w Día 12	atch?v=6aBYTu8Xa_Y	
https://www.youtube.com/w	atch?v=YzANRt4-5Z0	
Día 13		
https://www.youtube.com/w	atch?v=DwrB9UF00hI	
Día 16	LIA KOE HAWADI	
https://www.youtube.com/w	atcn?v=KO5yU3YTDIs	
Día 17	at ab 2: \$141 V m .ml	
https://www.youtube.com/w Día 18	atcii:v=310iuLNIVIU	
או ואם וא https://www.youtube.com/w	atch2v=viuPwa8aK1o	
Día 19	atch:v-ylul wgoqK10	
https://www.youtube.com/w	atch2v=IIv0fKHXINI-4	
Día 20	atch: v=OX71N11/JIN-4	
https://www.youtube.com/w	atch?v=MoWiDkUfv7s	
Día 21	atch: v=wovyjbkory2s	
https://www.youtube.com/w	atch?v=SoI9mG5x4JE	
Día 22		
https://www.youtube.com/w	atch?v=2jSmLgaHcHA	
Día 23	, ,	
https://www.youtube.com/w	atch?v=J8ToLhxg6-M	
Día 24		
https://www.youtube.com/w	atch?v=jmp7QSu6RS8	
Día 25		
https://www.youtube.com/w	atch?v=duqwsMiJINY	
Día 26		
https://www.youtube.com/w	atch?v=Bn3XU_k_cnE	
Franja electoral	Mensaje final	2
https://www.youtube.com/w	atch?v=ii6kHV1dKzQ	
ANATEL	Candidatura presidencial	2
	Discurso final	
https://www.youtube.com/w	atch?v=nEM3x3ko25Q	
Cierre Chillán	Candidatura presidencial	,
	atch?v=CuNHLhcp5ZY	•



CNN https://www.youtube.c	Votación en Ninhu om/watch?v=u4s5crfuAao	ue	2013
CNN https://www.youtube.c	Apoyo a M. Bache om/watch?v=UtOkLBALpQ4	elet	2013
Centro Extensión UC https://www.youtube.c	Comercio Justo e om/watch?v=w_UaOGIQp_I	n un Mundo Injusto	2014
El Itihue TV https://www.youtube.c	La Punilla om/watch?v=WSx0C_S036s		2014
SIE 2014 https://www.youtube.c	Charla om/watch?v=o4ualSthQB4		2014
Colombia https://www.youtube.co	Espiritualidad y Er om/watch?v=0fh3kj5cDa8	mpresariado	2014
DIGALAPINTANA https://www.youtube.c	Economía ecológ om/watch?v=2896Vib2aTc&t=7s	ica	2014
TVU	Charla Universida de Concepción	d Católica	2014
https://www.youtube.c	om/watch?v=eD0ilKnTFNQ		
UDP https://www.youtube.c	Liderazgo om/watch?v=yqDSBauWfA8		2014
UAI Viña https://www.youtube.c	Sustentabilidad ei om/watch?v=s1mpSEsFgTw	n los negocios	2014
MCA Festival https://www.youtube.c	Vivir la Transforma om/watch?v=ncxxhBLpA	ación	2015
	dad de Chile /www.youtube.com/watch?v=b5P3	3nzMU5hM	2015
Parte 2 https://	/www.youtube.com/watch?v=EItilN	VIDPPNE	
Buen Mundo https://www.youtube.c	Rari, Maule om/watch?v=qkLWqbq0plk		2015
Scuola Italiana https://www.youtube.c	Charla om/watch?v=G94wNZexbNc		2015
ARTV https://www.youtube.c	Primera Persona om/watch?v=BtoCXRSNDVY&t=1	022s	2016
Congreso Social UC https://www.youtube.co	Conferencia om/watch?v=tkBkARHLpN8		2016
2° Encuentro Mundial V de la Nueva Humanida			2016
https://www.youtube.c	om/watch?v=4o8DFJ3V1r4		
Aguas Libres www.youtube.com/wat	Con don Lauro de ch?v=bl3-BLJSSao&list=PLOPyNu		2018 6HFTSar
FOSIS debate!	¿Cómo incluir la s	ostenibilidad	2016
www.youtube.com/wa	en los programas ch?v=QOAL1EaZYdw&list=PLOPy	sociales?	ıgsl YO wY
La Red https://www.youtube.c	Entrevista a Fca. S om/watch?v=kcIF9xBoLFs	Sfeir sobre su padre	2016



Videos propios Campaña senatorial 2017

Alfredo Sfeir, Senador por el Maule

https://www.youtube.com/watch?v=s7SPwGemrr0

Alfredo Sfeir en el Centro de Talca

https://www.youtube.com/watch?v=CC7gZOLDgL8

San Clemente

https://www.youtube.com/watch?v=HwuQs2l3Nvs

https://www.youtube.com/watch?v=QT03G45gpdo

Empleo

https://www.youtube.com/watch?v=rVs1_W54QA0

Limpieza del Río Ancoa

https://www.youtube.com/watch?v=eACCS-y5rZ4

Empleo zonas rezagadas

https://www.youtube.com/watch?v=UJUyBR-YeZs

Voluntarios

https://www.youtube.com/watch?v=E4aokam2s3A Agua limpia, alimentos sanos

https://www.youtube.com/watch?v=6C_3IUHgItE

Abrazo por el Maule

https://www.youtube.com/watch?v=IUGo33xMi0A

Achibueno

https://www.youtube.com/watch?v=dUecQh7zsZY Talca pedalea 1

https://www.youtube.com/watch?v=1AO_ZSGCMyI Talca pedalea 2

https://www.youtube.com/watch?v=kM4AIu0JkDk

Río Lircay

https://www.youtube.com/watch?v=azY6nNR_PNs

CREA Talca

https://www.youtube.com/watch?v=0tz2l0e3oAg

Contaminación ciudades

https://www.youtube.com/watch?v=8807uD7hg7E

Llico y conectividad

https://www.youtube.com/watch?v=bzP9AHb8nuw

Feria de Molina

https://www.youtube.com/watch?v=Prq_e53LOtA

Charla en Colegio de Parral

https://www.youtube.com/watch?v=C1qpsGwy4PY

Llico: esto es realmente vida sana

https://www.youtube.com/watch?v=qHmWx-3kSXQ

El futuro del borde costero del Maule

https://www.youtube.com/watch?v=h_Bcs60kJWY

Rumbo al Colegio Nobel School De Parral

https://www.youtube.com/watch?v=z6mR12AMEL4 Proteger todas las fuentes de agua del Maule

https://www.youtube.com/watch?v=LV3fA714ois



Encuentro Costumbrista de Curicó

https://www.youtube.com/watch?v=N Saludo de Alfredo Sfeir a San Fabián https://www.youtube.com/watch?v=g		
Museo de Linares/Conversatorio https://www.youtube.com/watch?v=V	Campaña senatorial 8luq1yd768	2017
TV Cable Mas/Curepto https://www.youtube.com/watch?v=h	Campaña senatorial P6w_4Mpcdw	2017
Centro TV https://www.youtube.com/watch?v=e	Campaña senatorial nOJAziikiY	2017
Radio Estación Uno https://www.youtube.com/watch?v=k	Campaña senatorial ruGfAMa8Xk	2017
Radio San Alfonso https://www.youtube.com/watch?v=o	Campaña senatorial r73rxEvpGc	2017
Unión Comunal de Juntas de Vecinos de Linares https://www.youtube.com/watch?v=Y	Campaña senatorial KMHLEm0DEU	2017
Telecanal https://www.youtube.com/watch?v=1	Debate "de todo un poco" _HkyFHamsg	2017
Ana María Gazmuri https://www.youtube.com/watch?v=2	Campaña senatorial uyGs5XOkIM	2017
Debate MEGA https://www.youtube.com/watch?v=4	Campaña senatorial aGDuVHFtyU	2017
Capital Rural https://www.youtube.com/watch?v=If	Campaña senatorial AQI2FeIK8	2017
CNN	Campaña senatorial (debate agua con Andrés Velasco)	2017
https://www.youtube.com/watch?v=0	CAOWFGVTKU	
Canal 13 (Matinal) https://www.youtube.com/watch?v=9	Programa familiar YSM9PbDzDA	2017
Canal 13 (Matinal) https://www.youtube.com/watch?v=a	Consejos de vida 3xqJyg4G-U	2017
Canal 13 (Matinal) https://www.youtube.com/watch?v=y	Consejos para la felicidad Rcs10M1kkw	2017

Canal 13 (Matinal) https://www.youtube.com/watch?v=1fe	Vida espiritual Goana0SOo	2017
Canal 13 (Matinal) https://www.youtube.com/watch?v=rn	Ser mujer HGAHi7Ll4	2017
UFRO https://www.youtube.com/watch?v=-Q	Charla Facultad Ingeniería piBo58Fvw	2017
MCA Canal https://www.youtube.com/watch?v=76	Conversando en Positivo 4cK0DEchs	2017
No Somos Nada https://www.youtube.com/watch?v=XN	Informe Banco Mundial NE1Y1_4oZI&t=29s	2018
MCA Festival https://www.youtube.com/watch?v=o\text{https://www.youtube.com/watch?v=Ql}		2018
MCA Festival https://www.youtube.com/watch?v=tZ	La Espiritualidad del adulto mayor en el Siglo 21 946GhEzg4	2018
Colegio Las Lilas https://www.youtube.com/watch?v=yB	Conferencia	2018
Vía X Cadena nacional https://www.youtube.com/watch?v=td	Huella energética ykcxtvt-o	2018
24 Horas https://www.24horas.cl/programas/entre que-los-paises-que-mas-contaminan-no	COP 25 evistas/alfredo-sfeir-por-cop25-me-parece-irrespo -esten-3767094	2019 nsable
CHV https://www.youtube.com/watch?v=Uv	Agua vixB3n3Jbg	2019
TVN https://www.youtube.com/watch?v=Ck	Nueva Constitución (v9TeaUrTs	2019
Radio UBB https://www.youtube.com/watch?v=pN	Conciencia Activa M4itGaXeg0	2019
CDLC Noticias https://www.youtube.com/watch?v=FC	Colegio Alonso de Quintero CY1cX5ryw0	2019
Conexión de corazón a corazón https://www.youtube.com/watch?v=Va	Sobre el amor colectivo ndis-XhXw	2019



Ser Natural/Radio Boddhi https://www.youtube.com/watch?v=9	Entrevista bG_XIWA9Cg&feature=emb_err_watch_on_yt	2019
A Desalambrar la Salud Mental https://www.youtube.com/watch?v=R	Reflexiones sobre el miedo colectivo PYIF2r5pqM&feature=share	2019
La Red https://www.youtube.com/watch?v=d	Estallido social z_ManmV274	2019
La Red https://www.youtube.com/watch?v=e	Estallido social RCKOs06_Pw	2019
TVN https://www.youtube.com/watch?v=n	Estallido social ET2nWiSotg&t=391s	2019
TVN https://www.youtube.com/watch?v=al	La ética zp2mll2TE	2019
TVN https://www.youtube.com/watch?v=1	Espiritualidad 7c-G3yA5t0	2019
CHV https://www.youtube.com/watch?v=P	Crisis agua r7BeF-7xXA	2019
La Red https://www.youtube.com/watch?v=W	Crisis agua /E9XMBcxvak&t=253s	2019
Life Concert https://www.youtube.com/watch?v=U	Premio "Embajador de Consciencia" b832PDVfjw	2019
Radio U Chile TV https://www.youtube.com/watch?v=lx	Mensaje a la radio GFRITNydg	2019
El Calbucano https://www.youtube.com/watch?v=zl	Reflexión sobre las crisis BleQvEd_MM	2019
Mundo Nuevo https://www.youtube.com/watch?v=lc	"La Tierra no es una cosa, es un ser vivo" 4_Jbs7TlM&t=660s	2019
Un mundo consciente y compasivo https://www.youtube.com/watch?v=ko	Valores espirituales para reagruparnos post pandemia cr4XVmvaYY&t=303s	2020
Que Chiguayante decida https://web.facebook.com/quechgted	Una constitución consciente lecida/videos/341121663662609	2020
Programa Mente Cuerpo https://web.facebook.com/watch/live/	Uriel Escobar / Colombia /?v=241541437118093&ref=watch_permalink	2019

LIVE Facebook	Entrevista de Claudio Orrego	2020
https://web.facebook.com/claudiorreg	JO/VIGEOS/720037370374470	
Defendamos Chiloé https://web.facebook.com/watch/live/	Entrevista ??v=267358241049736&ref=watch_permalink&_	2020 rdc=1&_rdr
Movimiento Cuenca del Trancura https://web.facebook.com/watch/live/	Economía Local y Consciente ?v=1532375070278309&ref=watch_permalink	2020
Fundación Artesanos de la Paz https://web.facebook.com/watch/live/	Encuentro con don Lauro de la Cruz ?v=2588710634721865&ref=watch_permalink	2020
Felicidad sustentable https://www.youtube.com/watch?v=el	Conferencia RosthLRJJY	2020
Red GFU http://yoga2020.redgfu.org/videos/for	Día Internacional de la Paz ro_yoga_individuo_y_sociedad/	2020
Conciencia Planetaria https://www.youtube.com/watch?v=Ll	Entrevista Dr. Ricardo Soto _5d9Jh-BhI	2020
Radio Infinita https://www.youtube.com/watch?v=G	Entrevista económica iS8E9esOtU	2020
En los Ojos del Maule https://web.facebook.com/watch/live/	Entrevista ?v=599607130979405&ref=watch_permalink&_	2020 rdc=1&_rdr
Diálogos Corporativos https://www.youtube.com/watch?v=W	Empresarios /4NZN8usq4l	2020
TV Maulinos https://www.youtube.com/watch?v=oo	Zona ecológica dgTqOGT9_g	2020
Summit #MEME https://www.youtube.com/watch?v=LH	El arte de integrar HDc_MMPPRM	2020

PORTUGUÉS

MEDIO	TEMA	AÑO
CSJ Chambery OLD	Consciência coletiva	2009







2011

2011

2011

ENGLISH

MEDIO	TEMA		AÑO
ZIHT https://www.youtube.com/wat https://www.youtube.com/wat			2007
ZIHT https://www.youtube.com/wat	World Peace cch?v=lXkua-jh4lE		2007
National Press Club Washington https://www.youtube.com/wat https://www.youtube.com/wat https://www.youtube.com/wat	tch?v=wyXA7p0drvg		2007
DePaul University https://www.youtube.com/wat	Poverty Alleviation So cch?v=uZNNet_Zg4A	olutions	2009
DePaul University https://www.youtube.com/wat	Social Entrepreneursl	nip	2009
DePaul University https://www.youtube.com/wat	Poverty Reduction tch?v=TtC1tG8qWM0		2009
DePaul University https://www.youtube.com/wat	Ethical Leadership tch?v=uelZeuJ7s		2009
DePaul University https://www.youtube.com/wat	Current Economic Cr tch?v=Pxz0h8Jq5fA	isis	2009
DePaul University https://www.youtube.com/wat	Globalization tch?v=OP8KZQ85Rbg		2009
DePaul University https://www.youtube.com/wat	Social Responsibility		2009
DePaul University https://www.youtube.com/wat	Triple Bottom Line	2009	
Good People, Good Words https://www.youtube.com/wat https://www.youtube.com/wat	•	2010	
MDC Channel https://www.youtube.com/wathttps://www.youtube.com/wathttps://www.youtube.com/wathttps://www.youtube.com/wathttps://www.youtube.com/wath	tch?v=4czvIR4pg2w tch?v=uud2RCy0U0I	2011	
DePaul University https://www.youtube.com/wat	About DePaul tch?v=ctopKiVHMrA&t=79s	2011	
DePaul University https://www.youtube.com/wat	Rio + 20 tch?v=bl5ogdAnDTo	2011	
DePaul University https://www.youtube.com/wat		tainable development	2011
DePaul University https://www.youtube.com/wat	What's sustainable de	evelopment?	2011

https://www.youtube.com/watch?v=q9	nBeEStH4g	
DePaul University https://www.youtube.com/watch?v=ml	Labor rights and sustainable development bUKwrN7GBI	2011
DePaul University https://www.youtube.com/watch?v=hC	Business and Human Rights PQnXPAfV4	2011
DePaul University https://www.youtube.com/watch?v=m4	What's international development? 4LGX4QMzow	2011
San Francisco https://www.youtube.com/watch?v=j1f	Human Rights Based Sustainable Development LV1Xr8Rg	2011
The World Engagement Institute https://www.youtube.com/watch?v=zd	Interview UHWhkIOrI	2011
The World Engagement Institute https://www.youtube.com/watch?v=YE	• • •	2011
The World Engagement Institute https://www.youtube.com/watch?v=G3	Participatory Monitoring and Evaluation BV_R1ed9VM	2011
The World Engagement Institute https://www.youtube.com/watch?v=qU	-	2011
DePaul University Part 1 https://www.youtube.com/wate	The Spiritual Dimensions of Entrepreneurship ch?v=JUfD53WOdes&t=7s	2011
DePaul University Part 2 https://www.youtube.com/wate	The Spiritual Dimensions of Entrepreneurship ch?v=HPAFEvVGj9k	2011
Penn State University Sustainability Lecture 2011 https://www.youtube.c	om/	

Sustainable development in Latin America

Human rights and sustainable development

Indigenous people and sustainable development

DePaul University

DePaul University

DePaul University

watch?v=xO5VwCLqLbo https://www.youtube.com/ watch?v=dWPUeRGOmKg

https://www.youtube.com/watch?v=5bBqd6bcxyo

https://www.youtube.com/watch?v=SxkiD8P8QvQ

Occupy DC

ZIHT

https://www.youtube.com/watch?v=qQBHG89FYyw

https://www.youtube.com/watch?v=AZeFjKGYPiI





Greens EFA	Greens in Chile and in Europe: it	2013
	is the same struggle	
ttps://www.youtube.com/v	vatch?v=AEKLrGTQ7_A	
Greens EFA	Sustainability	2013

UNA-USA San Francisco

70th Anniversary Celebration of the formation the UN https://www.youtube.com/watch?v=qssiOHtwJbQ San Francisco/Leadership 1. Why is CONSCIOUSNESS essential for sustainability leadership? 2019 https://www.youtube.com/watch?v=GLLNdMYamck San Francisco/Leadership 2. What are the essential VALUES of sustainability? 2019 www.youtube.com/watch?v=h4-9rFdshxk&list=PLOPyNuf97xUlCrCfXin-YD9f0ou6E9nmc&index=22 San Francisco/Leadership 3. What is sustainability in relation to DEVELOPMENT? 2019 https://www.youtube.com/watch?v=l32u9oB2RuQ San Francisco/Leadership 4. What is Sustainability in relation to LEADERSHIP? www.youtube.com/watch?v=aSjdCrT37Ps&list=PLO PyNuf97xUlCrCfXin-YD9f0ou6E9nmc&index=20 JNIVERSITY San Francisco/Leadership SAN FRANCISCO 5. Why Sustainability MANAGEMENT is not enough? https://www.youtube.com/watch?v=w-g4n7j7qHg San Francisco/Leadership 6. Why do we need a new PARADIGM for a sustainable future? https://www.youtube.com/ watch?v=qpKhK5w1EYM&t=1s San Francisco/Leadership 7. Does LEADERSHIP MATTER for a sustainable future? 2019 www.youtube.com/watch?v=ghCTX7WZglk&list=PLOPyNuf97xUlCrCfXin-YD9f0ou6E9nmc&index=17 San Francisco/Leadership 8. How can PEOPLE lead the world on a sustainable path? 2019 www.youtube.com/watch?v=62BcZF5uxik&list=PLOPyNuf97xUlCrCfXin-YD9f0ou6E9nmc&index=16 San Francisco/Leadership 9. How can the PLANET & NATURE have rights? 2019 www.youtube.com/watch?v=C3AEeQlxgjA&list=PLOPyNuf97xUlCrCfXin-YD9f0ou6E9nmc&index=15 San Francisco/Leadership 10. Why PROSPERITY is a better paradigm than profit? www.youtube.com/watch?v=X07nsInF94A&list=PLOPyNuf97xUICrCfXin-YD9f0ou6E9nmc&index=14 San Francisco/Leadership 11. Why internal-interpersonal-internation 2019 al PEACE is needed for a sustainable future? www.youtube.com/watch?v=XMyusHPtT6I&list=PLOPyNuf97xUlCrCfXin-YD9f0ou6E9nmc&index=13 San Francisco/Leadership 12. Why PARTNERSHIPS are necessary for reaching 2019 the objectives necessary to a sustainable future? www.youtube.com/watch?v=gCtXVXO6orM&list=PLOPyNuf97xUICrCfXin-YD9f0ou6E9nmc&index=12 San Francisco/Leadership 13. Why the SDGs are essential but insufficient 2019

for achieving sustainability?

www.youtube.com/watch?v=y6Brt4LWHq4&list=PLOPyNuf97xUlCrCfXin-YD9f0ou6E9nmc&index=11

San Francisco/Leadership

2015

2019 14. Why feminine traits of leadership are urgently needed in sustainability leadership?

www.youtube.com/watch?v=twDBCI-gj2Q&list=PLOPyNuf97xUlCrCfXin-YD9f0ou6E9nmc&index=10

San Francisco/Leadership

2019 15. Why empowerment is a core element of sustainability leadership?

www.youtube.com/watch?v=iBOgIUhjp9c&list=PLOPyNuf97xUICrCfXin-YD9f0ou6E9nmc&index=9

San Francisco/Leadership

16. Why our style of life needs to be aligned with 2019 our sustainability vision?

www.youtube.com/watch?v=NibvCQp7sgY&list=PLOPyNuf97xUlCrCfXin-YD9f0ou6E9nmc&index=8

San Francisco/Leadership

17. What should the People of the United Nations do for a sustainable future? /www.youtube.com/watch?v=Z6142jG25fY&list=PLO PyNuf97xUlCrCfXin-YD9f0ou6E9nmc&index=7

San Francisco/Leadership

18. What should business leaders do for a sustainable future? www.youtube.com/watch?v=M7MtJTp19zk&list=PL OPyNuf97xUlCrCfXin-YD9f0ou6E9nmc&index=6

San Francisco/Leadership

19. What should government leaders do for a sustainable future? www.youtube.com/watch?v=3s_ektlL85w&list=PLO PyNuf97xUlCrCfXin-YD9f0ou6E9nmc&index=5

San Francisco/Leadership

20. What should civil society leaders do for a sustainable future?

San Francisco/Leadership

21. What should youth leaders do for a sustainable future? 2019 www.youtube.com/watch?v=-sNxnrBhn1A&list=PLOPyNuf97xUlCrCfXin-YD9f0ou6E9nmc&index=3

San Francisco/Leadership

22. What should the elder leaders of this planet dofor a sustainable future? 2019 www.youtube.com/watch?v=vDat9d9E9uI&list=PLOPyNuf97xUICrCfXin-YD9f0ou6E9nmc&index=2

San Francisco/Leadership

23. What should technology innovation leaders do for a sustainable future? 2019 www.youtube.com/watch?v=E9z5de7MKPg

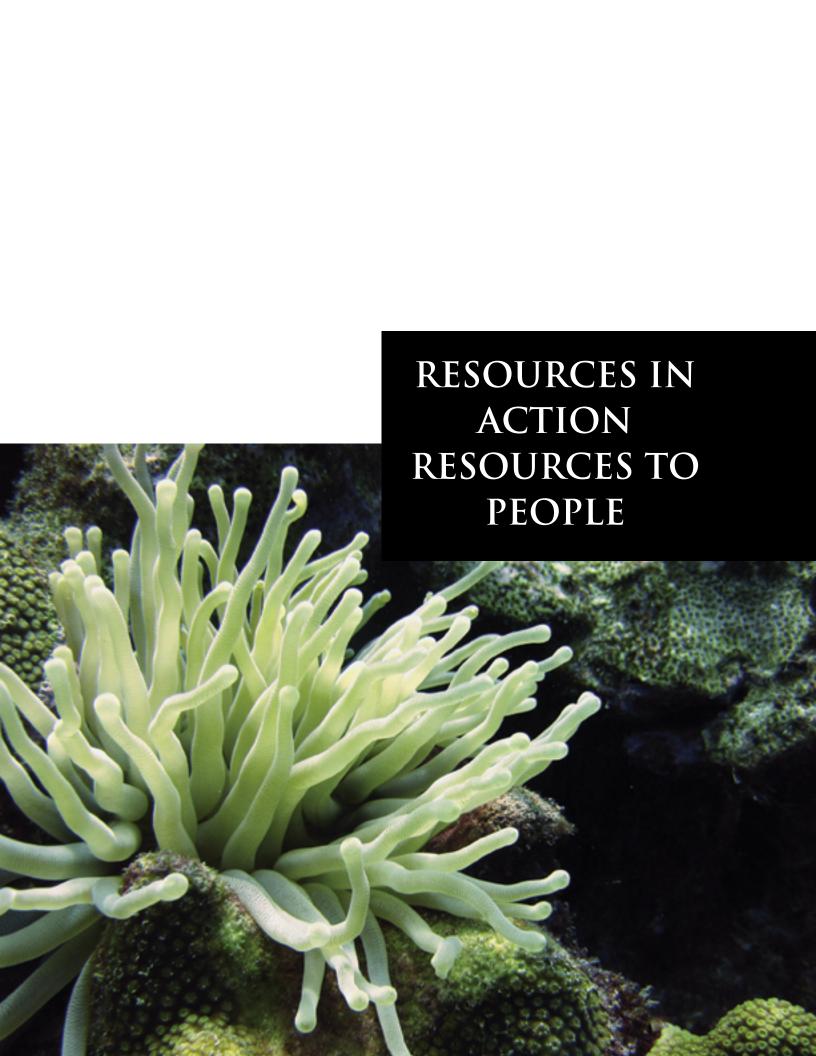
2019 Message for Youth Nepal https://www.youtube.com/watch?v=NZrEOkq0DMM

UNA-USA San Francisco 75th Anniversary Celebration of the 2020

formation the UN https://www.youtube.com/watch?v=JX3cUWvtzK8

SUSTAINABILITY, MINDSET AND COVID-19 2020 University of San Francisco

https://www.youtube.com/watch?v=_aQGVCyiMeE&t=420s



FINANCING ACTIVITIES IN THE FUTURE

The Foundation intends to work directly with individuals, organizations, governments, and other forms of institutions, to provide a number of services. This work may also include small grants to those who assist the Foundation who conduct activities like the following ones (just as examples):

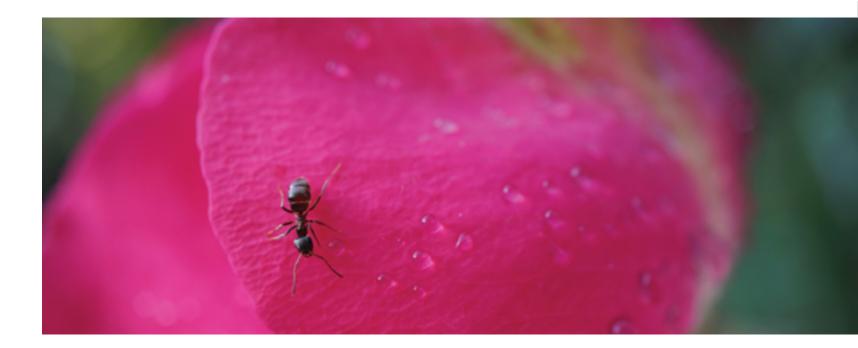
FINANCING MICRO PROJECTS.

The Foundation intends to provide grants and loans to impoverished men and women, mainly in developing countries. This support will be to help them become financially self-sufficient.

Financing technological tools (e.g., computers) and training to impoverished people to enable them to generate income.

Financing of All Other Activities. The PTF will carry a number of other activities, which are listed in this document; all of which will be budgeted accordingly.

Financing of Establishing the Foundation and Running Costs. Some financing will be allocated to investment and running costs of the place where the foundation will be located (main headquarters as well as other arms of the Foundation in several countries). In addition, the running costs of the Foundation's Headquarters will be considered (advisors, employees, materials, publications, sound and conference equipment, etc.).



In addition, the ZIHT/PTF also intends to work directly with organizations to provide a number of services. This work may also include small grants to the organizations to help them conduct activities akin to the Foundation. For example:

Working with foreign universities and local organizations on issues of human rights, environmental management and conservation, indigenous peoples, etc.

Financing of projects linked to the list of activities of the Foundation (see elsewhere in this document), including seminars and courses.

The ZIHT/PTF does not have specific plans now to influence legislation but believes it may do so in the future

The ZIHT/PTF intends to effect economic development by supporting micro-development and micro-enterprise in developing countries. It may also provide assistance or support for small-scale community projects (constructing a community center that can be used for health, education, and social functions) in developing countries.



The ZIHT/PTF may help to create or to support the creation of music and literature by people from indigenous cultures in developing countries. If it does so, the Foundation will seek to have full copyrights over the material.

The ZIHT/PTF plans to assist impoverished people in developing countries. In addition, the ZIHT/PTF may establish offices in several countries around the world, to enable it to cooperate more easily with the efforts of non-governmental organizations within the European Union, Asia, Arica, Middle East, and Latin America.

The ZIHT/PTF intends to make grants and loans to foreign non-governmental organizations. We will indicate in

our fundraising literature that the Foundation's Board of Directors retains all authority over decisions about how the Institute's funds will be used, including whether the funds will be used for efforts in foreign countries and if so whether foreign NGO's will be used for these purposes.

The ZIHT/PTF will inquire – before making grants to foreign organizations – about the organization's tax status, financial status, its ability to make decisions independent of other organization's or the foreign government, and its ability to conduct the activities intended by the funds. The Foundation will design yearly programmatic reports, photographs when appropriate, financial reports, and reports by impartial and reliable third-parties that the work intended to be conducted with the funds has in fact been conducted.

SCHOLARSHIPS AND GRANTS POSSIBILITIES

The ZIHT/PTF anticipates providing scholarships and loans, initially in the range of \$500 - \$1,000. The number of scholarships and grants will be determined somewhat by the available funds in the budget. The purpose of the scholarships would be to help disadvantaged individuals engage in educational study or other activities related to the ZIHT/PTF, to research, and to the improvement of social conditions. For example, it could be for disadvantaged students to study alternative or indigenous medicine. The purpose of the grants is to support micro-enterprise activity. The grants would only go to disadvantaged individuals.

To be eligible for a scholarship, an individual must present a letter of interest describing the proposed use of the scholarship funds. To be eligible for a grant, the individual must have a background of relevant work experience, show a genuine commitment, and related experience

and/or potential to conduct the activity for which the grant is being given. Regarding the specific criteria for scholarships, an individual must demonstrate genuine interest and commitment to learning about the subject matter for which the scholarship is being awarded. To be eligible for a grant, the individual must show a genuine commitment, and related experience and/or potential to conduct the activity for which the grant is being given.

CONFLICT OF INTEREST AND COMPENSATION

The President of the Foundation agrees to disclose to the Board situations or areas in which it might appear that She or He has conflicting duties to other entities where the allegiance might be split between the Organization and some other personal, professional, business or volunteer position or responsibility (such as assisting a competing organization or having a relative serving as a vendor to the Organization). Where such a conflict exists, the President agrees to withdraw from the debate and vote as directed by the Board.

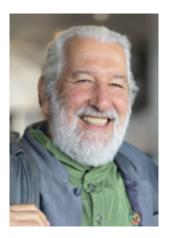
All transactions with any Directors shall be approved by impartial decisionmakers.

In the future, establishing compensation for any Board members, or for establishing the level of compensation of anyone else in excess of \$50,000, the Organization shall:

- approve and document the date and terms of all compensation arrangements in advance of paying such compensation;
- Record in writing the decision made by each Board member; and,
- Use compensation information from similarly-situated organizations and salary surveys, and note the source of such information.



ESTIMATES OF PAST LEVELS OF ALLOCATIONS



TOTAL BASIC ESTIMATED COSTS

For the moment, all financial donations have come mostly from the President and Founder. In kind donations, like time to a given activity, have come from hundreds of volunteers around the world. Here, we present just a ballpark figure of what ZIHT has allocated during the last decade.

US\$ 692.000

FIELD TRIPS INTERNATIONALLY Travel Local Expenses	US\$ 245.000 US\$ 145.000
VARIOUS DONATIONS General	US\$ 72.000
BOOK PRODUCTION Design and Printing Public Distribution	US\$ 20.000 US\$ 15.000
CURRENT EXPENSES Running Costs Other Costs	US\$ 120.000 US\$ 75.000

In the future, an effort will be made to raise funds through donors and the sale of the foundation products. A "pricing scheme" will be designed and discussed and, then implemented with a comprehensive accounting scheme.



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