

THE ZAMBULING INSTITUTE FOR HUMAN TRANSFORMATION (ZIHT)



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”

AUTOR Alfredo Sfeir-Younis

DISEÑO /
MAQUETACIÓN Pia Moure
www.sucedediseno.com

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THE ZAMBULING
INSTITUTE FOR HUMAN
TRANSFORMATION
(ZIHT)

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



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CONTENT

LETTER FROM THE PRESIDENT AND FOUNDER	1
DIMENSIONS OF HUMAN TRANSFORMATION	5
EXAMPLES OF HUMAN TRANSFORMATION ACTIVITIES IN THE RECENT PAST	45
HEALING THE PLANET: A PATH TO GLOBAL TRASFORMATION WELCOME ZIHT SISTER! Planet Tara Foundation (ZIHT/PTF)	79
HEALING THE PLANET: HEALING NOW AWARENESS NOW RIGHT-ACTION NOW	107
PRESENT AND FUTURE , YOGA IN ACTION	119
REACHING OUT TO WORLD CITIZENS Communicating Publishing	159
ANATOMY: Many Components, One Body	209
A SAMPLE OF STRATEGIC ALLIANCES	215
INNER AND OUTER PRISONS	255
WITHIN THE MAYAN WORLD: Mexico · Guatemala · El Salvador	261
ESTABLISHING MORE COMMON GROUNDS	273
VENEZUELA, COLOMBIA, CHILE, PORTUGAL, NEPAL	297
WISDOM VIDEOS	305
RESOURCES IN ACTION, RESOURCES TO PEOPLE	325



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.

From a global perspective, several new insights have been gained during this period. **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
Dzambing Cho Tab Khen



**DIMENSIONS
OF HUMAN
TRANSFORMATION**



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

things as something exclusively personal).

It becomes essential to ask: Which are the causes and conditions influencing the nature and scope of the situation we are all facing today? Globalization and the world power of a few people accelerate the differences and the inability to resolve the aforementioned issues and challenges. In this process, for the average citizen, it is very difficult to manage or control those conditions that would result in positive impacts. This situation appears like rigid, unchangeable and irreversible, and many people define the negative aspects as necessary evils.

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

new consciousness!

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

It is important to add that humanity is also confronted with a large number of moral, ethical and spiritual challenges (for example, the right to life, the protection of the environment for future generations, the sources of biological research, the protection and maintenance of Senior Citizens, 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.

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.

wellness by guiding individuals and groups through a process of human transformation and individual self-realization. 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



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

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 on-going 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 EVOLUTION WITHOUT THAT SPIRITUAL SEED NOTHING WILL EVOLVE IN THE RIGHT DIRECTION. THUS, IN THAT CASE, YOUR, INACTION, WILL BECOME A DETRIMENT TO YOURSELF AND OTHERS. WHAT IS YOUR SPIRITUAL SEED?

~ CHO TAB KHEN ZAMBULING ~



DEFINITIONAL ACTIVITIES: AT A GLANCE

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

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

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

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

MEDIA/COMMUNICATION CAMPAIGNS.

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

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

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

MISSIONS AND PILGRIMAGES.

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

FINANCING MICRO PROJECTS.

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



ASSISTING THE POOR AND INDIGENOUS PEOPLES.

Putting together a special program and procedures to enhance the existing social, cultural and other mechanisms for the benefit of indigenous societies. This may include spirituality, human

development, language, culture, music, libraries and other related activities. The Institute will be prepared to collaborate with education institutions that are directly related to the human development of indigenous peoples. Example: Make a moderate donation to a university for indigenous peoples.

COACHING INDIVIDUALS AND COMPANIES.

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

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

CAPACITYBUILDING. Creating courses and training for new ways of enhancing local capacity of spiritual communities and knowledge that is disappearing



A COMMON HUMAN DESTINY: BUILDING OUR COLLECTIVE VEHICLE

as a result of economic development progress and globalization. This would include activities enunciated before (like training and teaching) but also on-the-job-training. A special program will be thought out to link capacity building with ancestral knowledge. Example: finance a project on ancestral knowledge and empowering women as a vehicle of transformation.

SCHOLARSHIPS AND AWARDS.

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

ECUMENICAL AND PEACE RELATED EVENTS.

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

EXCHANGES, INTERNSHIPS, AND SECONDMENTS.

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

IF THE PEOPLE OF THE WORLD
WERE WISE ENOUGH...

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

~ LAO TSU ~

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

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

Naturally, in an era where the emphasis and the dynamics of life are stated on the grounds of individual materialism, this process is accompanied by a specific form of spiritual transformation that is also individualistic in nature. Despite of all the public declarations to the contrary –i.e., the importance of humanity as a collective– by religious and spiritual groups, political parties, governments, etc., the actions

and behaviors have been coherent with that individualistic view. Another way of saying this is that most of the vehicles, incentive structures, norms and institutional mechanisms (like the market, and the market forces) all contribute to the effective realization of individualistic values and actions.

Many professions, such as economics, have tried to debate and resolve the dilemma of how individual choices could or could not lead to collective welfare. This is to say, the preoccupation is with the empirical

Tiawanacu, Bolivia 2008



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, nature 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 PEACE- COLLECTIVE PEACE

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

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

There is no doubt that the conditions of our external environment or, to say, the quality of our "container", play a fundamental role in effectively attaining everlasting peace. Because the outer is like the inner and the inner is like the outer, one cannot disregard the current world conditions that espouse violence and conflict. These



are the conditions that destroy human hope and weaken our individual and collective existence (i.e. inequities, poverty, environmental destruction, corruption, discrimination, etc.).

WE MUST CHANGE THE INNER AND THE OUTER CONDITIONS. WHAT SHOULD WE DO NEXT?

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

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

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

Fourth, eliminate all forms of fear. Fear is the most powerful cause of violence. Fear is central to human insecurity and human insecurity brings fundamentalism. Fear is the destroyer

of universal values and collective welfare, in favor of individualism. Fear is the most effective vehicle to debilitate all processes of human empowerment. Fear is the foundation of negative dimensions of our ego.

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

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

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

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

Ninth, disarm everyone. This is not naïve, this is not utopian, and this is



urgently needed. Defensive postures are a major source of conflict. Promoting human insecurity is a violent act. It is a criminal act. Let's stop now.

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

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

This is the essence of peace. This is the nature of your inner peace. You will become yourself through the self-realization of peace. You must become

walking peace everywhere you are. Be a transformer, not a passive or indifferent being. Through silence you will learn to communicate in a very effective way, you will learn to communicate heart to heart, and you will learn to communicate soul to soul. Go and let all people know that peace is not just 'another option' but our only destiny. We come from Peace and we are to go to Peace.

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

WHY SILENCE?

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

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

Second, through silence we experience the ultimate nature of stillness and how





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

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

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

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

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 self-realized first before it is articulated in the public domain. Writing it up is the last phase. Singing it is to bring it to life. Singing songs could be an expression of your vocal cords. Singing the song for world peace must be an expression of your inner cords. This contest is not a process to distill talents only.

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



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 future.

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-based-values of humanity are often successfully attained, even at the expense of serious decay in collective welfare. One reason for this is the fact that we are operating successfully within the realm of another vehicle, which may be called the small vehicle. Thus, the individual values of competition, achievement, success, exclusion... are all possible because of the quality of our small vehicle in us. This vehicle is 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](http://www.Tree-4-peace.com). In some exceptional cases, the ZIHT will get directly involved in tree planting programs.

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

plantations may be the solution. The private sector should not crowd out local communities with their efforts.

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

TIME FRAME AND CRITICAL NEXT STEPS. The program was launched on September 21st, 2009, International Peace Day, with the view to signal that the program is principally about peace and not forestry development. The program will run until the target has been attained, hopefully, in just a couple of years. The only fundamental step that will be taken is a major spiritual blessing so that the program is successfully carried out. Every individual or community may start by doing the same in their own spiritual tradition or faith. Please do not look for phone numbers, addresses, internet sites, guidelines, leaders, followers, money, or any hierarchical organizational framework in order to get involved. Just plant your trees of peace, and send photos of the process and the names of the tree varieties to the internet site announced below.



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, self-realized. The Institute has shared the view that until and unless the values of the Universal Declaration are not self-realized –this is to say, going beyond advocacy-- we will continue to violate the rights of people and other living beings. Those values are as universal as they can be, notwithstanding the known debate about the critical importance of the so-called "cultural relativity". This concept suggests that nothing is really universal. So, this attribute of being universal is also an important one for the Institute.

In particular, we should ask ourselves whether universality really exists and where does it really matter. If one would accept, for a moment, that everything is culturally relative, then we should pay much more attention to how a world of multiple and different cultures should be capable of living together and sustain life in all its dimensions. Of course, "diversity" is another old and important value. On the other hand, can we live a collective form of existence without universal values? This is to say, values that are to be shared in every corner of the world. And, it is



in this space of universality and relativity that we find ourselves today. The Institute is fully aware of the fact that the ways in which we address universality and relativity will determine how our human collective life will unfold in the future. This is important because we live in a world where the collective existence matters more than ever before. This is the type of dialectic existence we are facing today.

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

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

The drama is that the collective values we need in order to create a life sustaining civilization are not at all on the radar screen of many people. Thus, we are running our collective existence based on a huge collection of individualistic values. This represents a contradiction in terms.

To expect that individualistic values will lead to collective human betterment is a total contradiction in terms. And, this contradiction is at the core of what is happening in the world today. Specifically, I believe that this is the reason for war and conflicts, human insecurity, and tremendous instability of all sorts. As one sees the development of the private sector in general, and the corporate sector, in particular –in both developed and developing countries– it is clear that it has become very global and also universal in nature.

Specifically, business entrepreneurship is more or less the same in every corner of the world, with only very few exceptions. The aims of corporations is to address issues of production, sales, market shares, costs and benefits, finance, etc. These are part of an unchangeable core of this universality. Most of these corporations are intermingled with the banking system everywhere and, thus, very universal in nature. Any deviation from the universal nature of markets, and the working of those markets, implies serious consequences for the livelihood of those corporations. However, more recently, there has been a move towards social entrepreneurship. Simply said, going beyond the business nature of these corporations. Moving into the relationships, interactions and impacts of corporations on the natural and human environment they operate in. The notions of social corporate

responsibility and the dictum of the Equator Principles in banking and finance are both excellent attempts to move to another set of universal values. It is not yet clear whether these new universal values are embraced by everyone, or even a large majority of corporations. But this new wave of corporate principles and practices is beginning to pay off for the corporations themselves as well as the public.

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



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

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

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



One conclusion is important at this stage: that there should be no contradictions between staff and employees identities and the realization of corporate values. When one enters into contradiction many serious problems arise. The Institute often advises that one

recommend staff who have very developed identities. They are a major source of organizational strength and leadership. The internal crises of values of most organizations have led to the mushrooming of a large number of staff organizations and activities. Many yoga, spiritual, sharing truth, support groups are now in fashion to give life to the roots most staff have that are being taken 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 inter-dependence at all levels of our existence. Individualistic stances are not part of this new spirituality. Ignoring our inter-dependence is leading many people to loneliness, depression and despair.

SPIRITUALITY OF SIMPLICITY AND INNOCENCE.

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

SPIRITUALITY OF EXACTITUDE.

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



SPIRITUALITY OF THE OTHER.

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

SPIRITUALITY OF KARMA.

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

SPIRITUALITY OF FREE GIFT.

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

SPIRITUALITY OF NON-DOING.

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

SPIRITUALITY OF NON-HAVING.

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

SPIRITUALITY OF NON-KNOWING.

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

WE PROPOSE A FEW ACTIONS:

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

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 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 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 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 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 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 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 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 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 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 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.

