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

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

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

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

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

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

[Images of sacred sites]
VII. Trees-4-Peace: Universal Healing Through Healing Nature

Trees-4-Peace

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

• First, that peace is a state of being and, as such, it needs to be self-realized within ourselves. There will be no level of material wealth that will be capable to buy peace. Our inner peace is a condition for collective peace.
• Second, that there will not be inner peace unless we enter into a process of self-healing. Healing from anger, dispossession, insecurity, emotional instability, negativity...

Healing is a condition of inner peace, and inner peace is, in turn, a condition for collective peace.
• Third, that collective peace is not just about human beings. It is about the peace of all sentient beings. It is about the peace of all living beings and all sentient beings. This is the real meaning of collective peace. • Fourth, that a healing process may be sought after using traditional means, and to be geared directly to the person who needs that healing, or, this healing process could happen to that same person via healing another person or another sentient being (another living being).

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

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

To establish a simple and yet effective way to heal people and the Earth—and based on some unique experiences of healing drug addicts and depressed people via healing nature—it is proposed here the planting of all varieties of trees. This is not forestry. This is not reforestation. This is not development. This is not about material advancement. Although, these may have those impacts. This is about the collective healing of nature and humanity. The aim here is collective peace through inner and outer healing and should not be confused with other programs. The idea is to contribute to the attainment of collective peace via planting trees equal to the number of people inhabiting Planet Earth. This is to say, between 6 and 7 billion trees. As we approach those numbers nature will be tremendously instrumental to our inner healing and inner peace and, therefore, to the creation of all conditions for collective peace. Collective healing will bring collective peace. It is as simple as that!
Our Collective Vehicle. Most systems of human transformation are based on instruments that are calibrated to a single individual. Curing someone of a given disease, for example, is often carried out with prescriptions and methods particularly defined for that individual. Curing is a localized phenomenon. One example is that of someone who cuts its finger, or has a headache. In this case, all actions would be defined in relation to that particular individual. Healing, on the other hand, is not a localized phenomenon. It is a process that has to go far beyond the individual who is in need of that healing. More often than not, when one refers to healing, one is referring to issues of anger, deceit, depression, fears, etc. Based on very practical experiences, to be able to address those states of being one requires going far beyond the individual itself. The process of healing may involve the whole family (like constellation therapy suggests), it may go beyond processes and issues of this lifetime, or it may be clearly related to the whole environment (human and natural environments included). The development of environmental medicine demonstrates the great importance that including the quality of the environment — as a decision variable — has in addressing all sorts of diseases.

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

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

And, it will be via the attainment of collective peace, that we will attain all the other collective values. In essence, experience demonstrates that it is impossible to attain collective peace without, for example, attaining at the same time collective justice, collective freedom... This is the new paradigm for the attainment of collective peace:
the paradigm of the self-realization of collective peace via collective healing and inner peace, and these two via the healing of nature. It is via the healing of nature that we will make a significant contribution for the collective vehicle to be constructed. This construction is essential to all of the above goals and objectives. And, the contribution of the T-4-P will materialize via the planting of trees equivalent to the number of people inhabiting the planet today. The T-4-P is only one in a series of complementary programs geared to construct the collective vehicle for collective human transformation.
**Who Is Responsible.** Every individual or organization is responsible for planting these trees. The T-4-P is not geared only to governments or to corporations. It is designed for all of us to participate, whether as single individuals, or as part of a family, or as part of a local organization. All actors, in all their roles are to be part of this tree planting program. There are a few examples to illustrate the different possibilities.

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

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

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

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

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

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

**How Are Tree Varieties Chosen.** Anyone can choose the tree varieties. This is not about just one tree variety. For example, a community may decide to plant fruit trees of different varieties so that the tree planting fulfills not only the need for healing the Planet but also the economic needs of the community. The governments may suggest (not dictate top down) some tree varieties they may put at the disposal of people fore free or at minimal
cost. What is important to retain here is that there are some tree varieties that are not suitable for your environment. BUT, this is something that people will have to resolve as a collective. Experience shows that more often than not, local people know very well the trees they want and the varieties that could successfully survive within their own environment. Here, there is no mentality of plantations. This is grassroots based planting as they see fit within their process of collective healing. The land where this takes place varies according to circumstances. It may be a garden, a field, a marsh, a forest, a wasteland, etc. It is up to those who are planting and the environments they are facing when they decide to plant.
**Who Does The Maintenance.** The planting and the maintenance are carried out by those who planted the trees, unless an organization, like the government or a private corporation offers those particular services.

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

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

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

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

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

Visit the website at www.Trees-4-Peace.org
VIII. Corporate Enlightenment: Managing Oneself For The Other

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

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

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

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

The Institute has realized that this theme is a very complex and badly understood. In part, because of the goal of finding values which are at the same time ‘new’—reflections of today’s realities—and ‘universal’ and thus applicable to many situations. These are two rare attributes to find either in theory or in practice. As the Institute explores these values it has come to the realization that the term “new” may also be misunderstood. In essence and after lots of reflection, it is possible to see that there are very ‘old’ universal values which are not being self-realized or even respected. Thus, the attribute of being ‘new’ is something to ponder upon, unless, of course, one is to demonstrate that those old values have become irrelevant or obsolete. Examples of the oldest universal values are, for example, peace, sharing, caring, respect for nature, interdependence, justice, love and compassion. The world is not at peace. People are not at peace within themselves. And, we seldom see the nature of love and compassion in politics, public policy, international development, etc.
The Institute interests on human rights has also demonstrated that there is no respect for the universal values enshrined in the Universal Declaration of Human Rights. In that Declaration one finds such universal values as freedom, solidarity, protection, equality, security, non-discrimination, participation, etc. If one goes around the world, we see that these values are not being honored and, much less, self-realized. The Institute has shared the view that until and unless the values of the Universal Declaration are not self-realized –this is to say, going beyond advocacy-- we will continue to violate the rights of people and other living beings. Those values are as universal as they can be, notwithstanding the known debate about the critical importance of the so-called “cultural relativity”. This concept suggests that nothing is really universal. So, this attribute of being universal is also an important one for the Institute.
In particular, we should ask ourselves whether universality really exists and where does it really matter. If one would accept, for a moment, that everything is culturally relative, then we should pay much more attention to how a world of multiple and different cultures should be capable of living together and sustain life in all its dimensions. Of course, “diversity” is another old and important value. On the other hand, can we live a collective form of existence without universal values? This is to say, values that are to be shared in every corner of the world. And, it is in this space of universality and relativity that we find ourselves today. The Institute is fully aware of the fact that the ways in which we address universality and relativity will determine how our human collective life will unfold in the future. This is important because we live in a world where the collective existence matters more than ever before. This is the type of dialectic existence we are facing today.

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

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

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

Specifically, business entrepreneurship is more or less the same in every corner of the world, with only very few exceptions. The aims of corporations is to address issues of production, sales, market shares, costs and benefits, finance, etc. These are part of an unchangeable core of this universality. Most of these corporations are intermingled with the banking system everywhere and, thus, very universal in nature. Any deviation from the universal nature of markets, and the working of those markets, implies serious
consequences for the livelihood of those corporations. However, more recently, there has been a move towards social entrepreneurship. Simply said, going beyond the business nature of these corporations. Moving into the relationships, interactions and impacts of corporations on the natural and human environment they operate in. The notions of social corporate responsibility and the dictum of the Equator Principles in banking and finance are both excellent attempts to move to another set of universal values. It is not yet clear whether these new universal values are embraced by everyone, or even a large majority of corporations. But this new wave of corporate principles and practices is beginning to pay off for the corporations themselves as well as the public.
To stay at the level of social entrepreneurship is not sufficient. Being aware of the external environment is necessary but not sufficient to create a life supporting civilization. It is essential to move into spiritual entrepreneurship. This is a form of entrepreneurship where those who are in command of those corporations are also aware of (a) the inner nature of those entities as well as (b) of themselves. In essence, to be aware that corporations are not really organizations but living organisms in our societies. In a certain way, the move towards social and spiritual entrepreneurship means the adoption of a new set of values. It means, for example, to move away from the value of profit making, exclusively. This shift in nature is also possible thanks to the active role of consumers and consumer groups that create awareness of the character and scope of such corporate organisms.

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

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

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

We need to discover the real art of value based organizations.
The Institute is promoting the notion of Corporate Enlightenment, and the Enlightened Corporation. These notions heighten the very fundamental importance of a corporation which is much more than just profit making centers.
IX. The Sacred Human-Body Geometry: Linking To Enlightened Bodies

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

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

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

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

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

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

In a sense, our physical body reality is the outcome of consciousness. Different levels of consciousness means different levels of integration and union at the most subtle level. This is why, the sacred geometry of the human body will very much result from our level of consciousness which, in turn, is affected by our spirituality.
Our physical energies, tantric energies, kundalini energies, prana energies, emotional energies and other forms of energies are ever more nurtured by our sacred existence. They are guided by sacred intelligence and by our ultimate identity: our unique and original blueprint.

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

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

One of the greatest challenges for humanity today is to become like Noah: build the ‘boat of life’ large enough so every being has a space, nurtured and has a safe destiny. Become a Noah right now and you will walk a true spiritual and virtuous life. ~Cho Tab Khen Zambuling
Silent Peace Meditation at the Thomas Jefferson Memorial
Washington, DC, USA
The Role of Different Means of Communication

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

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

Over the medium term, there is a more comprehensive plan to expand the use of modern media, including You Tube and many easy to access instruments of communications. During its first 5 years of functioning, the Institute has already shared with the public many books and a large number of DVDs, many of them in You Tube. This work will continue and it will intensify so that we reach the largest number of people with the limited resources of the Institute.
ZIHT Founder presents at the National Press Club
Washington, DC
<table>
<thead>
<tr>
<th>ZIHT COMMUNICATION ARTIFACTS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ZIHT Primary Logo</strong></td>
</tr>
<tr>
<td><strong>Trees-4-Peace Logo</strong></td>
</tr>
<tr>
<td><strong>Silent Peace Meditation Banner</strong></td>
</tr>
<tr>
<td><strong>Front Cover for book</strong></td>
</tr>
</tbody>
</table>

"Silence is the Source of Self-Healing and Inner Peace is the Source of World Peace"
Global Warming and Inner Warming is one of many books distribution freely
THE INSTITUTE’S FIRST 100 IMMEDIATE IMPACTS

ALL LIFE IS INTER-RELATED. WE ARE ALL CAUGHT IN AN INESCAPABLE NETWORK OF HUMANITY. TIED IN A SIMPLE GARMET OF DESTINY. WHATEVER AFFECTS ONE DIRECTLY, AFFECTS ALL INDIRECTLY. WHEN WE GET UP IN THE MORNING, WE GO INTO THE BATHROOM WHERE WE REACH FOR A SPONGE PROVIDED FOR US BY A PACIFIC ISLANDER. THE TOWEL IS PROVIDED BY A TURK. WE REACH FOR SOAP CREATED BY A FRENCHMAN. IN THE KITCHEN YOU DRINK COFFEE PROVIDED BY A SOUTH AMERICAN, OR TEA BY A CHINESE, OR COCOA BY A WEST AFRICAN, AND BUTTER TOAST FROM AN ENGLISH-SPEAKING FARMER.

BEFORE YOU’VE FINISHED BREAKFAST, YOU’VE DRAWN ON THE LABOR OF MUCH OF THE WORLD. THIS IS THE WAY OUR UNIVERSE IS STRUCTURED. THIS IS ITS INTER-RELATED QUALITY.
WE AREN’T GOING TO HAVE PEACE AND JUSTICE ON EARTH UNTIL WE RECOGNIZE THIS BASIC FACT OF THE INTER-RELATED STRUCTURE OF THE UNIVERSE.

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

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

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

4. **Peace Retreats In Oceano.** Centre Oceano is one of the most powerful spiritual places in Colombia. In the middle of the Coffee Region, in a place called Filandia, between the cities of Armenia and Pereira, lies a retreat centre where one can aspire to great inner peace, to a heightened power of silence, to a unique tropical forest environment, and the leadership and teachings of Carlos Alberto. We have been there several times and noticed that more people are attending the seminars and spiritual retreats. In the latter part of those retreats there has been Maya Bond Fire
Ceremonies and teachings about Natural Law. Healing takes place all the time, with wonderful experiences and positive results. The Institute has decided to continue collaborating with Centre Oceano until the end of the decade.

5. **Sharing the Message in Urban Areas.** The people living in urban centres are particularly susceptible to toxicity and stress. They are immersed into spaces that are highly polluted and are subject to food consumption patterns that are not only deficient but also patterns that provoke a large number of diseases. The Institute has paid particular attention to these issues and has visited many cities in Europe, Asia and Latin America. Perhaps, important to note are the experiences we have had in Colombia and Venezuela. In Colombia, the trips to the Coffee Region have been many and the Institute will continue to do so. These missions include dialogues and visits to many spiritual centres and peoples of all faith. That region seems really unique and special from the perspective of human spiritual transformation. Most recently, the sharing and dialogues have also moved in the direction of other cities in Colombia, like Bogota, Cali and Medellin. In Venezuela, the Institute has been participating in many medium and small size cities with healing programs, helping people to enhance their power of silence, and training and education in different forms of traditional medicine.
6. **Pilgrimage to The Island of The Sun and The Island of the Moon, Lake Titicaca.** The uniqueness of Bolivia and its people have contributed a great deal to the shaping of the Institute’s understanding of indigenous peoples. Bolivia hosted the largest of all silent meditation for world peace activities. Thousands of people came to the meditation, including the greatest Elders of the region of Tiawanaco and Lake Titicaca. The pilgrimages done to the Island of the Sun and the Island of the Moon are to be noticed. These missions represented a great return to the past and to be able to experience very subtle levels of human transformation. These places are central to the understanding and the practice of silence. The Institute will return a few more times to Lake Titicaca before the decade ending in 2015 is over. It is essential to be and experience while enlivening old ruins, temples and altars which have been there for thousands of years.

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

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

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

10. **Paying Respects To Spiritual Leaders, Shamans**…. One important aspect of all the spiritual missions is to pay respect to local spiritual leaders. Because the Institute activities are not gear into some form of spiritual or religious “conversion”, the main thrust has been to expand and strengthen the spiritual reality of local communities. This is carried out by paying a formal visit to the leaders, shamans, and healers. A moment is shared and some form of material contribution is often given to them. The most important aspect of this activity is the respect for their roles in life and to strengthen their activities for the benefit of all. It is often the case where spiritual ceremonies, lectures, seminars and retreats have followed such visits. This is to generate mutual understanding and establish networks of friendship.
11. **Coaching Young Professionals.** The Institute has assisted hundreds of young professionals in many of their activities and personal growth. This has been a major activity that is carried out both formally and informally. There is a great need for coaching young professionals, managers and entrepreneurs. These activities happen in almost all professions: lawyers, doctors in medicine, economists, architects, artists, musicians, etc. Many seek for a different meaning regarding their professional practices or as a way to fill a huge vacuum in their personal lives. This is ongoing and the Institute will continue to expanding and deepening these relationships.

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

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

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

15. **Spiritual Retreats.** It is essential that people stop and go inwards every day and in every moment, if at all possible. Nevertheless for the large majority of people, this is not always possible, and they look for some organized way to expand their inner development. One way in which this is done is via retreats. They have included a few people or larger groups, and have been done in various formats. In many of the retreats meditation is taught for collective and individual practices. When close or immersed in nature, some shamanic techniques (fire ceremonies) are taught. There are retreats that are highly participatory, particularly when it comes to inner or outer healing.
16. **Connecting With The Subtle: Iguaçu Falls.** Most of the spiritual work necessitates a number of connections at the most subtle levels. Spirituality as the Institute practices it involves a large number of actors, many of which form realms beyond every day realities of human beings. Connecting with the subtle levels of existence has been done via nature and shamanic techniques many of which coming from ancient civilizations and from Indigenous peoples who live on this Planet. The idea is to connect the dots of many earth missions and expand the true power of interdependence and interconnectedness.
17. **Work with Indigenous Peoples.** The Institute has been working with indigenous people since it was founded in 2005. It embraced several ongoing activities and expanded new ones in several countries. Of particular interest has been the interaction in Central America, the Southern part of Mexico, Panama, Colombia, Bolivia, Peru and Chile. A lot has been learned and the interactions have enriched the vision of the Institute and the understanding of many aspects of human transformation. All activities have included a combination of material aspects of indigenous peoples lives, and the most subtle and spiritual dimensions of their philosophies and practices. At one point, the Institute worked for several months to create the architecture and foundations of a World Bank For Indigenous Peoples. Unfortunately the funds promised never materialized and the project had to be stopped. Areas of common interest are: spirituality and nature, shamanism and healing people and animals, cosmovision and life cycles, working with the five elements (wind, space, earth, water and fire), poverty alleviation, employment, culture, international representation, indigenous peoples rights, etc.

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

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

20. Village and Community Work. One essential principle of the type of spirituality the Institute is supporting is that “spirituality must be where it is not and spirituality must go to the people and not people to spirituality”. This is to say, a substantial amount of time is devoted to bring a dialogue on spirituality and daily lives in prisons, local neighborhood organizations, etc. The idea is to learn from people’s experience of spiritual transformation and enhance that process of transformation. The Institute is NOT in the process of religious conversion. On the contrary, the idea is to enhance the foundations of what people already practice, believe in and are interested in pursuing. This is why a major effort has been made to know and reflect on how different religions conceive the processes of human transformation that are both material and spiritual in nature. Many villages and groups have been touched and this work will continue. In most cases the Institute learns more than what it teaches. The power of peoples spirituality is immense.
21. **Healing The Natural Environment.** Starting in 2006 the Institute has been actively involved in Healing. Healing as different from curing (as a physical phenomenon). The understanding and the practices of healing have grown in leaps and bounds and many people have been positively touched by these healing activities. In the process, a lot has been learned and experienced. One of the fundamental lessons has been the unfoldment of a major spiritual law: there is a dialectic relationship between healing people and healing nature. Many people can be healed and cured of important diseases if they participate in the healing of nature. This method has been initially used to heal drug addicts and people with mental depression. We know that human beings and nature need healing. The world is hurting because of the devastation of the natural environment, the excessive levels of poverty and misery, the very acute level of human insecurity and the devastating impacts of war and conflict, just to name a few. Healing the world, healing nature is healing ourselves as the outer is like the inner and the inner is like the outer. A book was written to formulate this new paradigm of environmental sustainability: inner and outer sustainability. In 2008, for the first time, a major seminar was conducted on the Foundations of Humanity’s Healing at the Institute For the Advancement of Service. Many instruments were shared with the public. Healing our Planet, is an essential activity of the Institute. Its second book was about The 10 Spiritual Laws To Heal The World.

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

23. **The Grandmothers of The World.** The Elders hold many of the fundamental keys to collective human destiny. In many cases they are not respected, mistreated and left in states of absolute material poverty. There is a great vacuum at the inter-generational level, with those leaders left outside our societies. Obviously this attitude and practice is unsustainable and not very wise. It has been a major purpose of the Institute to raise the key issues facing the elders so that other members of society react and find effective solutions. During 2008 the Institute was invited to actively participate into the gathering of the World’s Grandmothers. To be with these Women Elders from many parts of the world, was one of the most powerful experiences one can experience. The Institute assisted in the financing of travel and per-diem
expenses so that they could meet in Washington D.C., USA. This is not the first time the Institute cooperate in these activities. It also did it to assist a group of women spiritual elders from a tribe in Latin America. The feminine energy related dimensions of these activities has activated a number of actions by the Institute with the unique goal to assist and benefit women.

24. **Assisting Women To Cope With Post Abortion Syndromes.** Many women suffer a great deal as a result of having had an abortion. In many situations they are blamed or discriminated against socially as a result. Compassion is one of the central rules of the Institute and experience has shown to us that the blame game is counterproductive and a major source of suffering. Thus, the Institute has assisted several women who need to cleanse and heal from that experience, not as a matter of forgiveness but as a matter of healing and reconciliation. The experiences have been very successful and the Institute will continue to be available to make a contribution in these situations.
25. **Shaping The Spiritual Geometry of The Human Body.** There is a unique and special relationship between the nature and scope of our spirituality and the geometry/form of our human body. This is not a new discovery as this phenomenon has been studied for centuries. This is extremely important to be part of the Institute program as it assist in finding new ways of healing as well as utilizing the human body as a principal vehicle for human enlightenment. The history of humanity goes through many different cycles, depending on the dimensions we focus on to define that cycle. The Institute pays particular attention to the cycle that has and is taking place between the spirit, mind and body. Some thousand years ago humanity’s cycle was dominated by the Spirit. Then it moves into the part dominated by the Mind (e.g. the industrial revolution and the Cartesian Model). Now, humanity has begun the cycle where human transformation is dominated by the body. It is in this sense that the Institute is deeply involved in the discovery and the importance of human body geometry. Some useful discoveries have taken place and these have been applied to healing practices and helps to explain common phenomenon seen today.

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

27. **Peace Proposals For The Middle East.** This has been a very delicate matter. Some members of the Institute begun their visits to the Middle East in 1967 and thus have a lot of interest and some experience with regard to war and conflicts and how to deliberately move towards peace. That conflict is rooted in so many aspects that it is difficult even to pretend one is denting into it. Less an institution as small as the Institute. What has learned that existing approaches have not been effective and that the foundations of those approaches is fundamentally faulty. Most of what we see is based on military or economic aid and political negotiations. None has worked as the human factor is not included. The Institute holds the view that collective peace is the result of inner peace. But, inner peace will not happen if we do not enter into a process of healing, individually and collectively. Thus, the attention on collective peace must be set on the powerful ways to start a process of healing. The Institute has focused on two of those ways: silence and healing nature. The Middle East necessitates a different approach if collective peace will come about. The views of the Institute were expressed to many national and local leaders in Palestine, Israel and Jordan.
28. Connecting The Young Journalists Who Experience War and Conflict. The institute has had contacts with several young journalists from Palestine. These initial contacts happen during a visit to that country when it was suggested to get to know those who are learning journalism at a very early age. Many of them manifested that they had difficulties in communicating to their peers located either in the West Bank or Gaza. After a very productive dialogue and after understanding the motivation and intent of the young journalists the Institute decided to cooperate in their formation by financing a number of small computer video cameras so that they could talk and see the other journalists and have at least some form of positive human interactions.
29. Financing The Costs Of Recovering Children Affected By War and Conflict. When the Institute visited Bethlehem it had the opportunity to share a few hours with a congregation of Franciscan Sisters who sponsor a school to assist children affected by the Middle East War. In addition to learning a great deal about the human tragedies emerging from that war, and to see firsthand how many people are willing to sacrifice their lives to assist others, the Institute had the opportunity to understand the difficulties involved in human recovery (mental, physical). One of the major constraints is that human recovery takes time and a huge amount of financial resources, which are invested in professional services of all sorts (medical, psychological), material instruments, and much more. It was then when the Institute offered a sum of money equivalent to one year of financial cost of that institution. This was a way for the Institute to support a very practical project and to say We Care!

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

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

32. Recognizing And Giving Diplomas on Human Transformation. It is a major objective of the Institute to recognize publicly those who are not recognized via traditional institutional mechanisms of education and training. There are many people in the world who have been students of the school of life and who are performing great services to humanity, wherever they are. However, because they have not been part, for example, formal education, they do not receive a large number of benefits. One of these benefits is the relationship between having a school or a university diploma and
work opportunities or access to public and a foundations’ financial assistance. The Institute has recognized a selected group of people for their great merits and contributions to human transformation. We have given several Doctorates in Human Transformation. This process of recognition will continue in the future.

33. **Strengthening Grass Roots In Kriya Yoga.** Kriya Yoga is one of the most effective instruments of human transformation. It contains important dimensions of other forms of yoga as well as it embraces and practices a large number of breathing techniques. The impacts on stress management, calmness, ability to operate under pressure, and physical wellness are immense. The Institute has participated in the learning and collective practice of this form of Yoga. It has also contributed financially to the teachings and dissemination.
34. **Supporting Key Amautas.** Each society has recognized their wise people and the enlightened ones. These may not necessarily be recognized by all or by the traditional means of communications (EJ. Newspapers, television). However, they are playing a fundamental role in the welfare of society, particularly on the spiritual transformation at the local levels. In the Andes, some of them are called Amautas. They are, in general, elder people, although there are also young ones, who immerse themselves in the work with the five elements of life (wind, space, earth, water and fire) as well as with the divine powers of nature and natural Law. The President of the Institute has been initiated as an Amauta (Bolivia), and the Institute has given support to some of them so that they are able to carry out their people’s and Earth’s healings. This support will continue as the opportunity arises.

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

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

37. **The Writing of Books and Other Written Materials.** The Institute has published several books in a rather short period of time. Samples of those books are: *Another Meaning of Enlightenment*, *The 10 Spiritual Laws to Heal the World*, *Global Warming Inner Warming*, *The Power of Silence* (Spanish), *The Power of Light*, *The
Tao of Management, The 200% Society (Spanish, in print), A New Social Policy for Latin America (Spanish, in print), and two more are in the process of being put together; A Pocket Full of Buddhas and A Pocket Full of Christ. Some of these books are in the Internet for everyone to read. All books are being offered for free. In addition, many brochures have been done whereby one teaches a few concepts that are needed to the general public. Examples of these brochures are: How to Address Stress, Depression and Anxiety (accompanied by a deck of cards), The Dimensions of The Spirituality For the 21st Century, and Why are We Out of Focus. It is an essential activity of the Institute to produce these written materials and make them available to the general public for free.
38. **The Youth Initiatives.** The Institute has tried to reach the youth wherever they are with the view to dialogue, learn and also share some of the Institute’s ideas and programs. The response has always been overwhelmingly positive. The Institute believes that the youth should take much more leadership than the one allowed by the adults. This is the time to pass the baton to those leaders of a new generation. This is a generation of different minds and higher levels of consciousness, in many cases. There have been several lectures in youth centres as well as special invited guests to the retreats sponsored by the Institute. The Institute has also advised and assist other organizations that deal directly with the youth (Youth For Peace, Dhammahaya Foundation, Thailand), so that we do not duplicate efforts and accelerate the rate of expansion and scaling up.

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

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

41. **Spirituality and Sustainable Development.** There are many reasons why people destroy the natural environment. We see devastation in front of our very eyes, daily. The Institute is of the opinion that this environmental crisis is just the mirror image of the spiritual crisis humanity experiences now. The Institute has given seminars, lectures and has promoted practices to mainstream and integrate spirituality in sustainable development. Sustainable development is a collection of values and these values are to be self realized. The values of solidarity, interdependence, interconnectedness, peace, justice... The Institute’s contributions to the development of a new paradigm for the mutual and self sustained existence of humans and nature. Many key note lectures have been given in world conferences and universities around the world.
42. **The 200% Society.** Most professionals live in duality between the professions and their practices and their spirituality. Some see spirituality and the derivates of it as something that has nothing to do with those professional practices. This duality has created tremendous problems and it is to be eradicated the soonest, and people must realize that their profession and their spirituality must become One. The Institute is committed to continue the training and lecturing about this issue. In particular, we have shared the fact that each profession has a unique spiritual foundation, and that such foundation must be self realized at the individual and collective levels. In particular, medicine must be practiced by those who have self realized life. Agronomy has to be practiced by those who have self realized Natural Law. Law has to be practiced by those who have self realized justice. And engineering and architecture must be practiced by those who have self realized space and time. This principle applies to every profession so that we can attain the aims of a 200% Society: one that is both materially and spiritually rich.
43. **Alternative and Complementary Medicine.** Nearly 80% of the people have access or have been served by traditional forms of medicine. Modern medicine does not serve the large majority of people. The Institute has been supporting the contributions that traditional medicine brings to people and to the processes of human transformation. The President of the Institute was honored as one of the two patrons of the World Foundation for Complimentary Medicine. In addition to have participated in many world congresses, it has been a voice in creating wide awareness about the many economic diseases resulting from the type of economics and finance practiced to date. In addition The Institute has intensively promoted a new branch of medicine: spiritual medicine. More and more people practice this form of medicine.

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

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

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

47. **Courses on Stress, Anxiety and Depression.** The Institute has and will continue to impart a comprehensive course to address stress, anxiety and depression. They have been extremely successful as several techniques are combined to maximize the impacts. The series of seminars include also a debate on animal and environmental stress, as other sentient beings are also suffering from high levels of stress. This has been a well received and very popular course.
48. **Courses on Collective Behavior.** We live now in a collective environment. Individual actions are important but collective action and collective welfare are at the core of human transformation. But, most people do not really know how to live in a collective way as most values professed these days are individualistic and materialistic. The training and group sharing include situations in which people are the poorest of the poor and try to come up with collective solutions (one dollar a day) -- which demonstrate to be the only viable to get out of poverty and attain higher levels, both individual and collective welfare.

49. **Spiritual Retreats.** Several spiritual retreats have been done, the large majority of them in silence. The audiences vary a great deal from top level managers to other people from all walks of life. The retreats focus on a large number of integrated themes with the view to enter into the ultra primordial aspects of human transformation. Individualized attention is also given and coaching is often done in a number of cases. This is an activity that the Institute will continue to carry out upon requests.
50. **Forming Meditation Groups.** In many countries, and as a result of the national effort for silent meditation for world peace, several groups have been formed to continue the effect of silence, both over space and time. One of the most interesting attainments is related to the formation of local groups in small towns and villages. These groups are self managed and spontaneous groups, some focusing on a particular gender (women), while others are totally open. The main idea is to strengthen the social and universal power of silence at all levels of peoples lives.

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

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

53. **A World Bank for Indigenous Peoples.** Indigenous nations are essential in humanity today and are a central pillar towards the right forms of human transformation. The Institute, from its inceptions has devoted a great deal of its time and resources to connect, share, live and learn from indigenous peoples. The President of the Institute, as a Mayan Priest, has had immense interconnectedness with indigenous peoples from every place on the Planet. The Institute’s understanding of indigenous peoples is not only about their knowledge, culture and spirituality, but
also the awareness of the fact that they are in need of great advancements in material welfare. Many of them are poor and lack the resources to satisfy their basic material needs. It is in this context that the first project the institute embarked on was the formulation and creation of a World Bank for Indigenous Peoples. Unfortunately, due to reasons totally outside the responsibility of the Institute, the funds allocated by another foundation for this purpose, were withdrawn and never made available. This World Bank for Indigenous Peoples is a must and the Institute has the expertise and stand ready to assist in these endeavors.
54. **The Economics of Human Rights.** As billions of people live on our planet, it becomes ever more essential to understand experience and live many forms of human interdependence. On the other hand, it is important to note that without having rights and responsibilities, many aspects of our lives simply do not work. One of these aspects is economics, the market, commerce, finance, etc. Our material world is based on and functions because of rights and responsibilities. The market system, the prices of different items in the supermarket are in many ways real and concrete manifestations of our rights and responsibilities. The Institute has the expertise and has shared this expertise in relation to the synergies that exist between rights and responsibilities and economics. In several papers the Institute has coined the term Human Rights Capital similar to other forms of capital participating in the economic and social process: physical, financial, human, natural, institutional, and cultural capita. In addition, the Institute has been promoting the idea that we need to self realize the values embedded in those rights and responsibilities. Otherwise humanity will keep violating those rights and responsibilities. All prices, taxes, subsidies, trade controls, are all forms of rights!

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

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

57. **Economic Diseases in the 21st Century.** Most of the diseases of this century are due to or the result of the negative effects of economics and finance around the world. Material progress results in those diseases as a result of air and water pollution,
global warming, ozone layer depletion, excessive uses of agrichemicals, and much more. The economic system is responsible for most diseases and we have to change it. The Institute has presented in Spain, Italy and USA a number of ideas with regards to how to change the economic paradigm so it is not that aggressive to human life and human welfare. Cancer of many sorts is spreading everywhere, the outbreaks of different forms of flu, and similar diseases are to be traced back into the greed that is ingrained in our economic systems.
58. **The Spiritual Entrepreneur.** Spirituality is at the core of creativity, invention, awareness, coherence, memory, and transmission. Spirituality in this case understood as the means, instruments and actions needed to remember and self realize our mission on this Planet. There have been many forms of entrepreneurship, the most common one known as business entrepreneurship. That person with heightened awareness of the business in all its dimensions. The creativity and invention goes in the direction of advancing the different dimensions of business. However, these days there is a great promotion of the social entrepreneur, not only aware of the business but also the environment surrounding the business: human and natural environment. None of these forms of entrepreneurship will advance if we do not develop rapidly and effectively the spiritual entrepreneur. This is a person who is not only aware of the business and its environments, but also aware of him or herself. This is the true essence of entrepreneurship. Self identity is essential to capture the identity of business and its environment. The Institute will continue sharing its findings with regards to spiritual entrepreneurship.

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

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

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

62. **The Spiritual Dimensions of Warriorship.** Many people are participating in wars and conflicts around the world with a great deal of stress and a huge impact on their health
and daily lives. Many people in the military are in no position to reintegrate into their societies after the war. In part because of the concepts of life and death, injustices to innocent peoples, etc. The Institute has participated in two debates on the real meaning of warriorship, in the company of several veterans, some belonging to indigenous tribes. The results of these exchanges have been extremely positive and dialogues on these matters continue.

63. **The Social Policy For Latin America.** A major development bank in Latin America commissioned a member of the Institute to develop a proposal for A New Social Policy for that region. The new policy suggested four important pillars: improvements in social competitiveness; gains in social sovereignty; readjustments in social governance; and major restructuring of the architecture of existing social institutions. This document has been presented in several forums and it is now to be published in some easy to read format.
64. **The Creation of the Global Being.** Globalization has been the mark of the last several decades, with positive as well as negative impacts on the life of all people. We literally moved from the local neighborhood to the global neighborhood and this has impacted large as well as small communities. In this process one major ingredient is missing: the Global being. It is that person who has the ability to become the other without losing its own identity. The Institute is committed to assist in creating the needed conditions for the creation and nurturing of the Global Being through global thinking and practices. Many of the programs in this report are of a global and collective character.

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

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

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

68. **A Special Christmas Gift For Portugal.** The first public appearances in Portugal were at a meditation centre in Caldas de Rainha, Portugal. It was then in 2006 when a decision was made to give Portuguese people a Christmas gift consisting of 5 consecutive days of lectures and seminars lasting 3 hours each.
The title of the series was Spiritual Acupuncture and addressed many themes from human relationships to deep spiritual practices.

69. **Creating Public Opinion in Chile.** For a long time there was a preoccupation with regard to the creation of public opinion and its dynamic influences in human transformation. We all know the power of the media. As an important experiment the Institute begun to write opinion pieces for several newspapers in Chile on subjects like technology, the role of the Internet, the war in Iraq, the value and impacts of free trade agreements including those with China and other developed countries… This was a great learning experience and one that the Institute feels it was very successful in the end. It is possible that the next stage includes other means of communication, beyond written means like newspapers and newsletters.
70. **Understanding Our Global Neighborhood.** From the very beginning, the Institute has been concerned about the management of our planet as a whole. As a clearly identifiable entity. How do we take care of our Global Neighborhood? How do we create wealth and how this wealth affects the quality of our public goods like climate, biodiversity and the ozone layer. What are we to do given that there are no collective organizations in a planetary sense. Most if not all international organizations are not collective as they do not purport a global vision. Or if they do, their actors do not behave in that way. The Institute has been intensively involved to share and promote the view that we are a global entity and that we have to find the instruments, means and policies to arrive at a collective destiny. The concept has been discussed also within the context of catholic theology and the foundations of Buddhism and Hinduism.

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

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

73. **The Oldest Map of the Planet, Church of Saint George, Jordan.** Both, the path of Christ and the path of Moses were preceded by a visit to the oldest map of the world located in Jordan. Why was this activity important? There are several fundamental reasons: a) to learn about how to map the sacred sites in a given region, in this case the Middle East.; b) to understand the meaning of maps at the most subtle levels of our existence, including at the level of our DNA (geography at the ultra primordial level); and c) to receive instructions regarding how is this life to be spent in physical/geographic sense. The messages were super clear. We all come with a geographic map in ourselves. This is like a complement to our physical DNA. This map is to be done in one’s lifetime. If not, it accumulates to other lifetimes. Each of these places is to teach us unique things that are central to both our material and our spiritual transformations.
Walking the Path of the Buddha. The path of the Buddha was completed in two parts. The first in Lumbini, Nepal, and the second in Northern India. Several weeks of travel and embracing so many places and situations. From his place of birth to the place where he left his body. From the first discourse to the last discourse. In addition, many places where the Buddha taught were visited and felt through deep states of contemplation. Hours and days were spent feeling the places, the stupas, the temples, the five fundamental elements of life (air, space, water, earth and fire), the people who have kept these places, the natural environment including the Bodhi Trees, and the parks and mountains where the Buddha spent so much time. Hundreds of lessons and sharing.
75. **Walking the Path of Guru Nanak and of Mohamed.** The intent is to walk the paths of Guru Nanak and of Prophet Mohamed. They have been leaders in the spiritual world for millions of people, in addition to represent a very important example of life on this planet. Guru Nanak will take some time as he travelled in India, Pakistan, Bangladesh, Nepal, China... An immense route to cover. In the case of Prophet Mohammed the pending issue is whether we will be able to visit Mecca. This is a great goal and an important one. Every one should do this in their own faith or in their own spirituality. This is a way to enlighten the subtle body of those great beings and intensify and deepen into existing knowledge and experiences.

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

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

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

79. The Xian Conference. The Institute played a very prominent role in the Xian Conference in China, which consisted of a dialogue about the future of China and on how China's future will affect the rest of the world: the notion of a sustainable society. Key note addresses as well as the presidency of a working group were held during such important event. The principal themes were sustainable development, entrepreneurship and the notion of corporate enlightenment (enlightened corporation). Members of the Institute have been invited to successive dialogues most of them sponsored by the Europe-China Foundation, whose headquarters are in the Hague, Holland. The next Conference will be in Hong Kong in 2010. It is central to debate about the impact of China on the rest of the world, via trade, investments, financing, culture, politics, etc.
80. **The Essence of Corporate Enlightenment.** The private sector is essential to the process of material wealth creation as well as in everyone’s spiritual transformation. Survey after survey has shown that the work place is more than just a space to work. It represents much more and we need to get involved in ways to improve the existing situation. Notions of social corporate responsibility have unfolded with the view to go beyond profit making and include human and environmental concerns. The Institute is promoting a new form of corporation, under the heading of corporate enlightenment. This idea has been shared in many different forums. Including some in Europe, the USA, Latin America and parts of Asia. Furthermore, with regards to the entrepreneurship dimensions of the business world, The Institute has advanced a new paradigm. This paradigm not only emphasizes the need to move from business entrepreneurship (awareness about business), to social entrepreneurship (awareness about the external impact of business—human and environmental) but also to spiritual entrepreneurship.

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

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

83. **Speeches, Seminars, Statements, Press Releases.** The Institute has approached communications in a very decided way. In the end, it is these networks of communications that will pass on, and assist in the self realization of the fundamental messages on human transformation. The Institute has offered more than 270 lectures, seminars and public statements of all sorts. They have been delivered in a large number and diverse groups of organizations in the societies of many countries: universities, neighborhoods associations, religious and spiritual groups, politicians, professors, unions, and the like. This activity of the Institute will continue and perhaps intensify during the second part of the decade 2005-2015.
84. **Peregrinations To Sacred Sites.** In each mission, members of the Institute try not only to comply with the set of pre established programs but also they visit sacred sites as per the local communities’ traditions and beliefs. Some of the pilgrimages are formally organized such as the one to The Island of the Sun and The Island of the Moon, in Lake Titicaca. Bolivia. This has been done in Peru where we participated in the pilgrimage of the Santo Cristo de Collirity, with 35000 other peoples.

85. **Interviews and Approaching the Media.** Working with the Media is an essential pillar of the Institute so that many new ideas, paradigms and policy recommendations could be shared with the public at large. We have had access to The National Press Club in Washington D.C., NBC, and many other radio stations and the written media. Efforts with the media at the national and local level will continue, after major successes in Ecuador, Bolivia, Colombia, Venezuela, and many other countries. Special effort is always made to work with local people and indigenous journalists and writers.
86. **Scholarships and Donations.** Several scholarships have been given with the view to benefit those who have no access to the traditional systems of money distribution within education. Some have been given in Tibet (English as a foreign language) as well as in Central America (basic and high school education).

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

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

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

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

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

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

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

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

96. **Participation in the Formation of Eco Cities.** As humanity has more understanding of the need for attaining the aims and goals of a sustainable society, there is an increased interest to pay attention to important ecological, social and economic issues. During the last decades, several cities of the world have made an attempt to become sustainable in an ecological sense. And, this has brought about to the public
domain the creation of “Eco Cities”. This is a city that promotes a new eco morality and establishes instruments and processes to diminish, if not eliminate, environmental degradation at all levels. The Institute has been called to participate in many meetings and public debates in the formation of these type of cities. One example is that of the City of Alexandria, Virginia, The United States of America. The experiences have been very positive and the Institute plans to continue offering its expertise in every situation.
97. Advice on Different Forms of Conservation For Sustainable Development. The Institute has a special strength on environmentally sustainable development. This knowledge comes with those who are permanent staff as well as the many volunteers who are not only professionally able but who have self realized an immense set of ecological dimensions. The philosophy is that we need inner ecology as well as outer ecology; and both are intimately related and interconnected. Many statements have been given in international organizations, the United Nations, NGOs and the like. The Institute has explicitly stated the importance of spirituality in sustainable development. Natural capital and spiritual capital are essential to attain any level of sustainability.

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

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

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