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Introduction

Alfredo is a friend of mine since many years and he also has been since much before a spiritual practitioner of living a life with his own spiritual practice for his whole life from waking up early in the morning every day to meditate and having a very dedicated life. So I think that better than giving a long introduction, the best way is to listen directly so we can get immediate introduction:





Why Buddhism is Relevant In Opening The Mandala of Economics and Politics

Thank you Lama Gangchen for giving me the floor once again. Thank you for all your teachings during all these years, for your patience and for being so generous with your life, with your knowledge and with your time. I would like to thank Isthar also for organising this and I would like to thank everyone of you for being here. I met Lama Gangchen when I was the representative of the World Bank of the United Nations and something that was fundamental in my life was the conversation we had the first day I met him where he asked me what I did? I said that I am an environmentalist and then he asked me what it meant to be an environmentalist? And I said to myself, will give a lecture to this monk so my ego can be satisfied. So I explained to him as an environmental economist I use, prices, taxes, subsidies and rights to protect nature. He said, 'Very good, very good'. And then he asked me, 'Are you a good environmental economist?' And my ego was on cloud 9, but I was afraid to be so pompous that I didn't say that I was a good environmental economist, rather I said, 'People say that I am a good environmental economist'. He looked at me and said, 'Well in that case I will give you a price and a word, which is you are a 100% environmental

economist!' My ego was flying very high, then he mentioned the word 'but'. Then I realised I had to come down very fast before my ego airplane will explode in the clouds. He said that he wanted me to become a 200% environmental economist! And so I asked him what it was to be a 200% environmental economist? He said it is very much okay that you do prices, taxes and subsidies - you work in the world to protect the planet earth, but you need to get to a point in your spiritual development where you're sole presence changes the environment. He took me to the back of the United Nations and he said I will show you and we went to the Manhattan river, which is behind the building of the UN and he said to me, 'Look at this rainbow', there was a rainbow over Manhattan. It took me many years to understand really what he tried to tell me, because I could have trivialised my talk and said that I understood that spiritually, you need to be there, you need to be the essence of the environment. We all know that, but it took me many years to understand the essence of what he called 'the 200% society', that is to say, you are 100% engineer, accountant, computer scientist, doctor, etc., and then the other 100%. What I realised is that in all professions you have a specific 'seed' a spiritual seed inside the profession. Making this story short I would say that no one could exercise their profession without self-realising this spiritual seed, because the profession is not just to know, its not just to have, its

not just to do - rather it is to be and to become. Only with this seed will you be able to do it. If you are a doctor, you cannot touch people unless you have self-realised life, otherwise you do not know what you are doing. If you are an engineer, you need to self-realise time; if you are an architect, you need to self-realise space; if you are an agronomist you need to self-realise natural law and if you are an economist, you have to selfrealise trust. I wrote a little book about the 200% society based on the teachings of Lama Gangchen and, what I want to tell you today is that the title of this retreat is the 'Spiritual Informant of Your Mandala'. So when Lama invited me and Isthar contacted me to say something, I asked my self what can I say within this title? After some reflection I said, I will talk about how to open the mandala of economics and politics. You do not need to be an economist to understand what I am going to say, so I'm not going to bore you with economics as such; you don't need to be a politician to understand what I'm going to say either. Today this theme of the retreat is very important in terms, not only of you as an individual to open the mandala of yourself, but the most important part is that you have to open your mandala and we all together need to open the mandala of the planet, of this civilisation. The opening of the mandala is not only an individual 'happening', rather it is a

collective happening. I would like to apologise to Lama Gangchen for my speech, because I do not know what he is going to tell you. And maybe I am going to say things that are nothing to do with what Lama Gangchen is going to tell you about [regarding] the opening of the mandala. But since I have to go to New York tomorrow, they gave me the possibility to speak now. So then when you listen to Lama, what does it mean? The whole retreat maybe you will put my statement in a washer and dryer and maybe some colour will come out of it. What I found out is that there are many ways to open a mandala and Lama Gangchen has chosen one word in the title which means the spiritual and form of the mandala. The words 'spiritually full' are meant to show what we are doing here at Borobudur. The mandala can be open materially, through just matter. But this retreat is about opening the mandala with non-matter, what we call the spiritual. This is very important because, as you know for many, many years I have been talking about different types of economics and around 30 years ago I published this article that Claudia helped me to publish on the Foundation of Spiritual Economics and it was an earthquake at the World Bank - because, 'What the hell is spiritual economics?' For most people, economics is material, consuming, producing, eating, factories etc., so they

do not mix. The corollary is that spirituality and economics for most people does not mix. I do not have too many successes in my life, but I am proud of one and that is - do not see any difference today between my spirituality and my economics. This I can say in all humility, that I have in me completely befitted the duality between my profession and my spiritual practice. I invite all of you to think about, in the next hour, next day or next year how to defeat the duality between your profession and your spirituality. That is to say, you make a spiritual practice on Monday, but on Tuesday you are a doctor and nothing to do with this practice. Its like people who are religious - I'm not talking about religion, but religious people go on Friday, Saturday or Sunday and they have a particular behaviour, but from Monday to Friday it is completely different behaviour; there is no relationship between the two. I asked a manager of a big corporation, a very religious person and asked him, 'Why do you treat your family differently from your workers?' He said, 'Because they are my workers'. Tough - for me that is very difficult for me to digest. On the contrary, we are all human beings, we are all equal. So he saw this difference. In politics it is the same thing and people say things like I am an indigenous people person, but when they are in politics, they are Christian Democrats, they are Conservatives,

they are Socialists; there is this big duality between bringing to you this vision of an indigenous population with the way they behave politically. So its very important to understand that in my experience, after five or six years of my profession, I realised that the economic calculus - i.e., what I do as an economist, what they taught me in the school - accounting, financing, was of very little importance in my profession and, that actually the issues that I addressed after five or six years of my profession were all ethical and moral issues. Global warming is an ethical and moral issue. Yes there is economics behind it, but the decision to protect the ozone layer, the decision to protect our bio diversity, the decision of not to pollute, the decision of having a life-style that is harmonic with what we have in the planet as an ethical and moral imperative is not necessarily an economic imperative. As much as economics get involved - the more we destroy the planet. So I realised that I was not prepared as an economist to deal with moral and ethical issues. This is why I am grateful to Lama Gangchen and other teachers that put me on a different wavelength; to look at the program in a different way. The title of my presentation suggests three things - I repeat the title 'Why is Buddhism important for the Spiritual Opening of the Mandala of Economics and Politics?'

- The first it is saying is that spirituality and economics needs to be one. That is why I put it in the title. When they are not one, we keep destroying ourselves and the planet. That is to say, if the spiritual values of compassion, love, solidarity, co-operation, justice, equality are not in economics then we are in big trouble. So economics has this slogan - I want you to take this slogan with you, it is very simple. The slogan of economics is 'More is Better'. In my country Chile, when the national program declines by 1%, the President has to resign. Economics is so powerful in the minds of the people, in the social grammar of society that essentially all these numbers mean change, shifting power and when power shifts one goes up and the other goes down. So someone said, 'Alfredo, this is very interesting, but we live in a material world, so where do you find the middle way? Because you criticise economics for being materialistic but we live in the material world. What we know is that 'materiality' could be some condition for happiness, but is not sufficient for happiness. So what we need to find are the attributes of materiality, so that we do not get involved in attachment, in excessive accumulation, in greediness and so on.' I am not attacking the material world because my body is material, because I eat every day - someone has to produce that, however here is a balance that is very difficult

to strike and this is part of what I am going to talk about today.

- The second aspect of my title is that it says that in Buddhism there are many ways to open the mandala; one way to open it is with spirituality from Christianity. I was allocated - there was no other thing but to be Catholic in Chile (I am much older than all of you). So I could tell you today how the mandala would open in the case of Christianity; this has a lot to do with faith, with God and many other considerations - I know the law of karma and many other things that we do here. So when we say 'Buddhism', this presentation is not about other forms of spirituality, but if there is time one day, I could go to Albagnano and talk about how to open the mandala via other spiritual means.

- The third is that I used the word 'mandala'. The word 'mandala' - we say opening the mandala, so we need to think what the target has told us, what does not have causes and conditions does not exist, so we need to look at the conditions of how to open the mandala. What are the causes and conditions that are behind this? So my presentation is about the causes and conditions to spiritually open the mandala; not of medicine, not of psychology, not of agronomic economics or politics. So the final point of

my title is that essentially I chose economics and politics; I did not chose the person. This means that we need to look at the collective and the public domain. I spoke about that at my last visit here in Borobudur. I said that my collective spirituality is defined basically by the public domain and this public domain is economics, politics and business. Lama, you will remember that I wrote this book called, 'The Tao of Management'? Now I am happy to tell you that I have finished the Tao of Politics and the Tao of Citizenship and next time I will bring it to you in Albagnano [applause]. The critical attribute of dealing with the collective is the self-realisation of interdependence. If you do not understand interdependence, it is difficult to understand one's role in the collective. What interdependence? For what purpose your interdependence? Nobody is an island. You are not dependent - I am talking about interdependence. The big mantra of interdependence is 'I am because you are and, you are because I am'. That is to say, there is no way to get you out and that is to say, that if you want to open your own mandala, you have to be able also to contribute to the opening of every sentient being's mandala. It is impossible to open your mandala if the mandala of nature is closed; its not possible and, in the end I believe (and this is based not on scientific evidence but my

own meditative experience) that I cannot fully open my mandala with out taking care of you, you and you, opening your mandala. And this is the beauty of us being here as a sangha because in a sense, not only are we opening our mandala, me, me and me, we are to take care of opening the mandala of every one of us. Let me tell you, as we are trying to walk to enlightenment, all the animals are walking to enlightenment like we are; we are not the only ones doing this - the bees, the flies, the dogs, the horses, we are all in that move towards a form of enlightenment.

I have done a lot in the area of politics, some of you know, some not that I was a candidate to the Presidency of Chile, in 2014; I lost and I won. I lost because I am not President of Chile, but I won because I am not the President. Seriously, it has a huge impact with the people. Just go to my Facebook page or Twitter and you will see how people are still on this road towards spirituality and economics; spirituality and politics. Politics can not function without spirituality; its a suicidal path because politics does not have a spiritual value. But a spirituality without politics is just a theory. The real essence or character of spirituality is in action, like the Hindu's say 'karma yoga'. It is there where spirituality puts its imprint. Its not the spirituality of the colour of my room

rather its the spirituality in action. In my last retreat we were working on the 'right action', but no time now to work on that concept. This is also in the Eightfold Path, it is part of this karma yoga, the right action. So I would say that spirituality and politics need somewhere to be together. I ran my last election a couple of months ago, I assisted but as a senator in Parliament and I lost by 1%, Lama. If I had had just one more percent, I would be shouting in Parliament and I would not be here! So I would say that this is very important. I will make a very short digression because I have used this issue of the individual and the collective. There are some branches of buddhism that believe only in individual enlightenment; if you are not enlightened then you should anything because you do not know where you are going; that is their logic (I am not saying that I say that). I would say that is not possible; others say that it is all collective. The energy of spirituality is like and upside down funnel. You do your work, you go to the collective, contribute to the collective and the collective contributes to you and you come to your work. This is the energy of spirituality; it is not vertical (meaning me) and its not only horizontal (lost in the collective). This is very important because it took me 9 years to find the text, the Buddhist text where this is explained. It has to do with Buddha's notion

of contained consciousness (again, not time for that) but it is important to understand that you do your work to the collective; the collective transforms you and you transform the collective and you come back. I have also been involved in the corporate world. I was at the World Bank corporate world working with many corporations and we need to think about what is the corporation of the future? What type of corporation do we want? What type of management do we want in those corporations? What type of leadership do we want in those corporations? Today there is a big gap between the spirituality and the corporate world. I am not saying that there are not people in the corporate world who do not practice spirituality; there are many, but from the point of view of the doing and the having, the corporate world is very far from many of the things we will be discussing here. My final word of introduction is that in order to do this work that I am presenting to you here today, I have a study of around 150 sutras of the Buddha, because its buddhism and the mandala. At this moment my presentation will go in the following way: First I will talk about the mandala, the meaning of mandala. The second thing I want to say is that I found a book that was translated in Sri Lanka with the sutras of the Buddha that have to do with protection. It is called the Book of Protection and it has

23 sutras and how it deals with economics; this is economics and politics. I also read 3 Lamrim and looked and searched for what is there as I understand it for economics; many sutras. Then I will share with you what the sutra said on three sutras I read specifically on economics - where he talked to bankers and so on. As a matter of fact, Lama was telling me the other day that the first talk the Buddha gave was to this merchant, based on astrology. So the first sutra of the Buddha actually is on economics, using an instrument that is very different from prices, taxes and subsidies; that was astrology.

Then I would like to talk on an aspect of Hinduism that is very close to Buddhism in the understanding of what we are discussing here which is the yoga sutras of Patañjali. Finally, I will deal a little bit, if there is time, maybe there is not time - with two or three other sources of research. This is all about me writing a book that I am trying to finish for the last two years, which is called, 'Collective Mindfulness and Social Happiness' - spiritual economics. Let me start with the mandala. Many people know the word mandala and mandalas are very popular now, in fact they sell books that on the outside it says mandala but after studying mandalas for quite some time, some books

are about mandalas, they have geometric figures, but they are not really mandalas. They are very popular, people paint them and such; psychologists are using them for people to come out with the subconscious mind, so they study it. I studied sacred geometry and sacred geometry of the body for many years to predict human behaviour. If you have 2 circles and your body looks like this its one type of personality and if its a circle and a square its another type of personality, I studied many years just to look and have some predictive value on how to deal with that person. Should I say 'hello' or not or should I go to the next door and not say anything? Sacred geometry is sacred geometry not necessarily a mandala; whatever is a sacred figure is not necessarily a mandala. So what is most interesting is that many people are now using mandalas to meditate. Actually the first person who taught mandala meditation was the Buddha; its called Kasina meditation. Actually the Buddha taught 40 types of meditation. I say (the Buddha does not say) that they are hierarchical, in other words if you do not do the first one, you should not do the second one; that's my view, its not the view of the Buddha. So Kasina meditation was the first meditation that the Buddha taught which is a mandala, a very simple round mandala, with a centre. The idea of the meditation is the

concentration on a colour - and he uses several colours and also he uses the five elements in the mandala to increase your concentration and awareness and capacity to live in the present time as long as possible. Via the movement in concentration and mindfulness the idea is that you will gain other states of being, like patience, being more balanced and so on. Its not out of the concept of Buddhism this mandala meditation there are many people that had this feeling and using anything to make mandala meditation. As a matter of fact, when I was in silence for several months, I practised Kasina meditation to see what it does - but it has to be guided because you need to know how to absorb the colours, otherwise your eyes will have problems. Mandala has a double meaning: 'Manda' means the essence, 'la' means the container, so mandala means the container of the essence. So if there is no essence, there is no mandala. If there is no container, no mandala. So the debate is what is the container? What type of container and how much capacity do we have in the container? Of the essence, what essence, how much of that essence? Where is the essence in the mandala? The most interesting thing is that the word mandala has been used in politics for a long time. The kings used to use the word mandala to design their kingdom. They would have maps that

were geometric figures and they would conquer another kingdom to strengthen their mandala. What is key to be understood and also most interesting is that western countries signed the Treaty of Westphalia in 1680. This is a treaty that brings the notion of nation states, i.e., we have boundaries and you cannot cross my boundaries, I have the right to defend my boundaries. So they created countries with that treaty. So with that - concepts came, like freedom, like democracy within that nation state. So in the West, the power of the mandala is on the border, while in the East the true power of the mandala is the centre of the mandala. Its the empowerment of the centre that makes the mandala important. Look at thangkas as mandalas, the Buddha nature is at the centre. That does not mean that the rest is not important; everything in the mandala is important, but this inference that the West protects the boundaries of the mandala - armies, you know, North Korea, the United States. In Buddhism, the centre of the mandala is the Buddha nature and its in the centre of the mandala that we need to pay attention to. Economics today as it is practiced is the Western view of the mandala - more, more markets, more consumption - expanding boundaries. When you expand boundaries without strengthening the centre, everything begins to decay and get worse. That is why we are getting worse

with this material economics. It means that the empowerment has to come from the centre - what does that mean? Conscious consumption; conscious consumers, conscious producers - we are at the centre of this model.

So I repeat, it is very important to know that the real politics, the real economics will come about from the strengthening of the centre of the mandala. Without the centre of the mandala we will continue to see politics and economics decay. In English they say, 'They are too territorial' - politicians are territorial - 'Don't invade my territory!' Countries are territorial, 'Don't invade my territory!', so all this is very important to bear in mind. Having said that, I looked at this book called 'Pirith Potha', which means the book of protections. The book of protection is to protect the essence of the mandala and, the Buddha spoke a lot about how to protect yourself (you are a mandala), how to protect territories, how to protect wealth, lots of things. So this book contains 23 sutras. Its not clear who wrote this book, but the translator from Pali was a PhD student who was a monk who won his PhD by translating 'Pirith Potha' and, I think its important that maybe one day we should sit down and discuss it - I have a copy of the manuscript and we could look at it in more depth. What is

interesting is if you read the 'Pirith Potha' and most accept the sutras that are for economists - you read the sutras and you conclude that they are nothing to do with economics - either that or we do not know enough about economics to capture what is being said or we need to study more. That happened to me - the first reading of the 'Pirith Potha' I did not find much, but on re reading it I thought this is very interesting. First it is saying that you need to worry about your life style, that different life styles determine different levels of human happiness. Today the United States has a life style that consumes 4x planet earth. Chile has a life style that consumes 2x planet earth; its impossible - if everyone want to have same level of materiality for Chile and the United States its very difficult and there are not too many planets. So this is the first thing; the second thing says everything is interdependent and we need to practice the economics of interdependence. This is to say that we need to recognise - and this is the sutras talking about the impact of karma, it goes very, very far. That is that pollution goes very far: you pollute here and you destroy the ozone layer in Chile - we have the largest hole of the ozone layer on the planet; we have the highest incidence of cancer in humans and animals - also in southern New Zealand. So this book talks about this, it talks about the fact that materiality

is not enough to be happy, that we need to find a balance. It talks about the way to measure the quality of a society; if you do not take care of the elders, it is not a good society. We in Chile have a huge debate about pensions, about benefits for the elderly. What do we do with people who are not only old, but poor? There are no health services provided and there are very few gerontologists in Chile, what to do? It says here in the book that a real economy cannot destroy the life of children. The book says that if you enter into conflict with nature, nature will enter into conflict with you. What it says is that you should really do a spirituality of nature; this is the Sutra of the Snakes. The Buddha explained why these monks were beaten by the snakes in the forest was because they did not respect the snakes, because they never understood them as part of the totality of it all. So what I am saying is that for many years, confirmed in the Sutras, is that economics can not only be anthropocentric (human centred) it has to look at the impact of all possible species on the planet. It talks about future generations; it says forests are very important and actually, when they went to war there was an agreement that they would not touch the forests, that they would not burn the forests as an act of war. We have very few natural forests left on the planet. So this whole book talks about

animals, how the Buddha discussed the way human beings obtained wealth. You know, the Buddha was very concerned how one made wealth, not only that, one has the responsibility once you have the wealth to protect it; you can not just waste it or let it be stolen and so on. Without getting too much into the details, I extracted 18 elements of the book of these 26 sutras that are fundamentally my understanding of the future of economics. Then I entered into the Lamrim; I studied the Lamrim of Atisha, of Gampopa, and the third volume of the Lamrim of Lama TsongKhapa - because the other volumes, when I read the index did not give me a clear evidence that I should get involved in that and there were too many sutras. Fascinating to read Atisha. The three have a strong body of thinking but they have different entry points. Atisha enters the Lamrim through the concept of bodhisattva. Bodhisattva is someone who is essentially devoted to the other. Can we imagine what would be the economics of the other? It would be a totally different economics. Can you think about you or me, for that matter to be consumer and to think about the other when we consume? That is to say, we do not consume soccer balls that were made by slave children. You do not consume products that actually motivate more pesticides, more herbicides, more colorants,

more additives, more addictive substances. So this concept of a bodhisattva is essential and I will not get into the details given the time but its very interesting that in the understanding of the bodhisattva, the whole Lamrim, brings a whole new concept of equality. You know that equality is not just the equality of you having ten and I have ten. It has to do more about the 'inner'. How do you bring equality to a society that goes just beyond material things? So there are many aspects here, but one of the funniest ones, not so funny maybe, but very real is that Atisha said you will die; you better not have too many things, so you better practice the economy of giving. I am one of those who cannot get rid of anything. If you go to my house, I have things from a long time because this might be useful for me tomorrow. But if I look at the understanding of death; we do not need that much. I remember, when I was in Thailand in my silence retreat, there was a gardener who came to meditate once a week with me. One day he invited me to have a cup of tea in his hut and he said I could not speak anything because I was in silence. He said, 'Alfredo, I live in equilibrium, but very low equilibrium, so when my equilibrium is not good I do not have far to fall'. Your equilibrium is very high, so the day you come out of equilibrium you will fall far (2 houses, a car, insurance, workers). So its very

important that this lam.rim presents an economics that is very human, that is very co-equal; it tells you how to develop certain riches, certain ways so that the whole understanding of wealth is different. For example, you have to distinguish between the concept of desire and need. For us Westerners, every desire is a need, we need to satisfy the need and we want to be there and we want to see it. So if you go to the supermarket tomorrow and you do not find pineapples - somehow you expect that the system will bring those pineapples to the supermarket and if not you go to the manager and say, one week you bring pineapples and the next week you do not - what kind of manager are you? So this Lamrim is fundamental for the new understanding of wealth, wealth creation and protection of this world. The second Lamrim by Gampopa - he essentially enters into a debate of buddha nature at the entry point. So I have to read the lotus sutra, chapter 10 and 12 where there is a lot about buddha nature. The Tathagatagarba sutra and the Avatamsaka sutra are very interesting the debates they have there about this Tathagatagarba and Buddhadhatu and it seems that the definition are exactly the two parts of the definition of the mandala. The Tathagatagarba the embryo, the container and Buddhadhatu, the essence of things. So I had a tremendous

enjoyment, doing this for several months, going very deep on this and one day we will be able to have more, for those that are interested in getting more into this. The Lamrim of TsongKhapa was very difficult. TsongKhapa writing is very complex for me; its thee, four, five times reading one thing. But essentially I took from him three fundamental points:

1) that we must understand how our individual behaviour affects others. In economics, this is called the theory of externalities. Interestingly enough, its a course in your master of PhD. You know, you do an action here, but the boundaries are not the walls of your factory, you go beyond - if you pollute the area goes far beyond the space of the factory. If you pollute the water of the river here, you are polluting a whole river until it gets to the ocean. So this concept of having consumers and producers and the impact on others is essential in this Lamrim of Lama TsongKhapa.

2) When he discusses the origins of suffering, there are three or four of them that are part of economic thinking, like life style. Possibly Lama TsongKhapa thought in a different way (I am interpreting completely out of his realm) but the earth is

collapsing because we want to maintain a life style that is totally unsustainable; it is impossible. The other thing is

3), one of the problems of suffering is the wrong view of the environment. Of course the word environment for me - I am an environmental economist - I translate and I think about the environment that I am use to. Also this Lamrim talks very much in depth about protection of wealth. We cannot just produce things and then burn them, destroy them and get them to 'disappear'. I looked at 3 sutras that deal with economics, I will not talk much about it, the Degajon sutra Karmabodhi sutra and the Bara sutra. These sutras are economics at its best. The Buddha talking to a banker, the name of the banker was Anathapinkia and he talks about how to deal with the wealth as you should not have bad wealth. The origin of you wealth needs to be well understood and a lot about how the creation of wealth is linked to karma, different types of karma. So here there is another tremendous set of sutras for me as an economist to get the seed that I talked about in the first few statements this afternoon about my spiritual seed as a economist.

These three sutras are fantastic. I will learn with the yoga sutras

of Patangali. I came about these yoga sutras of Patangali when I was a disciple of Maharishi Mahesh Yogi, I'm taking about probably 50 years ago. Maharishi died a long, long time ago. Patangali is the name of a person that nobody knows whether he existed or not, but the fact is that there are books and I recommend the books entitled Yoga Sutas of Patangali and read the book in the essence, without commentaries. This book has 196 sentences - sutras are like 'stitching', like doing embroidery. These 186 sutras are divided into 4 chapters. The first chapter, is the meaning of meditation, that he calls Samadhi Pada. The second chapter with other sutras is 'walking the path', which is called the Sadhana Pada. The third is about 'power', expansion Vibhuti Pada and the last one is 'enlightenment', Kaivalya Pada. Now Maharishi Mahesh Yogi taught us 19 out of the 196 and they are from chapter 3 which is power, the power of the siddhis. Also he taught us yogic flying, levitation (nobody levitates really, its difficult because we are too dense) and the self-realisation of akasha, the space. So I have a long history of studying this yoga sutra of Patangali. Patangali was like magician of yoga. If you give some exact statement of what yoga is, its Patangali. He was really an incredible individual who in these 186 sentences gave the essence of yoga. And I became a siddha under this

teacher and what is interesting is that he said that there are 8 components of yoga, the yamas and the niyamas. The yamas being related to ethical roots and protocol and the niyamas to behaviour. These 8, the 4 yamas and 4 niyamas, to me are essential to the definition of new economics. So these are they: the first one is Ahimsa, which means non violence - economics today is very violent. Its not just with the hand but with the market, with the price destroying forests - ahimsa. The second yama is Saathiya and means choose-full-ness, which means the system cannot be cheating all the time - under the economic system we have today it cheats all the time, collusion, monopolies, saying this product is meat and its not meat. I invite you to a Chilean supermarket (I am sure Daniel has been in our supermarkets in Chile) and you take one of these little bags with powdered juice. Since I am a vegan/vegetarian I have to read the labels all the time, I can bet you \$100 that when you read the ingredients of the juice what it says on the label is not in the juice. So Saathiya is very important for the new economics. The third is Brahmacharya- in general the term Brahmacharya people think refers to Sadhus, but it has another interpretation which is to have a virtuous lifestyle; not a rich lifestyle. So what is the virtue, the virtue is on the balance; the virtue is maintaining a

balance of yourself with others and yourself with nature. This means that you have to be able to include everyone. In Chile today we have a migration of people from all over Latin America. There are between 100,000 and 200,000 Haitians coming to Chile every week. People in Chile are very nervous because we do not want in essence to integrate; they are not of the same understanding of society, so there is a big problem. The fourth is Aparigraha which says that you cannot keep accumulating all the time, and there is a society that says we are going to have the minimum and not constantly accumulating. So these are Saathiyamas, so we repeat - Ahimsa, Saathiya, Brahmacharya, Aparigraha. The yamas are also very interesting. The first one is Soucha. Soucha means that you have to be clear in your speech and your actions. If you look at the last hundred years, the first part of this period was the era of technologist and engineers, building roads, highways and so on. Then came the economists; we have been very strong in the world, but now we are weakening and we are in the era of communication. Now communication people are more powerful than economists. So when we talk about clearness of speech we need to be very clear as to what is being transmitted. That is why lineage is very important because the essence is transmitted. The next

one is Santocha which means you have to have incentive for contentment. You know, frugality is not economics today; there is no incentive to frugality. Nobody gives you power, nobody gives you material satisfaction when you say 'I will consume less'. Austerity is the same concept or similar. Satharia - which means we need to open the mandala to study the self which I will not explain as it is obvious to all of us. Finally Ishvara-pranidhana which means that there is an absolute in economics. It tries to exceed the difference between the relative and the absolute, the material and the non-material. So in economics we need to find this absolute, this universal absolute. So we repeat, Soucha, Santocha, Tapas, Isvalia, Ishvarapranidhana. These are very good mantras by the way, the sequence is very powerful. I will end now, saying that I am committed to change the world; I am committed to change economics; I am committed to change politics and my horizon is spiritual economics, spiritual medicine, spiritual everything and, we need to have this commitment today. There is no point in practicing spirituality for 'me', 'me', 'me'. Its okay, I need it, you need it, we all need it but its not where the frontier lies. The frontier lies with all of us. So I would like to say that we need to move from this notion of materialistic custody, because that is economics. Economics

is how people behave in front of materialistic custody; when it's abandoned, there are no economics. If everything is abandoned, if infinite abandonment, there is no price, everyone can grab it and consume it. So economics is about materialistic custody, but because economics focuses on this custody it becomes its own source of self destruction because the future of economics is to practice the economics of abandonment. These economics of abandonment will only come about with a change in human consciousness. When economists and politicians bring human consciousness into economics and politics, at that point in time we will have a new world, a new form of happiness, a new form of living together - meaningfully - powerfully and enlightened.

Thank you very much."



-----Dr. Alfredo Sfeir-Younis
Dzambling Cho Tab Khen
Borobudur, 2018-----