

A Global Neighbourhood Without Global Beings Human Transformation Through Love and Compassion



**Alfredo Sfeir-Younis
Dzambling Cho Tab Khen**

SFEIR-YOUNIS, Alfredo

A Global Neighbourhood Without Global Beings: Human Transformation Through Love and Compassion, 2006, dedicated to the Sisters of Saint Joseph

Cover and Layout: Gonzalo Castellón Grime

A Global Neighbourhood Without Global Beings Human Transformation Through Love and Compassion



**Alfredo Sfeir-Younis
Dzambing Cho Tab Khen**

Alfredo Sfeir Younis, a Chilean National, is currently President and Founder of the Zambuling Institute for Human Transformation, a non-profit organization established in Washington DC, whose charitable and artistic objectives are to promote and advance an understanding of the need for human transformation and spirituality in order to bring about peace, justice, equal rights, education, employment, and adequate food, water, natural and environmental resources for all and, therefore, heal the world from illnesses of the body, mind and soul. He is an economist graduated from the University of Chile, with a Master and a Doctorate from the University of Wisconsin and the University of Rhode Island, USA. He recently retired from the World Bank where he held various key positions for nearly 29 years. His last position was Senior Advisor to the managing directors of the World Bank and the Institutional Focal Point on human rights and globalization. Mr. Sfeir-Younis has written more than 100 papers, articles and books on many topics such as public policy and globalization, human rights, healing and alternative medicine, spirituality and economics, peace education, environment.



Part 1

Opening

Sisters of Saint Joseph:

I am extremely happy to be here.

I thank you for the invitation to share a few thoughts in this special retreat and unique assembly.

Let me also thank Sister Carol Zinn, my very good friend, for being such a great host during this occasion. But more than that, I thank you Carol for all the spiritual support you have provided me over the years.

As I look around me, I feel very humble.

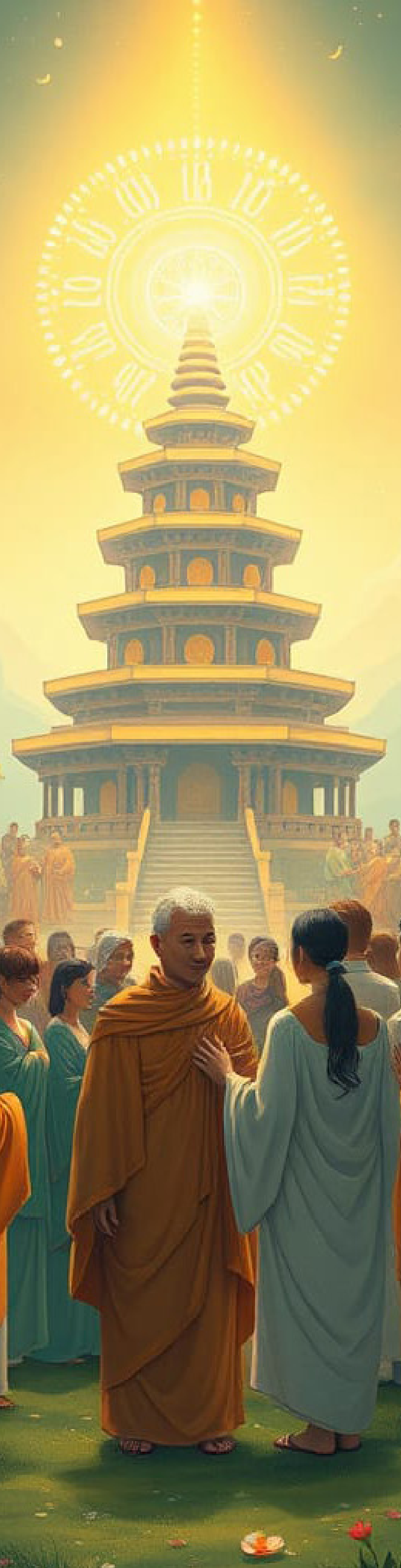
When I count the millions of hours of service to humanity you have provided, I reflect deeply on my own service to humanity.

To me, you represent a real example of love and compassion.

You are the Messengers of Universal Love and Service to those who have little or nothing; to the most disadvantaged and to the disempowered.

You are empowering them, but from within.

- This is the essence of Inner Empowerment.
- This is the true Power of the Spirit.



Part II

The Global Society

When the invitation to attend this gathering came to me, accompanied by a brochure mentioning the interest on our global neighbourhood, I was deeply immersed into meditation and contemplation over two fundamental and related questions. The first was about the formation of a Global Society and the second was about the creation of the Global Being.

On the creation of a Global Society. I was asking myself as to whether it is possible to even think about a Global Society and if, in the end, we think that it is indeed possible,

- Is it really useful to walk that path right now?
- Would a reflection on a Global Society add anything to the type of life we live today?
- Would this reflection have enough inner energy to fundamentally shift, in any form or fashion, the intrinsic patterns of human transformation we are observing today?

On the creation of the Global Being. In particular, if we were to aim at creating together this Global Society

- Do we have the demonstrated capacity to create and to form a Global Being?

- Who is to do so?
- Who would this Global Being be?
- How different would this Global Being be from who we are now?

This is to say, a Global Being who will have to excel in that Global Society.

Naturally, in a gathering of committed faith people, you must be also asking whether these questions have any bearing on your faith, aims and goals. Thus,

- How are people of faith to make a contribution to this new path for human transformation?
- Are the people of faith contributing towards the creation of the Global Being?
- Is your faith part of the solution or part of the problem in a Global Society?

Indeed, by plainly saying yes or no, we can trivialize the answers, particularly in relation to the last question; if one is part of the solution or the problem.

But, this is not the spirit that called all of us to be here today. This is

the time when we must rethink our priorities and strengthen those aspects that are essential to your faith.

And, as if this plethora of questions was not enough, one fundamental question remains in my mind: What are the features that make the answers given by the Congregation of Saint Joseph unique, in relation to what other congregations will say, whether these congregations are of your faith or not?

- What is your singular call of the time you would like to give to humanity today?
- What is the type of critical path you would like to advocate and implement for the creation and consolidation of a Global Neighbourhood?

All of this in light of your own principles, disciplines, and commitments.

This takes me first to talk about Saint Joseph, as his life is full of interesting insights and of example of important solutions to the issues we face in this new millennium.

- He played a major role in that unique holy family who would give birth to Christ.

- He had to be with Jesus during some of his formative years.
- He physically protected Jesus and Mary from the brutal force exercised by the government.
- He walked and walked until he found a place where Jesus would be born.
- He was patient, he was just and he was faithful.

Also,

- He was not the complainer who had in mind to sleep in a 5 star hotel.
- He was not the one who sat back and demanded to be served and to be taken care of.
- He was not the one who exercised authority through violence and other negative means.

My first children bible had Joseph as the carpenter, right at the centre of the story.

- He was a worker.
- He was a layman.
- He was someone anyone could easily relate to
- He was one whose ethos was to work in dignified ways.

I have asked myself several times, why is it that the Divine chose a carpenter rather than a king, or better, a rich businessman, or a privileged and prominent politician, to father Jesus Christ?

It is not difficult to answer this question, as the Son of God was not here to be embedded just on the material, on the politics, or on the power elite. Christ needed detachment from matter and other material stigmas. He needed the innocence of an environment that will cultivate and grow such a great revolutionary.

If the TRUTH was to be told, it was not possible to have been pinned down and anchored into human power, politics and matter.

A carpenter was chosen because it is the profession where one is able to see the totality of a given phenomenon as well as the detail characteristics of its parts. It is the profession where UNION is the essence of the work that is to be done.

In order to build a house, for example, he needed to have the mental picture of the whole house, in its entirety. At the same time, he had to have very specific understandings of the bedrooms, bathrooms and kitchens. The same applies to all forms of carpentry.

Many of our professionals today only see little pieces of the totality they are suppose to experience. We are not always able to see the holistic totality of the human phenomena. Thus, we observe many efforts that are brought to bear, just to enhance that little part, with major costs associated by the fact we do not experiencing the totality. Thus, we produce shoes while we pollute the environment of others. We advance in medicine, while major negative side effects are experienced of the medicines we take.

- What would this Great Carpenter say if he were here today?
- Would he advise us to embrace a Global Society?
- How would he construct this civilization, which parts would he conceive, and what holistic totality would he aim at?



Part III

Digressions

Digression I. As we all meditate on these themes, let me digress for a moment, and share a few general thoughts on a very similar matter.

A few weeks ago, in my new nation, Portugal, I entered into an antique bookshop. And, in that place, there was a person debating the nature and scope of the European Union. At one point in time I slowly entered into that conversation, and an old history professor stated that this is not the first attempt to unite Europe. To have one European neighbourhood. All along history, there have been several attempts to do so and, he added, that none of them succeeded.

Just as an illustration, he mentioned the attempts by the Romans and the Greek empires; Napoleon Bonaparte and his egotistic desire for only one European Continent; Stalin and communism; and most recently, Hitler and his attempt to seek for one physical Europe.

The history professor was quick and sharp to remark that each attempt to unite Europe had its own ethos.

For example, some of these attempts have tried politics as the ethos, or religion, ethnicity, or simply, muscle power. And, he added that, today, the EU was formed under yet another ethos: the ethos of economics. In fact, it seems that the real EU truly begun with the self-imposition

of 'the euro', as the monetary currency of the Union. From where I see things, it is clearly economics the core ethos of this Union.

Given this situation, it behoves to ask the question of whether the Union would actually work under the ethos of economics. Time will tell.

It is important to note that underneath each ethos there is a value and belief system. An ethos does not represent an esoteric thing, or something in a vacuum. They are very practical and full of strategic priorities and biases that are embodied in each ethos. And, if we are to understand what is happening in our global neighbourhood, it is on those values and beliefs we must focus on.

Moving from a local neighbourhood to a global neighbourhood demands a major shift in values and beliefs, notwithstanding the fact that there may be some commonly shared values. These values become common to all when they are universal in nature, like respect for life in all forms, freedom, inclusion, equality, security, cohesion, etc. In addition, we should add other human values, like the human values of love, compassion, caring and sharing.

Despite their apparent universal character, I see very few of those

values embedded in a neighbourhood whose ethos is economics. It seems that the values of economics are more prevailing and universal. These are individualistic, exclusionary, competitive values.

Some may argue with this history professor and say that there is more than economics driving the EU. However, in my limited experience, whenever there is something going beyond basic economic matters, there seems to be major internal conflicts and little consensus on how to proceed. Just think about what is happening around the debate on the inclusion of Turkey.

Let me add here that the way in which the United States is relating to Latin America is via free trade agreements. The ethos is purely an economic one.

Not less important to note is the behaviour we are now seeing of China. They are also pushing this idea of country relationships via free trade agreements.

Digression II. This thought leads me to another short, but I believe very useful digression: being the world super power.

History has shown that sooner or later all super powers would decline

and vanish. They do not possess eternal powers. There are many reasons for this phenomenon, and historians have flooded us with good reasons why this is so. No point in belabouring on them here.

Thus, in the context of the Global Society, about this Global Neighbourhood, we see today that there is only one superpower, The United States of America. It is a super power with an ethos, a style, a set of values, a language, a culture, and so on.

And, America behaves like a super power.

But, my statement today is not about America. It is about a very important question linked to the formation of the Global Society, or the Global Neighbourhood.

In particular, I have been asking myself who the next super power will be. Not necessarily, 'should be'.

And, I am also asking whether the next super power will be like the USA, or would it be a different one? Would the new super power have a different ethos, beliefs and value system?

- What type of Global Society would this super power embrace?

- How good of a neighbour would this nation be?

What it is very interesting today and, in many ways, it is fundamentally different from those above mentioned past attempts to grab one part of this world, is that there is a real possibility to become one global nation.

Some of you may argue that we are already in such a situation, and that we are totally dominated by the ethos of economics and finance. I will come back to this issue in a minute.

It is also important to focus on the transition to this new Global Society and the transition towards a new super power. Some have argued that this Global Society will emerge as a result of a global conflict. Others would say that this Global Society will emerge in, a peaceful consensual, and coherent manner.

However, just looking at the gross levels of human interaction, one can see that there are some conditions and variables that are already in play, which are deeply influencing the nature and scope of our Global Society. Many of them are negative conditions, which acquire immense value in a world's space that has literally shrunk in relation to what we are demanding from that space.

Let me very briefly list some of these variables.

First, population and demographic change. No matter what is being said, we are now 6.5 billion people, and we will continue to grow up to 10.0 billion or more in a couple of decades. The important thing to remember is that this population explosion is a phenomenon of the last 100 years only. A very short time span. Also, that the nearly 100 million people who are born every year, they are being born in the cities of developing countries where the services are most precarious and social instability the highest.

Second, poverty as a global issue. Nearly half of the people in the world are poor, and at least one quarter is in absolute poverty. Of them, almost 900 million go hungry everyday in a world that is rich in foods and in many other basic material things. And, as I hear the debates on the Millennium Development Goals, many say that even if absolute poverty is cut in half, by 2015, there will be another billion people below the poverty line. Poverty is not just a localized issue. There are millions of poor people in developed countries too. I see them with my own eyes in Europe and I saw them in shelters and other places in the United States. Poverty is not just an issue of numbers. It is about people like you and me who happen to be born in disadvantaged areas of the world, and who form an integral part

of the global neighbourhood!! They are our neighbours. Poverty has become a moral and an ethical issue of great proportions.

Third, environmental destruction at all levels. The definition of progress and modernization, the idea of economic growth and development, and the ingrained view that more is better, have all caused major depletion of our biodiversity resources as well as have become the major cause of global warming, ozone layer depletion and the pollution of earth, water, air and space. Physically, it is obvious that we live in one world and we must take care of it, otherwise our civilization will vanish. This is not an apocalyptic statement; it is simply a way to interpret reality at the physical level. Just think for a moment about the destruction of the Amazon, the irreversible depletion of many animal species, and so much more, which comes as a negative side effect of our development framework.

Fourth, the elimination of indigenous and ancient civilizations. There are many brothers and sisters in this neighbourhood who are much more indigenous than those who are making political, economic, and other important decisions. Ancient knowledge and traditions are seen as out of fashion or irrelevant to the model we push today and, thus, we are totally ignoring many key aspects of great benefit to our process of human transformation. It is really worrisome to see how

people treat indigenous peoples, and what are we doing with them as they are forced out of our societies. An error of major proportions. It is like burning the library before we read the books.

Fifth, the spread of major and very resistant diseases. Health and health care is also a very global issue. Many of our neighbours around the world are very ill and they need assistance. There are millions dying of HIVAIDS every year and, in some societies, the active population has shrunk significantly, with major consequences, not only in human terms, but also in economic and social terms. The tragedy that many families live today because of these diseases it is very difficult to even imagine.

Finally, the real absence of peace and serenity. There have been more than 100 conflicts in the last 50 years. These are crueler and more savage. The weapons used are so effective that millions of innocent people die everyday. But they die as if they did not really matter for the rest of the world. When watching television, it is difficult to keep the count of the death in Iraq, Palestine, Israel, Angola, Nepal, Liberia, Chad, Guatemala, and so on. We are living in the absence of peace and serenity and, thus, our senses are damaged and have lost a lot of their inner wisdom. This wisdom is so much depleted that many people love to watch violent movies. We all have some Terminator in

our souls. Needless to say that many people ignore the millions of children dying of hunger and of preventable diseases.

And, there are more elements shaping up this global civilization. Some positive and some negative. All intermingled and, consequently, we see that we are accompanied by human insecurity and strongly supported by individualistic values, hand in hand with the expansion of communications, internet, and transport, and so many other dimensions of human progress.

In this context, many people, including many of us here in this room, feel that we are not the architects of the existing Global Society. That we are more the residual than the truly centre stage of it.

Therefore, in many ways, it would be possible to accept the view that this Global Society, this Global Neighbourhood, is being constructed as we speak, in part by design and more by default.



Part IV

**The Collective Dimension of
the Global Neighbourhood**

To think about a Global Society or a Global Neighbourhood, as an archetype of what humanity should be focusing on, demands some important shifts in our process of human transformation.

An essential one has to do with the understanding and practices we have in relation to our collective existence.

And, it is in this respect that we have to ask whether a collective existence has identity of its own or is it the simple sum of our individual existence.

This is not a trivial proposition to make, because if we accept the essence of collective existence, this will have to add to more than the sum of its parts. But, adding to more than the sum of the parts means to accept the concept of collective welfare and, perhaps more importantly, to accept the fact that there is unique feature and identity to our collective human transformation.

This is to say, that somehow my individual transformation is totally interdependent on the transformation of others.

I would like to repeat this statement, as I believe this is one of the most transcendental messages to be shared today.

Yes, a Global Neighbourhood would have some meaning only if we accept that my individual transformation is totally interdependent of the transformation of all human beings, sentient beings and all living beings.

This acceptance is not meant here to be just faith. It is much more than that. It is an experiential reality and, thus, it is an empirical form of acceptance. It is something that must resonate out of your own personal experience.

Thus, the meaning of “collective”, so essential to establish the Global Neighbourhood, must be central to all the deliberations we may have here today, and in the future.

Again, the term “collective” as including all human beings, all sentient beings and all living beings.

Today, our major challenge is related to the fact that we are fundamentally failing with our collective. Yes, indeed, we are failing our collective by destroying our environment, violating our agreed human rights, creating more inequities and social injustices, and more. We are failing at the collective level because the traditional market oriented economic system does not have the capacity to provide the needed

signals to enhance our collective welfare. This is what institutional economists call “negative external effects”. Thus, for example, we consume more through the market place, but this means that we create more pollution both in the production of what we consume and in the disposal of waste materials. Think for a moment about the mountains of bottles, tin cans, plastics, and organic wastes we produce everyday. These are nothing compared with the waste we have to handle in relation to nuclear energy, petroleum, coal, and other gases. The market is not telling consumers about these negative external effects. The theory of “externalities” is well developed these days.

We also fail the collective because of the value and belief system we have embraced in our daily lives. The large majority of people today embrace a value system that is totally void of the collective.

In this respect it becomes essential to ask ‘Why is it that humans think and act in ways that fail the collective?’

Let me share two important reasons. The first is our inability to self-realize the values of the collective and, the second is our increased level of outer and inner toxicity.

The self-realization of human values. It is clear that we must move from individual materialistic values to collective humanistic and spiritual values. This is an obvious proposition for an audience like this whose lives are devoted to those collective humanistic and spiritual values. What more collective value than love my neighbour as I love myself.

The two most fundamental collective values in our human existence are love and compassion. Naturally, there are other values, like caring and sharing, but these are embedded in love and compassion.

It is essential that we transparently acknowledge that human values –like any value-- are not just words to be proclaimed, although it is indeed important to advocate love and compassion. But, advocacy for the sake of advocacy has no meaning in the end. Thus, it is essential that we understand these human values as States of Being. These States of Being influence our gross, subtle and very subtle human existence. As such, these values must be self-realized. This means,

- We have to become those humanistic and spiritual values.
- We must embody them.

In a figurative sense, we must be walking love and compassion.

It is only through this process of self-realization that these values will have a transformational power and real impact.

On the shelf of words, or being on the list of terms to advocate, these will have not impact whatsoever.

And, I would like to add, that these values must be self-realized at all three levels of human existence. Thus, (a) at the gross level, love and compassion must be translated in social justice, equality, shared wealth, and so many other material and social needs. At (b) the subtle level, this must be self-realized in our thinking, reasoning, and feelings. Finally, at (c) the very subtle level, these values must be self-realized at our energetic level and at the level of our inner existence (the level of our five elements).

High Inner and Outer Levels of Toxicity. Let me now address the second reason why we are failing at the collective level: our very high level of inner and outer toxicity. Let me explain. Experience has shown me that the human body can remain in equilibrium at any level of toxicity. Even at very high levels of toxicity, we see that the drunk driver says that it can drive. This is the case for many other forms of toxicity: cigarettes, negative thinking, bad habits, physical abuse, etc.

- This is the time when we are being intoxicated by television, internet and all forms of media.
- This is the time when the pollution of the five elements (air, wind, space, water, earth and fire) is so high that we have greatly increased our intoxication.
- This is the time when we are intoxicated with violence, insecurity, and instability.
- This is the time when we are intoxicated with bad thoughts and negative intent.
- This is the time we are intoxicating ourselves and others with our violent look and violent touch.
- This is the time when we are intoxicated with our own value and belief system, with fundamentalisms of all sorts, and more

This high level of toxicity acts as a thick filter of our five senses and, thus, we are ever more insensitive to the progressive deterioration of the collective, to the suffering of others, and to the loss in hope by our neighbours.

We are indifferent because we feel nothing about it.

And, all the above applies in relation to other living beings.

This is the reason why we do not feel anything, for example, when another physical or human environment is being depleted. We do nothing about the Amazon because our level of toxicity is so high that we do not feel anything when a thousand year old tree is being fell down. We do nothing about the preservation of our biodiversity as we do not feel anything when, for example, an elephant in Africa is being killed right now.

My friends, the precarious situation in relation to our human collective demonstrates that the world is ill and in great need to be healed. We must heal the world right now.

Thus, in order to reclaim our collective existence, and attain the Global Neighbourhood, we first must heal the world. And, in this case, to heal the world it is imperative that we develop programs to diminish and eliminate our level of toxicity.

The two main causes –this is to say the self realization of love and compassion and the elimination of toxicity—are intimately related.

The true healing of the world requires the self-realization of love and compassion. This is a necessary condition and thus essential to our existence.

In particular, the self realization of compassion means

**To create the capacity in ourselves to become the other
(our neighbour), without losing our own identity.**

Compassion is not giving something to someone else. This is just giving.

Compassion is not a series of handouts.

It is much beyond those actions.

For me to be compassionate with the poor I must have the capacity to experience poverty in its entirety, without losing my own identity. Poverty understood as a state of human reality that goes far beyond the traditional definition of material poverty.

For me to be compassionate with those people in constant fear, I must have the self-realization of that form of fear without being conquered necessarily by that fear.

This is why Christ had to die on the cross. The redemption of people's ills required His own sacrifice, and there was not any other way.

God is compassionate by sending us His Son in human form, like you and me. But, God never loses its own identity.

Most of the meaning of martyrdom is related to the self realization of compassion.

Doctors may be able to cure some people, but they will never be able to heal those people without the self realization of compassion.

World healing, by its very nature embodies compassion.

My friends, this is not utopia.

The Three Global Dilemmas. The implementation of the Global Neighbourhood will face at least three global dilemmas. We will call it “The Three ‘G’ Symptoms”, and these are ‘global governance’, ‘global welfare’ and ‘global redistribution of wealth/assets’.

Let me just say a few words about these dilemmas.

First, global governance. It is evident that a Global Neighbourhood must have well defined rights and responsibilities, collective rules of

the game, and organizational structures that will serve those collective agreements. Otherwise, it is simply chaos. In today's world, we see that the organizations that claim to be global in nature do not have the trust of the collective. In part, because they are dominated by governments and, among those governments, there is a hand full who impose their rules within those institutions. What is most interesting that churches are also believe to be global, but they are no where to be seen in the world of those mentioned global governance institutions. And, it is the major decay of governments that is poisoning the structure of global governance for our Global Neighbourhood. It is essential that we ask ourselves what is the most acceptable and most effective form of governance for our Global Neighbourhood? Is it just an aggregation of what exists today sufficient, or is it something much more than that?

Second, global welfare. In a Global Neighbourhood we must create new indicators of global welfare and not just an addition of individual welfare. New forms of collective wealth creation, to benefit the great majority of people are needed. These must become part of the public domain. The welfare of my neighbour must be at the center stage of the debate. We should all be instruments of welfare creation at the collective level and for the benefit of the collective. It is similar to the protection of the environment; we must be concerned about the

collective environment as a unit of account and not to the state of the environment in my own little world. To arrive at a notion of collective welfare will demand a dramatic change in our value system, in favour of more humanistic and spiritual values. Thus, to love thy neighbour as I love my self, must become the ethos of material welfare creation in the Global Neighbourhood. Is this possible? Will our minds and souls become an instrument of the collective? Are we willing to behave like the good Samaritan? Can we be at peace with ourselves when there are significant numbers of people going hungry every night?

Finally, global redistribution of wealth/assets. There is no doubt that unless we begin a process of redistribution of wealth and redistribution of productive assets, all the wealth of our neighbourhood will be in the hands of a few. Today, the initial conditions in terms of material possessions determine the outcomes of trade and material exchanges, no matter what. Those who possess the land, monetary capital, physical assets, etc., are those who can call the shots. Material wealth is tantamount of all forms of material power. But, this redistribution of wealth per-se will not guarantee long-term equity and social justice within the collective. A very powerful change in attitudes and intents must permeate the behaviour within the Global Neighbourhood.

Facing the old problems, who is represented...? It is clear that we are

still facing very old collective problems. Many of them were already outlined along this presentation. These problems seem to stay there for ever and remedies are all short lived, in spite of technology, globalization and development. In addition, there are many organizations that are supposed to make decisions for the human collective, at the local, national or global neighbourhoods.

Why is it that there remain so many problems unresolved? One reason, perhaps, is the fact that we are creating more problems than we resolve. Another reason is related to those who are making decisions for the collective. Today, there is a big outcry about the democratic deficit in those organizations dealing with the human collective. It is often said that those who will be affected by the decisions in question, are not truly represented in those organizations.

This democratic deficit is not just a political issue. This democratic deficit is a mirror image of our spiritual deficit. In a democracy, coequality and people's empowerment are essential. But, both are States of Being we have not fully self-realized, and this is the reason why these organizations are inadequate to address the above mentioned issues.

Organizations are no more and no less than the people who are part of

them. Thus, the ability of any organization to perform a certain function depends on the abilities of its members. When the members have a very low level of consciousness and awareness, the organization will reflect that immediately.

This is why leadership is important. This is why commitment is important.



Part V

**The New Ethos of Our
Global Society**

As stated at the beginning, any attempt to unite us as a human race, demands of an ethos, and intent and a process.

1. Clearly, and as expressed many times today, it is clear that the ethos I will be proposing here will not have economics as the center stage. Material economics must be at the service of higher values and collective aims. Furthermore, the ethos of the Global Neighbourhood must not be guided by the exclusion, material, individualistic related values that support economic systems of today. Decisions based on these values have resulted in poverty, suffering, social injustice, environmental destruction, human insecurity, collective fear, inadequate global governance mechanisms, and more.

2. And, for the sake of repetition, I am indeed proposing a major revolution in values, towards humanistic and spiritual values. These are the values of love and compassion, the values of peace and security, and the values of caring and sharing, just to name a few.

3. But, it is not just proposing a new set of values. I am proposing that we all need to self-realize those values, so that they may be practiced as an integral part of our lives.

4. Furthermore, I am proposing a shift towards a major attention

to the collective, as a unique and clearly identified form of human existence. A form of existence that is much more than the sum of its individual parts. New indicators, new forms of assessments and new approaches must unfold to address the issues of the collective. Included here are certainly the agreed and consensus based collective rights and collective responsibilities.

5. All of the above would mean, for example, that the pursuit of individual freedom may only be conceived as an integral part of collective freedom. Individual freedom only acquires meaning if it becomes part of the collective freedom. To have one person free and the rest in the opposite state, it is not really a sustainable state for the Global Neighbourhood. The same applies to every aspect of any human activity.

6. Finally, the Global Neighbourhood demands understanding and commitment to collective rights and responsibilities --both material and spiritual--among human beings and between human beings and all forms of life.

In addition, it is important to add that the new ethos must be immersed in some fundamental spiritual laws, which are to give coherence and body to the above mentioned dimensions.



Part VI
Ten Fundamental Laws
to Healing the World

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

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

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

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

Fifth, The Law of The Feminine. This law states we cannot eliminate the feminine dimension of our lives, either as a man or as a woman. It is the feminine energy that is at the foundation of human transformation

in this millennium. It is the feminine that will enable humanity to find a new identity, a new road map towards a better future, and a set of practices to accelerate our self-realization processes. The equilibrium among the world energies has been lost and the great imbalances have to be corrected in the existence of both men and women.

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

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

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

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

Tenth, The Law of Self-Identity. This law states that every human being, sentient being and holy being, play a very well orchestrated role and, therefore, all of us have a unique identity. As we take material form, this identity may be also found in each person's mission on Earth. This identity is essential in defining the purpose of life and giving flesh to a major road map of each individual's life. It is impossible to be without being. Thus, being means identity.

All these laws must form the basis for the Global Neighbourhood and for the entire world we would like to form in the near future.

A new chapter for humanity on the road to the Global Neighbourhood will require that we first devote ourselves to heal the world (The Law of Service). But, because of the Law of Interdependence, we are to also heal ourselves, heal all living beings and make peace with the environment. This process of healing the world is important and it needs to start now via reconciliation, pardon, love, compassion, caring, and sharing.

To heal the world we must adhere to all the abovementioned laws.

It is important to note that these are not man-made laws. These are spiritual laws.

The Divine Plan. Healing the world must also be inserted within the Divine Plan. This is not some religious statement, although it may have some religious connotations. This means that the process of healing and the whole nature of healing must start and should have its foundation on the Divine of our human lives, and the Divine in every living being and sentient being.

- The Divine Plan is that canvas which defines why you are in this Planet, and why are you here in a human form.
- The Divine Plan is your mission here on Earth but a mission defined and understood within the large macro context of everyone's mission. It is the Union of all missions into one entity.
- The Divine Plan is our collective mission at this particular juncture in history. Yes, the mission here and now, not some esoteric and irrelevant mission. Not the mission of 2000 years ago.

And, it is within this context that the idea of the Global Society and Global Neighbourhood is to be implemented.

Is this part of the Divine Plan? The answer is not trivial. But, after long meditations I have come to the conclusion that working towards the creation of a Global Society is exactly at the center stage of the Divine Plan. This is where everyone and everything is defined within our human and non-human collective. Thus, we must seek a collective future, collective salvation, collective welfare, and collective spiritual and material wealth.



Part VII
**The Power of Love
and Compassion**

The ten spiritual laws for healing the world do not operate in a vacuum. These laws are able to assist us through the self-realization of love and compassion.

Again, this is not necessarily a religious statement. This is not a 'cute' statement.

There will be no healing of yourself, nor healing of the world, if we do not have the self-realization of compassion.

It is the self-realization of compassion the ultimate and most powerful source of healing.

But, for this to take place, we must know the real meaning of compassion.

- Compassion is not to give a coin or two to the beggar on the street.
That is to give two coins to the beggar on the street.
- Compassion is not to give some food to the person who is hungry.
That is to give food to that person who is hungry.

**“Compassion is the ability to become the other
without losing your own identity”**

You must have the ability to become the other. To become to a state where you are fully immersed into poverty, hungry and sick. Without the self realization of the other, there is not real compassion, as you do not experience in the spirit, the reality of the other person.

- It is impossible to be compassionate in the abstract.
- It is impossible to be compassionate while you are doing window shopping for poverty or hunger.

This applies to all our professions, including service to humanity.

A medical doctor can cure people, but she/he will only be able to heal people if he self realize compassion. Healing will take place only if the doctor has the full experience of the patient's state of being and without losing his own identity. Without compassion, there is no medicine.

This applies for the architects that change space and time dimensions, to agronomists who work with Mother Earth and to economists and business people who assist in the creation of material wealth.

Professions will only have a transformational impact as a result of the self realization of love and compassion.

Economics without love and compassion is a suicidal path to humanity.

This brings me to my last theme for today, the creation of the Global Being.



Part VIII
The Global Being

The essence of a true Global Being must also be based on love and compassion. This is to say, a Global Being will be that person who has the ability to become the other neighbour without losing his or hers own identity.

This is not a trivial proposition because of our ingrained cultural patterns, religions, political positions, education and the like.

This is not easy because it demands new instruments of human transformation that will actually enable me to become the other. Just saying “I want to become the other” is not enough, despite the good intentions.

In a world permeated with racism, discrimination, inequality, religious fundamentalism, social injustices, and more, it is not easy to become the other. We may say that we want to, that we have to but, in the end, we act in very inappropriate ways.

It is now essential to create the conditions and the enabling environment to become a Global Being. And, this is not just behavioural modification here and there. It is much more than that.

This will take time. This will take a major effort. This will take courage

and leadership. This will take realized beings to create the conditions for others.

Knowledge is not enough. Only self-realization will be enough.

We need a major revolution in education, in schools and universities. There are too much unimportant dimensions of our education system. Teachers must be self realized beings. They must be walking love and compassion.

It is impossible to think of a Global Neighbourhood if we do not have the Global Beings. It is an empty promise. It is an empty proposition.



Part IX

Final Remarks

There is a fundamental reflection we have to make before closing this event in a few days from now. This reflection may be in response to a fundamental question:

Are the catholic principles, as taught by Christ, applicable today, or are they more applicable to the Judeo- Roman situation of his time?

This is a very difficult question to answer as we would need to read the whole bible with a pair of clean eyes and, certainly, with a very clean heart, so that one can distil what is universal from Christ messages from what is not.

Are these messages only for Catholics or are they for everyone in this Planet?

But if they are universal in space, are they universal in time?

It would be easier to say yes to these questions, and then go home happy.

But this is not that easy for people to self realize.

Let me just give you one example of the Ten Commandments. The

fifth says You Will Not Kill.

Was Christ only referring to human beings or to all living beings?

While I think He was referring to a profound respect for the lives of all living beings, I do not want to create yet another controversy at this late hour of my presentation.

Even if you disagree with me on this, I believe that we all agree we should not kill other human beings. But, reality dictates something very different. In fact, we are killing people left and right, even in the name of very sacred state of reality, like freedom, security, and so on.

Today, we witness that there are lives of different value and, thus, some are cheap and not relevant. This was not in the Ten Commandments.

Another source of inspiration in my life is The Sermon of the Mountain. Is this Sermon universal over space and time?

Dear friends, in my view the teachings of Christ were universal and still are.

If we are to form this Global Neighbourhood, we have to rescue the

global nature of His teachings.

Today, it is not possible as many of his teachings are lost in dogma. They are lost also because, sometimes, it is not convenient to hold them in the political arena. Thus, we create new forms of dogmas that enable us, for example, to kill others.

To shift towards a new human reality will require embracing a totally new process of human transformation. A new process of transformation must emerge. But this process must emerge from a new energy field, not from the present one.

And, I can adventure to say, that this new energy field will be dominated by feminine energy.

We need a new wisdom, as the old paradigm is now a failure, and it is causing too much despair and suffering.

Only the universal nature of our existence will be able to bring peace on Earth. Peace as another state of being, like love and compassion.

The future architecture of our Global Neighbourhood will not be born by adding up individual preferences, or imposing purely personal

objectives and goals. This demands we are to be reborn out of a new form of energy and a new pattern of human interaction (at the most subtle spiritual level).

Let us use this meeting for us to become that universal being.

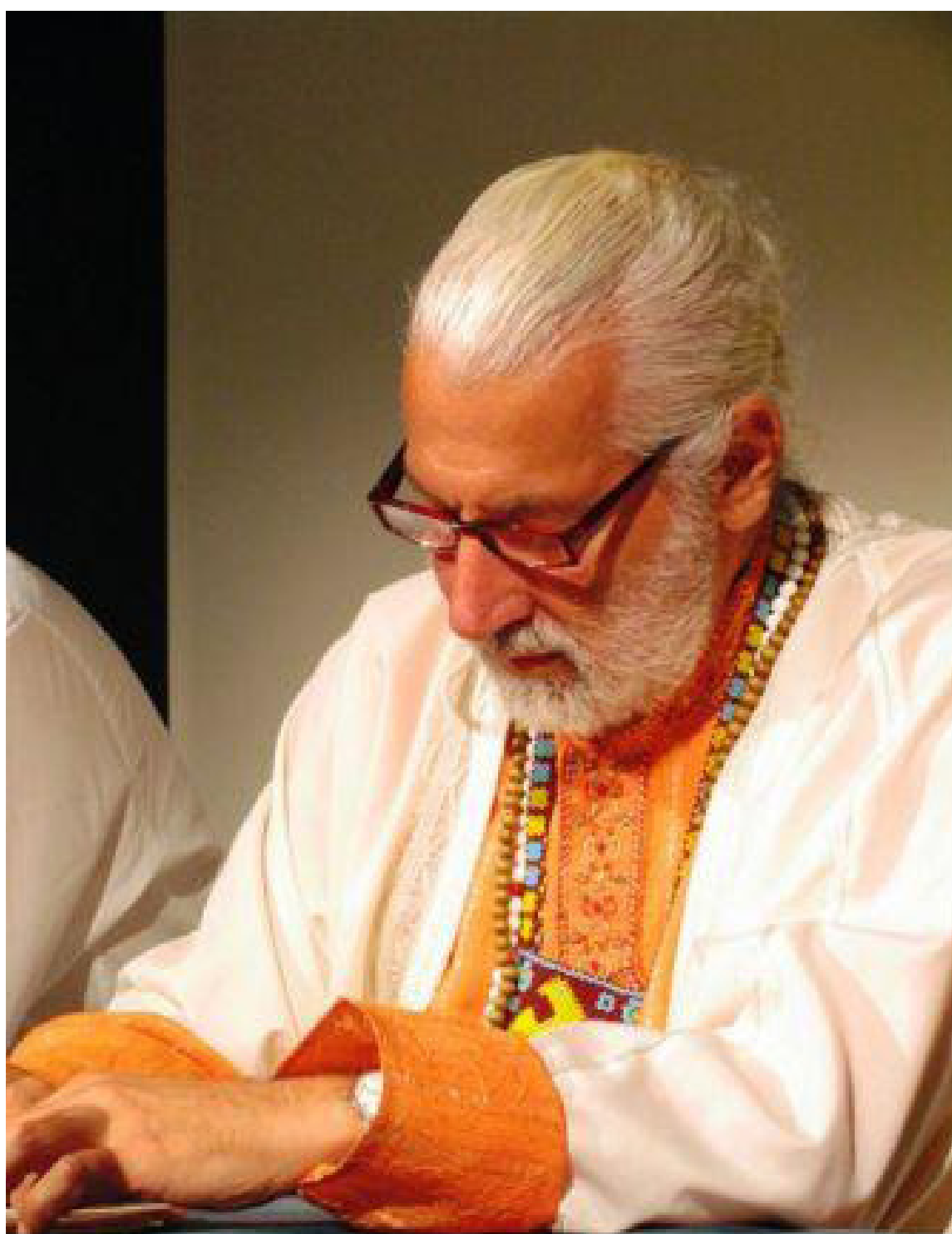
We have to be the new carpenters of our human existence. To build from the heart and souls.

Let us leave all weapons behind.

Let us ground ourselves as Joseph did under very complex circumstances.

We must self realize that we have only one world. We must have the capacity to dream and then realize what many see as just utopias.

Let us not destroy cultures. Let us not destroy the environment. Let us not destroy our last opportunity to walk towards the Global Neighbourhood.



-----Dr. Alfredo Sfeir-Younis
Dzambling Cho Tab Khen
2006-----