

# The 200% Society!

Speech  
at Seeds for  
Enlightenment,  
Borobudur  
2017

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

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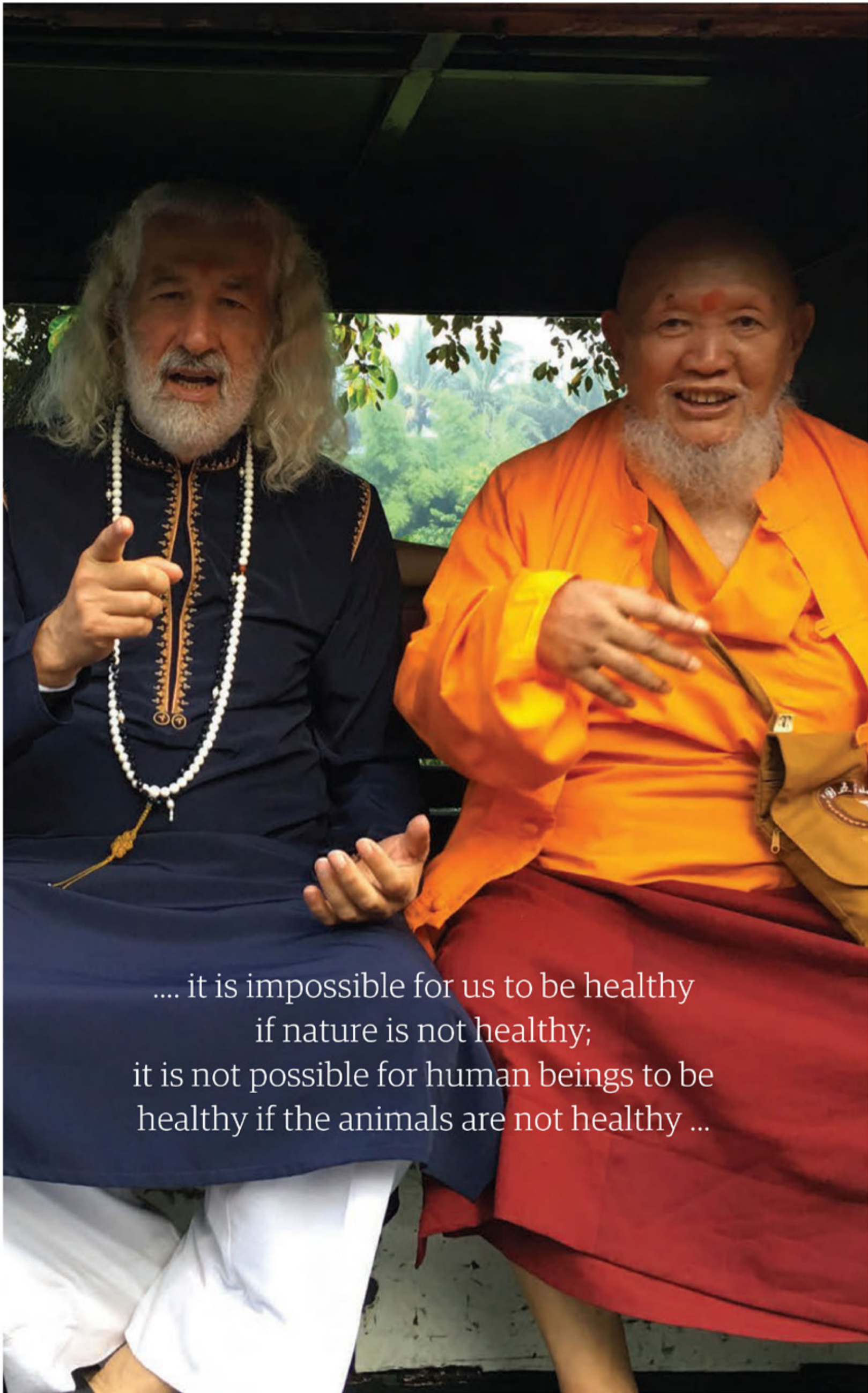
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.... it is impossible for us to be healthy  
if nature is not healthy;  
it is not possible for human beings to be  
healthy if the animals are not healthy ...

-----**Dr. Alfredo Sfeir-Younis**  
**Dzambling Cho Tab Khen**  
**Borobudur 2017-----**

It is really an honour to be here with Lama Gangchen and with all of you. I have not been in this conference since 2007 and I am very happy to be back Lama, thank you for you and the sangha to allow me to speak.

After having a meditative experience of pure knowledge, I decided that I would begin most of my conference saying something that portrays where I am at this point in time. At most of my conferences I begin by saying 'I am nothing; I know nothing'. I think this is very important to understand, because we need to put into perspective what is happening today in the world. Before I put that into perspective, I want to share with many of you who do not know me or do not know my relationship with Lama, that this time is more than 21 years that I met Lama.

I was nominated the World Bank representative at the United Nations and it was my first exchange at the UN and it was about globalisation. Now, everyone knows about globalisation, so it is not a new topic, but at the time it was very new. On either side of that I will talk about globalisation and spirituality, but nobody at the table knew that I was going to say that. So when I went into the podium, where more than 3000 people were there I found this monk, sitting at the back of the room and I said that I could not speak without asking permission. So everyone was watching the World Bank guy,

so I went down, I walked all the way and go there and Lama was with some monks there - I had never met him before and Lama was very surprised that I was walking towards him you know.

So I go to Lama and Lama said 'Okay, hello, hello'. I said, 'Lama I come here to ask permission to speak'. And Lama looked at me and said 'Since when has the World Bank asked for permission to a lama to speak?' So I said 'Lama, what happens is that I am going to talk about spirituality and globalisation. I am not going to talk like an economist; I am going to talk about a spiritual leader and he said, 'Oh the World Bank, spirituality - where is spirituality at the World Bank?' So he took my hand and put it to his heart and said 'It is going to be okay'. It was a battleground for an hour and when I spoke about spirituality and globalisation, all the other three, got very offended that the World Bank came to talk about spirituality and not about economics. So it was a huge battleground.

I was actually insulted, basically, very diplomatically and then at the end I was so shocked by the whole system, because it was my first speech at the UN, that I did not want to do anything except run out of the conference room and go home and cry a little bit. I saw the Lama standing at the door of the United Nations waiting for me - and I did not want to talk to him. I waited and waited and talked to people just to make sure that I would not talk to Lama. And Lama was still there, waiting! So I thought, okay I will just say hello to him. So I went out of the room and he said 'Oh, very good, very good -lunch?' I said, 'No I do not have time, I am very busy'. 'Oh, you are very busy, no lunch?' 'No'. 'This afternoon we meet - coffee' 'Lama, I am very busy' - I was very affected by what happened you

know. 'So he said, 'Okay, I will be here at 3 o'clock; if you come, you come, if you do not come, you do not come'. So I went to my office - the mind you know? 'You need to talk to this Lama, you know, you need to talk to this Lama'. So I went back to the UN at 3 o'clock and he was there with a big bag. He said 'I know you are very busy, so - these are all my tapes, these are all my books - you read them, whenever you have time'. There was total silence - I did not want to say anything, I realised that I have nothing to say, basically - there was an incredible silence. In the end, we talked about it and he asked me a question as a way to make the thing flow, 'What is your profession?' I said that I was an environmental economist. 'Ah, what do they do' he asked. I thought I will lecture this lama now, now is my time to tell him something and finish with the meeting. So I talked about whatever environmental economists do - protect wild life, protect the forest and so on. He said 'Oh that's very good, I will give you diploma of a 100% environmental economist. My ego went up. He said, 'But I want you to be a 200% environmental economist!' So I knew that my ego was going to be shot down, so I came down quickly to the ground and I said, 'Lama, what is to be a 200% environmental economist?' He said, 'You deal with the external things, you deal with the external world - prices, taxes, subsidies, you know, organisation of community. You will become a 200% environmental economist when your sole presence, when your presence changes the environment. I can teach you that.' He said 'I will show you how it is done'. So he took me out of the UN building and we went to the Manhattan river. I said 'Okay, lets have a rainbow'.

**And a huge rainbow appeared above New York.**





Now, all of this might sound like a simple story, but Lama changed completely my paradigm on environmental economics - what it really means to be dealing with the environment, is something to me completely different. It was a big shift, to the inner environment.

So, when

Lama Gangchen says that Buddha Shakyamuni is an

inner scientist, I understand perfectly well that meaning. It is not that I do it, but I understand what it means to work through inside out. Most of us are working outside-in, but the outside-in goes as far as your senses go; they cannot go beyond what you see, what you hear, what you taste, what you smell. The inner goes to infinity and I think it is very important to do that. I would like to say that this brought me to write this book titled 'The 200% Society'. In this 200% society, I talk about every profession, that every profession has a spiritual seed; you cannot be a doctor if you have not realised life. You cannot manipulate life if you do not know what life is all about. You cannot be an architect, if you have not self-realised space - you are modifying space. You cannot be a politician if you have not self-realised trust. You cannot be an agronomist if you have not self-realised natural law and, so on. There is there a list of what the professional seeds are. What I am doing now in the world is just

trying to get to this 200% society - to change the world, now - not to wait any longer! [Applause]. So for me, more important than the week that I will stay here in Borobudur - more important is what happens after. It is like meditation - you can have a great time during meditation, but what is important is what happens after meditation.

Let's say you meditate 20 minutes a day, it is not that important what happens in 20 minutes, it is what happens in the rest of the 23 hours and 40 minutes. We really need to commit ourselves to this world change and Lama Gangchen has presented an incredible formula, a very practical formula, a very practical way to change this world.

A couple of years ago, I decided to go into politics. To do that, I went to Thailand for 4 months, in silence. So I went to a lychee forest and this was the experience of my life because the monks in Thailand said that not even us monks go for 4 months in silence. The first few weeks were terrible, my mind defeated me; my mind was saying to me, 'Why do you go to Thailand for silence? Why don't you stay in Chile - you live in a mountain in Chile; why do you not stay in your mountain? What are you doing in Thailand? Why are you in silence?' The mind was rattling like crazy and I went into a very important period of understanding the law of karma and what I have done, the wrong that I have done and the right, but mostly the wrong done during my lifetime. One of the things that are very important is this wrongness, by not understanding change or not wanting to understand change. So when I said that we need to change the world, here we have five possibilities:

One possibility is that we do not see change; many of the children do not see change. The second possibility is that I see change, but I do not want to change, I just forget about change, I dismiss change. I see it but I do not do anything. The third possibility is to be always against change. You know there are many people that are always against everything. Sometimes I have this talent of reading people's minds, you know: I was in a conference, not long ago and stood on the podium and I saw this tremendous negative feeling about this person. So I called her and I said to her that I had not said anything yet, so why would she be against it? She said 'How do you know?', I told her I just felt it. 'You know' I said, 'you are right and I am very sorry. Look, if you thought that I should not be the speaker you want to hear, why do you come to the conference? There are many people who are always against change. One is not to see change the other one is to see it but to disregard it. The other one is to be always against change and the fourth is to be a victim of change. There are many millions and millions of people in the world who are victims of change. We cannot become a victim of change - we cannot, being in Borobudur. We cannot be disciples or followers of Lama Gangchen and be victims of change; that would mean that one is not mastering the teachings. We have the last and fifth possibility, which is to be an architect of change. I think what we need to do, when we leave here is to become architects of change.

So, during that 4 months retreat, I decided how I was going to change the world. I had several possibilities and one was to involve politics. To go into politics - because there is television, there is radio, there is microphone, there are a lot of things in politics - I know

politics is not very good for many people, but it is there. So I ran for President of Chile. I asked myself, would I say something that is completely out of spirituality? It does not make any sense for me to be a candidate if I am not going to bring my spirituality into politics. So I wrote a program that was mainly a spiritual/political program. I said to them that: politics without spirituality is dangerous, it is suicidal. But spirituality without politics is pure theory; just a mental thing. So if you ask me, for those who do not know me, what is my spirituality?

My spirituality is driven by three dimensions. The first is what I call experiential spirituality; that is to say we need to have the inner experience of reality - it is not just to be thought about. So when I do a spiritual retreat, I try for the people to have the spiritual experience of that particular retreat. The second thing that is very important is that, in my spirituality is the spirituality of the public domain, of the public thing - politics, private sector corporation, the corporate world and the citizens. So my spirituality is essentially driven into those three things, all the time. The third one is collective spirituality and I have been lecturing a lot about the meaning of 'collective' - what is the collective and what does collective spirituality mean? Most of the things that are written are individual spirituality, individual enlightenment, individual salvation.

My conclusion was that this does not exist. It is impossible for us to be healthy if nature is not healthy; it is not possible for human beings to be healthy if the animals are not healthy - it is just not possible.

In a world in which we are more and more fed by laboratory life -

this is the most dangerous path that humanity has taken. We are the generation with the highest levels of welfare, but we cannot say that we are the happiest generation on this planet. We cannot say that we are the ones who are more comfortable on this planet; we cannot say that we are the ones who are leading the future generations with the best earth, the best nature, the best status. This is a classic duality that is bringing the world to really a tremendous confrontation. For me the collective is not only human beings - to talk about the collective is not a normal centric thing. It is about all forms of life and this is why, when I have been studying with Lama Gangchen for so many years, it makes sense, it is not only just something that you need to pray (about), no it makes sense inside my meditative experience. I would like to say that the energy of spirituality is like an upside-down funnel. You do your work and then you go to the collective, you transform the collective and the collective transforms you and you come to your individual work. So it is not a silo and it is not just a horizontal thing. So it is like this, this is the energy of spirituality. I have not spoken to you Lama, but in my debate with the Thai monks, who believe in just individual enlightenment, they said we will live in collective enlightenment that you are talking about and that if you find a text that justifies this in the Tripitaka.

For many years I looked and I found the text and I will present to you that text and I will not talk about it now because I need to give time to the other speakers in the program. It is called Container Consciousness; it is a concept that Buddha brought in the Tripitaka, which essentially says that this container consciousness has at the same time the consciousness of individuals and the consciousness

of the collective. For example, the body can be a collective container of consciousness.

So the body needs totality and functioning with the totality. But the eyes and the wisdom of the eyes are also connected to the collective, because I cannot tell the eye to look right and it looks left - there is something wrong. But I said can you listen and you do not listen to anything, so the individual consciousness of your wisdom in your vision and in your addition contain not only what is part of it is individual reality, but is also part of the total reality. This concept of the Buddha allowed me to go to Thailand and talk about collective conscious and collective enlightenment. In other words, to me there will not be your individual or my individual enlightenment if we do not have automatically collective enlightenment. This is very important because many people think that just their individual practice will do.

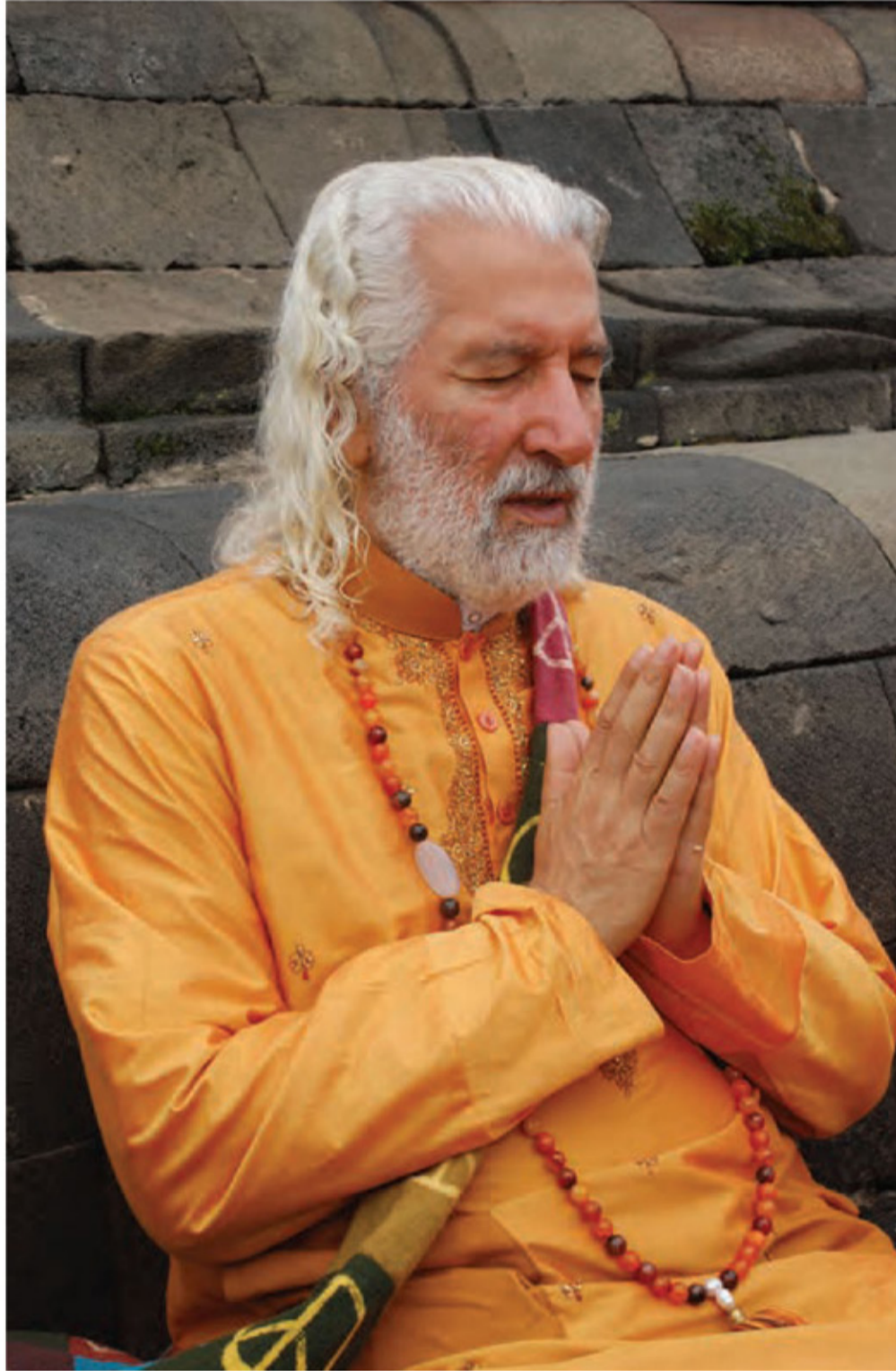
Let me end by saying that I have read the book by Lama Gangchen, 'Making Peace with the Environment' so many times and, only in the last couple of years have I begun to understand the incredible profundity, the incredible reality that brings this book to the world. It is an amazing book and I have read it so many times, but only now my container/consciousness is allowing me to understand really what 'Shing Kham Jong So' really means. I have all my people repeating this, all the time. When you realise what it is and what chained us to our container/consciousness, Jong So, it is amazing. So I ask you to read again this particular book. Hopefully, after this round of Borobudur, maybe you will get another round of this? I would like to say that I came here with a call; I want to call all

of you to stand up for a new and better world; I think this is our obligation, this is not an option, this is not just philanthropy, this is an obligation and we will be called more than others. In America, they say ignorance is bliss; if you do not know, you have no responsibility. But if you know, you have a tremendous responsibility. I feel I have a responsibility and my next stage, which is being discussed this week with Lama Gangchen - it might be part politics - but now my next move is to the corporate world; to go head on with the corporate world. We need to tell them that the problems of the world are not poverty; that the problems of the world are the result of the way we create wealth. So we need to change the concept of welfare. We need to change the concept of development; we need change the concept of transformation and we need to help them to do it, because if they do not do it, we will be in a terrible state. So I am calling you to join Lama, to join me, to join us, to join the community so that, in a few years from now when we come back to Borobudur, we come really content and happy that we are leaving a better world for future generations.

-----**Dr. Alfredo Sfeir-Younis**

**“Thank You very much”**

**Dzambling Cho Tab Khen-----**





-----**Questions**  
**&**  
**Answers**-----

**Daniela from Brazil:** You said you want to get the corporate world to change their minds: how do you propose to do this?

**Alfredo:** This is a very big question, I am sure you posed it to me as a way to the other - I tried to enlighten more on this, but let me say something that is categorical. Corporate world think that we are against them. That all proposals that have to do with protection of the environment, go against profit, go against growth of corporations, goes against everything. So the first thing we need to do, is to change our mind with regards to the possibility that there is another way to do economics. There is another way to do finance; there is another way to do social. And I think this is very fundamental, because when I was in the campaign, the private sector invited all the candidates to a debate, yet not me, because they felt that it was a waste of time to talk to someone who is talking about sustainable development. My dilemma in the campaign was the sustainable development of society with empowered citizenship. What is happening today in the world is that citizens are more and more empowered and so they are creating huge problems for the private sector. You know, it is not like 20 or 30 years ago. We have had you know, these movements in Europe - these movements you know, they are a strain - these movements in United States, the Occupy, now we have in Latin America and the corporate

environment is not really the same, it is very fragile so we need to go with a very precise message that when we promote alternatives, like an alternative economic system, alternative financial system, it is going to be better for them in this system rather than worse. And that is a tremendous job because I could not become a theoretical economist on television because I was trying to get to the people but many of the corporate people in Chile at this moment understand it because the system is collapsing. The future of the neoliberal system is counted and the question is who is going to be able to understand this and provide a bridge to the other - my campaign was on the other road, I was the only candidate to offer an alternative, not being just a critic - not just criticising the capitalist market system, no I said there is another system. Instead of competition: cooperation. Instead of materialistic views, more spirituality, instead of more external [focus] more inner. It is not easy to explain, but now many people in the country understand that. Second, I can give you a statistic which is very interesting, the fact that if you look at where I was successful in my campaigning in terms of the vote, I am not talking about in fact was in the high income neighbourhood and, I asked myself, 'Why? Who in the world would know what I am talking about?' It was their children. And the other statistic which was very important was they did a lot of mock elections, like in high school - mock means pretending. They cannot vote, they are too young. I won all the elections in the schools. So there is a generation shift - they are waiting for what Lama and many of you and many of us are now putting on the table. In the end we are saying that we need to be very responsible when we do this, because I have seen a lot of new age stuff, you know, a lot of hippy stuff. Many people thought that I

was another hippie, you know. I ran an election with these clothes on. So people thought this guy is cuckoo guy, almost 70 years old, but after the first public debate, the whole thing changed. When we confronted each other in public with the same questions and so on, people began to say 'It is not that bad, this guy is not a hippie.' In Google it is incredible, I was Lord of the Rings and Darth Vader and all of these people, but essentially it helped to send a different message. And now many people, I do not say lots, but many people were saying run for President again, we need this message, we are tired of corruption, we are tired of destruction. So, from an extractive system of take, take, take, we need to go to a conservation system; individual system to collective system. These tendencies are there and we need to do it, so how to win with a new paradigm, well explained and responsibly followed up, not just thrown to them.

**Claudia Sobrevila:** Thank you for your answer, I am not sure I completely understood it but in the programs I am working in now, the wildlife is disappearing for several reasons. Some are linked, not necessarily to corporations, more linked to individuals that want to have the experience of killing an animal or they want to have tusks or the rhino for medicine - there are many reasons why. The habitats where these species live, are also driven by corporations, food, commodities - they say that agricultural commodities are the ones driving deforestation in the world. So I think I want to go back to a point that I did not share before, but in my experience I always ask why am I doing so many conferences now? I am bringing a lot of people together, people from different cultures - scientists with local community, I am bringing people, politicians - I had the First

Lady of Kenya at one of my events and I am always asking myself: what is this doing at a subtle level? I feel very often that there are subtle experiences and we are always creating harmony. The people I hired for some reason, they are very harmonious people - they just make everybody feel a lot better because people are suffering tremendously, it is not just the people that are creating the problems - it's very difficult to solve this. Sometimes I go to my bed at night and I am saying 'Why am I doing something so big?' Everybody is working on this, there are many organisations trying to solve this. Then I say, well maybe it is not that I am going to solve it like in a way that you can count; maybe it is touching different people, giving hope, giving compassion, giving love, giving generosity and through my presence you know, they can have a better life - and it is more and more like that. Every time we finish a conference people feel better, they feel more hopeful, they feel more energised to go out and do their work. So I think that we have to combine nowadays to become better persons, be more peaceful people in every place we go and, sometimes it is not easy to be peaceful. But I remember, Lama Gangchen, when I told you how difficult it was for me in my dream one day, when I was just starting - it was a tiny project and it was starting to grow and I said 'Lama, I can not do this' and you said 'No, do not think you are going to save all the elephants, maybe a few - that's okay'. Then I said, 'Lama I have to sit with police people - I mean I am not sitting with criminals yet, but I hope I do not have to.' Everyone has their own ideas, it is totally like enforcement and we have to do this thing with arms and I am sitting there and it is really disgusting and I feel I have to have a presence, I have to have some logic, but at the end I think the transformation that

happens is that whenever you can bring an environment where people can talk and be peaceful - because that transforms and I think that makes me change and I think that's why I am there. I do not think I am going to solve the problem, I am just a small grain working. I have an umbilical chord to Lama Gangchen - you are the Great Mother; I am just a little baby there, doing your work. It is almost like it is not me, it is something bigger that is happening, so thank you Lama, it is really impossible to do anything this big, if I had not met you. I really think it is connected to you. Thank you.

**Maurice Brossman from the Netherlands:** I work in a company like maybe other people here, working, and the paradigm is also with companies to make profit is or to sustain a company. Do you have any advice for us, how to change the companies because altogether we have a lot of impact maybe on these companies. Do you have any advice for us to change?

**Claudia Sobrevila:** It is difficult, but maybe I can say through an example. I think that people need to get in touch with their inner nature, their true inner buddha. They need to get in touch with that, because just having a little bit of an experience is already going to make them change. So I have done this in the past, I have brought people to nature, to do conferences, to national parks, where nature is really relaxing and people are expressing less ego, less warrior, anger - that relaxes them, so I have done that in many conferences and I think it works because people feel a small change. I do not talk in my profession - my close colleagues know I am buddhist, but when I am in a conference, the people there do not know. I think they have the feeling, because I am

always driving, saying 'No, no no, we will do the conference like in Lhadak, it going to be in a national park, I do not know yet which one but they are arranging it.' So it is like I feel like I am being guided. To be more concrete, I think that for me it is to expose - first be very compassionate to them because they are doing a lot of harm and the karma is real, so we have to have compassion and then I think we have to learn their way, how would they be open to experiencing a relaxation. There is a professor at MIT, Otto Scharmer, who is researching why certain CEOs become very creative and he always talks about when they are relaxed. I have seen this word around and maybe because they are so stressed, maybe one can start with, not spirituality, but this kind of work that Otto Scharmer is doing where a lot of people are transforming the way to a better world. People are feeling it in their sub consciousness. Why, at these three conferences, a president came to the wildlife? It has not happened that they mobilised Prince William's cause - these presidents all come and they all talk - 'We can not allow the wildlife to be killed' so in my own experience, there is an awakening in the subtle level and it is the moment now to grab it."

**Alfredo:** I think I would like to say that corporate managers/ leaders are human beings like we are, they do understand. I have not yet found a corporate leader who says, what you are saying I have never heard before! This is very important, that you organise yourself to discuss what actually you see around the world and most of them, as we are presenting here today, they know, it is not that there is a lack of knowledge. The second thing is that corporations of the future will not be enclaves as in the past. The boundaries of

corporations are beyond the corporations; what you do in your corporation goes far beyond the walls of the corporation. So we need to know how far it goes, but when we define how far it goes we need to define with it the responsibility of those impacts. It is not like saying that this polluted river is a government issue. Many people tell me that all the themes, like this issue of the elephants and so on is a government issue; it is not a government issue - it is everyone's issue, so we need to think about that. Thirdly, in the past we thought that the future of the corporate world and the future of growth in the world was a technological issue, but today it is not a technological issue - technology abounds; the problem now is a biological constraint the world is facing and ecological constraint, and the corporations will be facing this issue because, to keep depending on laboratories results and increasing costs, in the future you will be out of business. The other issue is, the patterns of industrialisation of the world are the same as in the 18th century. We need to change that. Of course the piston engines are more sophisticated than many years ago, but we still have piston engines going around the world. I tell you, I think there are a very good number of corporate leaders that can do the job and help us all. Without the private sector, the future of the world is doomed - the governments are not going to do it. The governments will do some things but they are not going to do everything. So we depend on you, we depend on the private sector. I think that spirituality is important for the corporate world and what I find, at least in the countries that I know well - there are not too many but some - is that the new generation of corporate managers is very different from the corporate managers of the past. So corporations should finance other forms of entrepreneurship, not just business

entrepreneurship but also social entrepreneurship and spiritual entrepreneurship and I think this is where we need to begin to change the world. You have the key for this change and as I said, most of the people who voted for me in high-income groups were the children, the sons and daughters of entrepreneurs. So be a leader. I remember when I was at the World Bank and we talked about topics on the environment, it was absolutely impossible to do anything. I came much before Claudia to the bank, I was the first environmental economist of the World Bank, to explain what environmental economics was: it was practically impossible - no data, no information, nothing. Today we do have information, we know how we pollute, and we know why we pollute. Fifty years ago we did not know, we were like shamans you know at the bank - 'Well, but show me the data, show me the facts'. Well, now we do have the facts, these elephants are there; we have global warming; we have ozone layer depletion; we have biodiversity destruction - this is not anymore something with no facts. The facts are there, so now we need to act differently and I think you should take it over. Do not let someone else to do it and, as I said, there are many, many, many corporations that are doing. In the United States there are the big corporations - the big corporation is a corporation that still has this profit motive but they are doing something to benefit the environment or doing something to benefit the social impact of the corporation, like recycling and retreating and so on. In Chile now, we have accepted these big corporations and we need to actually help them to succeed. But we also need to change the minds of those who are at the policy level, because taxation for example, to the corporate wealth is always negative. We are taxing you to get something out, instead of saying: I will not tax you



if you have a different carbon path. I lost that battle in the politics in Chile. The green taxes are seen like something terrible; green taxes are more taxes - yes, but what can we do? How do we fix it? And finally, it is all common sense, we do not need new theories, we do not need new paradigms. If you know that your products are creating health problems: do not produce them. If you know that you are affecting the environment negatively: do not do it! But people have a way to navigate whereby it is still happening, it is amazing how this is happening and I think that you have the pan by the handle: so do it! Get a world organisation of business leaders for the preservation of the planet. I can tell you, hundreds of thousands of [people] will join; you lead it and make this world change. Fernandez from São Paulo Brazil: one thing I go through a lot is the disconnection between people and nature and how we are disconnected because actually it is a different paradigm of life - like a different vision of the world. Lama Michel was talking about changing our paradigm of life, and so my question is how to connect? We lost the idea of 'we are all one' right? Because in the beginning we are thinking about people of the forest, the indigenous tribes from all over the world - they are part of nature, they see, they have just a different vision of the world, and we lost that. So all the consuming and all that we do, it is not that we are doing wrong, it is just that we do not have the connection. Also the laws of nature do not touch - we do not see how an elephant dying can affect our life. So how do we make this bridge?

**Claudia Sobrevila:** I see your point and I have always been close to nature, I have always been in nature with my mind and this past year I decided to [investigate] the La Corta tradition in the US. I

know a couple that Lama Gangchen met also in Bloomington, but I went and I did what they do - these native Americans - and I did a vision quest, which is basically four days where you are in one place in nature, you do not eat or drink, and I actually use this outside to practice everything you taught me because, they actually put you in an altar that is a circle with 4 directions. You only have a sleeping bag and a plastic, nothing else, so you have to disconnect with everything. I was doing it because I wanted to have the experience of being in nature and, to be honest, it took 3 days to be able to actually leave my mind on the side and I started to see elements, I connected with the trees, I connected with the insects, I knew exactly when the sun was moving; it was an extraordinary experience because I felt like I was finally more connected to the elements, but also to nature around me, and it was the first time that I was in nature. I mean, I am a nature lover, but I always go with my backpack, talking, making chatter with everyone, and this experience was alone, I did not see anybody. Also it is purification because you do not eat so the mind goes to the fear. I was practising mantras, calling the 5 Dhyani Buddhas all the time. I know it is not a direct answer to your question, but I think that we will only start reconnecting when we, each individually, get really a lot more connected. I do not know how else because I think bringing people to nature - it does something, so that is already a step, that is why I have always wanted to help indigenous people so much in my life, because I think they are still so connected with the elements, with the earth and we are losing that very quickly.

**Alfredo:** Fantastic question and fantastic answer. I do not think I have much to add but let me tell you something. When I did my

talk I said that I was motivated by three-dimensional spirituality and one of them is experiential spirituality. This question responds exactly to this motivation. If you do not have the experience, then you will never act. The experience we need to have here is: 1) the experience of interdependence. There are mantras and sutras, there are forms of retreat that I have done, that people begin to help this experience of interdependence. We are so detached from interdependence that in this moment, maybe there is a 3000-year-old tree that is being cut across the street and we do not feel anything. Generally, we are separated from the rest, so this is the first thing we need to do. How do we begin? Change the social grammar, the social discourse. The discourse today is dominated by the theory of differentiated intelligence that says that nature is less intelligent than we are, that we are the domineering nature. That is absolutely crazy because, if we are feeling ourselves with nature, we need to have at least the same level of intelligence, because at the ultra molecular level, the carrot is exchanging intelligence with my molecules and, if the carrot is less intelligent than me, I become the intelligence of the carrot. So those people who believe that nature is less intelligent than human beings, is the beginning of the wrong theory of future transformation. This needs to be understood and that is why indigenous peoples are important, because they preserve some part of this cosmology of the union as you were saying, of everything with everything. That is not a theory, it needs to be experienced and we need to make that experience through, first the vision that you are projecting: it is like the Eight Fold Path - the vision, the intention, the right speech and the correct action and so on. Finally, I think that we in general do not put the effort, the commensurate effort that is needed to

make the change. We think that just by talking about it, coming to a conference, we did our job - no, we need to make a tremendous effort, a tremendous commitment to change.

**Pedro Domingo from Spain:** I agree with all you have said but for me it is a question and this spirituality it is also of the answer to the big questions of the human. If these answers begin dogmas, these dogmas probably can be a form of control of the human and the rest of the animals of the world. Because if we can put man in the situation of superiority, then he can control the other because the dogma is superior to the experience. Alfredo and Claudia have said now that what is important today is the experience of two persons, who explain the experience of dogma. But it is for me the problem of spirituality and then spirituality becomes a dogma, man wants to control the entire world with this dogma. And then their existence is not like a river flowing, it is a static situation. Dogma and spirituality confront with inner development, but if is spirituality that is individual spirituality and also global communal spirituality that begins from the individuals - then it is different. It was said that in 1918, in years ago, there were some people who said that, if in the world there are places where we kill animals to eat, the consequence of this is that we have a mental relationship with the animals, and that the consequence of this is the war in different dogmas. If I can kill an animal, I can kill also someone who has a spiritual dogma different to me and, to talk about facts and numbers about the beyond he said. If all the world becomes vegetarian, there will not be people who have nothing to eat because all the earth that you use now to give something for the animals before and after eating animals, all this earth will be

for people and these people will have a distribution that will be different. These numbers exist, but we never do anything about it. Finally I will ask them about the relationship of the individual and the animal but also community and social justice, which is the relationship between one thing and the other?

**Alfredo:** I think that it is important to say, that for me spirituality is the collection of practices, the path to the civilisation of our dharma on this planet. Try to remember that - what is our dharma and the path to spirituality, needs to go in this direction. I am a vegan vegetarian, so I fully agree with what you are saying about the world and I think it is important that we change this way of - as you put it very well - to change the way we put the spirituality into the public domain because most people think that it is that way. And with single issues politics today, it is even worse, because people are organised around one thing. I am in favour of bicycles; I am in favour of animal protection; I am in favour of the disabled - everyone is around this and I confronted that in politics: very few people have the vision to include everything, so you have to fight with the single issues group on their ground and it was very difficult to bring them to a vision of totality and I think part of the work we have to do is to present a vision of totality that does not forget the single issues group, but that we are not eaten by the single issues groups.

**Alessandra from Italy:** Alfredo you said that you could have won the election in Chile, thanks to the votes of the young people and also that it is difficult to try to give to these business corporations, they feel they are threatened because your economical and

spiritual paradigm is against their profit. So it comes out that our culture, especially in the West, is really oriented to this separation between spirituality and material things. So the question is, how is it that we can help young people, how do you think you can help the young because so far, the universities our society has grown with this big separation from spirituality to the material things, and this we have eradicated from the Cartesian philosophy? So okay, there is a big paradigm because you can teach them through their education but how do you think you can really help the future generations to heal this big fracture that exists since the Cartesian philosophy and taught us this separation between spirituality and the material things?

**Alfredo:** Thank you very much for the question because it gives me the opportunity to say a few things. Firstly, I have a son who is 40 years old and whenever we have debates that are heated debates, not just simple debates, he comes up with a sentence that really strikes my heart. He said, “your generation did this work; it is your generation’s responsibility. You guys created all this technology and all this sort of illusion in the material world and your generation is the most responsible”. And the first time I answered the question, I said that we were not responsible and after a few debates, I said that yes we were responsible. Because the Cartesian way of thinking is reductionist and being reductionist you throw a way to speak in public that is excessively simplistic. One phrase - ‘technology will do it’; technology will not do it. Technology is just a representation of memory, consciousness and experience. If the human being is not having the correct experience, the right level of consciousness and the level of memory, we are producing technology that is not

good. Secondly, they told me - the young people said, you know - after the Second World War there was a boom in the world and people identified this boom with the weapon industry. So every time the world is going down, people are saying that there will be a Third World War - you know, 'We want a war! We want a way to keep the economic material growth back!' This is crazy, it is not going to happen, it is never going to happen as it happened in 1918 or 1945; this is a different world. I believe that future generations are here now, but most people think paradigmatic changes are complex - you use this phrase you know - change in paradigm, people think 'Oh wow!' For example, the term, sustainable development is in itself impossible to be understood. So when I was in politics I said: 'Sustainable development is simply to drink clean water, simply to breathe clean air, is simply to eat good food' you know not full of pesticides, additives, colorants and addictive substances, sugar and so on and so forth. Sustainable development is not something that is very esoteric. You know what people used to say in my campaign? 'Alfredo, what you say is fantastic, but come 30 years from now - you are out of your time'. I thought I was out of my time in 1975 when I joined the World Bank, but the people tell you in the year 2014 that you are out of time, that we still need to wait for consciousness to rise to save the world - this has come from the ethics of the establishment. The powerful establishment created that terminology to keep you in check, so that you do not change. It is the establishment that tells you that Alfredo is very good, but this is 30 years from now. So all the news media, which are owned by the establishment publish this. 'You know Alfredo is very spiritual, but spirituality is something very esoteric, we need a macho man to lead the country, we need a guy who really has

his wits about him, not a spiritual guy' and people on Twitter and Facebook used to say 'If you were not that spiritual, you would be president of Chile!' - isn't that incredible that people are saying that we need people that are less spiritual to go run the planet? So your question is transcendental, it is fundamental; now how do we do it? We need to start by our own change; that is irreplaceable. You know change begins inside, but this does not mean that we are non operant, that we are incapable, that we are doing this inner change - people think that inner change is like, you go to a mountain, be weird and then come back and be a macho guy and be a good manager. I wrote a book that is now being sold in Portuguese in Portugal, called the Tao of Management - the philosophy of Tao, in the management of corporations. The Tao is exactly the opposite of the Cartesian way of thinking because management today is interventionist, you need good managers, so the managers need to be there and give orders and you know, plug it in and so on; and you must see this everyday because you are in the police - the power structure is so that that sergeant says 'Yes' and the guy below has to say 'Yes' and that is the extreme, but in the corporate world it is more or less the same. If you are not in the right point in the corporation you are out - I was out, because I was in favour of human rights. At that time the power structures did not want human rights in economic development, so they did not kill the message, they killed the messenger - and I left in 2005. But to say the same thing in 2017, that human rights are not important, that the inner man is not important - that is the way the establishment creates ethics and morals for the public, so we do not move. We need to be careful not to get caught by that. I think that we need and have the obligation, as the world changes,



spirituality also has to change. Let's not preach a spirituality of the 15th century, unless there are some universal values, in the 21st century. This is very important because I see a proliferation of spiritual groups - (in my country, I just speak for my country, I do not want to generalise) but in every neighbourhood there are four or five ways of doing yoga, fifteen ways of doing kundalini yoga, this and that. But where do we go from here? If people say that spirituality is so esoteric - it is a way to insult us, that we are doing spiritual things. Other people understand it; they say 'There can not be a government that cannot be a person who governs that is not spiritual'. I will put a very practical example - entrepreneurship - most years in the past, people have spent money on business entrepreneurship. What do we mean by this? It means someone who is conscious of the problems of business. I will give the Noble Peace Prize to the guy who invented the bar code. You know, this guy went and saw all these supermarkets and people getting their account by pencil, then calculators and all of a sudden some guy said lets create this code and you just go through with the merchandise, you do not stop, you do not make mistakes. That guy was brilliant to see a business problem and resolve it - that is business entrepreneurship - creativity to resolve a business problem. Now, the big thing is social entrepreneurship that is to say, to resolve the external impact of business on the social environment - the concept of social corporate responsibility is part of that. In other words, you not only resolve the consciousness of a business, you need to have consciousness of interdependence. But I added one level of entrepreneurship that is called spiritual entrepreneurship, which is to say, you cannot be conscious of the social impact of your business, if you are not conscious of yourself. This social, spiritual

entrepreneurship is very, very important, but people say that this is very esoteric. So the fight is, we need more self-confidence, 'I need to be more self-confident' to believe in my own paradigm. I am from a generation - and some of you also, because you are of the same age - when nobody believed that you can jump higher, jumping backwards. When I was a kid, people jumped forward - they ran and jumped in front of the bar and somebody said that maybe we jump higher if we jump backward? Now who doubts that jumping backward, is the paradigm of jumping? We need to do the same, we need to believe in the teachings of Lama, not only believing in terms of faith, we need to practice and put it there because this is the way we are going to jump backward, to move forward."

-----**Lama Gangchen**

**“Now thank you very much to everyone”**

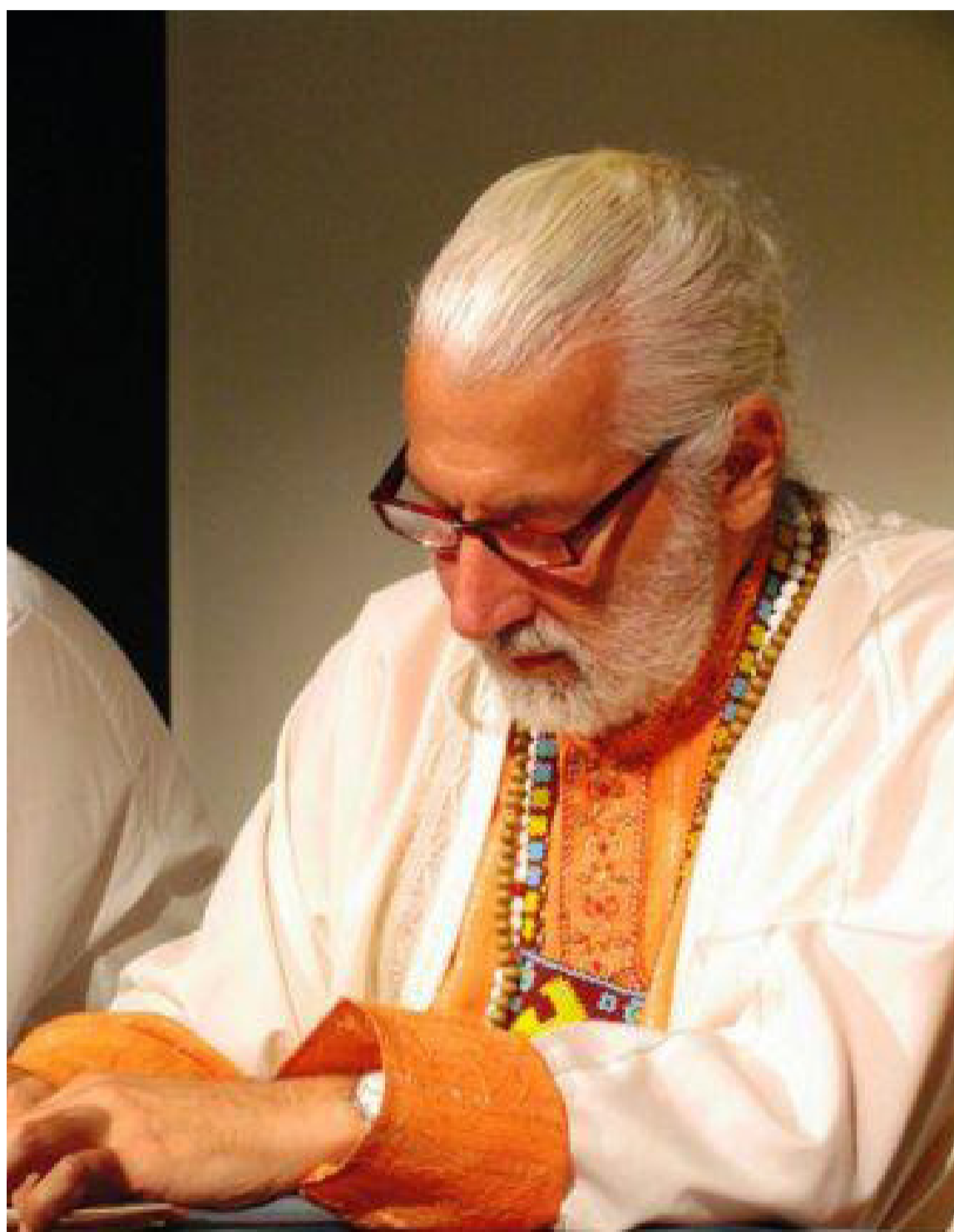
**Tulku Rinpoche-----**

For listening too. You know, we need leadership like this, in this world. We need to be a vehicle, Buddha says. How we need to make everyone friend; some people make friends with everyone so, by the talking: om mani peme hum - om mani - om means 'a thought', mani means 'wisdom', wisdom/ method combination method to try to manage to eco-friend, so we are singing eco-friends. Eco-friendly song...









-----**Dr. Alfredo Sfeir-Younis**  
**Dzambling Cho Tab Khen**  
**Borobudur 2017-----**