

Reclaiming the Global Ethics in a Fragmented World

From Me to We and They

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at the Humanity Transformation Conference
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Abstract



Economist and Spiritual Leader, Dzambling Cho Tab Khen (Alfredo Sfeir Younis) will address our deeply fragmented world through the role of a 'global ethics' based on collective wisdom and compassion.

He will (a) share the causes, conditions, and attributes of fragmentation, and explain the importance of spirituality in attaining planetary integration (collective oneness); (b) discuss the role of wisdom, compassion, and ethics, embedded in love, happiness, peace, and equanimity; and (c) illustrate the road ahead with specific actions for a sustainable future.

Fragmentation creates suffering via wars, conflicts, instability, uncertainty, and environmental destruction.

He contends we need spiritual solutions, beyond the expansion of material wealth, and engage in inner human transformation and self-realization.



Ladies and
Gentlemen...

The world is indeed fragmented.

This Fragmentation is taking place within our Planetary Society. Yes, for the first time in human history, we experience a Planetary Society: What happens in one corner of the world affects the whole world.

An Era when Interdependence and Interconnectedness are in their maximum expression.

We must not disregard this fact when addressing “A Fragmented World”.

Let me advance my principal conclusion:

The key to reuniting all beings, and to move rapidly towards integration and oneness, necessitates that we, together, join in the construction of:

A GLOBAL ETHICS EMBEDDED IN WISDOM AND COMPASSION

This is a major task for us individually and for humanity as a collective. It is not about more material wealth (being rich or poor).

It is not about material technologies (more artificial

intelligence).

It is not about more markets (consuming more).

It is about “The 200% Society”: Materially and Spiritually Rich.

The true point of departure is the elimination of our own forms of fragmentation, “individual fragmentation”, beginning with the wrong vision and wrong intent.

We must know that world fragmentation is the mirror image of our individual fragmentation.

Today, we experience many forms of individual fragmentation: physical fragmentation (the way we treat our body), mental fragmentation (the way we treat our mind), emotional fragmentation (the way we govern the self), and spiritual fragmentation (the way we nurture our being).

Individual and world fragmentation (collective fragmentation) are intimately connected.

To eliminate world fragmentation, this event proposes two vehicles, values or virtues, i.e., states of being: wisdom and compassion.

It suggests we focus on: how wisdom and compassion become the most powerful virtues, the inner engine, to eliminate individual and collective fragmentation; and how wisdom and compassion become the two wings that a bird needs to fly freely in the sky.

Both wings are indispensable, and they are inseparably interdependent; i.e., one must be with the other.

However, as we think about an integrated world, in a state of oneness, this must not be conceived as “human-centric”.

It must embrace all human beings, sentient beings, and nature.

Because of the collective nature of fragmentation, it is imperative to reclaim, together, “a global ethics”.

This is not a trivial proposition, because the world fragmentation surfaces from a duality between: “the self (the Being) and the other (the Inter-Being)” and “the individual and collective nature of reality”.

It seems that our mind is constantly searching for duality. Others call it separability.

My wish is to share with you how understanding, practicing, and self-realizing collective wisdom and collective compassion may eliminate such separability.

Today, “material individualism” dominates our spiritual path.

This social doctrine expands and intensifies separability. “Material Individualism” promotes and develops our absolute self, our social ego, and our sense of supremacy, and thus, deepens world fragmentation.

This “Material Individualism” is responsible for: the big divide between the being, the inter-being, and the inter-we, and the big divide between human beings, sentient beings, and nature.

The last is the cause of most of the social suffering—Social Dukka--we experience today as a result of environmental, ecological, and social destruction.

We witness little wisdom and almost no compassion for the other.

Those of you who have been on a spiritual path for some time know and have experienced that the self-realization of wisdom and compassion demands the

self-realization of many other virtues and values, like love, peace, happiness, equanimity, justice, equality, cooperation, mutuality, and more.

All virtues have ‘individual’ and ‘collective’ dimensions, simultaneously.

This is why I always say that our spiritual path is not only about the individual self-realization of compassion, but simultaneously, it is about a commitment to the construction of a compassionate society.

To eliminate world fragmentation, we must replace “Individual Materialism” with “A New World Social Doctrine”, whose “blueprint” is to bring about a wise and compassionate economics, politics, governance, business, institutions, and spirituality.

This is why today I propose moving “from Me to We and They”

I would like to continue my presentation addressing the issues and attributes of “a fragmented world”.

Not just as an exercise in awareness, but also as a decision framework to choose the right ‘intelligent instruments’ to embrace wisdom and compassion to

address our fragmented world.

After that, I will share a series of small mosaics belonging to a larger mandala, vital to establishing a new form of livelihood on this planet.



Attributes of a Fragmented World



Most countries entered globalization for economic reasons only, in search of their global economic identity.

This is the reason why globalization widened our human, social, cultural, and institutional disparities. These disparities led to a weak sense of identity and belonging.

Today, we experience the syndrome of “i do not care”.

But, let me say that globalization is not just a ‘material thing’.

We not only exchange material goods and services but also values, beliefs, and culture.

We have disregarded the spiritual dimensions of globalization.

The search for a global being.

We know that globalization is dominating “our shared karmic destiny” as a generation.

The spiritual dimensions of globalization were the theme of my very first public intervention at the UN in September of 1996.

At that time, I said that our spiritual fragmentation came from our inability to establish ourselves in “the transcending” via meditation, yoga, kriya, silence, prayer...

Today, I am aware that it also comes from our misunderstanding of fundamental ‘spiritual laws’ and ‘principles’ governing our lives on this planet.

Spiritual laws like the ‘Law of Interdependence’, ‘The Law of Karma’, ‘The Law of Correspondence’, ‘The Law of the Feminine’, etc., and such principles as ‘the principle of impermanence’.

Let me now list important attributes of the world’s fragmentation at the collective level.



Political Polarization:

Deep divisions between ideological groups, within which the needed civil discourse collapses into major hostility, with growing distrust in democratic institutions.

THE WEAKENING OF DEMOCRATIC INSTITUTIONS.

Economic Inequality:

Widening gap between the rich and the poor. The average family faces major insecurity, leading to social unrest and loss of trust.

THE ECONOMICS OF INJUSTICE.

Digital Echo Chambers:

The consumption of information is reinforcing people's own beliefs and, thus, diminishing the value and awareness of diversity. This raises more intolerance and limits the discovery of diverse opportunities.

THE HUMAN DISCONNECTION.

Social Isolation and Loneliness:

The communications revolution has also resulted in isolationism and loneliness. Despite the potential benefits of connectivity, people seem to be more disconnected, living in silos of information.

THE DISEASE OF THE SOUL.

Cultural Tribalism:

There is a strong in-group identity and hostility to out-groups, through ethnic tensions, cast divisions, race-based conflicts, etc. This has fractured our shared collective human identity and has led to more fragmentation.

THE ETHNIC FACTOR.

Mental Health Crisis:

More than 1% of the world population suffers from anxiety and depression (WHO), leading to a fragmented sense of inner self.

THE WEAKENING OF THE MIND.

Collapse of Trust in Institutions:

This is true regarding governments' collective decision-making. There is also mistrust of the private sector, including market-based institutions.

THE INSTITUTIONAL FAILURE.

Environmental Destruction:

The most important global constraint today is not technology but ecology (climate change, demise of biodiversity, pollution). A huge human fragmentation with the natural environment and services. For most people, the Earth is a physical entity rather than a living being.

THE ECOLOGICAL DISHARMONY.

Fragmented Attention:

Most people's attention span, awareness, mindfulness,

and concentration are extremely weak. We are simply 'distracted'. The 'monkey mind phenomenon'. We have a split mind and make decisions accordingly.

THE DISTRACTION DISEASE.

Educational Fragmentation:

It is more important to comply with tests rather than cultivating wisdom, compassion, cooperation, justice, peace.... The whole process of learning is fragmented and geared to the memorization of a selected number of facts.

THE WEAKENING OF WISDOM.

Identity Confusion:

A fragmented sense of self. The secondary identities have led to family and community fragmentation. Even the culture of creating influencers is a source of identity confusion.

THE LACK OF BELONGING.

Migration and Displacement:

The huge levels of displacement are the best indicator of fragmentation: those displaced by climate change, economic disarray, political instability, wars, and conflicts.

THE HOMELESSNESS SYNDROME.

Disconnected Infrastructure:

Cities are basically built to fit cars and commerce, and not people and communities. Thus, one witness outskirts sprawl, gated communities, and isolated office parks. Today, physical infrastructure separates people from one another and from natural spaces.

THE POWER OF ISOLATION.

Consumer Identity:

People think they are what they buy. Changes in fashion and technology create a fragmented society. We brand ourselves by what we HAVE and not who we ARE.

THE IDENTITY OF A MATERIAL PERSON.

Fragmentation touches every aspect of all manifestations of life.

Addressing the Attributes of Fragmentation is the first step to restoring wholeness through Wisdom and Compassion.



A Path to
Eliminate Fragmentation

To eliminate fragmentation demands the elimination of the duality between our individual and collective selves, our individual and collective consciousness, and our individual and social suffering (Dukka).

The challenge is not only to realize “self-compassion”, associated with being (self), but also “collective compassion”, associated with inter-being and inter-we.

I have learned four teachings of the Buddha to eliminate the duality between the individual and collective wisdom and compassion.

The first teaching states that duality arises because of our very limited capacity to transcend to higher levels of consciousness, where the distinction between the individual and the collective disappears.

To reach very high levels of consciousness necessitates the practice and experience of profound states of meditation, like “Dhammakaya Meditation”.

Non-duality shows us that there is only one reality.

If duality persists, it demonstrates that the level of individual consciousness and the refinement of the

mind are not sufficient.

As duality may be broken by individual inner development, it can also be broken from the collective.

This I call the tsunami effect of the we, the inter-being, when its waves penetrate our individual reality.

This is why our spirituality must also dedicate itself to the transformation of 'the being' and the transformation of 'inter-being'.

The latter one is: the space of "the other," the space of "everyone," the "common space", the space of "total interdependence," the space of "life in mutuality," the space where collective wisdom and compassion arise.

The second teaching states that the duality between the individual and the collective arises within the intersection of at least three different forms of consciousness: individual consciousness, collective consciousness, and container consciousness.

This teaching requires a more refined understanding of the nature and horizon of the different forms of consciousness.

In this case, container consciousness allows the other two to become one.

Their interconnection is like an upside-down funnel.

Individual consciousness (being) is located along the cylinder of the funnel, collective consciousness (inter-being) in the mouth of the funnel, and container consciousness (the union of both) in that place located between the cylinder and the mouth.

Where container consciousness contains both consciousnesses at the same time.

The third teaching states that we must have a deeper awareness and careful management of “the existing karmic endowment” in our society and the world.

There is an accumulated karmic stock of actions and impacts –over space and time– that took place in the past and of actions that have been executed in the present.

It all relates to the impacts and consequences of my habits and actions, and those of others.

Because it is about the other, we must address “The Law of Karma.” the law of action, impacts, and responsibilities.

This collective karmic endowment is the foundation, the driving force, and the spiritual essence of the ocean that makes up inter-being.

The fourth teaching states that the “I Am” has been transformed into a Christmas tree.

This is a major source of fragmentation.

It relates to the domination exercised by thousands of secondary identities: nationality, gender, political ideology, religion, profession, etc.

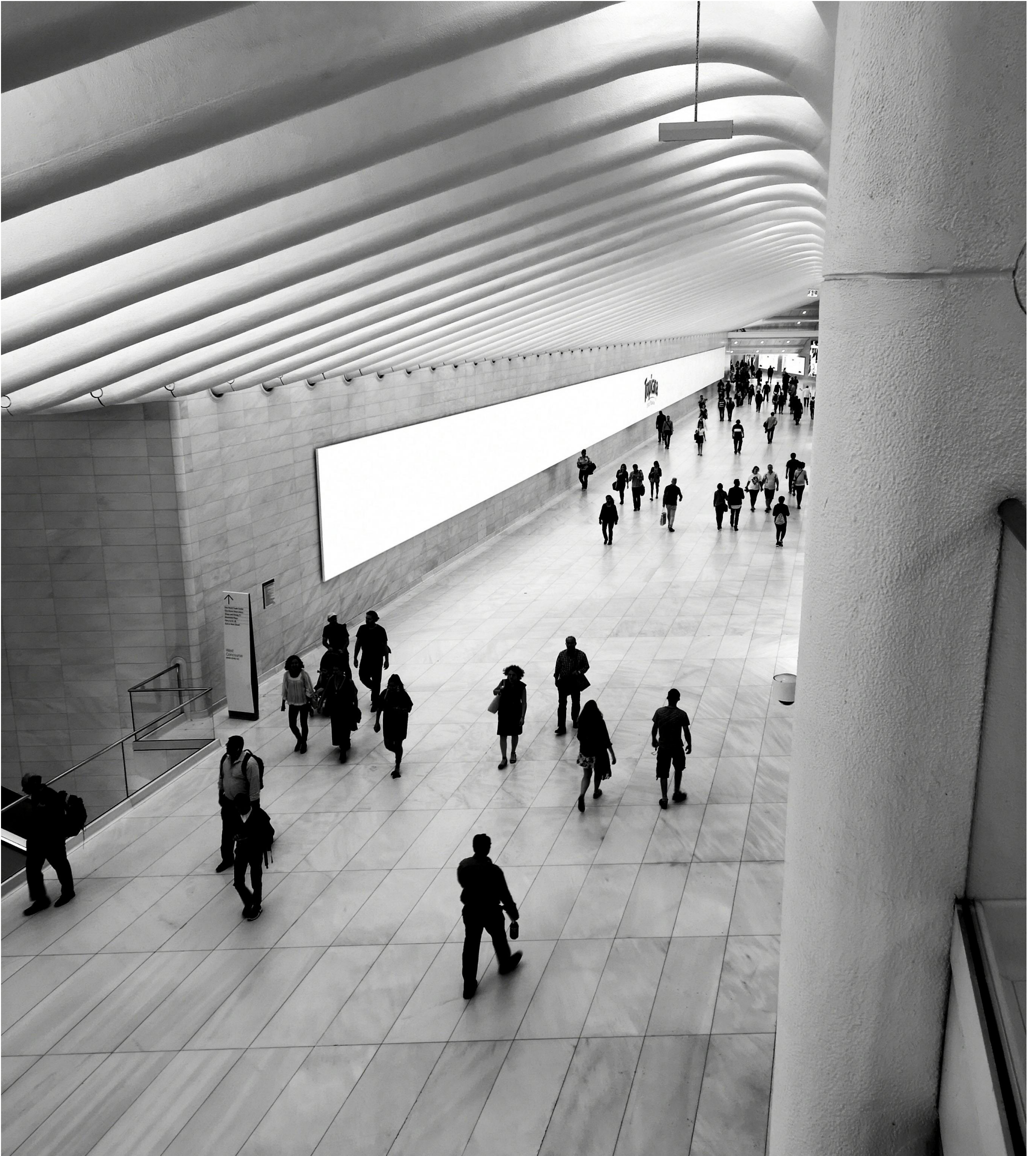
Thus, to eliminate fragmentation, the Buddha says we must identify certain unifying frameworks.

One of them is social ethics.

He refers to it when teaching about human rights, in which social ethics is the real foundation of rights.

There are also passages on this social ethics when teaching about creating and spending material wealth.

In this social ethics, there is no “absolute individual sovereignty”.



The Nature of Wisdom and Compassion



Let me say a few words about wisdom and compassion, so that we are on the same page.

While wisdom and compassion hold a central place in Buddhism, it seems that it is still not central to humanity.

But before continuing, it might be useful to distinguish between three terms used interchangeably: sympathy, empathy, and compassion.

Sympathy is when you understand what someone else is feeling.

Empathy is when you feel as they do.

Empathy is what happens when we experience another person's emotions as if they were our own.

Compassion is an ability and a willingness to relieve their suffering. ability and commitment.

Compassion comes from a very different place.

The Buddha taught that true compassion is a boundless collective quality as it extends to all beings, interconnected and deserving of relief from suffering.

Specifically, compassion is “an ability and a commitment to be actively present for others to become free from suffering and its cause”.

The ethics of compassion is a courageous engagement with the suffering of others, driven by an unconditional love for all beings.

The ethics of wisdom is the foundation of discernment and insight, and the highest cognitive faculty involved in penetrating reality and facilitating liberation.

The ethics of wisdom and compassion must be grounded in the ethics of restraint (e.g., abstentions).

Examples: abstention from taking lives, abstention from taking what is not given, abstention from lying, abstention from sexual misconduct, and abstention from intoxicating oneself and others.

The emphasis the Buddha places on the collective nature of wisdom and compassion is also revealed in the teachings contained in the Vinaya (the book of discipline, habits, and behavior), in which the sangha plays a fundamental role, e.g., the community, the collective.

The sangha is sought to be vital in implementing the social ethics of wisdom and compassion.

The sangha as a compassionate community: in mutual support (e.g., caring for the sick); in communal harmony through teaching (e.g., right speech and right action for the benefit of the group); and in guiding others with compassion. “If you would attend me, attend the sick.” (Vinaya, Mahavagga 8.26.3). In becoming spaces for healing.

In many of the suttas, compassion is described as the force of love, interconnectedness, and action for change. While wisdom is the depository of intellectual knowledge and the direct insight into interdependence (Pratītyasamutpāda) and emptiness (Śūnyatā), capable of dissolving the illusion of separatedness.

It is through wisdom that a person understands ego, false identity, and clinging, and thus becomes whole. It is through wisdom that we find the antidotes to isolationism and indifference, and experience compassion as an active and committed engagement rather than being an expression of pity.

The bridge between wisdom and compassion happens via mindfulness and ethical conduct.

Through mindfulness, we reintegrate mind, body, and speech, and eliminate scattered behavior.

Through mindfulness, we may identify the right ethical principles that enable us to live without causing harm to others.

In sum, wisdom without compassion may become cold and detached.

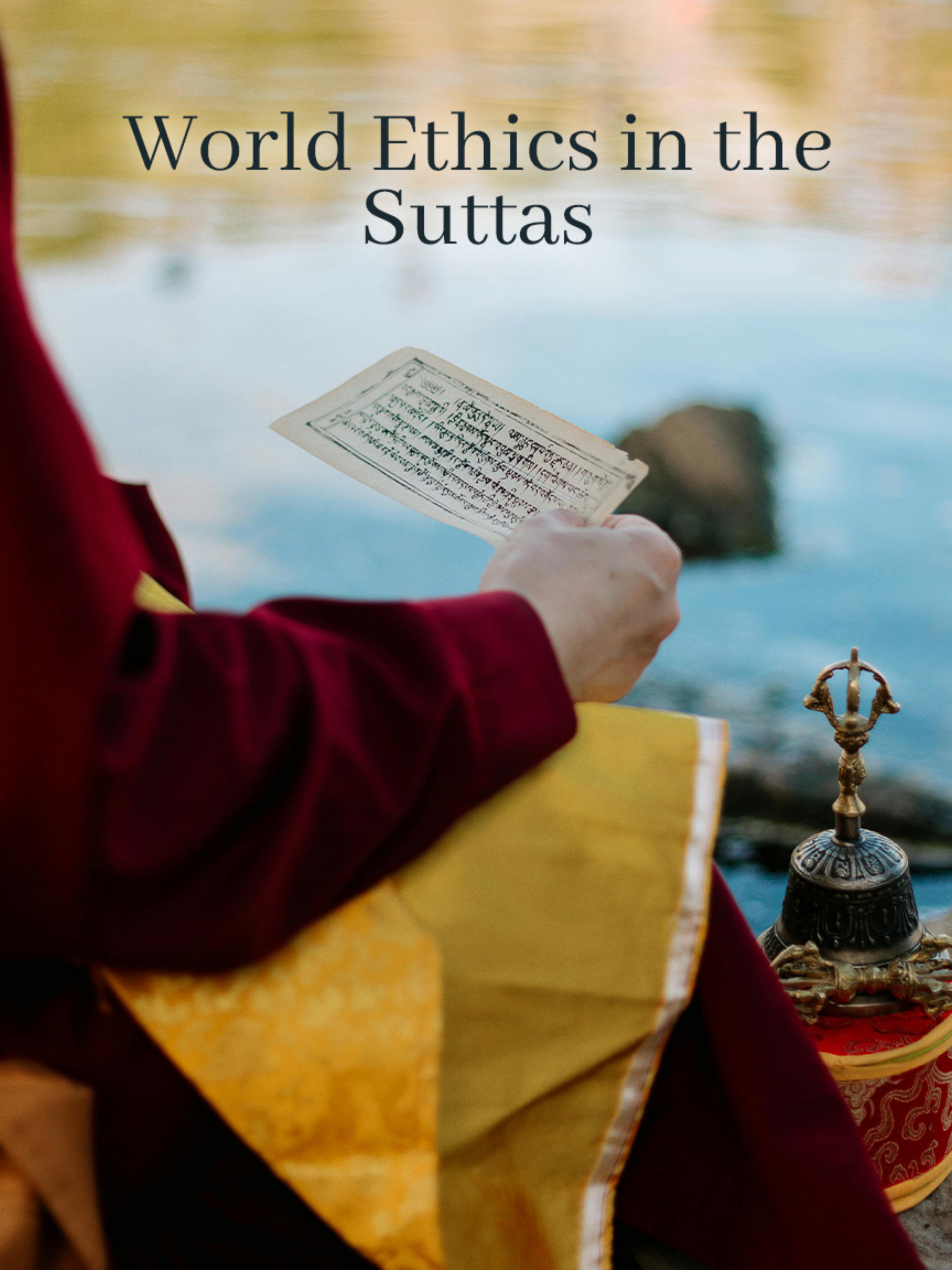
Compassion without wisdom may become sentimental, emotional, and misguided.

None useful to eliminate suffering.

Wisdom understands suffering, and compassion seeks to relieve it.



World Ethics in the Suttas



Let me address some relevant sutras.

THE VASETTA SUTTA.

The Buddha explains that what makes someone noble is not their caste or lineage but the nature and quality of their actions, particularly living in accordance with the Dharma. At the moment, people often cling to inherited identities and social constructs as a means of seeking security and validation. This leads to more fragmentation.

- THE NATURE AND QUALITY OF ACTIONS
- THE CLINGING TO INHERITED IDENTITIES

THE KARANIYA METTA SUTTA.

This sutra provides a direct and practical teaching on developing loving-kindness (metta), which is the foundation of Compassion. It outlines a practice for radiating boundless kindness to all beings, regardless of their strength or circumstances. This shows that all realizations of virtues are to benefit others. To benefit all people. Compassion must go beyond Self-Compassion. It means radiating unbounded. This Sutra not only refers to all beings, but also to those born and those yet to be born. The Compassion for future generations.

- THE DEVELOPMENT OF LOVE AND KINDNESS:
FOUNDATION OF COMPASSION

- THE RADIATING BOUNDLESS KINDNESS TO ALL BEINGS, REGARDLESS OF...
- THE IMPORTANCE OF THOSE NOT YET BORN: FUTURE GENERATIONS

THE SALEYYAKA SUTTA.

Here, the Buddha states that nothing is automatic: like things will happen because I was born in the brahmin family. One has to work at compassion! It is all about behavior in accordance, or not, with the Dharma.

- THE COMPASSION COMES OUT OF ACTIONS AND EFFORT
- THE IMPORTANCE OF ACTING IN ACCORDANCE TO THE DHARMA

THE METTA SUTTA.

It explains the benefit of cultivating loving-kindness broadly, i.e., a foundation for compassion. When praying to all directions, the sutra states: “Furthermore, a person meditates spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

- THE CULTIVATION OF LOVE AND KINDNESS
- THE PERSON MEDITATES SPREADING A HEART FULL OF

COMPASSION

THE METTAM BRAHMA VIHARA SUTTA.

It explicitly mentions compassion as one of the four divine abodes and explains its practice and outcomes. Specifically: “Previously... dwell, pervading the entire world with a mind imbued with loving-kindness... compassion... altruistic joy... equanimity... without ill will.” “How does liberation of the mind through compassion develop? What is its destination, its culmination, its fruition, its final goal?” Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by compassion... the enlightenment factor of equanimity accompanied by compassion, based on seclusion, dispassion, and cessation, ripening into liberation”.

- COMPASSION AS ONE OF THE FOUR DIVINE ABODES
- METTA, KARUNA, MUDITTA, AND UPEKKA
- ABHIKKHUDEVELOPS...ACCOMPANIEDBYCOMPASSION

THE KĀLĀMA SUTTA.

It highlights the boundless compassion meditator extends “to all beings” as a practice of universal love. “They meditate, extending a heart full of compassion in one direction, a second, a third, and a fourth. In the same way, above, below, across, everywhere, all around, they extend a heart full of compassion to the

entire world: abundant, expansive, boundless, free from enmity and ill will”.

- **BOUNDLESS COMPASSION MEDITATORS EXTEND TO ALL BEINGS**
- **THEY EXTEND COMPASSION IN ALL DIRECTIONS**

THE DESANAA SUTRA.

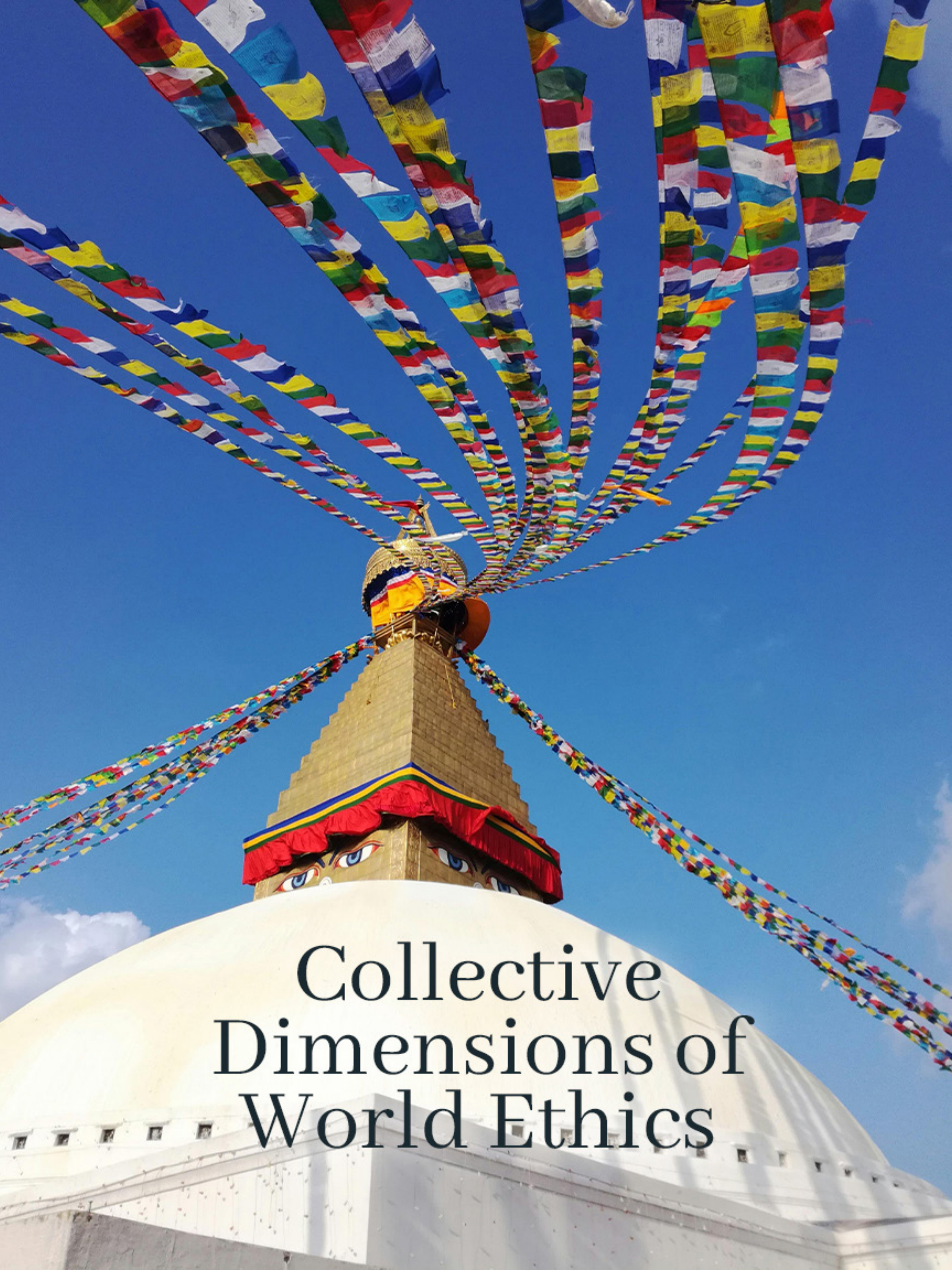
It confirms that the Buddha himself “dwells in compassion for all living beings.” “Does not the blessed one dwell in compassion for all living beings?” “Indeed, headman, the Tathagata does dwell in compassion for all living beings.” “Dwell in compassion for all living beings”. “Well then, lord, does not the blessed one teach dhamma in full to some, but not so fully to others?”

- **THE BUDDHA HIMSELF DWELLS IN COMPASSION FOR ALL LIVING BEINGS**
- **THE BUDDHA DOES NOT DISCRIMINATE**

THE SIGALOVADA SUTRA.

It mentions “the compassionate friend,” outlining qualities of friendship grounded in compassion. “Those and colleagues served by a master in these five ways show compassion toward him in five ways.”

- **THE QUALITY OF FRIENDSHIP GROUNDED IN COMPASSION**



Collective Dimensions of World Ethics

The great collective revolutions expressed by the Buddha are: the democratization of enlightenment (it was not the prerogative of the brahmans), the fact that it is not only about human beings but sentient beings and nature (all forms of life), and the whole foundation of society founded on the ethics of life and actions (meaningful interconnectedness).

Karunā as a Brahmavihāra for all beings: in the Brahmavihāra Sutta and the Metta Sutta, the buddha encourages practitioners to extend compassion (karuṇā) universally: “he dwells, having suffused... the entire world with a mind of compassion – abundant, exalted, immeasurable, without hostility or ill will.”

This implies a boundless, collective dimension to compassion—not limited to individual relationships but extended to all beings without exception.

Collective merit through compassionate acts: in the Mahāparinibbāna Sutta, collective merit-making (e.g., building monasteries, supporting the sangha, caring for the sick) is encouraged.

“A gift given to the sangha bears great fruit.”

These practices promote shared responsibility for well-being, illustrating how collective actions rooted in compassion bring benefit to the wider community.

Compassion as the motivation for teaching the dhamma: the Buddha repeatedly emphasizes that he teaches “out of compassion for the world” (Anukampāya Lokassa).

“For the welfare of the many, out of compassion for the world...” (Vinaya Mahavagga i.11.1).

Herewith, an added list of attributes of collective compassion in Buddhism:

Interconnectedness:

Recognizing the interconnected nature of all beings, understanding that one’s happiness is linked to the happiness of others.

Empathy:

Cultivating the ability to understand and share the feelings of others, fostering deeper connections and compassion.

Altruism:

Acting selflessly for the benefit of others, prioritizing

their needs and well-being over one's own.

Generosity:

Offering time, resources, or support to those in need, embodying a spirit of giving without expecting anything in return.

Non-judgment:

Embracing an open-minded attitude, free from preconceived notions or bias towards others.

Patience:

Demonstrating forbearance and understanding, especially in challenging situations or when dealing with difficult individuals.

Forgiveness:

Letting go of resentment and grudges, fostering healing and understanding in relationships.

Kindness:

Engaging in gentle and compassionate actions to promote well-being and happiness among others.

Compassionate Communication:

Expressing thoughts and feelings in a way that promotes understanding and support, avoiding harmful or

hurtful language.

Mindfulness:

Practicing awareness and presence in interactions with others, recognizing their experiences and emotions.

Community Support:

Building a sense of belonging and support within a group, fostering collective care for each other.

Social Responsibility:

Taking action to address societal issues and injustices, promoting the welfare of the broader community.

Non-attachment:

Practicing detachment from personal desires, enabling genuine concern for the well-being of others.

Gratitude:

Cultivating appreciation for the contributions of others, fostering a positive and supportive atmosphere.

Humility:

Acknowledging personal limitations and recognizing the value of others' experiences and perspectives.

Love:

Developing a loving attitude towards all beings, inclusive of friends, family, strangers, and foes.

Compassionate Leadership:

Leading with kindness and understanding, prioritizing the well-being of the group as a whole.

Sacrifice:

Willingness to make personal sacrifices for the benefit of others, reflecting deep commitment to collective well-being.

Inclusivity: Valuing diversity and embracing all individuals, regardless of their backgrounds, conditions, or beliefs.

Collective Healing:

Engaging in practices and initiatives that promote healing and well-being within the community, addressing shared suffering.



The Five Environmental Policies

The Buddha established the foundations of both inner and outer ecology. If it was dark outside, it was not possible to be enlightened inside and vice versa (following “the law of correspondence”: the inner is like the outer and the outer is like the inner).

The Buddha suggested at least five principles to be considered in any environmental policy:

NON-VIOLENCE, that excludes all forms of violence to human beings, sentient beings, and nature. This is simply not acceptable.

ABSTENTION from taking life from all living beings, including nature. When one refers to killing, the Buddha also includes the decimation of ecological systems.

INTERCONNECTEDNESS, which states that everyone and everything is totally interconnected and interdependent. This means that my transformation and evolution depend on the evolution and transformation of all manifestations of life.

NON-DOMINANCE, in which no form or manifestation of life should dominate the other forms. We all belong to a matrix of life to contribute to the

oneness of its totality, to its unified integration. It is fundamental to promote and practice the respect for all manifestations of life.

UNCONDITIONAL LOVE to all beings

Today, these principles of environmental policy are not adhered to.

These principles contribute to the construction of what Lama Gangchen Tulku Rinpoche called **A New Eco-Morality.**



A top-down photograph showing several pairs of hands of different skin tones holding small green seedlings with dark soil. The hands are arranged in a circle, and the background is a lush green lawn. The text 'Ethical Principles for Sustainability' is overlaid in the bottom right corner.

Ethical Principles for Sustainability

Based on my Buddhist studies, I have compiled a series of ethical principles for sustainability.

The Totality of Life.

All life forms have an inherent right, not just human beings.

Total Interdependence.

All beings and all life forms on our planet are interdependent. Breaking the chain of interdependence means that many life forms will be unable to evolve and transform as originally intended.

Take care of what has been created.

We have received the planet in a very defined way, in quantity and quality. We cannot give others a planet whose state of life and well-being is inferior to that which has been given to us.

We are not the owners of the planet.

We are part of the planet, with rights and responsibilities over everything that exists here. To conquer the planet is to conquer ourselves.

The rights of future generations.

Future generations are intimately linked to us, as were past generations. The current generation cannot limit

the self-realization capacities of future generations.

There has never been a right to destroy.

There is no right to destroy. No civilization, unless it has been sick, accepts destruction for its own sake.

Human and spiritual values do matter.

A revolution of values is mandatory. We must move from individualistic and materialistic values to spiritual, humanistic, and collective values: love, compassion, cooperation, solidarity, interdependence, justice, etc.





The Nature of a Buddhist Solution

We are fully aware that most of the solutions we are applying to world problems are not working, or they yield results for a reduced group of people only.

In my view, solutions should not only be material in nature. We must go beyond that.

Herewith, some relevant ingredients of Buddhist solutions:

1. Emphasizing the Self-Realization of Inner Peace:

Solutions that do not embody inner peace and social peace must be scrutinized thoroughly.

2. Embracing Non-Violence and Compassion:

This principle is central to resolving conflicts and promoting harmony on a global scale. Today, most of the solutions are violent to nature.

3. Acknowledging the Importance of Interconnectedness and Interdependence:

This holistic view encourages a sense of unity and cooperation in addressing world problems.

4. Mindfulness and Awareness:

There must be awareness that most solutions require a state of the mind (individual and collective) that correlates with that decision and the expected results.

5. Emphasizing Ethics and Morality:

These are to be preconditions to any solutions proposed. Decision-making must not be exercised within a moral and ethical vacuum.

6. The Need for Long-Term Sustainability:

Buddhist solutions must promote ethical behavior, social harmony, and environmental stewardship.

7. Nothing is to Lead to Suffering:

There is a tremendous preoccupation about the collective suffering that affects a great deal of the population. Thus, economics, politics, and institutional development must not lead to suffering of any sort.

8. The Critical Importance of Self-Governance:

One of the most important characteristics of a Buddhist solution is to rest on the top of individual forms of governance. Buddhist solutions empower rather than disempower the participation of all beings in development and transformation.

9. A Solution That Will Lead Towards Attaining the Full Potential of The Mind:

Solutions are the mirror image of the clarity and purity of the mind. Solutions must enhance the clarity and purity of the mind.

10. The Principle of Personal and Social Responsibility:

In a world characterized by total interdependence, solutions must consider the notions of rights and shared responsibilities. The common good is now tremendously important, and it is the responsibility of everyone to take care of it.



A photograph of a narrow, paved road winding through a dense forest during autumn. The trees on both sides are covered in vibrant orange and yellow leaves, creating a canopy over the road. The road surface is dark and appears wet, reflecting the light. The perspective is looking down the road, which curves slightly to the right in the distance. The overall atmosphere is warm and serene.

The Road Ahead

Every being on this planet shall be warded off from suffering!

The good or bad karma generated by our individual and collective actions is strongly dependent on our intentions.

Purity of the mind is key in the process of getting rid of world fragmentation.

It is time that the hedonistic view (pleasure seeking) of well-being disappears.

Many virtues like wisdom and compassion work together with other virtues and values, and reinforce each other.

You may decide to embrace the six perfections: generosity (dāna), moral discipline (śīla), patient endurance (kṣānti), perseverance (vīrya), meditative stability (dhyāna), and wisdom (prajñā).

You may also practice the four divine abidings (brahma-vihāra): lovingkindness (metta), compassion (karuṇā), joy (pamudita), and equanimity (upekkhā).

You may adopt some important abstentions, like

abstaining from the ten bad courses of action: taking life, stealing, sexual misconduct, lying, divisive speech, harsh speech, idle chitchat, greed, malice, and wrong view.

You may avoid drinking the three poisons: attraction, aversion, and indifference.

You may go to the fundamentals of Buddhist virtues and practice service (seva) and do merits (boon). There are no prerequisites to do those.

You may pay lots of attention to your actions, as they will determine your future, and the future of the entire humanity. Focus on the future consequences that our actions today.

Pick up any virtue you feel is your comparative advantage and cultivate it on your path towards enlightenment.

Do it now.

Today, I am calling for a “new social doctrine” to manage our lovely planet.

There is a huge gap in social doctrine.

Whose ideology will fill that gap?

Today, I call all of you to get together and define a wise and compassionate social doctrine.

I call you to eliminate suffering everywhere.

I call you to respect and protect all manifestations of life. not only human beings.

I call you to establish everlasting peace in all corners of the world.

I call you to care for and protect all children of the world.

These will not come easily.

But we shall not remain passive in front of the fragmentation of our planet.

We do not need the whole world to act.

We need people like you, with high levels of consciousness.

My friends, we live in the era of citizenry, and we are witnessing how “Planetary Democracy” is being born

right now.

It is up to us to eliminate world fragmentation, and not up to institutions.

The world is fragmented because our body, mind, and speech are fragmented.

The world is fragmented because we do not respect life in its totality.

The world is fragmented due to the excessive power of our consciousness of separability.

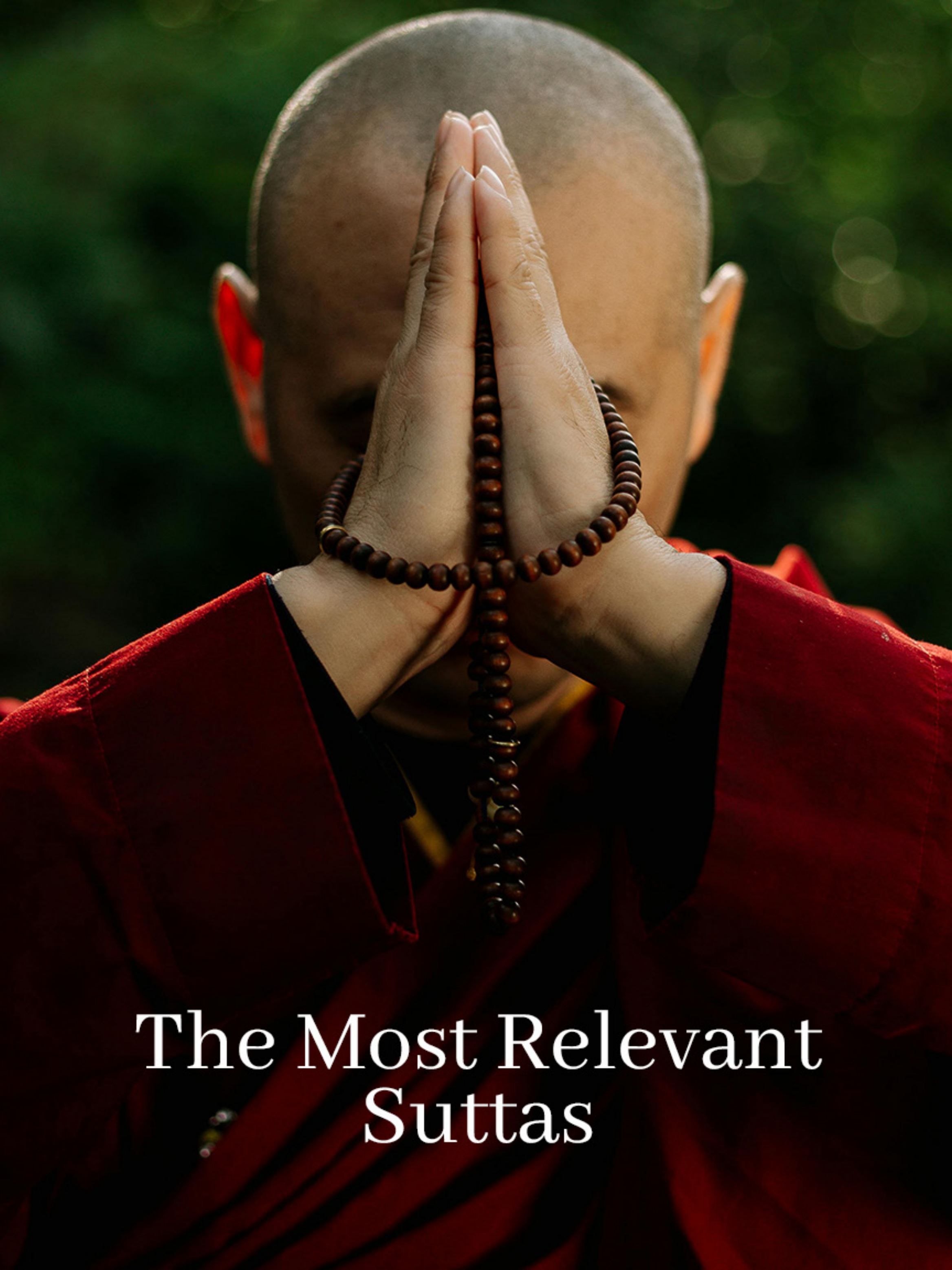
How do we want to be judged by future generations?

As those who did not see the need for change, as those who saw the need for change but negated it, as those who always opposed change, as those who became victims of change, or as those who became the architects of change.

I want to be remembered as an architect of change.

And you?

Thank you very much

A close-up, back-facing photograph of a Buddhist monk. The monk has a shaved head and is wearing a vibrant red robe with black trim at the collar. His hands are pressed together in a prayer position (Anjali Mudra) near his forehead, and he is holding a string of dark brown wooden prayer beads (mala). The background is a soft-focus green, suggesting an outdoor setting with foliage. The lighting is warm and directional, coming from the side, highlighting the texture of the robe and the monk's skin.

The Most Relevant Suttas

THE SIGALOVĀDA SUTTA
THE ALAVAKA SUTTA
THE SARITTHADHAMMA SUTTA
THE KARANIYA METTA SUTTA
THE SĀLEYAKA SUTTA
THE VĀCA SUTTA
THE TATTVARTHA SUTTA
THE BHAGAVATI-SUTTA
THE METTA SUTTA
THE SAKKAPANHA SUTTA
THE KACCAYANAGOTTA SUTTA
THE SAMAJIVINA SUTTA
THE BRAHMA-VIHARA SUTTA
THE ANAPANASATI SUTTA
THE SANGHA SUTTA
THE PAJĀNANA SUTTA
THE UDDHAVA SUTTA
THE VAKKALI SUTTA
THE DESANAA SUTTA
THE SADDHĀ SUTTA
THE KARUNĀ SUTTA
THE DVEDHĀVITAKKA SUTTA
THE MAGGA SUTTA
THE CARIYA SUTTA
THE PAÑÑĀ SUTTA
THE ANATTALAKKHAṆA SUTTA
THE NETTIPAKARANA SUTTA
THE DHAMMAPADA SUTTA



Support Material

Political Polarization

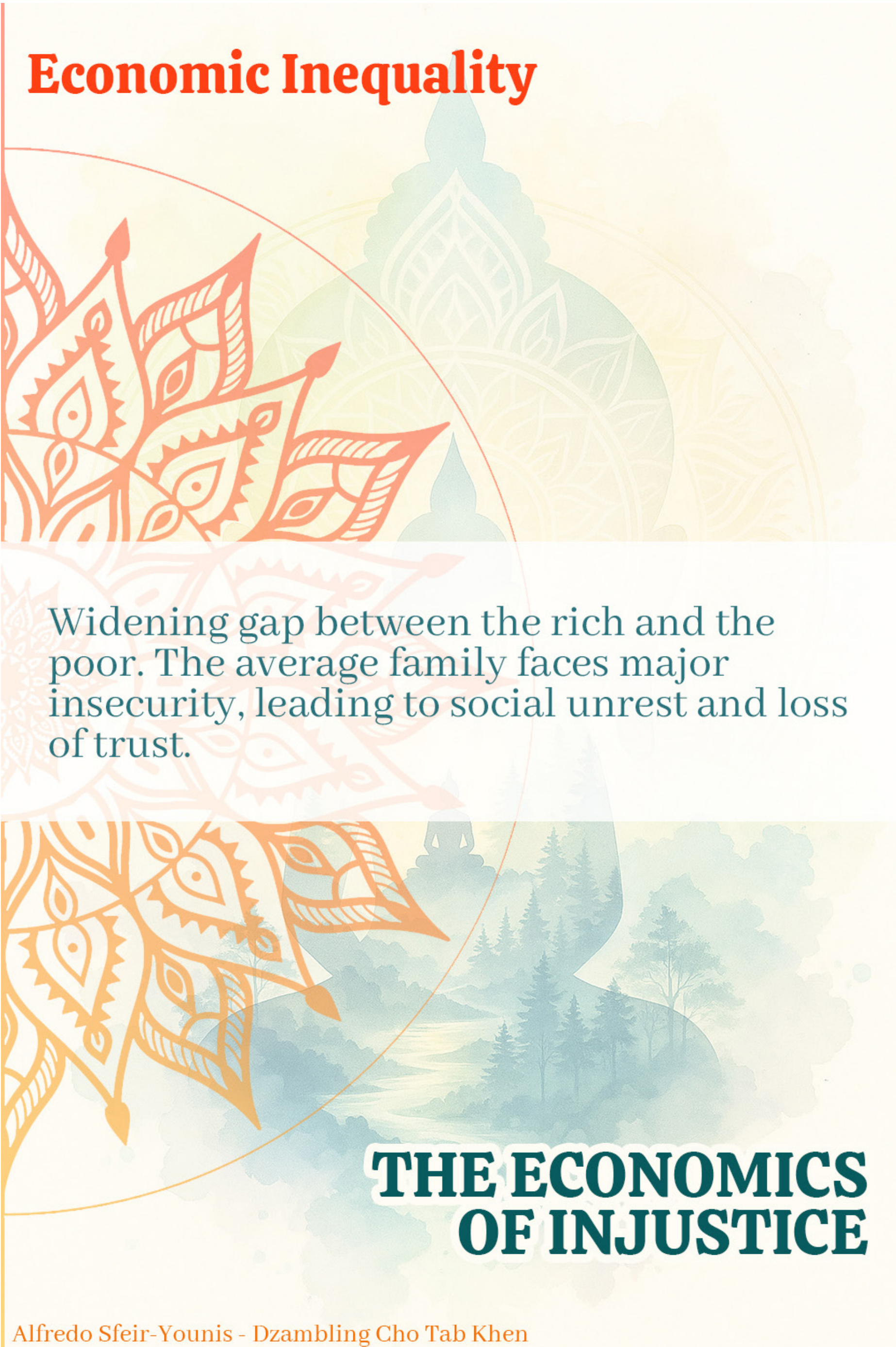


Deep divisions between ideological groups, within which the needed civil discourse collapses into major hostility, with growing distrust in democratic institutions.

THE WEAKENING OF DEMOCRATIC INSTITUTIONS

Alfredo Sfeir-Younis - Dzambling Cho Tab Khen

Economic Inequality



Widening gap between the rich and the poor. The average family faces major insecurity, leading to social unrest and loss of trust.

THE ECONOMICS OF INJUSTICE

Alfredo Sfeir-Younis - Dzambling Cho Tab Khen

Digital Echo Chambers



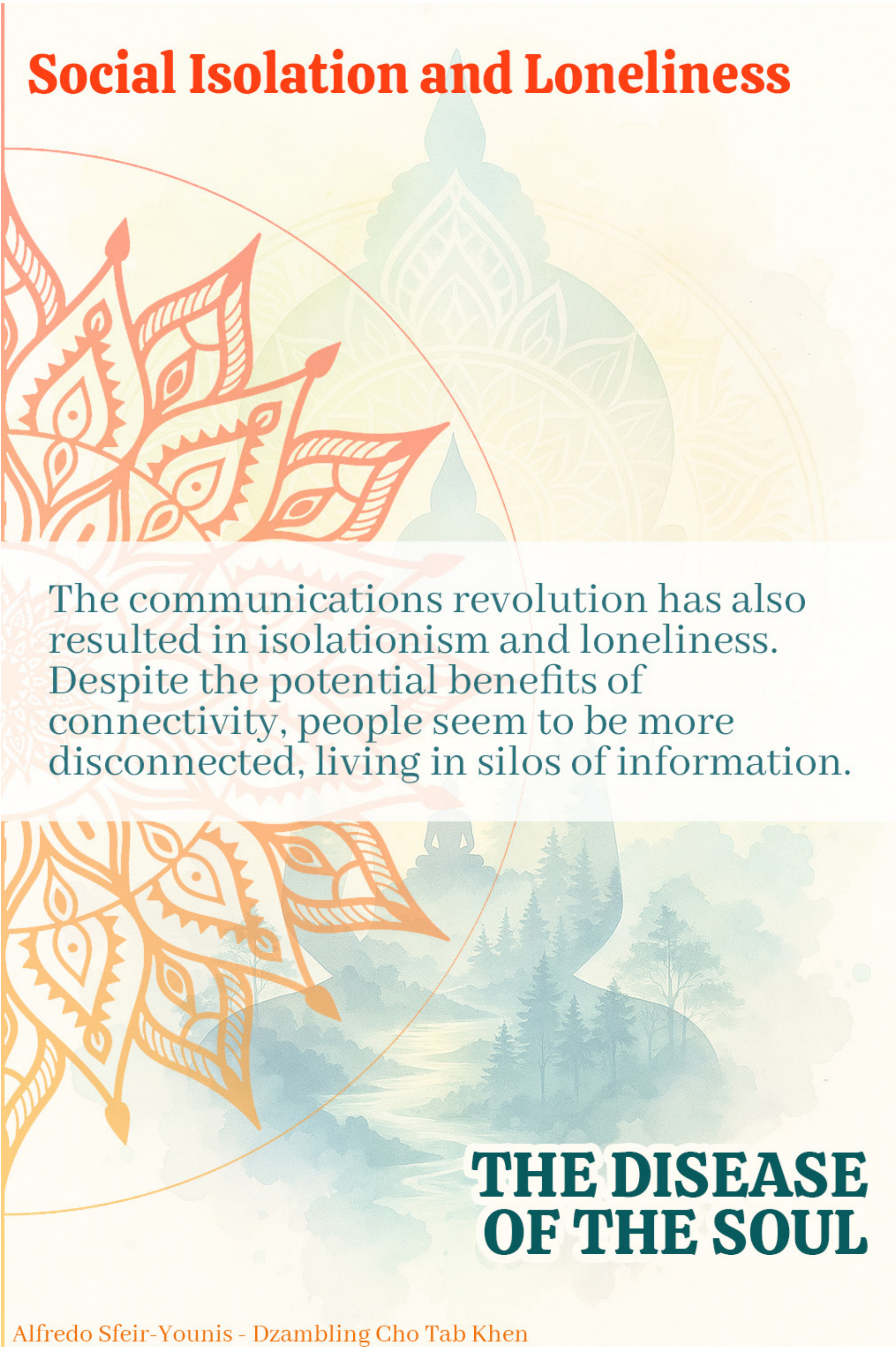
The consumption of information is reinforcing people's own beliefs and, thus, diminishing the value and awareness of diversity. This raises more intolerance and limits the discovery of diverse opportunities.



THE HUMAN DISCONNECTION

Alfredo Sfeir-Younis - Dzambling Cho Tab Khen

Social Isolation and Loneliness



The communications revolution has also resulted in isolationism and loneliness. Despite the potential benefits of connectivity, people seem to be more disconnected, living in silos of information.

**THE DISEASE
OF THE SOUL**

Alfredo Sfeir-Younis - Dzambling Cho Tab Khen

Cultural Tribalism

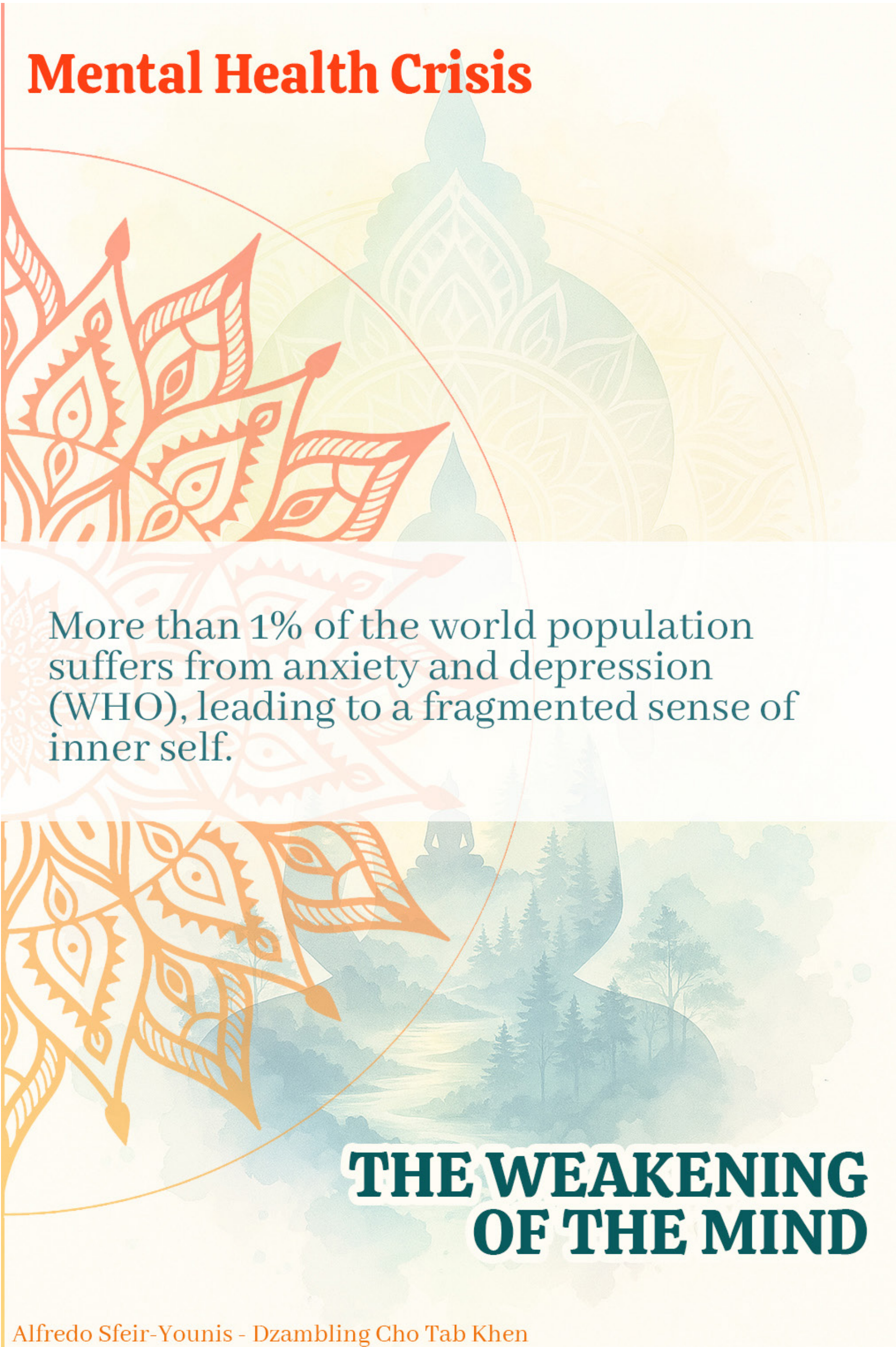


There is a strong in-group identity and hostility to out-groups, through ethnic tensions, cast divisions, race-based conflicts, etc. This has fractured our shared collective human identity and has led to more fragmentation.

**THE ETHNIC
FACTOR**

Alfredo Sfeir-Younis - Dzambling Cho Tab Khen

Mental Health Crisis



More than 1% of the world population suffers from anxiety and depression (WHO), leading to a fragmented sense of inner self.

THE WEAKENING OF THE MIND

Alfredo Sfeir-Younis - Dzambling Cho Tab Khen

Collapse of Trust in Institutions



This is true regarding governments' collective decision-making. There is also mistrust of the private sector, including market-based institutions.

THE INSTITUTIONAL FAILURE

Alfredo Sfeir-Younis - Dzambling Cho Tab Khen

Environmental Destruction

The most important global constraint today is not technology but ecology (climate change, demise of biodiversity, pollution). A huge human fragmentation with the natural environment and services. For most people, the Earth is a physical entity rather than a living being.

THE ECOLOGICAL DISHARMONY

Alfredo Sfeir-Younis - Dzambling Cho Tab Khen

Fragmented Attention



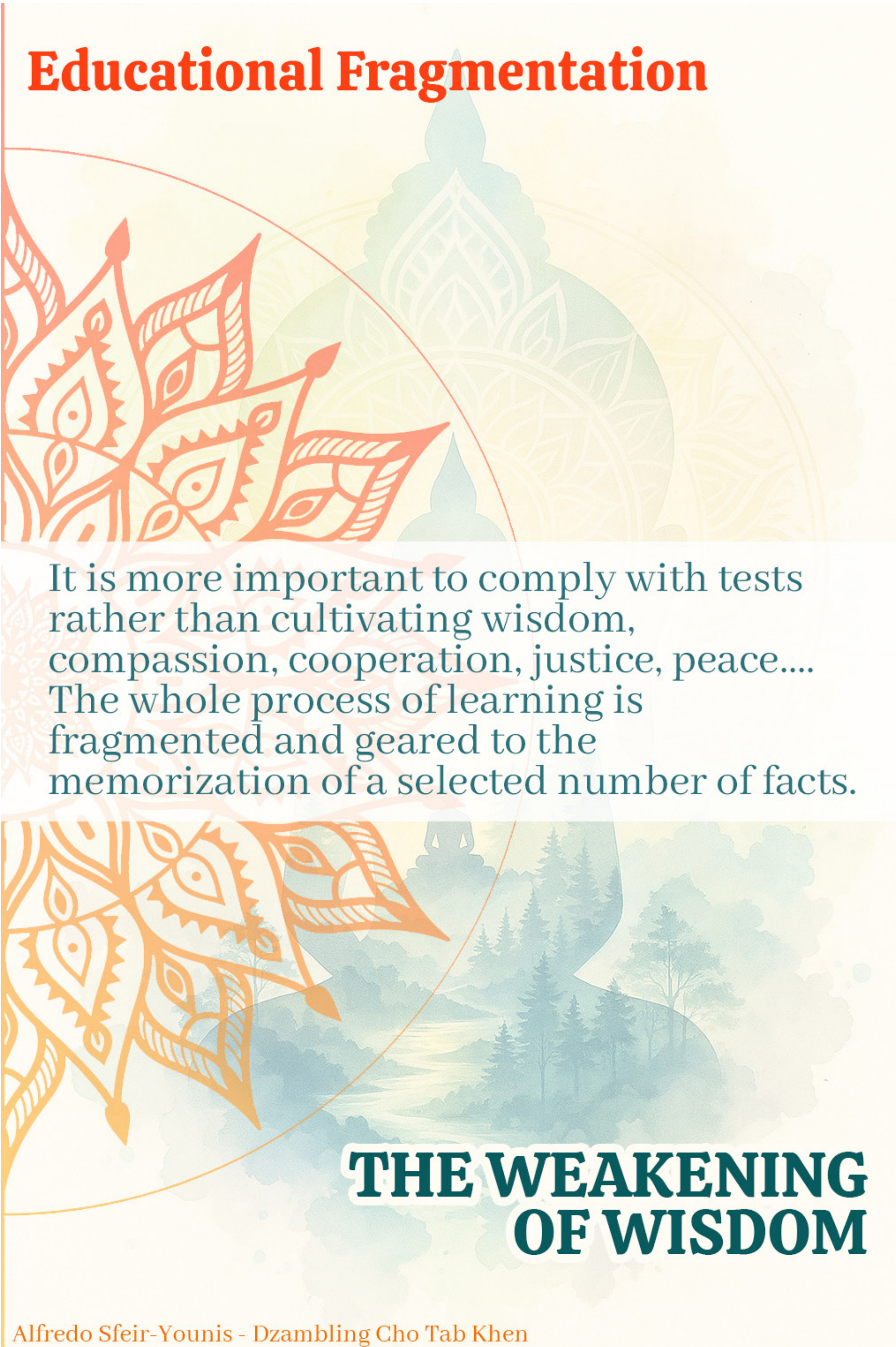
Most people's attention span, awareness, mindfulness, and concentration are extremely weak. We are simply 'distracted'. The 'monkey mind phenomenon'. We have a split mind and make decisions accordingly.



THE DISTRACTION DISEASE

Alfredo Sfeir-Younis - Dzambling Cho Tab Khen

Educational Fragmentation



It is more important to comply with tests rather than cultivating wisdom, compassion, cooperation, justice, peace.... The whole process of learning is fragmented and geared to the memorization of a selected number of facts.

**THE WEAKENING
OF WISDOM**

Alfredo Sfeir-Younis - Dzambling Cho Tab Khen

Identity Confusion



A fragmented sense of self. The secondary identities have led to family and community fragmentation. Even the culture of creating influencers is a source of identity confusion.



Migration and Displacement



The huge levels of displacement are the best indicator of fragmentation: those displaced by climate change, economic disarray, political instability, wars, and conflicts.

THE HOMELESSNESS SYNDROME

Alfredo Sfeir-Younis - Dzambling Cho Tab Khen

Disconnected Infrastructure

Cities are basically built to fit cars and commerce, and not people and communities. Thus, one witness outskirts sprawl, gated communities, and isolated office parks. Today, physical infrastructure separates people from one another and from natural spaces.

**THE POWER
OF ISOLATION**

Alfredo Sfeir-Younis - Dzambling Cho Tab Khen

Consumer Identity



People think they are what they buy.
Changes in fashion and technology create a
fragmented society. We brand ourselves by
what we HAVE and not who we ARE.

THE IDENTITY OF A MATERIAL PERSON

Alfredo Sfeir-Younis - Dzambling Cho Tab Khen

THE VASETTHA SUTTA

The Buddha explains that what makes someone noble is not their caste or lineage but the nature and quality of their actions, particularly living in accordance with the Dharma.

At the moment, people often cling to inherited identities and social constructs as a means of seeking security and validation.

This leads to more fragmentation.

- THE NATURE AND QUALITY OF ACTIONS
- THE CLINGING TO INHERITED IDENTITIES

THE KARANIYA METTA SUTTA

This sutta provides a direct and practical teaching on developing loving-kindness (metta), which is the foundation of Compassion. It outlines a practice for radiating boundless kindness to all beings, regardless of their strength or circumstances.

This shows that all realizations of virtues are to benefit others. To benefit all people.

Compassion must go beyond Self-Compassion. It means radiating unbounded.

This Sutra not only refers to all beings, but also to those born and those yet to be born. The Compassion for future generations.

- THE DEVELOPMENT OF LOVE AND KINDNESS: FOUNDATION OF COMPASSION
- THE RADIATING BOUNDLESS KINDNESS TO ALL BEINGS, REGARDLESS OF...
- THE IMPORTANCE OF THOSE NOT YET BORN: FUTURE GENERATIONS

THE SALEYYAKA SUTTA

Here, the Buddha states that nothing is automatic:

Like things will happen because I was born in the brahmin family.

One has to work at compassion!

It is all about behavior in accordance, or not, with the Dharma.

- THE COMPASSION COMES OUT OF ACTIONS AND EFFORT
- THE IMPORTANCE OF ACTING IN ACCORDANCE TO THE DHARMA

THE METTA SUTTA

It explains the benefit of cultivating loving-kindness broadly, i.e., a foundation for compassion.

When praying to all directions, the sutra states:

“Furthermore, a person meditates spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth.

In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

- THE CULTIVATION OF LOVE AND KINDNESS
- THE PERSON MEDITATES SPREADING A HEART FULL OF COMPASSION

THE METTAM BRAHMA VIHARA SUTTA

It explicitly mentions compassion as one of the four divine abodes and explains its practice and outcomes. Specifically: “Previously... dwell, pervading the entire world with a mind imbued with loving-kindness... compassion... altruistic joy... equanimity... without ill will.” “How does liberation of the mind through compassion develop? What is its destination, its culmination, its fruition, its final goal?” Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by compassion... the enlightenment factor of equanimity accompanied by compassion, based on seclusion, dispassion, and cessation, ripening into liberation”.

- **COMPASSION AS ONE OF THE FOUR DIVINE ABODES**
- **METTA, KARUNA, MUDITTA, AND UPEKKA**
- **A BHIKKHU DEVELOPS ... ACCOMPANIED BY COMPASSION**

THE KĀLĀMA SUTTA

It highlights the boundless compassion meditator extends “to all beings” as a practice of universal love. “They meditate, extending a heart full of compassion in one direction, a second, a third, and a fourth. In the same way, above, below, across, everywhere, all around, they extend a heart full of compassion to the entire world: abundant, expansive, boundless, free from enmity and ill will”.

- **BOUNDLESS COMPASSION MEDITATORS EXTEND TO ALL BEINGS**
- **THEY EXTEND COMPASSION IN ALL DIRECTIONS**

THE DESANAA SUTTA

It confirms that the Buddha himself “dwells in compassion for all living beings.”

“Does not the blessed one dwell in compassion for all living beings?”

“Indeed, headman, the Tathagata does dwell in compassion for all living beings.”

“Dwell in compassion for all living beings”.

“Well then, lord, does not the blessed one teach dhamma in full to some, but not so fully to others?”

- THE BUDDHA HIMSELF DWELLS IN COMPASSION FOR ALL LIVING BEINGS
- THE BUDDHA DOES NOT DISCRIMINATE

THE SIGALOVADA SUTTA

It mentions “the compassionate friend,” outlining qualities of friendship grounded in compassion.

“Those and colleagues served by a master in these five ways show compassion toward him in five ways.”

- THE QUALITY OF FRIENDSHIP GROUNDED IN COMPASSION

ATTRIBUTES OF COLLECTIVE COMPASSION IN BUDDHISM

Interconnectedness: recognizing the interconnected nature of all beings, understanding that one's happiness is linked to the happiness of others.

Empathy: cultivating the ability to understand and share the feelings of others, fostering deeper connections and compassion.

Altruism: acting selflessly for the benefit of others, prioritizing their needs and well-being over one's own.

Generosity: offering time, resources, or support to those in need, embodying a spirit of giving without expecting anything in return.

Non-judgment: embracing an open-minded attitude, free from preconceived notions or bias towards others.

Patience: Demonstrating forbearance and understanding, especially in challenging situations or when dealing with difficult individuals.

Forgiveness: Letting go of resentment and grudges, fostering healing and understanding in relationships.

Kindness: Engaging in gentle and compassionate actions to promote well-being and happiness among others.

Compassionate Communication: Expressing thoughts and feelings in a way that promotes understanding and support, avoiding harmful or hurtful language.

Mindfulness: Practicing awareness and presence in interactions with others, recognizing their experiences and emotions.

ATTRIBUTES OF COLLECTIVE COMPASSION IN BUDDHISM

Community Support: Building a sense of belonging and support within a group, fostering collective care for each other.

Social Responsibility: Taking action to address societal issues and injustices, promoting the welfare of the broader community.

Non-attachment: Practicing detachment from personal desires, enabling genuine concern for the well-being of others.

Gratitude: Cultivating appreciation for the contributions of others, fostering a positive and supportive atmosphere.

Humility: Acknowledging personal limitations and recognizing the value of others' experiences and perspectives.

Love: Developing a loving attitude towards all beings, inclusive of friends, family, strangers, and foes.

Compassionate Leadership: Leading with kindness and understanding, prioritizing the well-being of the group as a whole.

Sacrifice: Willingness to make personal sacrifices for the benefit of others, reflecting deep commitment to collective well-being.

Inclusivity: Valuing diversity and embracing all individuals, regardless of their backgrounds, conditions, or beliefs.

Collective Healing: Engaging in practices and initiatives that promote healing and well-being within the community, addressing shared suffering.

THE BUDDHA'S FIVE ENVIRONMENTAL POLICIES

NON-VIOLENCE

That excludes all forms of violence to human beings, sentient beings, and nature. This is simply not acceptable.

ABSTENTION FROM TAKING LIFE

To all living beings, including nature.

When one refers to killing, the Buddha also includes the decimation of ecological systems.

INTERCONNECTEDNESS

Which states that everyone and everything is totally interconnected and interdependent.

This means that my transformation and evolution depend on the evolution and transformation of all manifestations of life.

NON-DOMINANCE, IN WHICH NO FORM OR MANIFESTATION OF LIFE SHOULD DOMINATE THE OTHER FORMS.

We all belong to a matrix of life to contribute to the oneness of its totality, to its unified integration.

It is fundamental to promote and practice the respect for all manifestations of life.

UNCONDITIONAL LOVE TO ALL BEINGS

ETHICAL PRINCIPLES FOR SUSTAINABILITY

The Totality of Life.

All life forms have an inherent right, not just human beings.

Total Interdependence.

All beings and all life forms on our planet are interdependent. Breaking the chain of interdependence means that many life forms will not be able to evolve and transform as they were originally intended to.

Take care of what has been created.

We have received the planet in a very defined way, in quantity and quality. We cannot give others a planet whose state of life and well-being is inferior to that which has been given to us.

We are not the owners of the planet.

We are part of the planet, with rights and responsibilities over everything that exists here. To conquer the planet is to conquer ourselves.

The rights of future generations.

Future generations are intimately linked to us, as were past generations. The current generation cannot limit the self-realization capacities of future generations.

There has never been a right to destroy.

There is no right to destroy. No civilization, unless it has been sick, accepts destruction for its own sake.

Human and spiritual values do matter.

A revolution of values is mandatory. We must move from individualistic and materialistic values to spiritual, humanistic, and collective values: love, compassion, cooperation, solidarity, interdependence, justice, etc.

THE NATURE OF BUDDHIST SOLUTIONS

1. Emphasizing the Self-Realization of Inner Peace:

Solutions that do not embody inner peace and social peace must be scrutinized thoroughly.

2. Embracing Non-Violence and Compassion:

This principle is central to resolving conflicts and promoting harmony on a global scale. Today, most of the solutions are violent to nature.

3. Acknowledging the Importance of Interconnectedness and Interdependence:

This holistic view encourages a sense of unity and cooperation in addressing world problems.

4. Mindfulness and Awareness:

There must be awareness that most solutions require a state of the mind (individual and collective) that correlates with that decision and the expected results.

5. Emphasizing Ethics and Morality:

These are to be preconditions to any solutions proposed. Decision-making must not be exercised within a moral and ethical vacuum.

6. The Need for Long-Term Sustainability:

Buddhist solutions must promote ethical behavior, social harmony, and environmental stewardship.

7. Nothing is to Lead to Suffering:

There is a tremendous preoccupation about the collective suffering that affects a great deal of the population. Thus, economics, politics, and institutional development must not lead to suffering of any sort.

8. The Critical Importance of Self-Governance:

One of the most important characteristics of a Buddhist solution is to rest on the top of individual forms of governance. Buddhist solutions empower rather than disempower the participation of all beings in development and transformation.

9. A Solution That Will Lead Towards Attaining the Full Potential of The Mind:

Solutions are the mirror image of the clarity and purity of the mind. Solutions must enhance the clarity and purity of the mind.

10. The Principle of Personal and Social Responsibility:

In a world characterized by total interdependence, solutions must consider the notions of rights and shared responsibilities. The common good is now tremendously important, and it is the responsibility of everyone to take care of it.



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