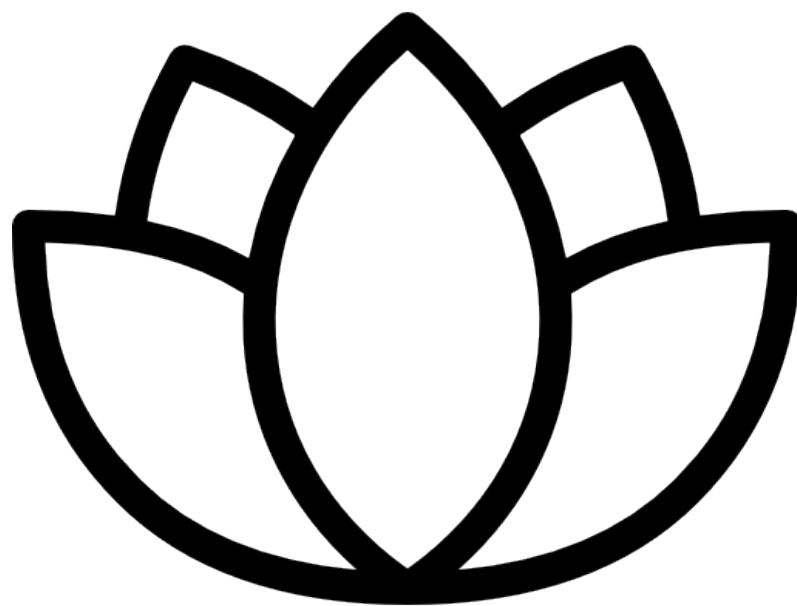


The Spirituality of Birth



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Dzambling Cho Tab Khen
2025



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The Spirituality of Birth, 2025.

Speech given by Alfredo Sfeir-Younis - Dzambling Cho Tab Khen as a Guest Keynote Speaker at The 5th International Conference on Gynecology and Obstetrics, Dubai, 2025.

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SUMMARY

Abstract of Keynote	4
Introduction	6
The Spiritual Seed	9
Some Empirical Studies: A Sample	12
Spiritual Dimensions of Birth: An Overview	14
Cultural and Spiritual Beliefs	17
The Spiritual Dimensions that Accompany the Mother	20
How to Utilize this Model in Practice	24
Case-Example Mappings	26
Words for “Birth” in Pali and Sanskrit	28
The Spirituality of the Child at Birth: Five Forms of Consciousness at Play	30
Coming Back to Gynecology	37
The Birth of the Soul	39
A Buddhist Perspective: At a Glance	41
Conclusions	44
Bibliography	47

Abstract of Keynote



This keynote address will focus on the inner transcendental stages of ***THE SPIRITUALITY OF BIRTH***.

Today, the connection between gynecology-obstetrics and spirituality focuses mainly on such themes as: rituals and traditions in birth, mindfulness in labor, connection with the unborn, finding strength in pain, the sacred spaces in birth, contribution of the Doula, chakras and birth energies, and the sacred journey of motherhood. Nevertheless, we must take a new step to fully comprehend the profound spiritual nature of birth. This demands increased awareness of the transcending stages of birth; e.g., role of karmic accumulation before and during birth; importance of five stages of consciousness that manifest from original identity to delivery, passing through conception; role of 'the transient mind' during the whole process of birth as the soul manifests; importance of nature and balance between the child inner and outer ecology; traditions as to when the soul enters the body; issues around birth being a form of suffering, and more. These form the DNA of the spiritual seed of gynecology.

All those involved in childbirth must be able to 'welcome' the newborn's body and also the mind and soul. This paradigm provides a holistic understanding of the spiritual foundations of gynecology. The recognition and self-realization of these spiritual dimensions of birth will end up transforming how such a profession is exercised; e.g., it will bring to bear a different definition of wellbeing (mother and child), and it will lead to profound changes in health care, university curriculum, organization for birth, and instruments of intervention. An understanding that birth is an elaborate process, beginning much before physical pregnancy.

This keynote is intended to bring a new canvas for the various aspects of the event, to contribute new insights on the birthing process, and to enrich the public debate around childbirth.

Introduction



I am deeply honored to have been invited to this international event: **"The 5th International Conference on Gynecology and Obstetrics."** This event was defined around two main issues: **First**, it is a conference about "the new dimensions of gynecology". **Second**, it is a conference about "bridging gaps and advancing futures". These thematic interests—new priorities and bridging gaps—raise several questions worth addressing: What should these "new dimensions" be? What are the perceived gaps to be bridged?

When I received the invitation to participate in this event, I was happy and surprised. Happy to have the opportunity to address and reflect on: **"THE SPIRITUALITY OF BIRTH"**. To me, this is one of the most important aspects of 'The Spiritual Dimension of Gynecology': To speak about **THE SPIRITUAL DIMENSIONS** of our lives. To speak about the science of the **TO BE** and **TO BECOME**. To speak about the science of **BEING**—the SELF—and the science of INTER-BEING—the OTHER. To speak about the **INNER SCIENCE** of our daily life, thus, the study of the internal world, including consciousness, self-knowledge, and subjective experience.

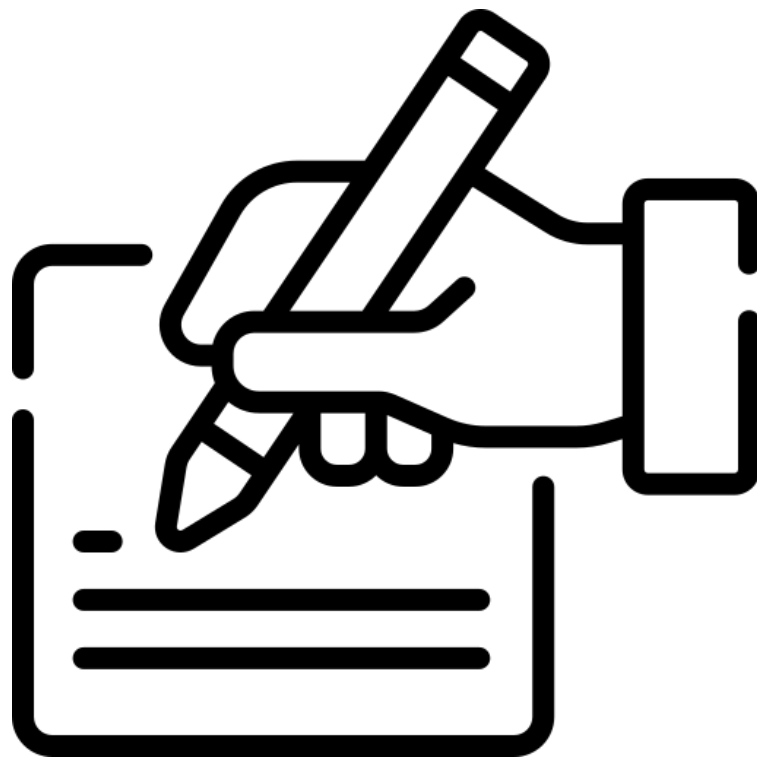
Using methods like introspection, meditation, and focused awareness, we can construct a different set of narratives and pay attention to a different set of priorities. These may benefit those dedicated to holistic and integrative gynecology. This may benefit those who are closely involved in "Mind-Body Medicine". A field that uses practices like meditation, yoga, contemplation, silence, and tai chi to harness the connection between the mind, body, and behavior to improve health and well-being.

But my presentation will go one step further than the relationships between mind and body. I will also talk about the soul of the child and its consciousness.

The main goal is the mother and child's overall well-being. Outer well-being and inner well-being. Physical well-being and non-physical well-being. It is now known that spiritual well-being correlates very highly with quality of life. Research shows that

religious and spiritual beliefs often affect patients' health care decisions. Thus, it is important to explore in more depth the connection between the healing of the body and the healing of the soul.

You and I know that exploring the spiritual dimensions of birth is not a standard framework yet. But, it may prove to be a rich and integrative approach that blends physical, psychological, social, and transcendental (or spiritual) aspects of gynecologic and reproductive health.



The Spiritual Seed



Let me start this statement by saying that every profession has a "Spiritual Seed".

This "Spiritual Seed" has to be recognized and self-realized.

Self-realization means that one has **TO BECOME** that seed. The "Spiritual Seed" goes far beyond 'the material' and 'the outer dimensions' of that profession. There is an inner and an outer dimension of all professions.

For example, the spiritual seed of Architecture is the self-realization of "Space". The spiritual seed of Engineering is the self-realization of "Time". The spiritual seed of Agronomy is the self-realization of "Natural Law". The spiritual seed of Law (Lawyer) is the self-realization of "Justice". The spiritual seed of Economics is the self-realization of "Trust".

THE SPIRITUAL SEED OF GYNECOLOGY IS THE SELF-REALIZATION OF "LIFE".

Life, in its totality.

Not just the material dimensions of life.

It is not all about technological advances, new techniques, procedures, and instruments, and other material aspects of this profession. It is all about life in all its dimensions!

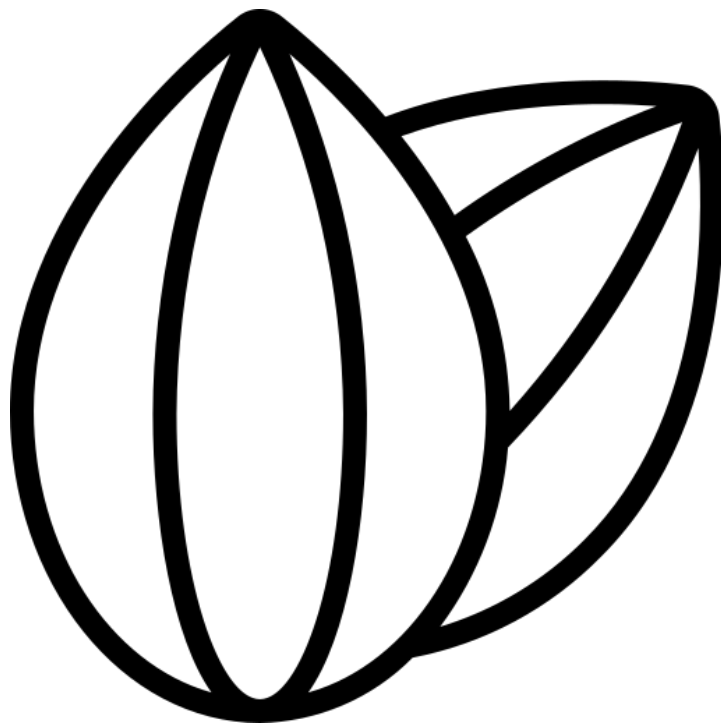
Specifically, it is not only about the physical body, either of the mother or the baby. The physical body is just one aspect of birth.

Certainly, a very important aspect! Birth encompasses, in addition, and simultaneously, the birth of **"THE MIND" AND the birth of "CONSCIOUSNESS" (or THE SOUL)**. Body, mind, and consciousness are inseparable. The mother's mind and soul play a fundamental role.

The body of a newborn baby houses, and comes to material life with the mind and the soul.

At birth, they have to become one.

Thus, a "*child's birth*" embraces the body, mind, and consciousness dimensions at the same time.



Some Empirical Studies: A Sample



Much research and studies focus mainly on spirituality from the perspectives of women or their partners. Little from the perspective of the child before it is born.

Just a sample:

“That Was Intense!” by Bélanger-Lévesque et al. (2016). Shows that both mothers and fathers reported high spirituality scores during childbirth. Mothers scored higher in themes of “self-accomplishment”, “letting go”, and “meaningfulness”; fathers scored higher in “fragility of life”.

“Spirituality and Spiritual Care Around Childbirth” by Crowther and Hall. (2015). Shows that there is “emerging evidence” that childbirth can be experienced as a spiritually meaningful occasion.

“The Experiences of Spirituality During Pregnancy and Childbirth on Indonesian Muslim Women”, by Mutmainnah and Afiyanti. (2019). Shows that submission to god helps endure pregnancy & childbirth; meaning-making through spiritual stories boosts confidence/motivation, remembrance of god helps self-control, manage anxiety, and pain, faith in god’s help increases self-confidence in labor, and close relationship with god helps overcome pregnancy/childbirth challenges.

“The Meaning Of The Spiritual Aspects of Health Care In Pregnancy and Childbirth”. (2023). Within a Brazil and Portuguese context, found that spiritual care and emotional care are inseparable, that there is a connection between spirituality and the uterus as “sacred temple”, and there is a need for alternative techniques for spiritual health care (e.g., perhaps non-mainstream practices) in support.

“The Spiritual and Religious Aspects of Pregnancy and Birth in Nigeria: Women’s Perspectives”, by Ohaja, Murphy-Lawless and Dunlea. (2022). Found that spiritual and religious beliefs are central to how women understand and navigate pregnancy and birth. Traditional/faith-based practices and formal medical systems both interact.

Spiritual Dimensions of Birth: An Overview



Let me now focus on a few spiritual dimensions of birth.

Birth is a Sacred Rite of Passage.

Birth, like death, is often viewed as a rite of passage—a profound transition from one state of being to another. It marks the entrance of a soul into the physical world and, for the mother, a transformation into a new identity. The spiritual significance of this passage includes the fact that: Birth creates a threshold moment—a transitional space where the sacred and the material intersect. This threshold moment and transitional space capture this space of transformation and spiritual vulnerability. Thus, birth is more than biological—it is a spiritual emergence into time and form. The laboring woman can be seen as a spiritual gatekeeper, bringing forth life from beyond the veil.

The Divine Feminine and Birth.

Birth is one of the most potent expressions of the Divine Feminine—a sacred force often associated with creation, nurturance, and life-giving power. In many spiritual traditions, the feminine principle is revered as the origin of all existence. The spiritual significance of this Divine Feminine includes the fact that: (i) the female body becomes a vessel for the divine. (ii) The womb is often considered sacred—a temple where spirit becomes flesh. (iii) Birth is an act of co-creation with the divine, not just a physical event. Honoring birth reclaims women's spiritual authority and embodied wisdom.

Birth Narratives in Religious Traditions.

Religious traditions often contain birth stories that are not just historical but deeply symbolic. These narratives often reflect the spiritual cosmology, ethics, and worldview of a faith community. Three religious traditions to illustrate:

(i) The birth of Jesus Christ in Christianity is more than a nativity—it is the incarnation of God into human form.

(ii) In Hinduism, the birth of Krishna or Ganesh carries symbolic messages of divine intervention, balance, and cosmic order.

(iii) Islamic narratives about the birth of prophets and saints often highlight moral purity, divine protection, and the sacredness of life.

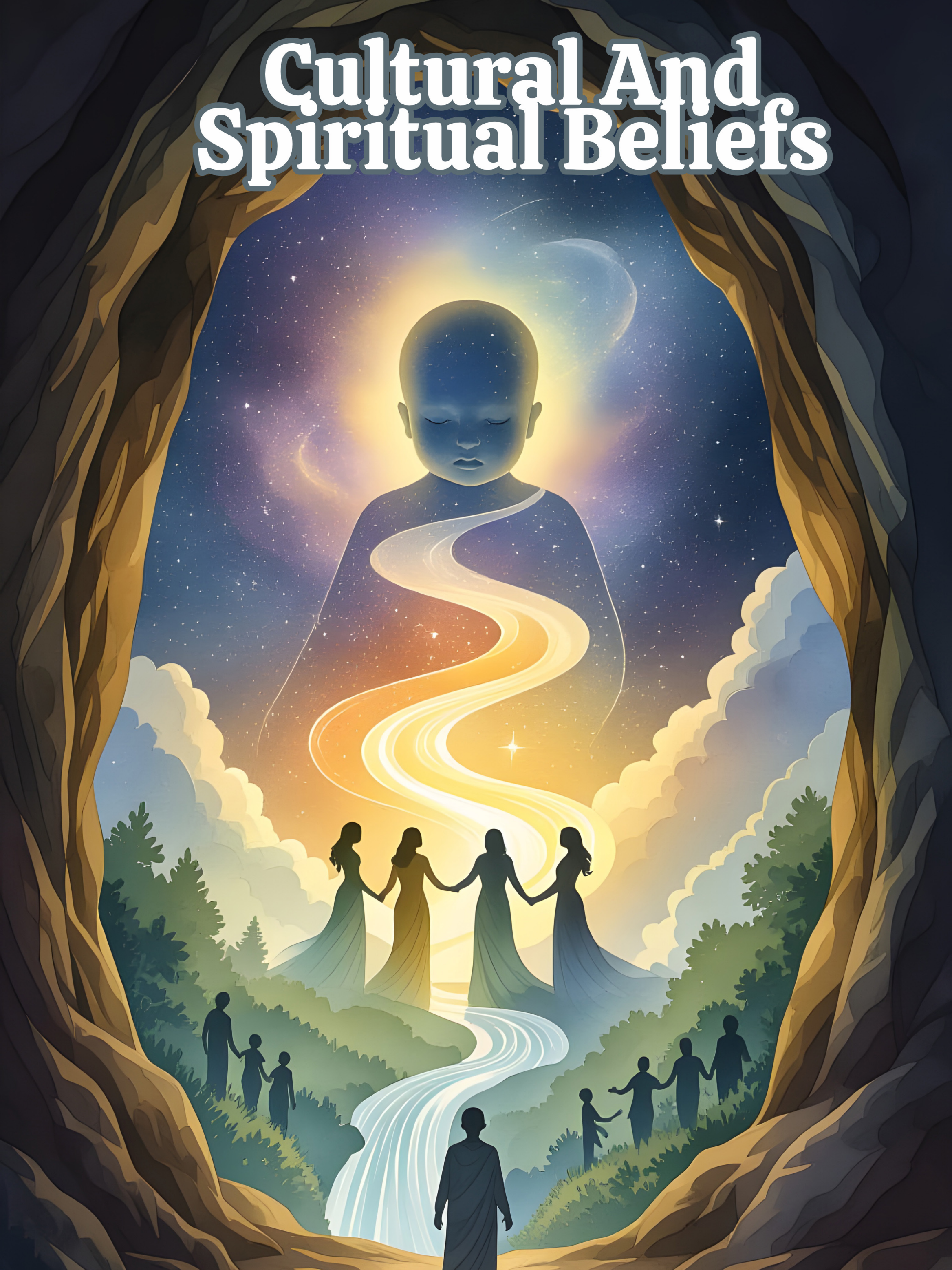
Birth and Creation Myths.

Creation myths from all over the world use the imagery of birth to explain the origins of the universe, gods, and humanity. These narratives reveal how ancient cultures saw birth as a cosmic act of transformation. The spiritual significance of these myths tells us that birth is not just physical but metaphysical—symbolizing renewal, order, and divine presence.

Birth and the Spiritual Transformation of the Mother.

The mother's journey through conception, pregnancy, labor, and postpartum is a spiritual odyssey—a path of deep initiation, surrender, and transformation. This experience often changes a woman's understanding of life, death, and the divine. Motherhood can awaken spiritual gifts—intuition, patience, compassion, and connection to life cycles. The experience of labor often involves ego dissolution, deep surrender, and a sense of being "opened" physically and spiritually. Some mothers describe birth as a moment of oneness with the universe or a peak mystical experience.

Cultural And Spiritual Beliefs

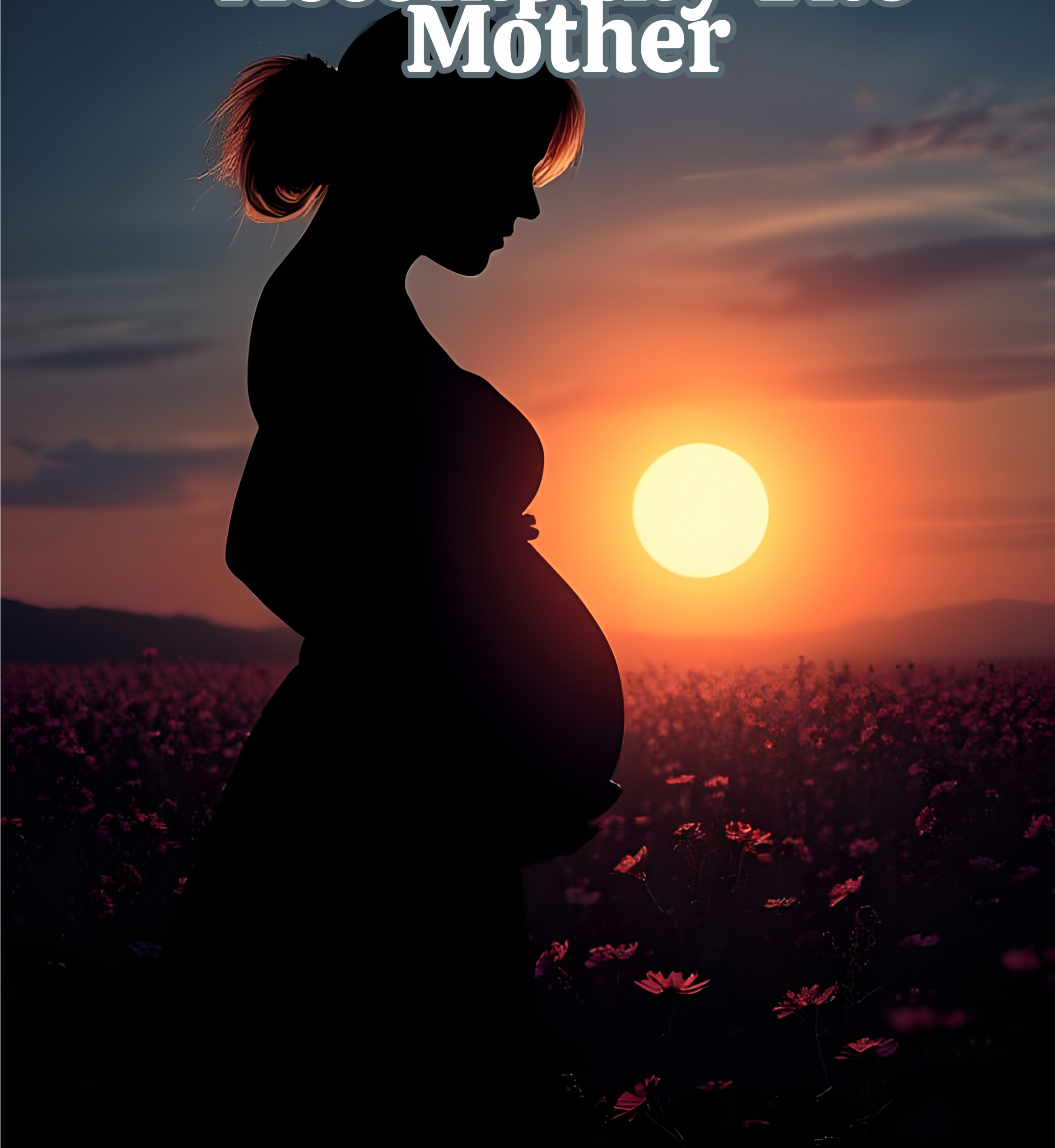


- **i. Birth as a Sacred Threshold:** The moment of birth is a spiritual threshold between non-being and embodied existence, where a soul crosses into physical life through a sacred portal.
- **ii. The Womb as a Temple:** The womb is honored as a sacred vessel, a living temple where spirit takes on flesh; the place where the mystery of life and divine creativity unfolds.
- **iii. Birth as an Archetypal Journey:** Spiritually, birth represents a soul's journey from the cosmic realm into a world of experience, echoing mythic patterns of initiation and transformation.
- **iv. Birth as Co-Creation with the Divine:** The act of giving birth is a mystical collaboration between human and divine forces, where parents become co-creators with the universe or God.
- **v. Birth of the Soul into Form:** Birth signifies the moment when the soul individuates, entering into time, space, and identity to undergo evolution, growth, and spiritual learning.
- **vi. Birth as the Mind's Awakening:** Beyond physical birth, the birth of the mind symbolizes the awakening of self-awareness and consciousness—the "birth" of thought, reason, and perception.
- **vii. Birth as a Feminine Spiritual Power:** The act of birthing is a deeply spiritual expression of feminine energy who gives life and nurtures creation.
- **viii. Birth as a Rite of Passage:** In spiritual and anthropological terms, birth is a rite of passage that transitions both mother and child into new states of being, consciousness, and community.
- **ix. Birth and the Breath of Spirit (Prana):** Many traditions teach that the breath (spirit) enters the body at birth, animating it with divine life force—symbolizing the sacred union of body and soul.
- **x. The Birth of Compassion:** The process of becoming a parent can be a spiritual birth of the heart—awakening profound empathy, selflessness, and unconditional love.

- **xi. Birth as a Communal Spiritual Experience:** Birth doesn't occur in isolation but within a spiritual web—family, ancestors, community, and divine presence all participate in welcoming new life.
- **xii. Birth of Spiritual Identity:** Birth is not only into a physical world but into a spiritual destiny—each soul is born with unique gifts, callings, and karmic imprints to fulfill.
- **xiii. Birth as Ongoing Revelation:** Birth is not a one-time event but a spiritual metaphor for continual becoming—every moment offers the potential for rebirth into deeper awareness and alignment with the divine.



The Spiritual Dimensions That Accompany The Mother



Most of the literature on spirituality and gynecology centers on the mother. Very little of the literature focuses on the baby who is going to be born.

Several spiritual practices and instruments have already been adopted and used in some parts of the world. Many spiritual practices have been proposed and implemented during pregnancy, at the moment of the physical birth, and postpartum.

Today, I will illustrate with a couple of examples what is already available today in the literature. These examples of spiritual dimensions apply to gynecological care, drawing on research in spirituality plus health, integrative medicine, and spiritual care in nursing/midwifery. You may treat these as the foundation of a working model.

Dimension 1: The spiritual meaning & purpose in the women body's reproductive journey. It establishes that the **FEMALE REPRODUCTIVE SYSTEM IS NOT JUST A BIOLOGICAL SYSTEM**, but it also embodies some existential meaning. "What does it mean to carry, deliver...?", "What transitions is the mother experiencing, and what is the deeper significance (beyond the purely physical)?" Research shows that higher spiritual well-being correlates with better quality of life. It aligns the medical or surgical interventions with a woman's sense of self and life story.

Dimension 2: Transcendence and relationship with the sacred. This dimension covers the spiritual and transcendental connection with something greater than oneself. Experience shows that spiritual practices and other interventions improve coping and inner well-being.

Dimension 3: The urgent need to integrate the mind and body. Here, the focus is on treating the reproductive body not simply as an organ system but as an integrated body-mind-spirit entity, worthy of respect, awareness, and reverence. The holistic gynecology perspective emphasizes that emotional, mental, and spiritual dimensions affect reproductive health. This means to raise awareness of the reproductive organs as part of the inner self and to respect cycles as spiritual passages.

Dimension 4: Life-cycle transitions & thresholds. Reproductive gynecology involves major transitions. Each of these can be viewed as a spiritual threshold. The nursing/midwifery literature on gynecology emphasizes that pregnancy and birth are “spiritual experiences”.

Dimension 5: Relational and social dimension: others & community. This dimension deals with one’s relationships to society’s norms. It acknowledges that women’s reproductive health is relational, social, and often spiritual. Spiritual care dimensions include “relationship with others” and “relationship with the environment”. Midwives’ perceived ability to provide spiritual care is linked to their relational context.

Dimension 6: Ritual, symbol & sacred practices. It is central to give attention to spiritual practices and rituals that support reproductive health, healing, coping, and meaning-making. Integrative gynecologic care might integrate meditation for fertility stress, mindful breathing for pelvic pain, and referral to culturally appropriate spiritual resources.

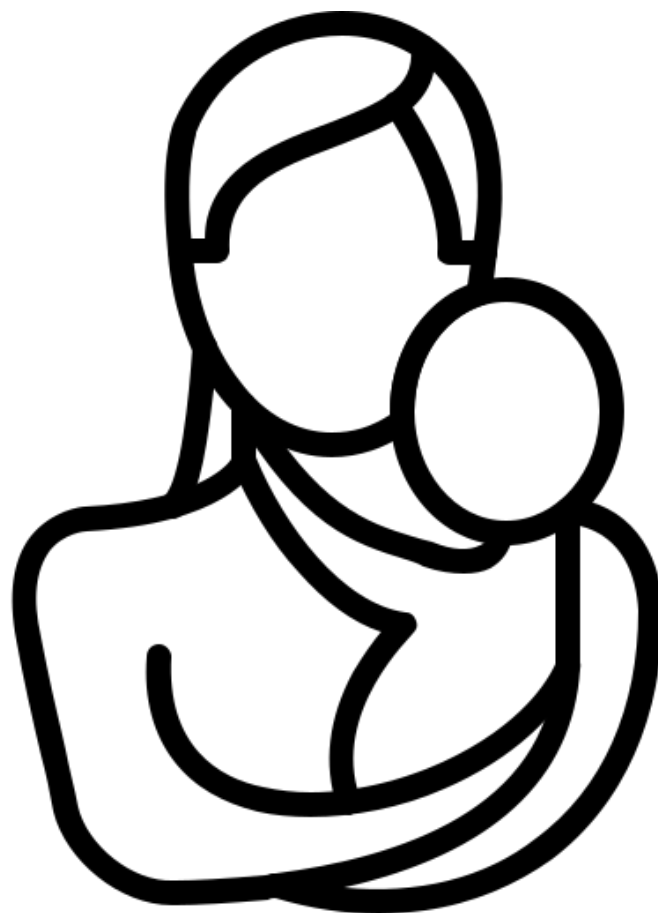
Dimension 7: Healing, wholeness, and transformation. This dimension involves the idea that gynecological care is not just “fixing a problem” but facilitating healing, restoring wholeness, or enabling it. The holistic gynecology blog emphasizes achieving “overall wellbeing and balance”.

Dimension 8: Ethics, dignity & reproductive justice. This addresses the spiritual implications of reproductive health decisions from the vantage of dignity, bodily integrity, autonomy, purpose, and meaning. It considers how spiritual values inform gynecologic decision-making and how care must respect spiritual dignity. The Buddhism & gynecology blog notes ethical considerations such as non-harming and right action in gynecologic decisions.

Dimension 9: Resilience, hope & coping with illness. The processes involved and conditions often carry emotional and spiritual burdens. This dimension emphasizes how spirituality contributes to resilience, hope, coping, and psychological

adaptation. Spirituality improves coping. Higher spiritual health correlates with less anxiety, depression, and greater coping.

Dimension 10: Integration with environment, nature & cycles. This dimension emphasizes women's reproductive health in connection with the broader environment. It highlights the spiritual significance of aligning with natural rhythms and the environment. One measure of spiritual well-being included the sub-dimension "harmony with nature".



How To Utilize This Model In Practice



Assessment: In gynecologic care, alongside physical and psychosocial assessments, include a “spiritual history” (for example: What gives your reproductive life meaning? Are there beliefs/spiritual practices that matter to you? Do you have any religious or spiritual concerns about this procedure/diagnosis?). This aligns with spiritual care literature.

Education & training: Provide training to gynecologic teams on spirituality in care, recognizing spiritual distress, providing or referring for spiritual support.

Research & measurement: Use validated tools and integrate outcome measures beyond physical health (quality of life, spiritual well-being), especially in gynecologic research.



Case-Example Mappings



1. A synthesis of qualitative studies on infertility found that involuntary childlessness triggers spiritual crisis: “in this context core aspects of spirituality such as meaning and purpose in life are often questioned.”

2. A woman diagnosed with a serious gynecologic malignancy may draw on faith/spirituality: prayer, trust in the sacred, surrender, and existential reflection. **THE US NATIONAL CANCER INSTITUTE** notes that spiritual/religious well-being “may help improve quality of life” in cancer.

3. Awareness of the body’s signals, respecting the cycles, and treating the body as sacred rather than a machine to be fixed. Literature on holistic gynecology emphasizes body-mind-spirit integration and cycle awareness. (general sources).

4. A study found spiritual well-being positively correlated with quality of life among postmenopausal women: “existential and religious dimensions of spiritual wellbeing ...positively correlated... with the eight dimensions of quality of life.”

5. In the infertility/spirituality literature, women reported stigma, social isolation, but also drew on community/spiritual support.

6. Beyond “fix the organ”, the spiritual dimension invites healing of the whole person (body, mind, spirit), transformation of suffering into meaning, resilience, and integration.

7. In the study of women undergoing infertility treatment in Turkey, spiritual well-being significantly correlated with hope.

8. Encouraging alignment with natural rhythms (menstrual cycle, fertility/fecundity, menopause as natural cycle) invites spiritual connection to nature, to the body’s cycles, to seasonal rhythms.

9. The menopause/mind-body exercise meta-analysis found that mind-body exercise improved sleep, anxiety, fatigue in perimenopausal and postmenopausal women.

These practices must be expanded and deepened so that we see the infinite dimensions of your profession.

Words for “Birth” in Pali and Sanskrit

मि॥ इमे॥ सोमाः॥ अरु॥ कृता॥ तेषां॥ पाहि॥ श्रुचि॥ हव॥ वायो॥ इति॥ उक्ते॥ मिः॥
 अ॥ ज॥ रितारः॥ सुत॥ सोमाः॥ अरुः॥ विदः॥ वायो॥ इति॥ तव॥ प्र॥ पृ॥ च॥ त॥
 गति॥ द॥ श्रु॥ प॥ उ॥ रू॥ ची॥ सोम॥ पी॥ त॥ ये॥ इ॥ द॥ वा॥ य॥ इति॥ इमे॥ सु॥ ताः॥ उप॥ प्र॥ य॥
 ग॥ तं॥ इ॥ द॥ वः॥ वां॥ उ॥ न॥ ति॥ हि॥ वा॥ यो॥ इति॥ इ॥ दः॥ च॥ च॥ त॥ थः॥ सु॥ ता॥ नां॥ वा॥ जि॥
 ति॥ वा॥ जि॥ नी॥ व॥ रू॥ तौ॥ आ॥ या॥ तं॥ उप॥ इ॥ व॥ त॥ ३॥ वा॥ यो॥ इति॥ इ॥ दः॥ च॥ ३॥
 मा॥ या॥ तं॥ उप॥ निः॥ कृ॥ तं॥ म॥ धु॥ इ॥ द्या॥ धि॥ या॥ न॥ रा॥ मि॥ त्रं॥ कु॥ वे॥ प॥ त॥
 पं॥ च॥ रि॥ शा॥ द॥ सं॥ धि॥ यं॥ धृ॥ ता॥ नीं॥ सा॥ र्थ॥ ता॥ ऋ॥ ते॥ न॥ मि॥ त्रा॥ व॥ रु॥ णो॥ ऋ॥
 ऋ॥ तु॥ सृ॥ रा॥ ऋ॥ तुं॥ वृ॥ ह॥ तं॥ आ॥ रा॥ धे॥ इति॥ क॥ वी॥ इति॥ नः॥ मि॥ त्रा॥ व॥ रु॥ ण॥
 जा॥ तौ॥ उ॥ रू॥ क्ष॥ या॥ द॥ क्षं॥ द॥ चा॥ ते॥ इति॥ अ॥ प॥ सं॥ ४॥ अ॥ ध्वि॥ ना॥ य॥ ज्व॥ रं॥

IN PĀLI, there are three words for “*Birth*”:

JĀTI, which means generation, origin, and dependent origination (buddhist). It also refers to physical and rebirth in the cycle of samsara (i.e., cyclic existence).

NIBBATTI, which means coming into existence, arising, and becoming. It also refers to the coming into being of thoughts, the ego, and mental formations.

PĀTUBHĀVA, which means manifestation, appearance, and coming into view. It also refers to the arising of insight.

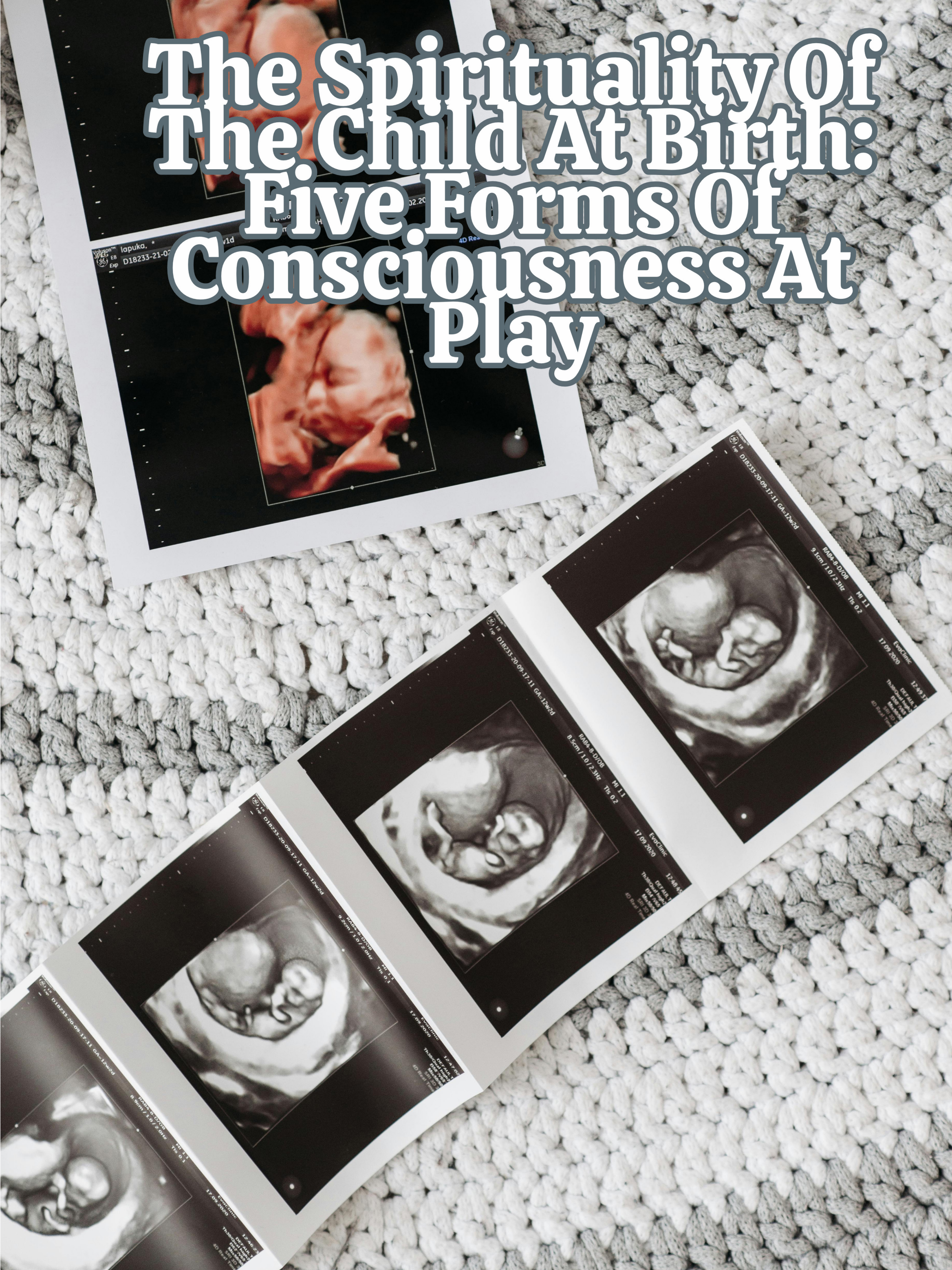
IN SANSKRIT, there are three words for “*Birth*” useful to consider:

JANMA, which literally means birth, creation, and origin. It also refers to physical birth, rebirth, or cosmic creation.

PRASAVA, which means delivery and labor. It also refers to the creative power of the divine feminine.

UTPATTI, which means coming into being. It also refers to the arising of consciousness and the birth of mental, spiritual, or cosmic origin.

The Spirituality Of The Child At Birth: Five Forms Of Consciousness At Play



I am the Peace Ambassador of the World Foundation of Integrated Medicine.

In one of its very important international meetings in New York City, I was asked to make an Opening Statement.

The theme of my presentation was: "***The Foundations of Spiritual Medicine***".

I stated at that time that:

1. Spiritual Medicine is the medicine that comes from the interaction between spirituality and healing (and curing).
2. Integrated Medicine is not simply about the integration of different forms of medicine. This would be a too narrowly confined definition.
3. Integrative medicine was about the integration of all forms of life on this planet.
4. Moving in this direction does not necessarily imply the need for more medicine. In essence, it implies more consciousness.
5. This new paradigm of medicine is the paradigm where consciousness is a major intervening variable in the process of curing and healing.
6. What we need now is to bring consciousness into medicine.
7. It is not the needle of acupuncture that cures and heals the patient. It is the interaction between the consciousness of the one who is ill and the consciousness of the one who is healing or curing.

When we talk about consciousness, I am referring to several types and levels of consciousness. All these forms of consciousness are essential to understand the spirituality of birth! One fundamental premise is that **ANY IMBALANCE** of these various forms of

consciousness will play a vital role in generating and explaining the origin of illnesses or in accelerating the process of curing or healing them.

I said that there are at least 5 important consciousnesses to be considered.

A. "Pure Consciousness"

This is a state described as "consciousness that I am consciousness" or "I am conscious that I am conscious", or "I am aware that I am aware". We are conscious that WE HAVE AN ORIGIN and that we were part of a TOTALITY. We are conscious that we have come out of that totality. This consciousness is born when you separate from the totality of your origin. One is self-conscious of several attributes:

The consciousness of the **I AM**.
The consciousness of the **YOU ARE**.
The consciousness of the **WE ARE**.

This is the consciousness that defines our true identity, or the real origin of our inner identity. Many illnesses unfold as a result of a breakdown of that identity. In this state of Pure Consciousness, all the attributes of your origin are in their full potential and, in combination, form your definite and unique characterization of yourself.

Let me add that **YOUR IDENTITY** is perfectly and purely defined in time and space. One major characteristic of Pure Consciousness is that it only functions in the "present time". This is why mindfulness meditation has proven to be a great therapy for healing those who have lost their sense of identity. This is important to say because many illnesses (particularly mental illnesses) unfold as a result of: lack of identity, not having a sense of purpose, not having a sense of belonging, and not having a sense of being connected with others

It is this consciousness –**PURE CONSCIOUSNESS**– that

enables you to make progress within the path of your spiritual transformation. Many of the illnesses from an imbalance in pure consciousness are illnesses of the soul. Illnesses of the **I AM**.

B. "Material Consciousness"

This is a state described as "**I AM CONSCIOUS THAT I AM MATTER**". This consciousness appears: As a result of **CONCEPTION**, and as a result of a "decision" that your spiritual growth and transformation are to take place on this Planet Earth. Once one is conceived, this is the first time that one realizes that there will be a material aspect in your life. In simple terms, that your soul will become a critical element of the human body.

This is the consciousness that brings about the notion of **IMPERFECTION**. The causes and conditions of that "imperfection" have to do with the embodied imperfections of the sperm (father) and the eggs (mother). It distracts the self from pure consciousness; that in itself is a source of illnesses. This is an experience like **MOVING FROM INFINITY** (unbounded existence of Pure Consciousness) **TO ZERO** (bounded experience from the fact that you have a human body that is bounded). From the pure, unbounded, to the impure, bounded. This process is not a trivial one. Lots of stress, uncertainties, anxiety, and accommodations to a material reality.

This state of material consciousness implies a departure from pure consciousness and a departure from "present time". In reality, it is this process of becoming part of our material reality that is at the root of the unfolding of the "past" and "future". The past and future come from: The past and future of the sperm and the egg. The unfolding of the yin and yang. The way "time" commences to define many material attributes manifested in other states of consciousness (like growing). The body becomes the principal point of reference between the past, present, and future. This is the first time that we have what I call "**THE ACCORDION**" of past, present, and future. Thus, the majority of illnesses in this state of consciousness are the so-called "Genetic Diseases".

There are too many to list. These **GENETIC DISEASES** could be reversed at the level of consciousness and not necessarily at the level of matter alone. One can also use many of the instruments that were given at the level of Pure Consciousness to reverse these inherited diseases. Instruments like unconditional love, compassion, inner peace, emptiness, etc. It also represents the beginning of all the diseases that unfold during the state of pregnancy. **TIBETAN MEDICINE** gives lots of emphasis to the diseases that are born during pregnancy.

C. "The Senses Consciousness"

This is to say, we self-realize that we have 5 senses. "I am conscious that I possess these 5 senses". Thus, we begin to develop those senses in **A "PHYSICAL SENSE" AND IN A "WISDOM SENSE"**. In a **PHYSICAL SENSE**, one is aware that an eye, or an ear, is developing. In a **WISDOM SENSE**, one knows more than just the mechanics of seeing or listening. The eyes have the wisdom of vision. The ears have the wisdom of audition. Then, the wisdom of taste, smell, and tact. We become self-conscious of these 5 senses. The child in the mother's womb listens, sees, touches, tastes, smells....

The "*senses consciousness*" is vital in developing the wisdom element of our senses. You cannot see more than you can see. And, if you want to see more, you must develop the wisdom of your vision. In fact, each element of your material body contains a specific consciousness. There are many senses. Certainly, more than 5 that we identify in our daily conversations. Each of **THE CHAKRAS** has senses. Senses of different natures, but that are crucial in many circumstances. Each energy point has a wisdom element. In Tibetan, the practice of Guyasamaya is a good example of the many points that hold important elements of sense and wisdom.

When this consciousness is imbalanced, then many illnesses of the body and the mind unfold. They are emotional diseases or diseases of the mind. Many of the diseases of the mind are important here. Those that are the result of our imbalanced emotions.

D. “Growth and Development Consciousness”

This is the *“pure awareness that you are growing physically and non-physically”*. Non-physically, in the sense that your soul is also growing and developing all the time. **PHYSICALLY**, it is evident that our physical body is growing and developing. But it is important to note that we have many bodies. Not only the physical body.

The growth and development consciousness also registers the state of being of all the other bodies: emotional body, auric body, astral I and II bodies, mystical body, energy body, etc. Medicine of these bodies is central to “spiritual medicine”. There are methods to address illnesses that have either been originated in the physical body, or in any other body. We have the meditative experience of how a particular emotion, like anger and stress, affects **THE ASTRAL BODY**. As this body is affected, one of the typical symptoms is tiredness. There are techniques to repair the astral body. It is important to say that these bodies are all completely Interconnected. We could say one is also developing spiritually and emotionally in the mother’s womb. The emotional body makes its presence in our lives. The unfoldment of your emotions –positive and negative emotions--is clearly determined, in quantity and quality, by your level of consciousness. It is interesting to recognize how many pregnant mothers know this very clearly. Many of them put spiritual and religious **MUSIC** to the child during her pregnancy. Others put Mantras. Mothers report major changes in behavior.

Actually, after the baby is born, it recognizes those sounds! The child is fully aware of its growth and development. Time and space are real, and they have a clear expression in their own personal life. In this growth and development, the child is aware of the various bodies and the needs of those bodies.

E. “Consciousness of Interdependence and Interconnectedness”

This consciousness appears very early in life, and it is fully present

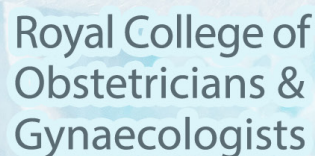
when the child is born. this is why we give the newly born baby to the mother; she represents the first circle of interdependence. The next circles are the family, the extended family, the neighbors, etc. The child is also aware of other forms of interdependence. At least three forms of interdependence are important: Among human beings, with nature and all forms of life, and with the spirit.

I have no time to explain them all in detail. However, in the first form of interdependence, we must be aware of the interdependence with our Own Self and the interdependence with our Divinity. In the healing process, be it healing people or healing nature, the self-realization of interdependence is a major instance. The absence of this attribute of interdependence is a major cause and condition of many illnesses. **[CONSTELLATION THERAPY]**

These 5 forms of consciousness are not independent of each other. Actually, my meditative experience shows that they are interconnected all the time. This interconnectedness has a specific logic. It expresses a specific rationale. Otherwise, we get sick. Many illnesses are the result of a disconnect among these forms of consciousness.

METTA CONSCIOUSNESS. The many consciousnesses described above, essential to healing people and to healing nature, also act in tandem with each other. When there is no harmony and coherence among them, many illnesses appear in our lives. The consciousness of our eyes is connected to the consciousness of all our senses. The consciousness of each organ in our body, or even of each cell in our body, is connected to all the other consciousnesses. Otherwise, the body cannot act as it is supposed to do it. There is a Metta Consciousness. In Buddhism, this Meta Consciousness is called **CONTAINER CONSCIOUSNESS**. This consciousness contains the consciousness of the totality as well as the consciousness of each part. This form of consciousness is essential to building a bridge between the elements of healing of any single part of the body, mind, and soul, and the elements of healing that address the totality.

Coming Back to Gynecology



The above presentation on the Five Forms of Consciousness, most of which surge during pregnancy or before, brings to the fore once again the questions I raised a few minutes ago: What are the new dimensions of Gynecology? Which are the most important gaps, and how to bridge them? How do we advance the future, and what future?

If I had to advance my conclusions right now, **THE REAL NEW DIMENSIONS OF GYNECOLOGY ARE ITS SPIRITUAL DIMENSIONS**. Stated in different words, **WE MUST ADDRESS "THE SPIRITUALITY OF BIRTH"**. We must address the non-material dimensions of birth, including the five forms of consciousness. I would like to insist that at least two major themes are to be addressed: **ONE**, the need to recognize and plant **THE INNER SEED OF GYNECOLOGY**. **TWO**, the inner realization **THAT WE MUST WELCOME TO THE WORLD NOT ONLY THE BODY OF A HUMAN BEING, BUT ALSO THE MIND AND CONSCIOUSNESS (THE SOUL)**.

I will repeat these, time after time. These two considerations account for the fundamental attributes of the spiritual dimensions of birth. These are the inner transcendental stages of **THE SPIRITUALITY OF BIRTH**. The paradigm I am proposing today provides a more holistic understanding of the Spiritual Foundations of Gynecology. The recognition and self-realization of these spiritual dimensions of birth will: End up transforming how such a profession is exercised. Bring to bear a different definition of wellbeing (mother and child), and Lead profound changes in health care, university curriculum, organization of birth, and instruments of intervention.

Birth is an elaborate spiritual process, beginning much before physical pregnancy.

The Birth of the Soul



Let me say a few words about **THE BIRTH OF THE SOUL.**

In most cultural and spiritual traditions, the birth of the soul is not a one-time event.

It is an unfolding, multidimensional journey.

It may begin at incarnation, but continues through realizations, sufferings, awakenings, and acts of love, each moment a portal into deeper soul-consciousness.

Herewith, some dimensions of the birth of a soul:

Incarnational Dimension: The soul entering the human condition. There are other options for a soul.

Awakening Dimension: The spiritual realization or inner awakening of the soul's existence within.

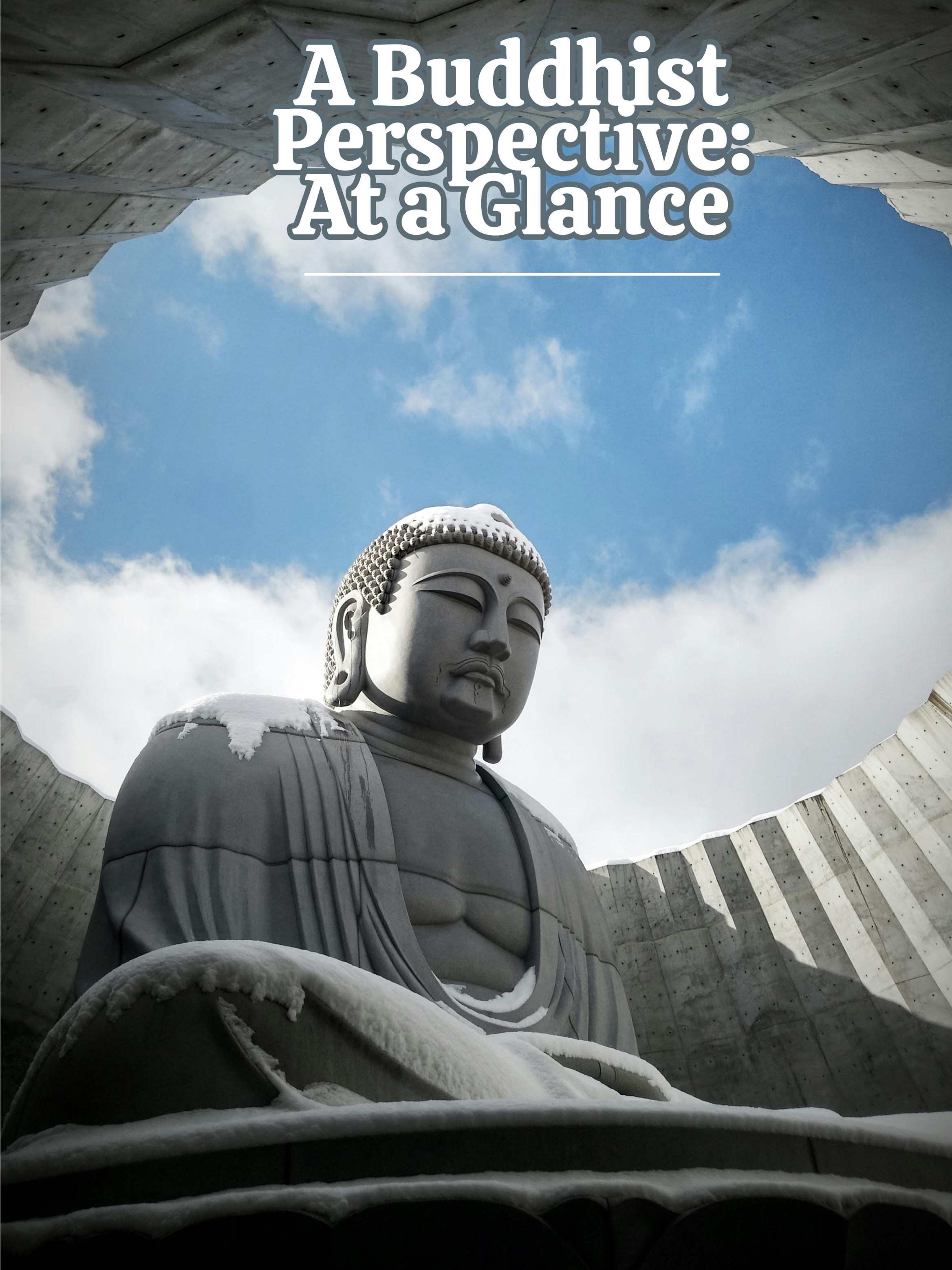
Rebirth Dimension: The second birth, where the soul is reborn through transformation.

Consciousness Expansion: The soul's birth through the expansion of awareness and transcending the ordinary perception, to access divine or cosmic understanding.

Purpose or Dharma Realization: The soul is born in the moment of recognizing one's true calling or divine purpose in life.

Ethical Awakening: A realization of interconnectedness that compels the soul to live justly, compassionately, and with integrity.

A Buddhist Perspective: At a Glance



As a Buddhist practitioner for many decades and as a Buddhist Teacher today, I have something in common with respect to the inner heart of this Conference. For many spiritual paths, like that of Buddhism, a newborn child often symbolizes purity and the potential for enlightenment, while also highlighting the cycle of birth and rebirth.

Tibetan Buddhism, particularly, explores the concept of the “newborn infant” as both a physical being and a stage of cognitive development influenced by past actions. Let me repeat: both a physical being (the body) and a stage of cognitive development (the mind) influenced by past actions (accumulated in the soul).

This means, first and foremost, that life begins much before physical conception and pregnancy. This means that, for Buddhists, life is defined and conditioned by past actions during previous reincarnations. We call it: “accumulated karma” or “that we are the fruit of our actions (positive or negative actions during previous lives). The baby is conceived as a function of this karmic accumulation. Also, the mind of the baby is not empty at conception and birth.

In Buddhism, we recognize what we call **THE TRANSIENT MIND**. This is the mind whose capacities allow the transferring of what has been learned in previous lives, from life to life. It is phenomenal to see a three-year-old child playing to perfection the Fifth Symphony of Beethoven. As the soul manifests and houses itself within the body, it is important to recognize the role played by **THE TRANSIENT MIND**.

The body, mind, and soul of a child are greatly influenced by several important Laws: **The Law of Interdependence:** *“I am because you are, and you are because I am”*. **BIRTH IS THE MOST SACRED ACT OF MUTUALITY.** **The Law of Karma:** *“One is the result of one’s actions”*. This is the law of infinite equilibrium and the law of the responsibilities of the impacts of our actions. **The Law of Correspondence:** *“The inner is like the outer, and the outer is like the inner”*. **The Law of the Feminine:** *“We cannot diminish nor eliminate the feminine dimensions of all*

forms of life". It is the foundation of coherence and the nurturing force of life. The current that transports the subtle aspects of human transformation. These form the **DNA** of the spiritual seed of gynecology.

Thus, we must take a new step to fully comprehend the profound spiritual nature of birth. It is fundamentally relevant to acknowledge that as one can suffer a physical disease of the body, one could also suffer from an illness of the mind and soul. Needless to point out that they are totally interrelated! The soul may affect the mind, the mind may affect the body, and the like. During pregnancy, we must keep the body, mind, and soul healthy.

There is medicine in numerous teachings of the Buddha, particularly to keep the soul healthy.



Conclusions



Allow me to summarize and conclude.

We must talk about "*The Spirituality of Life*".

Today, most of what is written is about "*The Spirituality of Death*".

Very little has been written on "The Spirituality of Birth". It is imperative to reverse these trends, as we may be creating the wrong conditions for a person's entire life. What happens during pregnancy will become a major determinant of someone's health and future.

What happens at birth defines the whole process of human transformation of the body, mind, and soul.

Ladies and Gentlemen,

Every birth is more than a medical event —it is a moment of profound transition, transformation, and self-realization. Across practically all cultures, languages, and traditions, parents describe childbirth as a powerful experience that awakens connection and meaning. It is a time when life itself feels sacred.

Scientific studies from around the world now affirm what many families have always felt: that spirituality plays a vital role in pregnancy and childbirth. Research shows that when mothers and partners feel supported in their spiritual and emotional needs, they report greater calm, confidence, and satisfaction.

For many, spiritual reflection helps them face pain, uncertainty, and change with courage and peace. Recognizing the spiritual side of birth does not mean promoting any religion. It means acknowledging that birth touches the deepest parts of human experience —our sense of identity, purpose, and belonging.

Birth is the beginning of every story —a threshold between worlds, a moment that unites science, love, and mystery. You are the ones who witness some of the most profound moments in human life. You are the ones who witness each patient's values, beliefs,

and sources of meaning— and integrate these respectfully into care.

Recognizing spirituality in birth is not an alternative to evidence-based medicine—it complements it. By embracing the spirituality of birth, we all affirm the dignity of every person who gives and receives life. By embracing this broader understanding of birth, you can contribute not only to safer deliveries but also to more meaningful, dignified, and healing experiences for every mother and family.

I humbly propose that a significant part of the **Next Congress of Gynecology and Obstetrics** be devoted to “**The Spiritual Dimensions of Gynecology**”. Thus, when defining what must be “*new in gynecology*”, we cannot disregard and leave out “**The Spirituality of Birth**”.

It is worth repeating once again that we must take care of, and welcome, not only the body, but the entire “**Human Being**”: the body, the mind, and the soul.

This is not a soft-hearted narrative. It is the true essence of birth.

Children do not come as an empty cup to be filled after they are materially born.

Thank you very much.

**Dr. Alfredo Sfeir Younis
(Dzambling Cho Tab Khen)**

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Suggested Readings¹

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2. **Başgöl Ş, Karadağ Arlı Ş, Çiftci Karan E. Spiritual Care Needs and Perceived Social Support in Women Undergoing Hysterectomy: A Correlational Study. *Clinical and Experimental Health Sciences*. (2025).15(2):440-446.** Examines spiritual care needs in women having a hysterectomy—a major gynecologic transition.
3. **Başaran F, Şahin M, Salık H. Spiritual Care Experiences of Nurses Working in Gynecology Clinic: A Qualitative Research. *Journal of Evaluation in Clinical Practice*. (2025).31(1): e70030.** Explores how gynecology nurses perceive and enact spiritual care in practice; useful for training and guideline development.
4. **Cotton S, Hill PC, Cohen L, et al. The Spiritual Involvement and Beliefs Scale.** Provides one of the validated instruments for measuring spirituality across beliefs/actions.
5. **Gomez & Fisher. Spiritual Well-Being Questionnaire (SWBQ). "A Reevaluation of the Factor Structure, Reliability, and Validity of the SWBQ." *Journal of Religion and Health*. (2023). 62:2112-2130.** Explores psychometrics of SWBQ: helpful when selecting tools for gynecologic populations.
6. **Ghodrati F, Ebrahimi A. The Importance of Spirituality Therapy and Its Elements: Prayer, Religious Worship, and Prayer with God in Nursing Care. *International Journal of Multicultural and Multi-religious Understanding* (2023).** Discusses modalities of spiritual therapy relevant to nursing care contexts—including gynecology.
7. **Determination of Comfort Levels and Spiritual Care Needs**

¹ Work in progress

of Gynecologic Cancer Patients with Abdominal Drains. Found high spiritual care needs. Specific to post-surgical gynecologic oncology patients.

8. Meaning of the Spiritual Aspects of Health Care in Pregnancy and Childbirth. (2021). “Connection between spirituality and the uterus sacred temple.” Although more obstetric than gynecologic, relevant for the reproductive health context and the spiritual meaning of the female reproductive system.

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19. Determination of Comfort Levels and Spiritual Care Needs of Gynecologic Cancer Patients with Abdominal Drains. Specific to post-surgical gynecologic oncology patients.

20. Meaning of the Spiritual Aspects of Health Care in Pregnancy and Childbirth. Connection between spirituality and the uterus: sacred temple. (2021). Although more obstetric than gynecologic, relevant for reproductive-health context and the spiritual meaning of the female reproductive system.



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