

## The Evolution: A New Vision for Fraternity through Interfaith

Conference given to the Parliament of the World's Religions – Salt Palace Convention Center, Salt Lake City, October 16<sup>th</sup>, 2015

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1. Ladies and Gentleman, Good Afternoon.
2. *In your opinion, where's the World going? What can we expect from the next century? If we try to look forward into the next years, the next decades, what's going be the Future*
3. I would answer that as: The one that we choose to offer.
4. But before going further, let me first introduce myself.
5. (My name is Samuel Samson. Having begun to get involved in my community at a young age, I soon started to support social organizations and to stand for causes that were important for me and that were close to my heart. In 2011, I began to host a blog that tackled societal issues, and then founded two non-governmental organizations. I am also the author of four monographs, each approaching identities building and topics such as La Francophonie, Canada's and Quebec's identities. In less than a month, I will be launching 'The Evolution' a book attempting to circumscribe the spiritual identity of the human being through the integration of an interreligious frame, the common points between the teachings of different religions and of the elements of knowledge of human and natural sciences to offer the solution for a renewed brotherhood and for a better world.)
6. It is precisely on this subject that I will address you today: Who are we, we as human beings? How can this self-knowledge serve us to meet the social, political, religious, and economic challenges which promise to mark our century, at the dawn of a third millennium where humanity, standing at the crossroads, may or may not be.
7. Of course, you will have noticed that I am young (I am only 21 years old) and yet I am about to speak to you on a subject that many would classify as a subject of people older than me.
8. Don't worry, I do not pretend to have the monopoly of the truth.
9. In life, in general, I truly believe in the principle of ``complementarity``. I believe that it's the richness of the multiplicity of points of view that always springs solutions. The same is true for age. For me, our societies are the sums of the individuals which comprise them, and these individuals are the sums of the experiences which have forged their character. If each person, in their soul, is a spark of God, we all represent a facet of the truth and it is sufficient to connect to our consciousness to understand ourselves.

10. Today's conference will focus on three axes. In the first step we will briefly examine the state of the world. Secondly we will interest ourselves in the human identity. Finally, we will try to grasp the cornerstone for a successful recipe for building a better world.

## I. THE WORLD TODAY

11. Since industrialization, never have the disparities between rich and poor been so pronounced worldwide. Never have people been so distant from one another. By 2050, the oceans will be emptied and our thirst for consumerism will have ransacked the number of natural resources.
12. Half of the Arab lands on the Earth are presently exhausted, the freshwater reserves could no longer be sufficient for half of the global population by the year 2030, the same year where the *Royal Astronomical Society* predicates a new glacial era. Industrial 'progress' will have cost the maintenance of numerous ecosystems and bled approximately half of the living species by the second half of our century.
13. At this time the importance of nuclear arsenal would make it possible to blow up the earth in the press of a button. The evidence of a climatic changes phenomenon and its' more probable anthropogenic origin promises their batch of disturbances: fires, floods, droughts, famines, desertification, and storms of all kinds.
14. The costs generated by the climatic changes will amount to close to nearly half the annual value of the global economy. The governments already deep in debt will not have money, and will no longer have the capacity to cope with severe storms and soon to ensure the maintenance of public services. Stock market, pillars of a mirage sitting on a pedestal will collapse. Banks having relied on the access to credit will go bankrupt. Humanity finds itself mired in an antechamber of an unprecedented crisis, a crisis whose first tribulations have already been felt, and a crisis which will spread its effects as much on the social and economic plans as on the political and religious ones. Our present is the consequence of the past and the guarantee of the future which wrote itself today.
15. In terms of identity, anthropological science has identified that the instinct of the human being would naturally carry to form societies. It is these societies that would allow humans to gain the necessary teachings for their survival and to build their identity by the socialization process.
16. We find in all human societies the same functions: artistic to express the intangible, political to organize, economic to provision the production and the exchange of consumable goods, family and educational to learn how to learn and religious to fill the spiritual needs.

17. What is particularly interesting here, it that the instinct of human beings would rather aim to fill a need even more fundamental: that of the quest for happiness, on which we will come back to in a few moments. That said, let us keep in mind for the moment that all the societies have the same needs, represented by the same functions and that if we will find different societies in the world, it's simply the fact that for centuries, human societies have evolved in isolation in relation to each other.
18. Today the situation changes considerably. Indeed globalization integrates national economies within international economies making them inseparable from one another and the Digital Revolution has upset our ways of functioning and communication. Rather than evolve in relation to each other, consequently human societies converge in one direction, often colliding populations where they are the most intimate: their identity and reverberating sometimes into violent tensions
19. Faced with all of these disruptions, it is difficult to predict what will be tomorrow. Yet we can and already even break it into two tangents:
20. Or the destruction of the world that we know if we first attach ourselves to a materialism feeding jealousy between individuals and in their sum, between people, to infuse the spirit of wars.
21. Or better, it will set the table for a new humanity, through renewed fraternity fed at the source of interfaith. A model of fraternity arising from a communion of the human being at his essence, spiritual.
22. Which brings us to the second axis of this conference.

## **II. The Identity of the Human Being**

23. Religions are a social phenomenon. They are the manifestation of a visceral human need for spirituality.
24. Spirituality in itself defines the relation of the human being between the physical universe in which *it lives* and the metaphysical universe which *inhabits it*. In short, spirituality, it is the relation of man with the divine and eventually, with his consciousness; which would be, in the unanimous opinion of all the religions, a breath of the spirit of God, a fraction of this universal consciousness. To this extent where this need would be instinctive, could we legitimately question ourselves on the meaning of this instinct? Would it reveal the meaning of life?
25. This question thus commands an examine of the real and profound identity of the human being, that which dwells in the deepest core of our most profound self, beyond the effects of socialization and of acquired sum transmitted by family,

- school, the media message, our governments, and our economic systems. Briefly, the identity of the state, the child.
26. The universe was created 14 billion years ago. Everything that is has an origin. All of this which has a beginning has an end, The Alpha and the Omega. Our universe was born from the Big Bang, the conflagration of all the condensed matter. A material which, in substance, on the physical level takes only shape under the vibration pulse directed towards a dozen of dimensions and allowing energy to give birth to atoms. These are the same vibrations which in all likelihood, would emanate from human consciousness and which in our daily lives we can feel, for example, when someone turns his gaze on us and we feel ourselves observed or that which governs the force of ultrasounds, now henceforth employed as a tool of manipulation or a weapon of destruction.
  27. If we only know a small extent of the infinite possibilities of our consciousness, there seems reason to believe it naturally has the magnitude to evolve. Science makes us realize that the human consciousness in a meditation state allows the reconstruction of the grey matter of the brain, to influence the quantum systems which are literally the structure of the universe, or to modify the structure of DNA, our identity, thus consecrating the supremacy of conscience over matter.
  28. There is thus a materialistic illusion in the tendency to deify material a rank of absolute, consecrated by the ideal of physical wealth rather than metaphysics pursued by the majority of individuals and in their sum, the societies.
  29. It is this same materialistic illusion which shades the lens of our quest for happiness, therefore together the whole process of socialization which competes with it, by a materialistic ideal, the same can later go to biasing our search for knowledge.
  30. Furthermore it is this same illusion which can explain the failure of our economic systems, since both capitalism and socialism are based fundamentally on the materialistic visions towards the accumulation, the production and the distribution of material goods elevated to a higher priority due to the level of being in human societies and eluding the spiritual meaning of life and the metaphysical dimension of the world.
  31. Understand me well, I do not deny that comfort and even affluence be avoided: probably not one of us would be present here today if we were not benefiting, a little from material affluence. It is the excess that distorts the fact. There is a materialistic illusion when the need takes place of faith that in despite of the metaphysical reality of the world, we end up elevating material to the rank of the ideal, that makes it necessary to praise and which conspire this idea that well-being is residing in money and material goods.
  32. As demonstrated by the theory of evolution of Darwin, all life forms evolve as a

- way to perfect themselves, an evolutionary process based from the actions and the interactions of space, their needs, expressed by their thoughts - reasoning supported equally in the research in animal and plant neurobiology.
33. In fact, the power of our thoughts tends to demonstrate the nature of a chain of very strong links between the thought, the actions and retroaction. Biological evolution would thus only give a manifestation of an inner evolution of consciousness, a spiritual evolution.
  34. The manifestation of this power to evolve depends only our willpower, that of our inner self, of our soul, of God. When we unite ourselves to God, by prayer, by meditation, the silence or by any other vector; it's in our soul, our consciousness, our willpower that we, ourselves, reverberate this communication.
  35. And since God, despite his fractionability through consciousness, forms only a 'Whole', a God omnipresent – present everywhere and in all things – our own consciousness finds intimate echoes in the wholeness of this suprauniversal Soul, consequently with all consciousness.
  36. It's why all is connected, that we are all linked; that the beating of the wings of a butterfly in Tanzania can generate a tornado in the United States. It's this strength which creates and engenders; it's this strength and this infinite power that well understood, harmonized and governed, will allow miracles to be carried out.
  37. If we are all fractions of God, we only form fundamentally One and our fates are all linked. To love your neighbour it's to love one-self. To help your neighbour, it's to help yourself.
  38. It's taking into consideration this dimension which brings us to the following point:

### **III. HOW TO CONSTRUCT A NEW WORLD?**

39. *With all transparency and honesty, do you find that human beings, as a whole are happy? Do you find that our societies are harmonious? Do you find that the world functions well?*
40. For my part, I consider that to ask the question is to answer it. What might be the usefulness of our social organizations if they are not concurrent with the sense of life? And if physical pain reveals an adaptive signal to survive, could it be the same psychological pain, the pain of the soul? We have the choice to stagnate or to grow.

41. When we are out of touch from our relationship from our nature of evolution in God's love, we feel pain and once we vibrate in love, we are happy.
42. To be useful, our societies, through their political, economic, social, cultural, and of course religious structures, must participate in our happiness. And this happiness, it acquires through the human development, setting the table for winning conditions so that each being, though his personal self-fulfillment spiritually evolves. And as the venerable Ghandi having said it so well 'each soul which raises itself, raises the world.'
43. We have seen it. Our profound identity is beyond understanding of our social identities constructed in the primacy illusion of the material on the consecration of the life. Our real identity is endowed with an infinite potential when avid for knowledge, it turns itself towards the spiritual evolution in Love. To renew the human fraternity, it is enough only to reconstruct our social identities, in sync with our real, profound, divine identity.
44. *But faced with the threat of our loss, can humanity truly reinvent itself? That's my question to you.*
45. You know, the concept of identity returns to who we are and the whom we are returns the self-knowledge, itself necessary to accomplish anything in the world: If we do not know who we are, how can we accomplish anything? Or eventually, if we free the real and profound identity of human beings, that which situates itself beyond social conditioning, well then, that brings us to a bunch of considerations.
46. If the world is an image of those who close them, it's this image that we must rethink: a world in our image, of that of our dreams and our aspirations. It is thus our social norms, our political systems, our economic systems, the visor which colours our interpersonal relations, our agricultural modals that it's necessary to rethink and conform to this image: That image of a world which looks like us; that image of the world that gathers us together; that image of a world where human beings commune with their consciousness; that image of a world where action unites the dream.
47. And how can we know if we are in sync with our consciousness? Our consciousness, it's this little voice which resonates at the bottom of us and which is a manifestation of the divine part of our being, the one who is the image or who is the fraction of God and that this other voice of the ego that channels the usufruct of our fears and our drives, conditioned by the materialistic and consumerist illusion tries to contradict.
48. We need change.

49. History is a vast conjecture of the past from which results the present and where the future is written. History teaches us that the conflicts which shaped our time draw from all the same source: That of the materialistic illusion.
50. If the international community only is the sum of the national communities that themselves are only the sums of the individuals which make them up, thus social identity is composed only of the sum of their experiences, could it not be affirmed without detour and plainly, our personal responsibility to all, wherever we are, in all World Nations. The good news, it's that interfaith can be the vehicle for the change that we are all waiting for, inferring on the systems of values.
51. Ultimately, the solution is in the emergence of a global order reconciling the unity of our dreams and the diversity of experiences forging our identities (following to the federal idea). Why? Because it is about the single medium by which we can converge our forces, by building what we have in common. Historically, all of the conflicts are admittedly born of egoism rising from a materialistic illusion, but still powered by a mirage that we would all be different races, animated by divergent aspirations. Yet, it is nothing of this: all humans aspire only for happiness. The integration of the teachings of all the religions and the state of our knowledge of human and natural sciences tend to confirm the hypothesis that the single spiritual evolution in love allows us reach this state of realization of self, in communing with our veritable nature.
52. In 1919, the international community undertook The League of Nations, in forming the hope of the progressive emergence of a global order capable of favoring the fraternity between the people and avoiding that the torments of the First World War repeat themselves. In spite of 'never again' which was on everyone's lips the Second World War has been the response of imbalances and to the utopianism that fed this project which all the States that had not adhered.
53. 70 years ago, in 1945, the victorious nations of the Second World War had founded the Organization of the United Nations, in attempting to reinvest learning from errors from the preceding state, for participating in the construction of a clean and sustainable world order to consolidate the human fraternity, to favor exchanges between people and human development.
54. Last September 28th, in a speech addressed to the General Assembly of the United Nations, United States President Barack Obama, pointed out, concerning the UN :

It is this international order that has underwritten unparalleled advances in human liberty and prosperity. It is this collective endeavor that's brought about diplomatic cooperation between the world's major powers, and buttressed a global economy that has lifted more than a billion people from poverty. It is these international principles that helped constrain bigger countries from imposing our will on smaller ones, and advanced the

emergence of democracy and development and individual liberty on every continent.<sup>1</sup>

55. And the same historical day, Russian Federation President Vladimir Putin added, before the same Assembly:

If the UN disappears, this could ultimately lead to the collapse of global architecture and the international law. And then indeed there will be no other rules left but the rule of Force.

We can no longer tolerate the actual situation, and it's not a question of ambitions: we base ourselves on values, the international law. We must unite our efforts to form a large coalition, like the one against Hitler, to wrestle against those who sow evil.<sup>2</sup>

56. However, the international law remains primitive, constantly tripping over each other to the same and perpetual game of thrones of Nations promoting their own interests, sometimes for justifiable ends, sometimes for selfish ends. Nevertheless, if the progress made with regard to international laws and in the human development has been real for 70 years, imagine what we could have done with a true world order. The problem of the United Nations stems in the absolute character of the principle of sovereignty of Nations, allowing each Nation to prevent, to bypass or to play his influence to modify the rules which will benefit it, often to the detriment of others. The true sovereignty must be devoted to the free will of each individual, this consciousness from where emanates the voice of wisdom, the voice of God. The identity of our leaders, as all of us, is the pure product of socialization and it's on this socialization that it is necessary to act.

57. The change in the Nations results from the willpower of the citizens which embodies them. This willpower pulls its source from values: The system of values that take root in religions. The cornerstone of the fraternity between people, it's therefore the interfaith dialogue. An interreligious dialogue through which could come common values to foster understanding, of acceptance thus the love of ones neighbour, a lever for the resolution of conflicts, a catalyst of ideas for the great evils of the world and moreover a leavening of an integrated system of interfaith values, for the construction of a future that we want, the building of a better world.

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<sup>1</sup> THE WHITE HOUSE – PRESIDENT BARACK OBAMA, " Remarks by President Obama to the United Nations General Assembly ", < <https://www.whitehouse.gov/the-press-office/2015/09/28/remarks-president-obama-united-nations-general-assembly> >, September 28<sup>th</sup> 2015.

<sup>2</sup> [Free translation from the official Russian to French translation of *Le Courrier de Russie*.] LE COURRIER DE RUSSIE, " Discours de Vladimir Poutine à l'ONU [version complète] ", < <http://www.lecourrierderussie.com/2015/09/discours-vladimir-poutine-onu-version-complete/> >, September 28<sup>th</sup> 2015.



58. How to create a better world? By uniting our strengths through the medium of the same competent and sovereign institutional platform for what we have in common. How to make this a true changing? - By instilling the willpower in the hearts of people. How to instil this will power? By inferring on the value systems, in, by joining the sensitivity of people and by questioning what they keep the most intimate, their personal beliefs.
59. By what means? By education in the broadest sense, but also through the religious dimension of our societies and our identity, where values are anchored and mentalities are shaped, to ultimately reconstruct the process of socialization modeling the personality of every individual, including our leaders, pushing away the illusion of a materialistic world by banking on our common values and on the integration of the spiritual identity of the human, his real identity. In this way can sprout to flourish, the seeds of an Earthly fraternity, conducive to foster the human development and the happiness of all humans, through the spiritual evolution in the Love communion at the heart of the consciousness.
60. What the world needs to consolidate a lasting peace, which is real and tangible, it's that we put aside our differences, to resolutely stake on what we have in common.
61. In our world marked by a savage struggle subservient to the law of the strongest, it is legitimate, in a way, that the Nations - to the image of individuals, seek to establish the supremacy of their interests. It is nonetheless advisable, to discern the impasse in which this attitude has led us to the necessity of reforming this model if we wish a lasting peace.
62. The cultural and religious diversity enriches our world in allowing the perspective of a multiplicity of points of view underpinned by the different ways of thinking inherent to this diversity and from which can emerge solutions. It is necessary to maintain the diversity of the Nations through which crystallizes this diversity.
63. In any case, to succeed the ideal conclusion of the fraternity to which we aspire, that must translate itself by a reform.
64. Among the Nations is the manifestation of the diversity of human societies which are themselves the sum of individual identities that constitute them and it is therefore in this regard that such a reform must intervene. A reform of the Nation sovereignty model must therefore translate by the definitive consent of the Nations to the effect to subscribe in common a fraction of their sovereignty for the issues which concerns all of us and which must unite us with a same Force. These issues are those challenges looming on the horizon of our century and knowing no border: The growing inequality, climate changes, the digital revolution, the human development, and of course this social crisis resulting from the current lack of leadership, of the coherent intervention plan to cure a sickness which could be fatal for us.

65. These problems being global, it commands a solution equally global. (And it will never be possible to resolve the piece which is not a puzzle, but a single piece of one unique work. On all where each is linked to others, where each element is intertwined in a mix of vast inextricable and inseparable conjuncture.)
66. If we look at the Earth from space, you would not see either an artificial border, or race, or cultural barrier, or division. And that is the design that participates the life, a life which has contributed to the reign of humans and must incidentally contribute to our evolution, the grounds for our creation.
67. If the Creation is one, we have to be One and respond to a voice truly unique. Denying our nature, that is to condemn us to our loss; accept it, is to face our fate. It's up to us to choose.
68. Since the future will soon be the reality of the youth, my generation must appropriate the place that is ours in the pivotal choice. Because on the scale of the planet, the thirty years and less represented a critical mass of 52% of the global population in 2012, a proportion which grows from year to year, we have the power to change things. And if we have the power, it is necessary to still have the will. And this will, I feel it is very resonant in all the youth wherever I go in the world and in all the national and international gatherings in which I participate. Beyond the cultural, linguistic and religious differences, the young people of my generation share the same dream of a better world, built by a renewed fraternity in unity and vector of an upgraded human development.
69. The current model has pushed us to the crossroads of our loss or our rebirth. Personally, I have chosen the path of rebirth and this rebirth, passes by the emergence of new paradigms. Our mentalities thus our values, articulate on the religious phenomenon, the spiritual fibre through which we seek answers to the existential questions that determine the direction of our lives, which are the meaning of life.
70. Interfaith can be and must be the lever of change that we seek, in that the religious phenomenon rejoins the people in what they are most intimate, in their identity, cultural certainly, but still in their spiritual identity which is consubstantial to the life and which finds echoes in our consciousness where inducing our values. And that is through this revolution of consciousness that can germinate the true change that we all are waiting for. It is by our willpower alone that we can move mountains and influence the course of things, choosing the world that we want to fight for and in laying the stones for an edifice which rises by conversion in each soul of his divine nature, the absolute veil of illusion. The interreligious dialogue is thus the path of the future, the stone of the foundation -the first milestone in the constitution of a new world.

71. We can't rewrite history nor live in the mirage of tomorrow. Our only leeway lies in the present, it is ours to seize.
72. It is this conquest of hearts that allows us interfaith and that we must start right now. I therefore appeal to all religions, to form a coalition, under the form of a genuine international institution, laying the benchmarks of dialogue, of the reflection and of the proposal to build the bridges which will repel the barriers of ignorance and will unite the human beings around common values, in the construction for a better world that we want, for a better world that we can.
73. At the time where many are questioning the relevance of religions, we can make spirituality the vector for real change. We can unite our strengths and must unite our common faith in this transcendental ideal that we call God. (It is necessary to cease promising the Moon, but require for the Sun in acknowledging that this light can only shine through that of our heart.) And it is precisely through this conquest of all hearts that a new society, can be born to germinate a new world where action unites the dream.
74. And this is the invitation that I throw you, the journey to which I invite you.
75. Thank you very much.