

" Nature, Esotericism and Economics:  
Re-enchanting the World, Financing It, Building the United States of the World.  
A practical approach using Omraam Mikhaël Aïvanhov's esoteric teachings,"  
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(summary)

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In the last 2500 years esotericism has largely been devoted to the study of nature within the paradigm of spiritual philosophy. Oddly, a few esoteric studies have expressed some interest in economics, the story of financial<sup>1</sup> exchanges between people with respect to nature. I show in this paper how a truly efficient economy would meet the economic expectations of esoteric minded individuals, while traditional esotericism could be utilized as a cornucopian toolbox to improve economic life.

Based on Omraam Mikhaël Aïvanhov's esoteric teaching, my Ph. D. thesis in economics, and personal experience as a private and public business developer<sup>2</sup> (consultant for 21 years), this concept is first developed theoretically (Part I), then explored through real life business and microeconomic questions related to artistic development, technological innovation, urban planning, and the tourism and leisure industry (Part II), and finally synthesized and formulated to address the interest of esotericism on the subject of a political organization of economics on the world and local levels (Part III).

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<sup>1</sup> "Financial" refers to more than material processes, as the idea of "economy" includes a level of esoteric complexity signifying multi-levels of exchange in all of human life.

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## **Part I: Esotericism and Macroeconomics**

### **A. Introduction: Twin Worlds, Too Long Apart**

Esotericism and economics seem worlds apart from each other. And yet they offer two ways of looking at the same questions.

What is the pretension of esotericism? It elaborates the cartography of a hidden, pluralistic, real structure of cosmos and nature at large, and the human being in particular. This elaboration and the knowledge of it - as a comprehensive philosophy of everything - is both its aim and its *raison d'être* with the general purpose of being ideologically useful to any citizen of the earth, regardless of life path.

And what is the pretension of economics? That it succeeds in defining the structural mechanics behind the apparently unending flow of things, products, services, transactions and multiple events on almost infinite scales that constitute the basis of each and every human life. Consequently, that it can or could master, organize or regulate these for the benefit of all, provided a number of conditions, generally written in the future tense, be gathered.

There is nothing extravagant in either pretension. In fact, both articulate the same thought motivating every person in all deeds, from petty to sublime. Indeed, "*Whatever the meaning of this world, I want to have and be a part of it*" is probably the most frequently spoken phrase pertaining to the highest cultural event, the most intimate philosophical experience down to the speediest late Friday evening supermarket purchase before driving home. It is only natural humankind should take some interest in the grammar of it.

More surprising is the distance that has remained to this day between the orators from each camp. As we will see, they have much to offer each other. Actually, over the last twenty to thirty years, the revival of esotericism in various academic disciplines has opened a few paths through the dividing fence. The overall questions and answers of esoteric discourse address economics as a whole. Indeed, even from a purely reductionist point of view it is possible to test esoteric relevancy to economic theory that views the human being as producer and consumer determining economic value. An esoteric approach layers this theory and sees nature as director, and the cosmos as producer of

economic laws as well as economic theaters. If we add that esotericism has a large stake in the theoretical world of values, which is very much that of theoretical political science, it is clear that exploring the relevancy of esotericism in economics is worthwhile.

On the other hand, a truly efficient economy, durably delivering human society and individuals with what both expect, would perfectly match the most irenic, dream like expectations of any esoteric minded individual. For purposes of this paper, by truly efficient economy, it is meant an almost fully employed economy, equitable, prosperous, supportive of the needy, generous, durable, and innovative. And, should I add, fun: that is, allowing for a lively, ceaselessly self-reinventing human society.

## **B. You Have to Have a Theory of Value!**

The “theory of value” is one of the most basic tools of all economic systems. There have been quite a number of theories over the last centuries: fair price value, Marx’s theory of labor value, Adam Smith’s classical theory of value, the quantitative theory of value, use value and margin theories, psychological theories of value and rational choice, neo-classical theory, etc. Most of these theories still participate in the shaping of daily life by influencing the economics of it. However, none of these theories truly examine inherent consumer needs – or address the question of why some products, regardless of quality or marketing, never succeed.

In fact, all of the above theories are partly useful, though they certainly are quite incomplete. As Smith and the neo-classical school pinpoint, the relationship between demand and offer of goods and services forms a sizable part of economic reality; but then, what forms the demand and its evolution?

As Ricardo and Marx significantly expressed, most products or services need human work to be produced or marketed. However much of economics pertains to realities as ephemeral as the air which have not been previously humanly worked or labored to exist, or at least not until very recently. Plus, everything humanly labored is not necessarily economically valuable, which makes the difference between a hit and a flop.

As Marshall, Jevons, and later Becker, etc. brilliantly put or developed, use and

margin values are used daily to price things or services. But they do not necessarily explain all of the reasons for which your salary is determined.

You have to use quantitative theory tools if you work in a central bank, and you will obtain a very efficiently earned salary, but neither explains for the yet unexplained long term historical inflation rates, or brisk deflationary surges. Esotericism does this quite well.

Finally, you may efficiently mix almost all above quoted theories or tools in real life decision-making. But, as none of them clearly express or understand what a human being is made of, and therefore what a human being expects in its day or in its life - well, with the six billion permutations of this slight variable, you better be open to sizable surprises in the course of the economic realities you are supposed to drive, at whatever, local, small business, corporate or worldwide level you are supposed to act!

At the very basic level, commercial value is often viewed as a result of a willing buyer and a willing seller – in other words, as a private agreement between two specific parties. In this intimate space of exchange, we must begin to ask a new question, "Now, a buyer of what and a seller of what, and why? In other words, what makes it so we have a desire for one thing over another? What decisions happen before the economic transaction occurs? There is little analysis on this subject. And it is in this area that I have found the esoteric teaching of O.M. Aivanhov so enlightening.

Globally, the general exoteric, rationalist and reductionist paradigm underlying mainstream economic theories lead to a limited usefulness in real, business life. Inaccurate, incomplete, and therefore almost unreal for marketers, they cover but a dim part of economic consumer motivations, which remain largely misunderstood, and, in the opinion of the author, will remain so until psychology takes more interest in the logos of the soul, in other words in its esoteric content.

This is certainly the basic point of this paper, for if the first, inner level of human need has been scarcely studied by economists, this can be advantageously analyzed with the help of esoteric patterns, tools and methods. In this regard, esotericism might contribute significantly to the emerging field of complexity economics.<sup>3</sup>

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<sup>3</sup> C.F. Eric D. Beinhocker, *The Origin of Wealth: Evolution, Complexity, and the Radical Remaking of*

To exemplify this view, I will primarily use O.M. Aivanhov's esoteric teaching. Indeed, its structural scope, as well as the easy access it offers to most world esoteric traditions, not only provides an excellent improvement for the economic theory of value, which I considered in a PhD thesis in 1984, but may also turn out to be very useful in all sorts of practical economic questions from business management, capital investment strategy, personal resumes, hiring personnel or being hired, as well as macroeconomic strategies.

### **C. Esotericism as a Third Partner to Liberalism and Conservatism**

The political quarrel between the tenants of liberalism and conservatism has remained quite significant in the ongoing debate about what dominant intellectual theory of economic value should be pursued in adapting our societies to a globalizing world. What is the right or acceptable amount of public intervention in life? I suggest that the rise of esoteric-driven values and behaviors will continue to impact the conversation between liberalism and conservatism for two different sets of reason.

First of all, it may help to broaden the subject quite sizably. In many ways, OM Aivanhov questioned the value of corporate strategies and business management studies with regards to capital gain and distribution, due to their reductionist materialistic premises. They stop short in their process.

*By attaching prime importance to the economic dimension (raw materials, capital, commercial outlets, imports and exports and so on), human beings demonstrate that they have confined their attention to the three most material systems: the skeleton, the muscles and the blood. They have not gone as far as the nervous system – not to mention the auric system! It is understandable that, when they focus all their energies on economic growth and on getting rich, it is to the detriment of certain rules, laws and*

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Economics, Harvard Business School Press, 2006. Notably reviewed by William Grassie, « Re-reading Economics: In Search of New Economic Metaphors for Biological Evolution » the May 2007 edition of Global Spiral, Metanexus Institute's monthly online magazine.

*virtues which correspond to the higher systems. This is why political leaders, who are principally concerned with the economy, are leading the whole of humanity to a state of decadence. If you are determined to be stronger and richer than your neighbour you will be obliged to do things that are not always perfectly honest. It is inevitable.*<sup>4</sup>

In this regard, he very clearly set his teaching within a large scope to encompass questions of civilization that necessarily address economics, both from an individual and a social point of view.

Secondly, esotericism, by its extraordinary interest for the relationship between the individual and the whole of society and nature, which it calls “cosmos”, largely and generically documented in fields such as astrology or Kabbalah, provides a brand new entry in the analysis of economic questions. Very characteristically, O.M. Aïvanhov, as for what concerns the individual, concentrates on the question of personal attention to things, actions, emotions, thoughts and facts.

*This is why I tell you that the beginning of true economics is somewhere where you have never thought to look for: in attention*<sup>5</sup>...

*... Of course, I know very well that this is not the economists' point of view. Not only have they never envisaged the problem in this way, but their philosophy is diametrically opposed. They say that we must produce more and more goods, and in order to keep stocks rolling, people must buy as much as possible. They urge people to consume, therefore, and not only to consume but to waste. .... Naturally, in this way, the commercial and financial affairs of certain individuals and countries will prosper but, for mankind as a whole, for its physical and psychological health and*

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4 OM Aivanhov, Aquarius, Herald of the Golden Age, Complete Works, Volume 25, Prosveta Ed.,1983, p. 64.

5 O. M. Aivanhov, A New Dawn : Society and Politics in the Light of Initiatic Science I (revised translation of the volume previously published as Aquarius, Herald of the Golden AgeAquarius), Prosveta, p. 71.

*well-being, this conception of economics is ruinous, catastrophic.*

*True economics, therefore, will not be found where most people look for it. True economics consists, in fact, in not wasting, in not wasting the forces, qualities and energies that Heaven has given us. True economics begins with wisdom, moderation and attention. ... First and foremost, economics must begin on a higher level, the level of intelligence, in the thoughts, words and expressions of human beings, in the way they live and behave.<sup>6</sup>*

This may sound mostly spiritualist at first. But in fact, this particular subject of personal responsibility in the active and passive use of non renewable energies incorporated in the producing, processing, transporting, distributing and marketing processes of products/services has come to the core of public concern. **Attention to what we do, how we do it, and with what has become central to environmental questions, and is now pervading the social and political arenas.**

The current global question of de-growth is gaining momentum in many segments of public life. This must, in the opinion of the author, be considered with precaution; in appearance, it seems evident, but in reality, this idea is not attractive for humanity because degrowth is synonymous with growing old. Consequently, this theory is not realistic. We can derive much better results than a theory of “unambition” with a theory of durable, coherent, holistic, in sum – esoteric growth, meaning a reconciliation between spiritual and exoteric systems of understanding which is really nothing more than classical economics spurred on by a sort of ecological idealism.

O.M. Aivanhov's own attitude towards the general question of growth or de-growth does not necessarily support the regressive outlook some de-growth theorists are promoting. It certainly would be more accurate to characterize his analysis as a promotion of a more conscious, globally profitable growth in the interest of mankind and oneself. By interest of oneself, he principally means the spiritual profitability of any economic act, product, service, taking in full account its original price value, which is

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<sup>6</sup> O. M. Aivanhov, [A New Dawn](#), p. 72.

quite compatible with a very prosperous, growing, economic activity at any local, national or worldwide level.

From a general social point of view, O.M. Aivanhov proposed to consider the then raging battle between communism and capitalism with an innovative approach, quite relevant to practical questions in business management or macroeconomics. Indeed, his views are that one should in the conduct of one's life as well as in the conduct of economic activities behave first in a capitalistic, capital building way, then in a "communist", distributive behavior within the limits to keep the capital intact, distribution being thought of in terms of individual acts or corporate profits.

*Is it communism to restrict and limit and crush others? No, communism is to give, to share, to love others and smile at them, but to keep one's capital assets. For, if you give them away, they cannot earn anything. You may have plenty of ideas but, if you are penniless, you won't be able to put them into effect. Whereas if someone gives you some capital, you can start a business, earn a fortune and then distribute your wealth, and there you are: you're a communist! To be a true communist, then, you must first be a capitalist.*

*What kind of communism can you practise if you possess nothing? Cosmic Intelligence has solved the problem for us: it has given us a capital of arms and legs, etc., and all the capitalists who don't understand why they must be capitalists are very bad capitalists, ...<sup>7</sup>*

As to the global destiny of communism as a political system, strikingly in 1973, he stated:

*So, you see, it is the Communists who are not true communists because they are not in communion with Heaven; they only believe in material things: work, salary, the distribution of wealth. True communists are those*

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<sup>7</sup> O. M. Aivanhov, A new Dawn, p. 62.

*who are in communion with Heaven and with human beings. The fact that the Communists have severed their ties with Heaven means that they will not last long. ...*

*... Exactly sixty-one years ago, in 1917, I was seventeen years old. The Bolsheviks had just made their appearance and I remember saying to my mother, 'Communism will take over almost the whole world (since then it has even spread to Africa), but it will not be allowed to last very long; it will be transformed.' I have since read a similar prediction in a book about the seer, Edgar Cayce. Communism will not disappear. Therefore, it will be transformed ...<sup>8</sup>*

This offers an interesting view in the ongoing debate about corporate government and profit distribution. As early as in 1942, President Franklin Delano Roosevelt proposed a 100% tax on salaries over \$25,000 a year. A few years afterward, Charles de Gaulle enacted a law compelling medium and large companies to actually distribute parts of the profits to their workers and agents. This law is still enforced and has recently undergone a substantial enhancement.

#### **D. Reintroducing the Soul in Economics (actually not hiding very far)**

My PhD thesis concerned the subject of tourism. This fairly big industry has kept growing since 1984, and together with the leisure products and services segment represents a larger share in a household's final consumption. One of the most interesting characteristics of tourism is that this is a field where personal choice is fairly important, reflecting the most ontological part of economics. In other words, you don't necessarily choose to eat everyday, you mostly have to. You don't chose either to work and make a living, but you may decide to go to Charleston, S.C. this spring, or visit the Calanques of Cassis, France. What induces you to choose this particular destination is a very fascinating question, for it leads to a study of what soul is constituted.

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<sup>8</sup> O. M. Aivanhov, A new Dawn, p. 60.

Indeed, you will make decisions about your holiday destination taking into account many parameters, including how much time and money you have. But your priority will be your personal preferences, your inner longings - in other words, what your soul, this very inner part of you – as a human being, citizen and consumer together - tells you it feels like experiencing. And this is the point where we may discover that rational, structural, sturdy esoteric knowledge encounters the rather misty, uncertain and legendary fields of economics!

This primary ontological concern of esotericism appears quite appropriate to tackle this very basic question: why are we choosing such or such travel destination or leisure activity, and more generally, why do we do what we do? To this day these questions have remained weakly studied by economic theory. I suggest that the esoteric teaching of O.M. Aïvanhov help solve some of the questions stated above.

### **1) A non-dogmatic approach to subtle human bodies**

As a prerequisite it seems necessary to specify that O.M. Aivanhov's teaching is by no means rigid. First of all, he considers the practical and personal application of an esoteric, spiritual, religious or philosophical concept as being much more important than mere content. Secondly, commenting on his own schemes, he consistently stresses the absence of clear-cut boundaries between categories, systems or patterns. Take for example the color spectrum. Everything is a gradation. There is no true separation between one color and the next.

A sizable part of O.M. Aivanhov's teaching relies on the idea that the human being uses six integrated bodies, five of them referred to under the general categories of soul and spirit, in addition to the physical body. The use of the word “body” to describe soul or spirit is quite important. O.M. Aivanhov considers that a feeling or a thought, or more generally the soul - pictured as the Astral, Mental, Causal, Buddhic or Atmic body – existing on its respective plane or level, is made of a certainly very subtle, but quite material fabric. In other words, physical matter, with its own declination from solid to gaseous, is but one expression of matter.

*... Now, if we want to penetrate into the astral world we can no longer rely on our five senses, we need another sense especially adapted for the purpose and capable of perceiving even subtler forms of matter.*

*Anyone who has not developed this sixth sense cannot even be aware that there are other levels of matter, other regions. He never imagines that the universe is threaded through with other vibrations that can afford sensations far vaster and more intense than those known to him.<sup>9</sup>*

Such a schema for existence diagrams the direct relationship between body, mind and soul. Yet, despite this continual gradation between the physical and subtle bodies, they are divided into two groups: one describing the lower nature of man, the other - the higher nature. OM Aivanhov names this first group “personality”, formed by the denser three bodies naturally oriented to the satisfaction of personal needs (food, clothing, feeling, information). He characterizes the other three bodies as the “individuality” oriented towards building an outer rapport with the largest possible human and “cosmic” environment (understanding, beauty, identity).

*Every being comes into the world bearing within him the tendencies and appetites he has inherited from the dark past, when animal instincts controlled him and installed their power over him once and for all. We can never be absolutely free of the past, the difference between people being that some are enlightened and learn how to control and subjugate their brute instincts with the help of Initiatic Science, whilst others refuse the light or are deprived of it for some reason and remain as they are, restricted to their lower nature.<sup>10</sup>*

In relation to classical economics, while the lower nature can be associated with an

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9 OM Aivanhov, *Man's Subtle Bodies and Centres - The Aura, the Solar Plexus, the Chakras...* Prosveta, Fréjus, 2000.

10 OM Aivanhov, *Subtle bodies and Centers*, p. 9.

egoistic Hobbesian attitude, the higher nature, and acting by essence in a more generous, altruistic attitude, may be likened to the sympathy concept in human nature described by Adam Smith as central in his Theory of Moral Sentiments (1759). Robert Sugden (2002)<sup>11</sup> deems this concept should in modern words be more appropriately named a concept of “fellow-feeling”, allowing for more modern critical work in the field of esotericism.

In the terminology adopted by Benedetto Gui (1996),<sup>12</sup> “fellow-feeling” is an essential part of the technology by which relational goods - that is, social relations that have subjective but non-instrumental value to the participants – are produced. This can be exemplified in the “atmosphere” of a hairdresser’s shop created by friendly interactions between hairdresser and customers, thus increasing exchanges on all levels (Gui 2000).<sup>13</sup>

So the question remains, how do we examine this sentiment of “fellow-feeling” as true economists using an esoteric model?

The notion of etheric energy has always been pervasive in esoteric circles as well as in mainstream science during many centuries. The famous physicist William Hertz himself was convinced of the existence of an etheric, fifth element of nature, which was widely conceived of as the reason why electromagnetic waves behave the way they do. Generally speaking, this concept was an integral part of the intellectual paradigm of Isaac Newton, strongly influenced by esotericism. However, the scientific notion of Ether was abandoned soon after Albert Einstein invented the concept of light quantum and the contemporary analyses, now quite debatable, of the Michelson-Morley experiments about the speed of light. It is nevertheless interesting to see that “Ether” has regained the interest of the scientific community, as a member of the very long list of possible variables in modern physics, within so-called “theory of everything”, now actively researched the world over.

In O.M. Aivanhov’s analysis, each body benefits from its own etheric body,

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11 Sugden, Robert. 2002, « Beyond Sympathy and Empathy: Adam Smith’s Concept of Fellow-Feeling ». *Economics and Philosophy*, 18 (2002) 63-87.

12 Gui, Benedetto. 1996. On relational goods : strategic implications of investment in relationships. *International Journal of Social Economics*, 23:260-78.

13 Gui, Benedetto. 2000. Beyond transactions : on the interpersonal dimension of economic reality. *Annals of Public and Cooperative Economics*, 71:139-69.

which provides it with the energy it needs to be active. Additionally, the etheric body is actually a layer with the role of transmitting all information and energy stemming from the more subtle layers or bodies to the physical body and its functions. In this way, such a linking system through the concept of an etheric body for all physical as well as subtle bodies is in line with the general view proposed by O.M. Aivanhov, that there is no structural difference between the physical body and the others, but rather a gradualism in the density of reality.

For example, the etheric body transmits energy provided by the astral body, in other words feelings, to the physical body. This process notably occurs through the parasympathic nervous system, with the solar plexus as one of its central tools. Irrigating all organs, this would naturally have a final impact on the sympathetic nervous system, through the production of neuropeptides in brain.

Such an organization of the human being through a networked web of etheric forces can explain the mechanism of attraction underlying much of the art and media business today. It can provide reasons for why fans are fans who literally *adore* or *contemplate* “stars”. This expression of “fellow-feeling” can generally be developed into a larger economic understanding and appropriation of all of its contents.

## **2) What you need is what you are waiting for: we are canoeing our way with our own (seven) paddles.**

In my Ph.D. thesis (Faudot 1984)<sup>14</sup> I elaborated on the idea that any kind of economic product or service does incorporate elements which are feeding the desires of all esoteric and exoteric six bodies, which become seven by isolating the etheric body of the physical body. In fact, just as the physical body expresses needs such as food, shelter, etc., the other “bodies” have their own needs: harmony, symmetry, information, emotions, knowledge, understanding, love, etc. Their interaction on a collective level within natural and cultural environments is what makes economics (Faudot 1999).<sup>15</sup>

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14 Faudot, Jean-Christophe : « Comportement micro-économique et macro-économique : essai d'analyse et de prospective ». Doctorat d'Economie du Tourisme, Centre des Hautes Etudes Touristiques, Université de Droit, d'Economie et des Sciences d'Aix-Marseille, mars 1984.

15 For a development of this approach in terms of market and macroeconomic analysis, see : “ Theorie de la valeur touristique : mieux comprendre la consommation touristique permet de mieux comprendre le monde !” Jean-Christophe Faudot, Espaces, n° 165, November 1999, pp. 34-41.

Let's examine the value of a commodity using this system. Take for example a sweater.

On the physical level, a true sweater is a fabric intended to serve as a shield against moderate cold or wind, and provide warmth. This is quite a basic and reasonable expectation. However, it seems that you will not probably be content with just this!

On the etheric level, you will statistically expect from the sweater that it pleases you. The way you will feel in this clothing is very important, certainly in relation to the physical sense of touch. Whether you feel free to move in your clothes or not plays a definite part in the overall pleasure you get or do not get from them, and consequently in the market segment associated with it. I suggest that this particular expected pleasure and comfort is related to the etheric body for two different sets of reason.

Firstly, the etheric body is sensitive to physical motion. That is the way it is functions through the physical body. Secondly, in my empirical, yet unsubstantiated opinion, our feeling of well being in the sweater is determined by the degree to which the fabric itself allows the etheric energy to correctly flow in and out of your body. This might certainly explain why in the long run, natural fabric clothing sells much better, even if it happens to be more expensive than synthetic clothing, especially those in direct contact with skin.

On the astral – or emotional level, good chances are you will expect this sweater to be pleasing in appearance to yourself and others. Let's take color for example. We see a lot of colored clothing on the streets in general, and the reason for this has most evidently nothing to do with physical needs. Colors do not protect from wind or heat; they weigh nothing. In fact, from a plainly objective point of view, they just please the heart, which is to say in other - esoteric – words, that they please the Astral body. We may still not directly know what an Astral body is made up of; we do know that color, music, lighting, and environmental design bare more and more importance in the real world economic arena.

As for the mental level, you will probably check if the incoming lot of carefully packed sweaters incorporates tags with proper indications of size, iron and wash tips, and commercial brand names. This sounds like common sense. The Mental body insists on knowing basic facts about things or services, and is usually worried when it does not find

them.

Further on the ladder of human realities is the Causal body, the part that likes to understand the causes of things, why they exist or happen. Being aware of how this sweater came to existence could have definite consequences on your decision to buy it. For example the indication of the brand name on the tag of the sweater may be a general indication about its general quality. But you might want to know too if it was produced in conditions respectful of human dignity or not. As well, you might be interested in knowing whether this sweater was produced out of organically grown cotton or not. Such concerns have over the last years acquired large statistical significance.

Then there is the Buddhic body, the place from which we apprehend the numinous – a sensitivity to space and immensity. It needs activities such as contemplation or adoration. On a practical level, this need expresses itself in commerce through an “appeal for beauty”, or by forming a satisfying “aesthetic outlook” delivered through the presentation of goods. “Cute” packaging helps to better sell the product. “Cute” is a simple word for a very complex signification, hardly to be found, in the opinion of the author, without the help of the esoteric toolbox.

Indeed, whatever practical, good-feeling, fun, informative, reasonable appeal the prospective sweater in front of you may have, if it turns out to be ugly, you will simply not buy it. Otherwise you will have to face the inquisitive look of your daughter, son, or beloved half, wondering why they chose you as a father or partner when so many, smarter and wiser, alternatives are available on the market. Beauty, in other words soul nourishment, is a definite bright spot on the map of business, one not to be forgotten in the making of a proper theory of value.

Finally, I suggest that the quest for immortality, or, in other, more philosophical terms, for identity, driven by the Atmic body in the individual, is also an important variable. This quest is ever-present in the human – expressing itself as a tendency to want the largest imaginable freedom, and to identify with the highest possible humanness on a permanent basis. The intensity of this tendency is feebly important in the short term, but very important in the long run. Creating a satisfaction for this urge for eternal greatness and freedom for the buyer through services and products might render them more respectable and desirable, and consequently influence the price.

This would signify that the price of a sweater, and of anything else, has a non-elastic tendency to grow in proportion with the number of elements nurturing the eternal quest for immortality incorporated in the product or service concerned. I sustain that statistical data easily confirms this hypothesis.

The interest of the use of this six (or seven if the etheric layer of the physical body is to be identified as one independent variable) body theory in a comprehensive theory of economic value may be made more precise by incorporating a time function. Indeed, the needs of the different human bodies do not appear with the same intensity on the same time level. For example most physical bodily needs rely on a rather precise agenda, within minutes, hours, days or weeks, for breathing, eating, drinking, sleeping, etc. However, the needs associated to the Buddhic or Atmic bodies span a quite longer time frame. I suggest that intermediate bodily needs are accordingly situated in between.

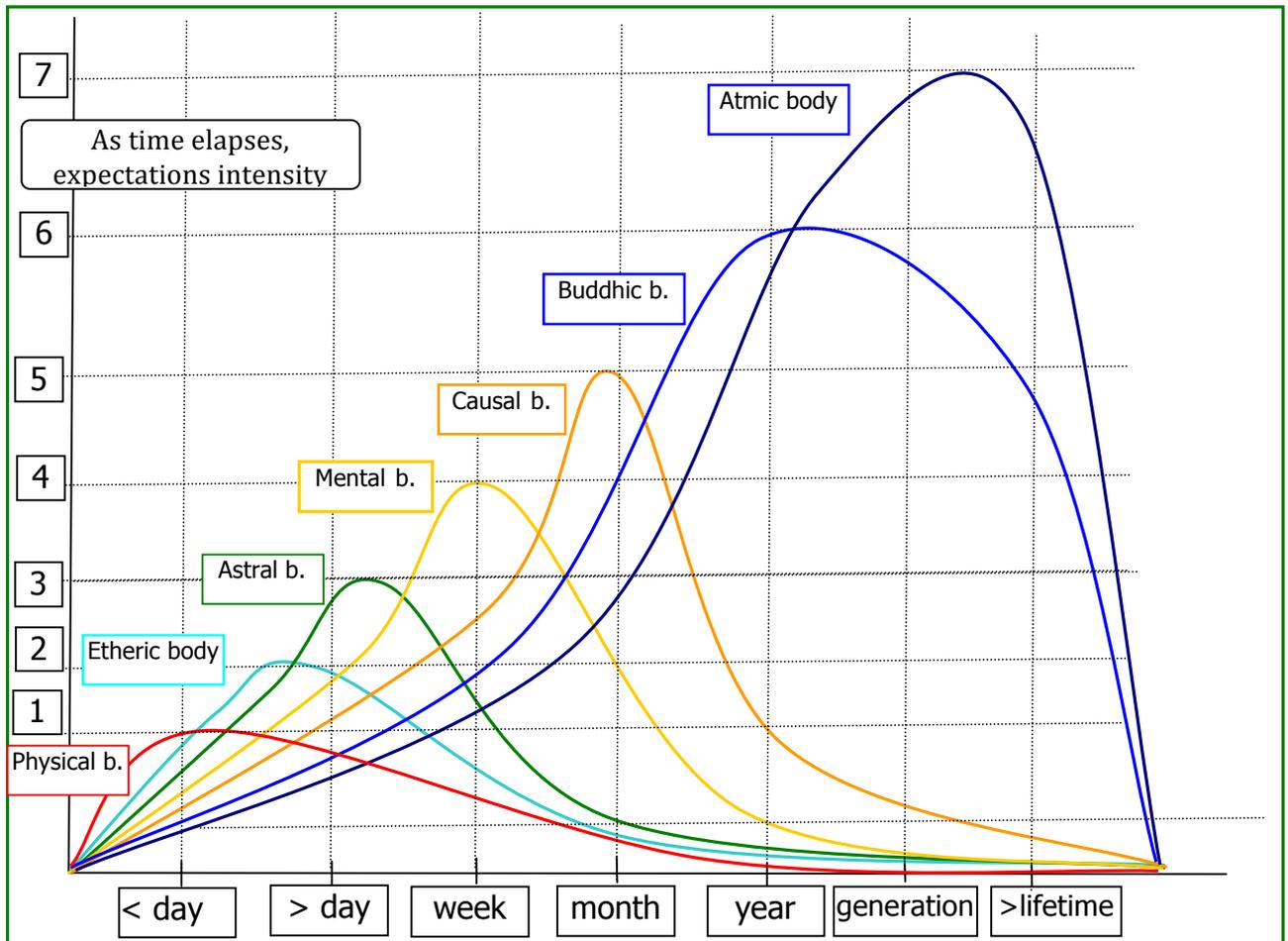
It is clear, the first and foremost expectations during a day will be physical by nature: to have air to breathe, clothes to wear, something to drink, food to eat, etc. In the long term more subtle expectations will become apparent. For example, during a holiday trip we may postpone the noon meal for two hours if this allows the possibility to visit a museum or an exhibit. Eating is still important then, but less than feeding the Mental, Causal or Buddhic bodies.

The more we wait or have been waiting to feed our more subtle bodies, the more we will be willing to subjugate denser bodily needs to the former. For example, enduring difficult physical conditions and surroundings for a week, far from any wi-fi or gsm hauled source of information, in the prospect of catching a glimpse of a very remote but exceptionally beautiful mountainous landscape, nourishes the needs of Soul.

I suggest that as we consider time spans we reconsider our priorities and allot more importance to subtler bodily needs. That is, at the end of the day we are very interested in physical bodily expectations - that is - what, when and where we will notably eat, drink and sleep. But it might behoove us to satisfy more Atmic body urges if we consider the value of our full life ending in a number of years ahead, and give more importance to philosophical or spiritual concepts or expectations.

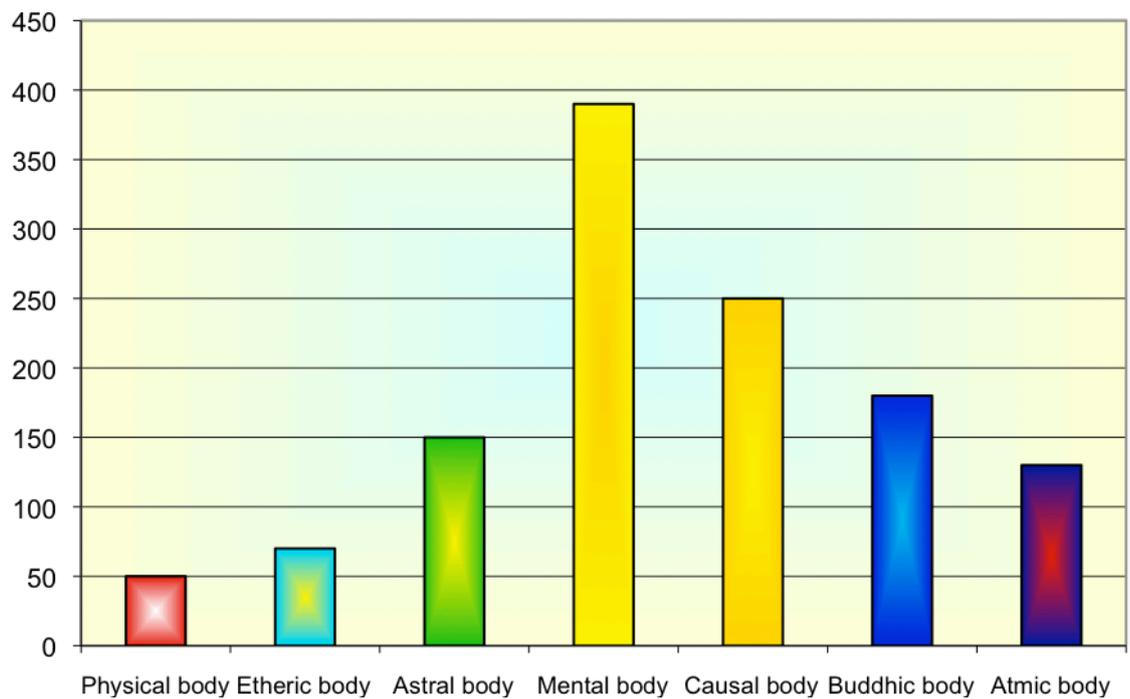
In this way, the seven bodily needs form a curb on the abscissa of time, with the intensity of the need on the y-axis. What is interesting is that these curbs are not

superposed but present a growing, heterogeneous picture that may be represented as follows.<sup>16</sup>



For example, economic and human expectations on a week's span could be represented as follows:

<sup>16</sup> This may be somewhat mathematically simply expressed by a derivative economic function of the Soul such as :  $F(S) = f'(S)/f'(t)$ . With S standing for subtle bodies in general, t for time, the general idea being that the subtler the body, the more important its needs in the long run, and the less important in the short term.



In the above suggestion, elaborated out of empirical observation of touristic and professional behaviors, the needs of the mental body will prevail over other bodily needs within one week. This means, for example, that I would recommend providing general information concerning events around town – once in a lifetime experiences - for groups of tourists vacationing for more than a few days.

I propose too that there is a growth in expectations as the time span considered is larger. That is, as we consider larger periods of time, the global intensity of needs increases, while there is a decrease in the individual specific needs of each body.

## Part II: The Use of an Economic Value Theory Based on OM Aivanhov's Esoteric Teachings in Business and Economic Life

### A) Esotericism and Business Plans

Over the years I have found that applying esoteric concepts to business management, including the inception of business plans and launching new companies, makes the work efficient and practical. The following table further organizes relative levels of economic activity with OM Aivanhov's teaching:

<b>Principle</b>	<b>Business plan correspondance</b>	<b>Action</b>
Atmic	Identity	reason why the company exists (in one short sentence)
Buddhic	Aesthetic drive	the logo and overall aesthetic image
Causal	main selling point	what makes the product, the service, and the company unique among the competition
Mental	instructions, accounting, legal aspects	the communication architecture
Astral	communication, marketing, commercialisation	all that makes the company, product, service, country, city, more user – consumer – neighbour – inhabitant – buyer - controller, etc., friendly
Etherical	graspability, logistics, cleanliness, parking space, picnic area, etc.	how product, service, and functional utility fit in with the movement dimension of the user

Principle	Business plan correspondance	Action
Physical	The practical side of everything, is it feasible and durable?	material considerations such as: water freezing below zero (cracking expensive containers), ample parking lots for customer cars (for example museum visitors eat at lunch time and therefore stay longer), efficient use of labor to cover more than one purpose at a time (laying telecom infrastructures into the ground while other underground services are being worked on)

Let's briefly apply this theory to the setting up of a simple economic activity, this time seen from the prospective of a consumer's point of view in the case of a new restaurant.

As to the physical plane, if you are considering going out for dinner, chances are you are first of all physically hungry. This sounds like common sense, but the cultural traits of hunger are variable. For example, the French eat three times a day and may dine out twice with about the same quantities of food consumed in each meal. The Spanish have different eating hours and food consumption habits, as do Americans, Asian etc. Many other bodily needs have to be taken into consideration in addition to hunger such as environmental stresses like noise, temperature, light intensity, etc.

The consumer's choice is also influenced by the etheric or *energetic* activity associated with a restaurant. For example, the consumer may require the product to be fresh. The fresher, the more loaded with etheric energy is the food, the more attractive will the restaurant be to consumers in the long run because of the way they feel after their meal.

There are chances too that one dines out with the intention of socializing and requires a pleasant surrounding mood, in other words a restaurant also serves the Astral bodily needs of its clients. This relates to room lighting, accessibility and setting, as well as decoration, background music ambiance, and may be developed in the architectural

design of the restaurant.

The consumer will certainly expect within moderate time to be presented with the menu. This information regarding what is available to eat and at what price satisfies the mental body that likes to sort information and analyze different inputs.

Consumer desires on the Causal plane would be satisfied by knowing the qualifications of the chef and the general culinary strategy of the enterprise one is about to spend time as regards to what is expected from the evening.

Most consumers also expect a nicely prepared dish. The more beautifully arranged it is, the better you feel, pleasing the eye as well as the mouth. In this way the dish satisfies the Buddhic territory of the soul.

And finally, the personal identification needs of the Atmic body are of foremost importance. The consumer will perhaps choose the restaurant by the type of food it serves, supporting identification with personal distinctions – seeking for example, French, Indian, vegetarian, Eastern, Mexican, or American cuisine.

## **B) Esotericism and Finding a Job**

Not everybody of course may be engaged in the setting up of a company. However, one would certainly gain to consider the concept of business creation from a broader point of view. Any person receiving a salary is actually running a business and meets almost all of the chores and sometimes pleasures which a Chief Executive Officer or a business person has to devote him - or herself to.

Additionally, this formula can also be quite useful in the more general task of hiring or job seeking. If this postulate of six bodies bares any importance, then the person engaged in the process of evaluating a candidate's potential or studying her or his resume does so using his or her own six bodies. As follows, the usual resume information, i.e., name, prior occupations, diplomas and training, plus expectations and the reasons why these should meet those of the company under consideration can be accompanied by additional information related to the following diagram or organized accordingly.

<b>Principle</b>	<b>Resume and interview corresponding concept</b>	<b>Action</b>
Atmic	identity	how the candidate identifies with the job description
Buddhic	aesthetic drive	aesthetical appeal : the resume looks professional, harmonious, is not overburdened with information, has nice typography, balanced type sizes, is readable and clearly and originally articulated
Causal	making certain the candidate understands the job description	making the connection between candidate's personal identity, knowledge, behavior and the real needs of the company
Mental	clear information	Contact information and general information should be complete. Tables can be more efficient than long sentences. The equivalent in a verbal interview would be brief, audible answers.
Astral	pleasing appearance	Interview skills should display an easygoing, reasonably engaging behaviour using friendly gestures, and displaying a general approachable appearance satisfying the human need for color and diversity.
Etheric	expressing energy	If etheric energies exist, then they are part of the relationship created during an interview - even in the paper supporting the ink expressing what you want your resume to reflect. No hint as such for an electronic resume.

Principle	Resume and interview corresponding concept	Action
Physical	Be there.	You have got to be there at the interview, that is, in time and at the right place, preferably awake and correctly dressed. Accordingly, the size of the electronic resume should have been acceptable to the web server of the company who will consider you as a prospective companion. The more practical one is as to practical things, the best it is for everybody, including oneself.

### C) Esotericism and Monetary Creation

The practical value of this formula may be extended to another very important aspect of economics: monetary creation. From a macroeconomic point of view, money as such is mostly printed by a central bank when the eyes of a banker meet those of the promoter of an idea, be this a new business, a new car or an international research and development program. *“Will this person or group of persons realize what they have in mind, couched in this paper and exposed on this screen?”* This brings us quite close to the esoteric world: that which pertains to mutual trust. Technically, trust is what determines the value of the loan listed in the bank books.

Indeed, each bank must analyze the level of risk they assume credit companies or central banks will take. That is the very spirit, the hidden variable so to speak behind the evolution from Bale I quantitative Cooke ratio to Bale II quantitative and qualitative McDonough ratio. We may imagine that some day an even better, clearer and more efficient chart for prudential quality requirements (perhaps as Bale III!) will emerge out of this gradual, experimental form, taking in account esoteric knowledge in real, business life.

I suggest that, if the theory of the six-body pattern is plausible, then the process of mutual understanding, the way information about the project is exchanged, also has a six-fold pattern. I would like to speak directly to the most important function of our chart, the top level being the Atomic body – since the success of the investment loan is driven by the general move to discover more of the loaner’s own identity.

On what grounds are business projects evaluated? Even in very technical matters, such as in photonics or nanotechnologies markets, project evaluations rely both on technical expertise as well as on empirical rules of thumb, if not intuitive feelings based on the business plan’s suggestions of product marketability before it is even invented. The more common identity there is between a research project and the researcher, which is generally apparent through the passion and competency of the researcher, the more certain is the success of the project. The most important question for a banker is, will this person have the guts, drive, management capacity, resilience to difficulties and the imagination to succeed? There is a word for this, and it has long been “trust”.

#### **D) An Enchanted and Chanting World**

It is quite important to understand that the general cultural paradigm underpinning economic value directly generates the amount of money or monetary mass flowing in economic circuits through the banking system. Indeed it is time to consider the question of a world monetary unit. A world currency has existed for the last eight to ten years through Internet international commercial exchanges. World economists can gain considerable benefit by taking into account the extremely interesting rebalancing effect of this esoteric economic analysis. Indeed, the economic emergence of countries unhampered by the collateral effects of bygone industrial revolutions may turn out as an equal, if not a superior potential to that of developed economies. In other words, business creations catering to macroeconomic needs of bodies/layers/levels, whatever the names or words which may be used to describe them, have as much if not more chance to be successful in Congo or Laos than in industrial cities of so-called developed countries.

Emerging economies will not involve themselves in developing technologies for

the information age, which largely depend on the Astral and Mental planes. They will reap the fruits of its trees and directly tackle the next evolution in economics, which might very logically be associated with what OM Aivanhov termed the Causal, then Buddhic and finally Atmic planes.

However this does not mean that existing developed economies will slowly enter a downward trail. In fact, this might prove exactly the opposite. Provided human society finds some way to live together, the economic future of mankind might be quite bright, once cornucopian esotericism has finally found its economic and political way to mankind and offer what it has: much. The author bases this future on twenty-three years of practical experience counseling companies, large and small, as well as on his daily observation of just what happens in real life. The most interesting aspect in the relationship between esotericism and economics is the ability to decipher the global, esoteric, fundamental roots of economic events, the profound human reason underlying our economic behavior and longings, and help in predicting what will happen in the long term, starting today.

Indeed, the industrial age did very well with wars. Wars were even quite good for economies in those days, so much that markets would ordinarily be bullish on hearing the sound of cannons. Indecent as it is, European equity markets actually grew, Paris for example experienced a 600 % rise, between 1940 and 1944.<sup>17</sup> With the advent of the consumer age, this started to change quite a bit, especially when leisure and tourism industries became important macroeconomic segments. It has now become quite the opposite with the information age.

Not only are thousands of billions of Dollars or Euros produced and exchanged every year out of sets of products and services which are very immaterial and slightly material (such as in DVDs, software, electronic games, advertisements on peering social networks, etc.), but entire continents rely on the daily continuation of these activities to simply live, exist, pay for other public resources including the salaries of government employees, schools, military forces, public hospitals, etc. This is the biggest reason why

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<sup>17</sup> K. Oosterlinck , « La bourse de Paris sous l'occupation 1940- 1944. » CEB Working Paper N° 04/002 - 2004 Université Libre de Bruxelles – Solvay Business School – Centre Emile Bernheim

our world has not exploded in spite of the many unsolved and growing political tensions which, one or two generations before, would most probably have resulted in global war.

The prospect of having a peaceful world society – and one should worry if any other aim is imagined as more important – entails the very important and pressing necessity to imagine what an enchanted, that is, chanting, society might be like. What will the work, means of production, product and service quarrels be about? For quarrels are part of a re-enchanted world of economics. How shall we go about these quarrels?

### Part III: Building the United States of the World

I have provokingly entitled this paper with a final mention of building the united states of the world. This unity is a state of mind, which I suggest humankind should now consider more straightforwardly. Indeed, as a reality it is already largely under way through mass communication systems, and might gain a more solid footing by incorporating an even larger esoteric concept, namely that of experiencing nature as a pulsing, living entity.

As we may remember from Greek mythology, Prometheus had a brother named Epimetheus.<sup>18</sup> This robber Prometheus, who stole fire from the gods to give to man, was lost on an island named Earth. He had to face the fact that there was much quarreling over property and use of the precious flames and embers. So he summoned his brother Epimetheus from the Elysian Fields to help. Epimetheus snuck away carrying with him a global package of arts, politics and economics. Let's assume it included baseball. And pétanque.

To this day, the formula has held. Fueled by philosophy, nourished by some economics, pleased by arts and - sometimes quite fiercely - animated by politics, humankind has made it as far. But, for how long? The answer is no longer common sense. We might have to call again on Prometheus, let's call him esoteric philosophy, and his brother, and let's call her a sister this time, Epimethea sounds good, to see if they might conceive a new relationship to fire on this planet. In other words, a practical how-to guide to nature and cosmos. This will be of great help in answering the two principal questions humankind is now asking itself.

The first is pretty simple: "Will humankind have the ability to live with itself?"

The second is fairly basic: "Will business be able to market the answer to the former question?"

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19. See Carl Spitteler's Prometheus and Epimetheus, 1881. Carl Spitteler won the Nobel Prize for Literature in 1919.

## A) Economics and the United States of the World

Today, a large feeling of economic uncertainty prevails whether at local, regional or global level. Larger threats now loom over mankind, and this permanent uncertainty is certainly something that has to be addressed. As Mikhail Gorbachev, President of the World Political Forum, recently observed:

*The world has entered the information era; however, today we face on a global scale, real shortages of food, fresh water and energy resources. All these and many other factors have set humanity in motion. I travel widely across the globe and when meeting people I see the same questions in their eyes: What will be with us tomorrow? Where does the logic of events take us? Who can explain this to us and say what are we to do and how are we to live in this world. ... Today this concern is the focus of every analysis.*<sup>19</sup>

It is neither easy nor efficient from the individual, family, company or State point of view, to manage the value of currencies that are totally out of one's control, even as a central bank chief officer. This is a very primitive situation, and while a peaceful earth is widely considered a pure utopia, esotericism might have a remedy to offer. There is no final answer to the question of whether esotericism can be useful to economics unless we consider its prospective contributions to this very question of political unity.

Most evidently, the idea of world political unity has not been very attractive, nor widely conveyed by philosophers, politicians or economists. To most people, this might even be a strange concept. However, we might get a proper idea of an acceptable world union with the concept of a world city. The idea of some super-state, topping all existing states, is indeed not very appealing, as this would basically amount to one more weight for the individual. But this perception has much to do with the current existence of many conflicting or essentially non-cooperating States at the world level.

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<sup>19</sup> Transcripts of the International Seminar « A new world political architecture – World Political Forum, Bosco Marengo, 27-28 October 2008.

Most existing nations have different strategies, currencies, military organizations and weapons. What they mostly share is their common tendency to build national unity against many other states and sometimes cultures, with the final consequence that this constant struggling state is at the price of the loss of much liberty for individuals. Further, individual pride is flattered by nationally exclusive values, so that in the end a united world seems a poor idea to many - but not to all.

## **B) The world as a Living Nature**

I am of the opinion that spreading the esoteric concept of a living nature will gradually convey two more mature considerations to humanity. First, as part of a conscious living organism, humankind will – almost unconsciously – develop a tendency to smooth up its internal political relations. Second, the spiritual prospect to re-enchant the world, which is attached to this concept, is escorted by the lure of prosperity and security, which are its more direct and visible consequences, and those will, very consciously, considerably hasten the pace of better internal relations at the world level.

The idea that living spirits animate nature as a whole pervades eastern philosophy in general, as well as animist paradigms such as in shamanic cultures, still quite vivid in many parts of the world. To the author of this paper, animism is one of the most beautiful words that exist. It sustains the idea that matter is animated. This has to be commented on, for it might prove to be a big part of the solution which modernity has to find in answer to the question whether Christianity, Islam, Judaism, Buddhism and Taoist traditions will find a way to come together in human society.

The basic idea of spiritualism is that the world of spirit animates the world of matter. This may be developed in a very restricted approach, for in strict Catholicism for example, only humans have a soul, and it is not very certain what happens to it at the end of physical existence. The knowledge extended in catechism classes maintains that bodies, not souls, are rejuvenated at the end of times.

A more extended conception of spiritualism is that everything is animated. Not only animists participate in this idea, for Isaac Newton himself was pretty much convinced of this through his belief in a general energy animating all things and beings,

even the mineral world.<sup>20</sup>

Indeed, if it is true, as OM Aivanhov's maintains, that six fields of physical existence contribute to what makes *reality* - including *human beingness* - then the concept of living spirits, or souls may be physically verified. One might go further to say that the whole universe, including the earth, is actually livened up by a potentially huge number of living entities wrapped up in a longer or shorter series of intricate bodies. O.M. Aivanhov repeatedly talked about his concept of a living earth as one living entity that thinks, wills and acts.

As for the human being, this concept exemplifies the physical existence of the soul. The existence of this gradation of spiritual bodies could certainly become a field of laboratory study. There is no life without existence, no existence without energy, and no energy that does not radiate in some way. The macro coherence of souls, such as what has been indicated the world over by innumerable "holy seers" over centuries and millenaries, might offer a starting point to our search for legitimacy of a unified world politic.

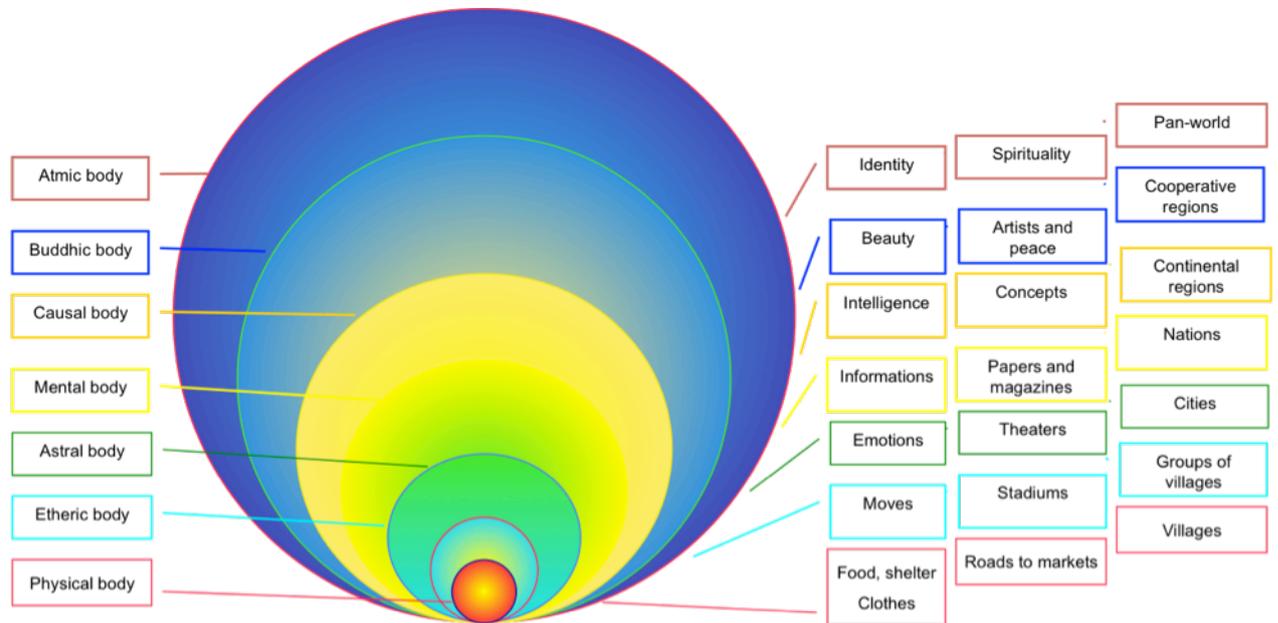
This concept is actually widely used in modern life. Speaking of a company or a football team as an entity does not mean that its members do not have their own life and individualities. It simply states what everybody can see. The collective reality of living individualities is something of an individuality itself, with distinctive traits – evident in a nation, a company, even in a city. As such, this concept might have another political impact. In fact, the theory of six esoteric layers suggests that the personal, individual actions of each and every human being do have an impact on the general entity of nature.

In this regard, the concept of a living nature is the consequence of the existence of subtle, multi-leveled physical/spiritual realities. If "souls" exist on a six-body scale, then this physical reality impacts the content of a living nature concept. This is why the concept of James Lovelock's Gaïa, has met with such worldwide resonance. This concept indeed might be read on a purely materialistic, ecological point of view, and might as well be associated with supplementary spiritual and or esoteric value content. I suggest

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20 This is explicit in Newton, Issac. "Of Natures obvious laws & processes in vegetation." (C.a 1670). *The Chymistry of Isaac Newton*. Ed. Newman, W.R. 11 February 2006. <http://www.dlib.indiana.edu/collections/newton>. (Dibner Collection MS. 1031B, Dibner Library for the History of Science and Technology, Smithsonian Institution.)

that this pattern has already been made evident in many social structures and will accordingly extend to new ones already perceived. The following scheme is a graphic representation of this idea:



This theme is quite interesting as to the framing of possible global relationships between nature, and more particularly the earth as a global entity, and humankind.

**C) The building of Pan-Earth relies on two basic esoteric concepts: family happiness and personal comfort.**

The very building of federal states and confederate organizations (over national organizations)<sup>21</sup> has always met with esoteric concepts. By esoteric concept, I mostly mean family happiness and personal comfort. That these form the basis of political organizations, at least theoretically, is sound common sense nowadays, but only as of recent. These concepts were explicitly expressed when the League of Nations, then the

United Nations Organization, and the European Union were conceived in the aftermaths of twentieth century world wars. France, for example, historically had no such *raison d'être*. The reason why it existed was for itself, the King, to serve the monarchy's grandeur, pride and pomp. So the better if you could make it through on your personal expectations.

That these are esoteric concepts is certainly true, for who can see family happiness<sup>22</sup> or personal comfort? That one may apprehend their manifestations, certainly, but the inner feelings of happiness and even comfort are basically immaterial, at least in the reductionist, usual meaning of material/immaterial. However, what they connote - the question of world society in its present situation - is not esoteric, for plainly visible. "*The times, they're a changing*" as troubadour Robert Dylan sang a couple decades ago. They really are changing through structures, companies, climates, continents, beliefs and human society as a whole.

The times are forming quite a new phrase to be spoken by humankind. Will this be done chanting, or mourning? This is the point of considering esotericism and economics together, and not necessarily just to improve corporate turnovers or cities and national tax bases. The point is to find a way together, and as Amitai Etzioni sustained in 2004,

*... evidence (...) suggests that the world is actually moving toward a new synthesis between the West's great respect for individual rights and choices and the East's (in rather different ways, of course) respect for social obligations; between the West's preoccupation with autonomy and the East's preoccupation with social order; between Western legal and political egalitarianism and Eastern authoritarianism; between the West's rejection of grand ideologies, of utopianism, and the East's extensive normative characterization of dos and don'ts, thick visions of an afterlife, and transcendental sets of meanings.*<sup>23</sup>

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22. Cf a sociological evaluation: "New age advice : ticket to happiness ? Maarten C. Berg. Journal of Happiness Studies. Published on line 28 February 2007.

23. Amitai Etzioni, The Emerging Global Normative Synthesis, the Journal of Political Philosophy:

In other words this is a suggestion to apply esotericism to a viable world. I suggest this be focused on one social objective, that the individual benefit from existing esoteric knowledge, methods and ways to have access to information that is supposed to exist in Causal, Buddhist and Atmic planes. The objective is not only to experience elevated states of consciousness, but also to build new companies, new industries, in essence to develop a new Earth in a human-friendly processes using an elaborated information age process to improve life and make it agreeable. This should satisfy any point of view, from materialistic to spiritualistic, which is something, and keep the earth alive, which is also of some importance.

### **Conclusion: Re-enchanting Economics, a Participatory and Holistic Process**

The question of esotericism has gained worldwide attention in the emerging world of globalization and concern for the environment. By sharing philosophical values, information, goods, and increasingly services on an unprecedented level, the general world population appears far ahead of its political, scientific and academic elites. Whatever its limitations, western eighteenth and nineteenth century rationalist positivism offered modernity a world language that helped society evolve from medieval cultural and political paradigms. Structured by this very language, these elites are however now hampered by its very semantics and grammar. Their rationalities delimited between a century and two centuries ago can no longer understand the global cultural shift unfolding, so rigid they simply do not see the birth of a new, world civilization.

Mixing eastern and western cultural and spiritual values, products, ways of life, information sources and internet service providers - world consumers, who are parents, students, individuals, children, and celebrities, are increasingly developing the next economic age, that of a causal philosophy. In the wake of a story written long ago, Prometheus and Epimethea will again combine forces to help humankind take one more step ahead. Just as economic empires of the past (the Hansean League, Venetian or

Lombardic commercial age, the industrial age and now current information age) were built within several generations and financed the political structures which emerged on their stages, the causal philosophy age will create sudden and huge fortunes for garage forerunners smart and audacious enough to feel which way the new wind is blowing.

O.M. Aivanhov attributed the large probability of the advent of a new, Aquarius type world culture to astrologic influences pouring onto the subtle bodies of the mass of humans at the moment of their birth. Those influences, having patterned the subtle, but real, bodies of humans, resonate with ideas, colors (expressions), purposes, ways of life, and generational ideals and themes. I suggest that this point of view has made itself known through generational shifts in company values and structures which over the years have influenced the scope of national states, their borders, their currencies and their power, making them look increasingly like inoperative things of a near past if they cannot keep up.

This emerging global age is gradually creating a collective mental body, which nurtures -not crushes, the individual as humankind starts its next collective realization of a global causal body. The values, technologies and businesses associated with the activity of this level of collective and individual consciousness will determine the direction for the next global political generation. This may have many names. That of Hall Gardner's world confederal democracy might be appropriate. OM Aivanhov proposed Pan-Earth, probably in the wake of the proposition as early as 1923 of a Pan Europe by Richard Coudenhove-Kalergi. The author likes "united states of the world." Anyhow, whatever the name, such a concept cannot be much different from a federation of world cities, such as Russia, the USA, China, Europe, South-America, Africa, South-Asia, etc., those encompassing inner nation states, regional countries, autonomous regions, etc, down to the simple unit of communal or urban cities.

The very common core of all these units is very simple and has to do with the quality of individual human liberty. The full implication of this will be developed to such a degree that its details, which have already long been part of market sensing studies, will appear unimaginable to a politician born in the early part of the previous century. By nurturing a healthy 30 percent of businesses riding this new wave - small and medium businesses as well as huge world corporations - we will be enhancing, but not replacing,

already existing agricultural, commercial, industrial, informational economic layers, making them ever more automated.

As has been the case for millenniums, this pursuit of identity and its protection, or the rights and limits for users or earth citizens of this new city, will be enwrapped in a written constitution. This has now become a commercial necessity, which might be its epimethean chance. Because the world economy has more to gain than to loose with a world city, already being built and used by the individual on a worldwide basis, business will contribute to the next world Constitution and financially allow for its inception.

This may take some time. But, one thing is certain, esotericism will be at the core because it effectively assembles the religious, agnostic, materialists, poets and industrialists alike in the city of humans, and holds things together through universal principles. This is its political objective. In fact, the world already has begun a union, that of its consumers. They are physically, emotionally, intellectually, and by now increasingly esoterically informed - feeding these needs through the existing global, intertwined, Internet gridded economic system of the world economy. This may sound far away from a musical, poetic, irenic vision of what a re-enchanted world might be like, but in real life, an enchanted world would be a worldwide place where local people may share food, products, services, information and by now, esoteric knowledge. In this place, even mystics will be looked upon with a gracious smile; they will be part of the city, as will those who are contemplating nature.

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