

Quelles Connaissances pour quelle Economy?

Antier FRANCOISE
Free University of Samadeva, FRANCE

Key words: *knowledge, economy, science, spirituality, development*

Abstract: The nature and direction of the economy is linked to the state of human knowledge. The impact of these activities on the environment shows the current level of humanity's knowledge. The state of the world today is the result of the over-specialisation of modern science. This leads to the misguided course of the material world towards its destruction and, beyond this, toward humanity's self-destruction. However, these sciences, with their most recent developments, can permit humanity to be led toward a new consciousness. We can become aware of the negative results of sciences oriented toward exploiting the wealth of the biosphere.

It is becoming essential for more and more scientists to draw connections between the different scientific and non-scientific disciplines in order to understand their own discipline. Hard sciences, from astrophysics to quantum mechanics, and life sciences, from biology to neuroscience, are today beginning to understand the interdependence of everything that exists. This vision coincides with the perception that has been taught throughout the ages by the great wise men of all traditions, this perception that is the fruit of their science: spiritual science.

It is becoming possible today to create a bridge between modern sciences and spiritual science that allows for mutual enlightenment. This bridge can help us to better understand the mechanisms of the development of knowledge. This article aims to approach these mechanisms and to ask the following questions: Which knowledge for which direction of human activities? Which knowledge to repair the damages which humanity and the Earth are suffering from today? Which concrete measures should be taken in our economy, and particularly in the business world?

1- ON THE DEVELOPMENT OF KNOWLEDGE

Overview

Our so-called post-industrial age is characterized by an extraordinary expansion of knowledge and information. This is the third stage of an evolutionary process, the first of which was the expansion of new substances through mastering the construction of the elementary building blocks of matter. The second was the expansion and extraction of the energy contained in matter, with the discovery that it is possible to break apart its inner structure and convert a part of it into nuclear energy. Today we are submerged by information originating in all kinds of areas and which has become accessible to everyone. We are even capable of having an influence upon the information that is hidden in the heart of matter and of determining its characteristics.

What does all this lead to? To a biosphere, from which we receive our very nourishment, that has been everywhere poisoned by chemical substances. To a constant nuclear threat, capable of leading to even more rapid destruction. And finally, to a loss of orientation, without precedent, for humanity as a whole. True, false, good, and evil – everything is mixed together. No one can be sure of anything anymore, and no one can predict what the future holds in store. The great technological, scientific choices crucial to the future of the planet divide, rather than forming the basis of world consensus. The dangers of nuclear energy, of genetically-engineered foods... are they worse than the advantages they offer? Who was behind the destruction of the World Trade Center, the Islamic terrorists or the American government? How can we distinguish, on our computer or television screens, a Chinese soldier disguised as a Buddhist from a Buddhist disguised as a Chinese? All kinds of theories exist today simultaneously, each one of them contradicting the other, and each one well-grounded enough to give rise to conflicts of opinion.

However, there are at least three certainties widely shared by everyone: we haven't yet found a means of existing anywhere else than on this earth, we have become the masters of this planet that permits our existence, and we are currently destroying it much more rapidly than we are capable of repairing our misdeeds. Have you heard of a single animal species whose collective mechanisms are not oriented toward its survival? So are we in fact the most stupid creatures that exist? In spite of this, we have the pretention of understanding the functioning of the world around us. It is true that our current knowledge is sufficient in order to allow us to benefit, in the long term, from all the resources necessary in order for the billions of people who live on this planet to survive... provided we behave a bit more rationally.

Where do we need to direct our search?

In the context of this inquiry, the above-mentioned problem can be summed up as follows: today's human activity is death-carrying, and is leading the destruction of the earth's ecosystem that is necessary for his survival. As researchers and thinkers gathered together at the CIRET, our goal is to contribute to a reorientation of human activities that is compatible with the respect of life.

It is a good idea to begin by stepping back a little. What do we see when we try, with our vision, to grasp the essence of what scientific discoveries and their applications have taught us up until now? Matter, energy, and information are the three levels of reality successively explored by science, and subsequently mistreated by the branches of technology founded upon this science. We currently know that matter and energy are equivalent. We also know, thanks to quantum physics, that the elementary constituent parts of this matter only exist in the state of potentialities, materializing solely under the influence of information or an intention. In the most recent life sciences, such as psychoneuroimmunology, we have also understood that our thoughts have a direct action upon our body, even down to the very chemical composition of our cells. In other fields of scientific research, many theories reveal the principle of the pre-eminence of information upon the elaboration and organization of visible matter. A transdisciplinary view leads us to consider the following principle, which is spoken about in a particular field of science – spiritual science – as being the universal principle behind the existence of every phenomenon:

INFORMATION → ENERGY → MATTER

In order for something to exist in a material form, for it to materialize, information needs to preside over this existence: this information allows the mobilization of energy, a field of force, which will then bring about the condensation, the material densification of

what had previously only existed as a potentiality. As far as human processes are concerned, the principle is the same; we only need to replace the word “information” with the word “intention.”

In our exploration of the visible world, we have penetrated to the level of information. We sense that this is the level where the organization of any system is played out, whether it is atoms, cells, or the human organism, from the microcosm to the macrocosm. So we can only await the worst possible catastrophes in a world that is blindly manipulating information at all levels. What can we do to avoid the worst? Continue searching in all directions at the whim of chance, from our preconceived notions, our desires, and our fears? If information presides over each and every process, what primordial information should be presiding over the scientific approach as a whole? What information are we lacking in order to advance in the direction of reconstruction rather than destruction? To carry our question even further: what is information? How does the information that enables the progression of human knowledge reach researchers' consciousness? How does it happen that we persevere with this unbelievable pretention of ours, of understanding the world in spite of the fact that we now know that we are nothing more than a speck of dust in the vastness of the universe?

What do we know about man?

What is our specific quality as human beings that differentiates us from the other living beings on earth? We can examine this question from many different standpoints – from physiology, psychology, paleontology, ethnology, epistemology, and so on. Here it is not our intention to examine this at length. What we are interested in, rather, is the spirit of what we are talking about, in the hope that we may be guided by it, in the manner of Ariane's thread. There are two essential characteristics of man that seem to be unanimously shared among the different scientific approaches. Beyond the various mechanisms that characterize living beings, we are said to be animated by two fundamentally complementary movements: love (brotherhood) and freedom, which we can also term belonging and realization. These very principles can be found in the “French Declaration of the Rights of Man” of 1789. The movement of belonging is the movement of relationship, of connection. We will return to this principle later. The individual principle of realization is characterized by a movement of growth, personal evolution, autonomy, and freedom.

It is generally admitted that the movement of growth is enabled by the specific composition of our brain. Our brain allows us to think, reflect, and elaborate theories. But how is it that such and such a thought is capable of manifesting? We know the physiological, psychological, and cognitive processes at work, and we know that our thoughts definitively depend on several factors that determine them. Medicine and drugs are capable of provoking certain types of thoughts in us. Our diet also influences the nature of our thoughts. Concerning our relationship with other people and situations, we are firstly under the influence of our instinctive, animal impulses, and secondly under the influence of our past conditioning: our childhood, studies, and the determining events of our lives. Our thoughts are definitively provoked most, if not all of the time. How can something new, something truly new, manifest itself under such conditions? Something that has never been thought by anyone else, or that is not simply the logical, Cartesian, deterministic prolongation of what we already know?

If we turn our attention to the area of scientific research, we notice what has happened over the ages: knowledge has made “quantum” leaps. This is the most surprising thing for a researcher: not the new things he discovers, but that fact that he was able to discover them, or that they were revealed to him. Afterwards he constructs a theory that a portion of humanity is going to consider to be absolute or nearly so... until someone else dethrones this theory. In the very process of the elaboration of a theory, there is the

notion of reproducibility, predictability, and determinism, in complete contradiction with the scientific pretension that a human brain is capable of withdrawing itself from the known in order to perceive the unknown. Here we are touching on what allows man, and man alone, to place himself in this movement of growth that is his essential characteristic, his ability to free himself from determinism. To take a simple and well-known example illustrating this capacity: both a man and a monkey like bananas. A banana is placed in front of both of them, at the bottom of a bottle whose neck is sufficiently large to place one's hand through, but not large enough to draw the hand out when it is holding the banana. A net falls on the banana "thief" the moment the bottle moves. The monkey remains prisoner, incapable of doing anything other than trying to get the banana out of the bottle. But the man can let go of the banana and, in so doing, escapes from the net. This is what makes us different: our ability to distance ourselves, to disidentify ourselves – to let go of one thing in order to attain something else.

The surprising phenomenon of scientific revelation

So we are capable, under certain conditions, of granting place in our brain (which is usually filled up with our conditioned and mechanical thoughts) to totally new thoughts and information. Where do these new thoughts come from? Let us return to the fundamental, universal principle we discussed earlier, the triad "Information → Energy → Matter." According to this principle, if there were not information that predated the existence of the physical world of matter, this world would not exist. When matter disappears, does the information (the plan) that presided over its existence also disappear as a consequence? This is a question for which science doesn't yet have an answer today, or at least for which there is no scientific consensus. Nevertheless, many so-called supernatural or paranormal phenomena would be easily explained if they were perceived in the light of the following answer: the information continues to exist after the matter has disappeared. We have already mentioned the fact that it exists before the appearance of matter. The pre-existence and post-existence of information: what light can this shed upon the development of human knowledge? On this basis, we can easily imagine that there exists one (or several) level(s) of reality in which all information is to be found, all the "building plans" of possible and known materiality.

What happens in the researcher when he discovers something? Is this simply the result of the observations he has analyzed, studied with his intelligence, in other words passed through the convolutions of his neocortex, this specifically human part of our brain, according to a process specific to this part of our anatomy? Put in a very simplified form, this is what is implied by the current scientific, known as materialistic, approach. But this doesn't seem to be what the true discoverers actually experience. These discoverers talk about their discoveries as something unexpected and suddenly obvious that appears to them, at the end of long efforts of research and in a particular state of letting-go. Another surprising phenomenon is the fact that identical discoveries can be made in different parts of the globe at practically the same time, without any physical communication having taken place between the discoverers. It all happens as if their brain had become the momentary receiving apparatus of information, existing at one of these levels of reality postulated as containing all the information that permits us to understand the world around us.

The different levels of reality: the contribution of spiritual science

Conditioned and mechanical thoughts or, under certain circumstances, thoughts that come from somewhere else, from higher fields of knowledge – this briefly sums up the characterization of human thought that corresponds to what is taught in a particular field of science known as spiritual science. The objective of this science is to study human consciousness and the different levels of reality possible for man, with the aim of enabling him to reach the level it refers to as the spirit. Its goal is the evolution of man toward the

highest level of his potentialities, through the elevation of his level of consciousness. It is based on the knowledge of spiritual reality and on the knowledge and specific techniques necessary in order to reach this reality. Taught by all the great traditions in different forms according to the particular epoch and location, it allows us to understand the situation of man when he cuts himself off from his spiritual dimension. We can recall the warning, "Science without conscience is the ruin of the soul." This is certainly the situation in our day, where materialist science denies the existence of the levels of reality spoken of in spiritual science.

Our point of view, however, is that modern science is beginning to have a premonition of the existence of other levels of reality. The comparison between spiritual knowledge and the most recent scientific advances then becomes a genuine opportunity. In order for this to be possible, it is necessary to postulate, if not the legitimacy of a true spiritual science, at least the value of the implications that could be raised by its existence, in order for the scientists, who consider themselves to be seekers of truth, to agree to examine it. After this, it is indispensable to acquire the means of recognizing such a science, in order to avoid confusing it with false paths of knowledge that lead only to detours and disorder. If we seek to recognize the existence of a spiritual science, this implies first of all that we admit that there can be people who possess this knowledge. Herein lies all the difficulty, namely of admitting the existence of a science that is not the fruit of scientific research! Scientists only trust and believe what "ordinary" man (who is not in conscious contact with his spirit) has been capable of discovering by so-called "objective" methods, according to the postulate that it is possible for him to dissociate himself from the object of his research. This is an approach that has been corroborated within certain limits, but which ignores the possible existence of more evolved beings at levels of reality other than that of matter. Since if the spiritual world exists, wouldn't it be legitimate to postulate that it could be inhabited by spiritual entities?

Have you ever seen goldfish who are capable of getting out of their bowl by themselves in order to return to the ocean? How could people find, on their own, the path of access to a world of which they are ignorant? Only those who have already travelled the path, who are already in conscious contact with the spirit in themselves (if it exists), can have knowledge of this path. The vocation of some of these people is to teach others through spiritual science, with the goal of permitting the evolution of humanity as a whole. Recognizing these people is synonymous with recognizing in them the highest qualities toward which a human being can aspire. Throughout the world, there are all kinds of spontaneous or provoked experiences – provoked by drugs, for example – that place certain people in contact with supersensible worlds, but in a limited way. These experiences are nothing other than untimely manifestations of the existence of other worlds. But it is a dangerous illusion to imagine that we are able to reproduce or study them in order to gain access to these worlds. In this connection, materialist science serves as an excellent safeguard.

2- WHICH KNOWLEDGE FOR WHICH ORIENTATION OF HUMAN ACTIVITIES?

The language used in this paper seeks to be pragmatic, based on observation and on the transdisciplinary confrontation of current scientific knowledge. To this end, it seeks to delineate itself from theories and ideologies and to avoid once again falling prey to the conflicts of one theory opposing another.

The responsibility of materialist science

Science today can no longer prevent itself from recognizing its own limits, and from asking itself about its responsibilities in connection with the current state of the world.

Einstein himself said, "We cannot resolve the most pressing problems of our lives at the level of the knowledge we had when the problems appeared." The nature and orientation of man's activities are necessarily connected to the state of his knowledge. The impact of his activities upon his environment thus reveals to man the level of his knowledge.

The materialist orientation of knowledge has led to the expansion of the exploitation of matter, and to the credo of economic growth in order to increase man's happiness. The result has been the destruction of the environment and economic and armed conflicts in order to appropriate the planet's limited resources. Spiritual science knows and teaches that a science ignorant of the essence of human nature, beyond simply its material characteristics, necessarily leads to a society founded upon the pursuit of economic growth as the condition of happiness. In effect, we are only capable of seeing, understanding, and valuing what corresponds to our level of knowledge. Changing our level is synonymous with learning to let go of our old thought schemas, in order to become capable of perceiving the world in a new way. This is what is important in our time.

To this end, it is necessary to appeal to a science that has perfect knowledge of man's functioning, his potentialities, and... his needs. The belief that our needs can only be satisfied by material comfort and pleasures clearly leads us to an impasse. The frenzied search for this type of satisfaction has only led to an alarming increase in psychological and psychosomatic suffering in developed countries. So we visibly do not know our needs, other than those in connection with our physical body, with its emotions and thoughts. We learned from our parents how to walk and eat. Without this, we would be living like an animal on all fours, like the "wild child" in Francois Truffaut's film. In the same way, learning to raise ourselves above our conditioning can only be attained by means of a specific form of education.

Man's fundamental needs

What are our fundamental needs, beyond those necessary for our physical survival? We can recall that we are driven by two mutually complementary movements: belonging and realization, or love (brotherhood) and freedom.

Human activity is in its very essence an attempt to respond to the individual principle of realization which, as we have seen, is characterized by a movement of growth, personal evolution, liberty, and autonomy. This movement can be seen in today's world in the domination of materialist economic activity. As for the principle of belonging, it is characterized by a movement of relationship, of connection. Man is fundamentally a being of relationship. Without other people, he would not exist, from all points of view; this is a generally accepted truth. Human activity is itself a vector of relationship between people. Unfortunately, one cannot help but notice the gaping chasm between real respect of the principle of belonging and the reality. In many businesses, the human component is more and more often considered – under the effect of the laws of the market – to be simply an adjustment variable that can be disposed of at any moment. This phenomenon has become so widespread that it is now global – a form of excess that has given rise to awareness and attempts to take measures of compensation and correction, such as sustainable development, social responsibility, and fair trade. Other people's suffering, even in the most distant corners of the earth, has become economically unbearable for us. In reality, it has been unbearable to us for much longer than this without our being aware of it. Our soul or spirit, this immaterial part of us, is in contact with the spirits of other human beings, and something in us is unable to bear their suffering. This is what science is ignorant of and what spiritual science knows and can teach us to perceive.

"Spiritus" in Latin means air, breath, or spirit. The air is what we are all immersed in and is not that which separates us, but... that which connects us – the air we breathe is the very same air that other people breathe. This brings us to an understanding of what characterizes the spirit, namely its capacity of connecting us with each other. Since we do

not have access to this part of ourselves, we are like blind people condemned to wandering in the darkness in search for a satisfying relationship with other people. This wandering manifests itself through an evolution toward egocentrism in a society marked by an increase in family, social, religious, and international divisions. In spite of this, the hard sciences, from astrophysics to quantum physics, and the life sciences, from biology to neuroscience, are today just beginning to unite in a vision of the interdependence of everything that exists. The great sages of all traditions throughout the ages have had a direct perception of this, which is the fruit of their science: spiritual science.

The answer of spiritual science to man's fundamental needs

What does spiritual science propose in connection with the problems incumbent upon man today and his activities? Such a science, as we recall, has the objective of leading man to the highest level of his potentialities. If we consider the twofold existential movement that characterizes man, we know what humanity requires beyond the satisfaction of its vital needs: a means of growth and individual realization, and a means of connecting himself. In reality, these two directions cannot be dissociated from each other.

In order to grow and realize ourselves, we need to know what limits us, and then learn to free ourselves from this. We know about a certain number of our limitations, for example physical fatigue, difficulty concentrating, lack of self-confidence, and so on. We know how to invent palliative treatments or resources that enable us to go beyond our limits: drugs, training, strategies, etc. But in reality, in so doing we are only making our functions more effective, just as we can make a motor more effective by modifying its mechanism. According to the profound knowledge of human nature, the object of spiritual science, it is his blockages and everything in him that prevents movement that binds man to his current state. Some examples of these blockages are his muscular tensions, resentment, thought schemas, and conditioning. A person's natural state in these conditions is indeed precisely what modern science presupposes: he is predetermined to react, in other words he reacts predictably to his physical and relational environment. Nothing new can appear from such a state. The corollary of this is his influencability and the multiplication of his problems and difficulties. The only possibility of evolution, in order to be delivered from this situation – that is, the maintenance of man in this state of identification with his conditioning and with the objects of his materialist desires – is to reintroduce movement wherever it is blocked, divided, or separated. To this end, it is first of all necessary to know that it is possible to reach a different state in this way – a state in which he becomes genuinely free to choose and decide in his life – and secondly it is necessary to know all the different possible levels of blockages as well as the means that allow us to dissolve them.

Spiritual science has knowledge of all these levels, from the most material and dense, the body, to the most subtle, the spirit, in addition to all the levels in between: the psyche (emotions and thoughts), the energetic system, and the systemic level (one's ancestors and the other human groups to which one belongs). These levels correspond to the different components of human nature. At each level, concrete methods and techniques, which are by no means esoteric, are proposed in order to reestablish the movement. It cannot be anything other than a global approach that is addressed to all of the levels. During an epoch of the extreme specialization in the sciences, it is becoming more and more obvious that this brings along "side effects" for humanity, side effects whose destructive repercussions on a planetary scale can no longer be ignored. It is becoming indispensable to employ knowledge and techniques that are able to address the different levels of interaction. And this goes hand-in-hand with the ability to take into account the interdependence of all beings and things, which globalization has made incontrovertible. Introducing a genuine movement of growth is synonymous with

introducing a movement of relationship and brotherhood, and with responding to the genuine existential needs of man.

The conditions for going beyond materialism

In order to be effective, the methods must be adapted to the state of the individual people to whom they are addressed. It is thus necessary to take into account both the historical time and geographical place that determine the culture in question. It is in no case possible for them to remain identical over the course of the centuries or from one continent to another. Only those who have a profound knowledge of human nature are capable of adapting these methods according to the specific historical and geographic conditions. At the same time, they received their knowledge from those who taught them, according to the process of the transmission of genuine knowledge: in a living way, from master to pupil. Whereas it had previously been reserved to an elite, this knowledge is today accessible to anyone who wishes to acquire it, because humanity has reached a stage of its evolution at which this has become possible... and necessary. In order to use it, it is useless to start revolutions or to withdraw oneself from the world, as in the past. It is also not a question of imposing economic, social, or political models. Methods are born which are addressed to modern humanity's mode of life and needs, particularly in the business world. Those who put them into practice not only place themselves in a genuine movement of personal evolution, but are also capable of becoming true catalysts of change. We don't know the form this change will take— since it is up to each person to create it in his own sphere of action – but it is the ingredients of this change that it is important to transmit.

An essential opportunity for the businesses of the new economy

The goal of human activity is to respond to the existential movement of man, but it has also gone astray toward the current model of economic growth that is destroying the biosphere. Today it has become possible for man to quietly transform himself in the very context of business. In effect, the world is confronted with growing complexity connected to globalization, as well as to acceleration in the process of change both in the area of technological advances and in the environment that is being degraded. More and more people in positions of responsibility, in all areas – politics, business, the spheres of society and education –, are having difficulty finding their orientation in order to successfully carry out their responsibilities. It has become a necessity to promote new ways of thinking and acting in the business world. In an epoch of mechanization and automation, the businesses that come out ahead are going to be increasingly those, in contrast, whose directors are capable of sufficiently taking into account this essential element: their human capital with all its aspects. What is also fundamentally at stake here is an appropriate response to the industrial and technological risks that are becoming a major preoccupation of our time.

An excellent business asset is to adopt an approach that is founded both upon the knowledge and techniques of a “traditional” science, whose goal is to lead man to the highest level of his potentialities, as well as upon the results of the most modern scientific research. In effect, this modern scientific research is just beginning to explain the astonishing effectiveness of these traditional techniques, and to lend them a form that is adapted to the needs of modern humanity. The techniques in question are, above all, methods for cultivating one's inner being, this great forgotten aspect in a civilization oriented toward external appearances. Without this, all the knowledge and techniques aiming at the mastery of the external world, this culture of “having,” are condemned to both collective and individual suffering. The useful element for the individual here is the possibility for him to be genuinely satisfied with what he does, and to remain young and dynamic, in his body, heart, and mind, even at the end of his career and well beyond it.

People trained in spiritual science have developed simple and effective methods, easily learned and adapted to modern man and his way of life, that allow people with positions of responsibility in the working world to realize themselves more fully, beyond their usual limitations. For each of the components of human nature – from the bodily to the essential level, and including the levels in between: emotional, intellectual, energetic, and systemic – it is important to acquire specific knowledge and techniques that form a complete and coherent whole. None of these levels may be ignored, since a blockage in any one of them may be sufficient in order to prevent an evolution toward a better state, for the individual and for the business or organization. In the business world, certain specific problems correspond to each of these levels. For example, at the bodily level we find the difficulties connected with stress, such as fatigue, burn out, difficulty concentrating, muscular tensions, and so on; at the emotional level, the types of problems that lead to conflicts; at the intellectual level, those that lead to resistance to change; at the energetic level, those that bring creativity and innovation to a standstill; at the systemic level, those that bring about disorder, particularly in connection with risk control; and at the essential level, those that prevent us from finding meaning in what we do and from defining genuine values.

The reader can find, in the appendix, a summary of these levels and the techniques associated with them.

3- CONCLUSION

Perhaps it is the responsibility of science, considered to be the authority in today's world, to expand its field of vision to include the genuine human dimension, which it has until now refused to take into account. Doesn't its dominant position oblige it to be the vector of transmission of the most essential information, the information capable of bringing about a reorientation of human activities that is compatible with the respect of life? In effect, we are dealing here with a situation whose importance can be perceived in light of the universal principle, taught by spiritual science that presides over the existence of each thing:

“Information → Energy → Matter“, or, on the human level, “Information/Intention → forces for action → action“. Only then can man's actions in the world become fruitful in a perspective of reconstruction, particularly in the context of the business world, through the use of innovative methods that are simply waiting for the courage of pioneers in order to be used.

The reader may have noticed that neither god nor religion have been mentioned in this paper. Science and religion – these two children so hostile to each other, both derivations, gone astray, from spiritual science, as an insightful examination of history reveals to us – seem to be placed today before a possibility of reconciliation for those willing to make efforts to this end. “But how is this possible?”, sceptics are going to ask; why not by making a genuine spiritual science more well-known, a spiritual science adapted to modern man and legitimated by the transdisciplinary approach? But perhaps this is only the author's very personal opinion.

Bibliography

Aissel, S. *Quand les oiseaux de fer voleront, le Dharma ira en Occident.* OXUS
Antier, F. et Ollier, P. 2007. *Le Manager Eclairé – Apprendre à penser et à faire autrement.* Editions L.U.S.
Bohm, D. and Hiley, B.J. 1993. *The Undivided Universe : An Ontological Interpretation of Quantum Theory.* Routledge and Kegan Paul
Nicolescu, B. 1996. « Nous, la particule et le monde ». Le Rocher : collection «Transdisciplinarité»
Sheldrake, R. 1981. *A New Science of Life.* Los Angeles
for further information: www.crea-alma.com

APPENDIX

**The human system and the levels of growth and surpassing of oneself
in the business and working world**

This model is a limited depiction describing a structured system that contains many sub-systems in permanent interaction with each other.

SYSTEMS AND HUMAN LEVELS	LEVELS OF REALIZATION AND GROWTH of human activity	PROBLEM AREAS OF LEADERSHIP <i>(positive or negative)</i>	« CLASSICAL » BUSINESS APPROACHES	EUPHONIC METHODS (1) <i>FOR</i> ENLIGHTENED LEADERSHIP & MANAGEMENT
essential	??? paradigm shift or extinction of the human species	loss of meaning and values	ethics constructivism <i>(level of politics and religion)</i>	Give a meaning, define one's values Psychoanthropology : from the essence/personality conflict to non-duality
relational systemic	globalization – concept of sustainable development	managing complexity manner of introducing change ability to unify risk prevention <i>(negative : chaos)</i>	socio-organizational analysis systemic approach	Euphonic representations and systemic and professional constellations
energetic	the cybernetic and informatic revolution	creativity/innovation visionary spirit charisma	intuitive management	energetic techniques (meridians, silsillas, chakras, tan tien, nadi ...)
intellectual	socio-economic models (capitalism,collectivism...)	adaptation to change <i>(negative: rigidification, resistance to change.)</i>	Training RH / management coaching	Psychological Euphonic Typologies (Enneagram...)
emotional	forms of social progress	conflicts	personal development psychology coaching	Essential Psychology
bodily materialist	predominant search for financial profit – culture of comfort / society of consumption	stress – burn out muscular-skeletal troubles	work medicine Hygiene and security committees	Euphonic Psychocorporal methods (Dervish Yoga, Lou Yong Zhineng, Nadi Yoga...)

(1) *Euphonic Methods* are methods for the harmonization of human nature in all its components, founded upon the knowledge of the relational functioning between the parts of a whole, striving toward a state of euphony.

Every system, unit, organism, or structure (whether the human body, group of people, business, or the earth's biosphere) functions synchronously and not like a series of fragments independent of each other. This synchronous functioning can take place with less or greater equilibrium or harmony, from the state of suffering or illness (state of diphony) to the state of health (state of euphony) in which a better relationship has been found between all the parts of the system.