

TRUE ECONOMY©

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An economic system to truly meet our needs

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1 Acknowledgment

This booklet is to present a new economic system: True Economy© and how to implement it in practice.

The [basis](#) of True Economy is responsible self-initiative of everybody to act where simply life needs it. It is intended to be a realistic alternative between efficient but unfair capitalist system and disappointing utopias like communism.

To avoid creating just another deceptive system, it was indispensable to efficiently take in account the main causes of failure of formerly generous ideas and systems, like those of USSR and China, or various smaller advanced social experiments. The problem of a progressive transition to True Economy is more than half of this book.

True Economy is designed -or it is better to say discovered- after the real role of economy: To be the concrete base that everyone needs for happiness, expression and evolution. To work with such an aim in mind needs to first forget all unmatched [preconceptions](#) on the matter.

It is indispensable to first understand the [basis](#) of True Economy before discussing any practical aspect. So this booklet is didactic: Introducing first theoretical basements, then a pure view, then a transitional view which step by step leads to practical aspects for early action.

True Economy is a forward-aimed idea, in coherence with social progress, human rights, freedom, democracy, peace, science, happiness and spiritual evolution.

Although True Economy can be explained in many thinking systems, science, philosophy, or great spiritual traditions, this book is intended to be available mostly for peoples of western culture. I shall dedicate myself in any attempt to adapt it in any other culture or positive thinking system. It is intended to be a basic and complete reference. The style is didactic and repetitive. In each chapter main features are highlighted in larger letters, to ease quick reading; but some secondary concepts are used before definition, so a detailed study needs to read the book several times.

2 Introduction

It is important to have a clear vision of our aim; otherwise we shall not know what we want to do. But such a pure vision will soon be out of reach for most nowadays peoples: The conflict between pure view and need of a progressive change was one of the main causes of failure of communist attempts. To bring a real answer to this problem, True Economy is threefold:

-Ultimate True Economy© (or Achieved True Economy©) is the *view* for the most perfect achievement we can imagine.

-Relative True Economy© (or Transitional True Economy©), is the best *practice* that concerned peoples are actually able to work with.

-The union of both which are *interrelated* and inseparable: Relative True Economy is a way to implement a mind of True Economy which can lead to a future Ultimate True Economy, while the view of Achieved True Economy is a guide for the Transitional one and a warranty against unavoidable compromises and degenerescences. People get involved in True Economy if they want to, and, depending on their level of motivation and skill, choose to integrate in a difficult ultimate experience group, or to work in a more familiar relative transition network.

To address this, the booklet first describes Achieved True economy, then the Transitional one, and at last practical problems about the transition.

The term «True» refers to the absence of impeding and useless preconceptions on work and its purpose; this is addressed in [Chapter 6](#) «useful definitions and unnecessary preconceptions». But it mainly refers to the spiritual idea of Non-action, of which it is a peculiar application, in the concrete occasion of managing our economical life. It does not mean that it is a perfect theory given once and for all by an infallible author. True Economy is a treasure which exists, out of our minds, and so it has to be studied and discovered. But its very base is beyond concepts, so it is important to have a spiritual approach if we want to catch its basic intuition. This book only describes a conceptual approximate of True Economy. For a better understanding on this logical aspect, see my book «[General Epistemology](#)»©, chapter 9 «Conceptual buildings and reality». So any attempt for a True Economy experiment with only dogmatic or calculating mind may lead to gross misunderstanding and disappointment, as it happened in most religious or political utopias in mankind's history.

On the other hand, most peoples are unable to understand something without using practical concepts; so this book introduces some, like these of Activity Circle©, together with rules and guidelines. Governments also will have to introduce standards and laws. These concepts, rules, standards and laws must copy as well as possible the basic intuition of how peoples behave in Ultimate True Economy. But it may happen, in unpredicted or peculiar situations, that some of these concepts, rules, standards and laws show inappropriate or harmful, out of the true Non-action or Compassion. The only way to solve this is to refer to this very compassionate Non-action basis, eventually through evolved spiritual beings.

In fact we must not consider True Economy as a new economic system among many others, but as a new mind (called True Economy Mind© , defined in Chapter 5).

We must also consider that there is practically no experience of True Economy today, so bringing it in practice needs not to enforce anybody, and have a pragmatic, concertative and adaptive approach on concrete facts, while firmly keeping on a pure view of the final project.

Whatever good system we can imagine, its main and unique actor is the human mind. Theoreticians of capitalism, in their idyllic view of the market, just «forget» that speculators may just feel unconcerned with other's wealth and even not with mankind survival. Communists had the dogma that a socialist society is able by itself to eliminate any selfish mind. The author witnessed social experiments where selfishness or laziness led to disruption in a matter of weeks. For most peoples in our epoch, goodwill is easily overwhelmed by *mind disturbances*: egocentrism, laziness, anger, attachment, ideologies... To get rid of this, a monitoring authority seems the only solution, but where to get an authority accepted by everybody and free of its own mind disturbances?

So **no system can spontaneously and fairly run without a minimum [mastering of our minds](#)**, and True Economy even less than others. It is just impossible, and the problem of mind disturbances has to be fully undertaken, not eluded in any way. True Economy attempt has to be thought as inseparable with the spiritual, psychological or social methods for its members to master their own mind disturbances. Everyone, from the greatest guides to the most humble farm worker, must be fully aware that failures and problems are to be attributed only to their own unmastered mind disturbances and no other cause or pretext, and that any economic experiment can really progress only as fast as its members are able to behave under their own control and get rid of their mind disturbances. Everyone must grow a strong motivation to thoroughly work to improve one's mind. There is no other path to success in True Economy as well as in any other system or utopia. This being a great challenge, Transitional True Economy is here to propose steps to bring solutions workable by everybody right now.

If we do not accept this mind work, so it is useless to seek for a more fair economical system. It is better to stay in what is already known, for instance a regulated or «social» capitalism. Which will anyway require a constant social struggle against deviations and crisis, to maintain a minimum of fairness for everybody.

3 Criticism of other systems.

Capitalism

The overall efficiency of capitalism is no more to be demonstrated; but, despite the optimistic statements of its supporters, the nowadays worldwide capitalist society obviously suffers many problems: separation of a poor social class (even in rich countries) and other injustices; standardized life, destruction of traditional values and societies; massive environment stress...

On more clever analysis, we can note that what is achieved, high life standards, democracy and human rights, is not due to capitalism itself but to technology and constant social struggles. On the other hand, one may argue that the drawbacks are not due to capitalism itself, but to selfish mind.

In capitalism, the ability to enrich oneself is proportional to our possibility to invest, thus to the wealth we already have. So, even if at the beginning everybody is exactly to the same point, any difference, even very small, even fortuitous, will go increasing, until a small number of individuals hold all the economical power. It is intuitive, and it can be mathematically demonstrated: capitalism forcibly generates inequalities and discriminations; it also forcibly generates instabilities in time, expansions and crisis. So the idea as what competition offers the same opportunities to all is completely false and fallacious; right on the contrary the egocentric competition necessarily leads to profound inequalities. There is no moral in there, and we even know only too much that competition gives an advantage to cheaters. It even not advantage the more able, we just have to look at the problem of the computers operating systems. So very predictably the partisans of capitalism are very attached to their free competition, as only it protects their fortune; only a bit of equity could ruin them immediately. This is the basic flaw of capitalism, which makes that it will never give the results we expect from it. Only the phantasm of being oneself one day at the top makes that this system has supporters in the most disadvantaged sections of the population. In poor countries and dictatures, where the political will is weak, it produces frightening inequalities, such as to make whole peoples die from hunger. In democracies it produces an appearance of equality only thanks to a constant fight to maintain protective laws and a costly social system.

What we shall state is that capitalism, its structures and methods, were created to serve the activity of selfish minds working together. Altruistic minds working together into this capitalist system may certainly make it run much more efficiently, without any injustices nor crisis; but such altruistic minds will simply not need these capitalist methods and structures, which are suited for selfish behaviours. They would create other methods, appropriate for altruistic purposes, and it is this process that we can witness today in every true non-profit association today, whatever they work for humanitarian, religious or social purposes.

A stronger and stronger trend today is the appearance of «international organisms» and other «agencies», spouting from who knows where, and which pose themselves as regulators of the World economy. But in reality they are only the emanation of a small group of individuals hostile to ecology or to any form of social solidarity. These individuals also possess large companies and numerous medias completely dedicated to their subversive propaganda. Instead of forming a visible political party, they rather hide their ideology behind concepts such as «globalization» or «liberalism», and even of «evangelization». Even partisans of a moderated capitalism can easily understand that these individuals are a threat for democracy and for the world.

Communism

Based on a criticism of capitalism, the ownership of production means was made collective in USSR and China, to avoid profit of a few. But selfish mind of most peoples did not changed with this simple action, and, deprived of immediate interest, peoples simply worked too leisurely for the system to have the success it deserved.

Communism's theoreticians were conscious that a work on the mind was necessary, and USSR's first leaders, facing early selfish reactions, felt the need for a monitoring authority on peoples. This led to an authority, the Communist Party, which tried to enforce peoples in mind enhancement. But those who embodied this authority were no better than the others... So immediately the whole system turned into its own caricature: gulag as mind practice, nomenklatura as selfless guides... without any restrain from spirituality or human rights.

The failure of communism and many other social utopias (hippies, communities) was complacently attributed to the doctrines themselves; but in reality these repeated failures clearly show that a better economy cannot be imposed from the top of the state. Economical problems are only consequences of much more profound mind defilements, that only the concerned individuals can solve, at their own initiative, even if the society helps them. This book accounts with this problem, and it is the very reason why True Economy exists in two levels, achieved or transition.

Distributive Economy

Among all the alternative economies which could be proposed, it is probably the most interesting, and the closest to True Economy. However there are still significant differences.

The principle of Distributive Economy is to evaluate the global production of the society, and to emit a corresponding quantity of money. This money is then distributed in an egalitarian way among all the members of society, as the right to live in a decent way is an inalienable right for all. This is the social income. When buying a product, the spent money simply disappears, as a bus ticket which is used only one time. This is distributive money, which makes any speculation impossible. The basic production work is shared in an equitable way among all the members of the society, as a function of the abilities and limits of everyone. This is social service. A strong point of Distributive Economy is to propose the «Great Relief of man by machine», this meaning the full use of all the industrial potential to radically cut down working time and free human life time, in place of hampering this potential only to create profit. Distributive Economy was proposed In France by Jacques Duboin, in 1930, and it is still defended in the review «La Grande Relève». As far as I know in was never brought to practice, even at small scale.

Distributive Economy, as all the systems which try to get around the fundamental question of our motivation to work for others, has a basic defect. Theoretically, citizens are interested to produce, as their social income is directly proportional to the overall production. But there are great odds that egocentric conditionings lead a great number of citizens to stupidly put nothing into a system where they do not have an immediate interest, as it happened in communist countries.

So Distributive Economy offers much advantages in front of many other proposals (return to barter, autarkical small groups, generalized return to handicraft...) I think it could be proposed in today world, for instance in the context of a [mixed economy, chapter 11](#), where it would offer a basic income to all, while persons with too egocentric motives would go to work where better remuneration would attract them.

Distributive Economy could also be proposed in Transition True Economy, in the conditions specified in [chapter 9](#) and [chapter 11, in a mixed economy](#).

Specifications for an alternative

It seems obvious that any economic system, to have some interest, is to be at mankind's service, and not mankind on the system's service. Especially it must have **at top priority happiness of absolutely everybody**. For this, it must **support all the individuals** and allow them for full expression and evolution; it must go in the way of democracy, human rights and dignity; it must fairly share produced wealth as well as work; it must be easy to handle and manage, with a running smooth enough not to allow crisis, shortages or wastes; it must not be a weight for environment; it must not standardize cultures nor impose a given way of life; it must not be an obstacle to the spiritual work of peoples. At last, not often spoken about but important, working time and the corresponding human lifetime have to be saved, to permit the more expression activities.

Selfish minds need a monitoring authority; but we can hardly find a reliable authority, as demonstrated with USSR and China experiments. For this reason, in democratic countries as much as in advanced experiments, to maintain a minimum of justice or democracy requires a constant struggle. Altruistic minds do not need nor capitalism's structures and methods, neither a monitoring authority or social struggle to regulate them.

So if we turn into altruistic mind, we can get as much advantages as capitalism, without its drawbacks and injustices, and without necessarily using its structures and methods. The key appears to be a correct altruistic motivation and an efficient mind work or fix to be really able to behave in such a way in practice.

True Economy was designed to meet all these demands.

PART 1: BASIS FOR ULTIMATE OR FULLY ACHIEVED TRUE ECONOMY: THE VIEW

4 The three bases of True Economy

True Economy is an intuition or confidence that there is always, for each individual in a society, a right behaviour which leads, for this individual and for all the society, to a fair, wealthy and stable economical running. For instance, in a group if someone needs to eat, clothe, house, or express himself, this is the base for a motivation for other persons to consecrate their work to farming, building and so. All members get the motivation to involve into bringing full support for other members, so no members are left with any unsatisfied need.

These are the three basements of True Economy:

- 1) **Free individual responsible initiative, together with freedom of expression.**
- 2) A **compassionate choice to consecrate all our ordinary daily work's economic involvement to happiness of all peoples we can, and beyond them to all sentient beings and the whole ecosystem.**
- 3) **Following inspiration from the two previous points, a Non-action, single pointed, unconditional and straightforward motivation to satisfy a given need, without accounting for any return, power, fame, or other considerations.**

It can be summarized as a responsible free initiative compassionate Non-action toward a given need.

The first base is the expression of modern wishes for freedom and democracy, together with responsibility. It is also modern social movement's «here and now» local and immediate undertaking of one's life. The second base is clearly Compassion put in practice at the occasion of choosing our economic activity, and the third base refers to Non-action, from which it is a peculiar expression in the occasion of achieving our economic activity. Single-pointed and unconditional means that, as expressed, the action is just to satisfy the need, and is undertaken without hope of any direct return, remuneration, power or fame. Non-action means just the action which is naturally necessary in the situation, without adding from ourselves any desire, reluctance, condition, passiveness, laziness, misconception or preconception about what should be done or not or how. First taking note of a need; second looking the best way to satisfy it; third do the work and that is all. It is quite clear: somebody have to eat, we have a field, so we cultivate to give him something to eat. Asking for money in return, or even having desire for a simple smile, is no more Non-action. It is not «bad», but it is not True Economy. But do not bother: the only interest of True Economy is just to have plenty of smiles.

5 True Economy Mind

True Economy is not just a new technique or system which could be used for any purpose. It is a new mind. The mind of peoples who want to involve in True Economy has three interrelated parts:

1) True Economy motivation© is the desire to have a life standing fast on the three basements of True Economy, and to gain full True Economy ability and confidence.

2) True Economy ability© is being really able to naturally behave and work as a good True Economy member. It is threefold: 1)Mastery on mind disturbances (egocentricity, eagerness, hate, laziness...) 2)Enough understanding of the system; 3)Getting free of impeding preconceptions ([chapter 6](#)).

3) True Economy confidence© is being sure that True Economy can work, and that it can exist peoples who can work in it. It is not *a priori* fearing that others will abuse or deceive us.

True Economy motivation must be so strong that it becomes natural, and introducing money in any affair is only with a slight feeling of shame. True Economy ability is not just having the right opinions; it is enough mastery on [mind disturbances](#) to naturally behave in the right way. True Economy confidence may be strong enough to stop any other business and get in it.

We do not need to be a saint to achieve full True Economy mind; but it is obvious that we needs at least to have a good mind practice. Nowadays far not enough peoples enjoys this level, and can seriously pretend to have success in Achieved True Economy. It is the very reason why the second part of this book is dedicated to [Transitional True Economy](#), its methods and its ways to cope with still unmastered mind disturbances. Transitional True Economy provides various levels for peoples with more or less ability, and peoples unable to gain significant ability for now can involve in lower levels, where they only need to be honest and good willed.

True Economy ability must not be considered as a criteria impossible to fulfil, or granted to only a few. Using this concept to select a class or nomenclatura of privileged peoples would go straight against the very base of True Economy. For persons not possessing True Economy Ability, thinking that its owners are a privileged class is also a mistake, as in reality everybody can gain it with enough mind work. I do not say that it is easy, but everybody who really wants it can obtain it. True Economy Ability is a treasure very pleasant to enjoy, and worth the work to obtain it. It can be gained only through our own mind work. Nobody can grant it to us; nobody can forbid or withdraw it. True Economy Ability is not something special, it is just the mind we can obtain with any honest and fair mind practice. 5 to 15 years of assiduity may be enough for many of us to pretend to integrate in first levels of Achieved True Economy, and some peoples can do it right now. But at our epoch it seems better that attempts of Achieved True Economy would be monitored by highly evolved beings.

Mutual Confidence©

True Economy confidence (Being sure that it can exist peoples able of properly working in True Economy) is a general philosophical choice.

Mutual confidence© itself is about the peculiar peoples with who we shall have to deal in our own life. Obviously such confidence can be granted only to persons who deserve it, on the ground of a strong and concretely proven True Economy motivation and ability, and helpful, honest and peaceful behaviour. We can involve in any True Economy group or society only if there is enough mutual confidence. The group must inspire confidence to us, and we have to inspire confidence to the group. Mutual confidence is more likely to build up among peoples with common social or spiritual views, and less likely among peoples who may share only economical relationship. This is discussed at the end of [Chapter 8](#), a True economy for a true society.

6 Useful definitions and unnecessary preconceptions.

Sun shines, rain falls, on the field where the harvest grows, without the need of any computer to calculate how much it has to rise today, or if it is time to be green, to flower or to give seeds. And when from this harvest the meal is ready, children are happy and laugh.

Money we own needs to be calculated by bank's computer, and our legal status and rights have to be asserted by lawyers and administrative peoples. And this does not make any children laugh.

Natural things and goods, like land, food, houses, tools, persons, ethic facts, are able to behave by themselves, while things like money or legal statutes are not able to behave by themselves; always we have to calculate them and decide what they do, otherwise we do not know what they are becoming. They are not defined.

Let us state that material, social and human facts are natural facts, which exists out of our will in reality (This means that each time we act without accounting for these facts, we are sure to create suffering, for us or for others) while facts like money and legal statutes are **conventions**. They get out only of the human mind, they are created and they vanish if we do or do not think to them. They just have the nature of concepts shared by many peoples as a simple guidance to daily behaviour, a conditioned product of this civilization and of our history, which may change or disappear with time. Let us call them **preconceptions**. Preconceptions are not a problem by themselves, so long as peoples still remember that they are only concepts that we are basically free to retain, change or reject at need. But problems arise when peoples think at such preconceptions or conventions as being «obviously real» self existing facts, in place of being simply commonly agreed conventions, and that these peoples put a strong attachment on them, and obey to them even at the cost of suffering, even against the very purpose they were established for.

Achieved True Economy's Non-action **accounts only with natural facts and does not need any concept or preconception**. So a correct understanding of it needs to identify usual preconceptions, in order to eliminate them. But this must be made in a middle way, as, even if some preconceptions are completely artificial, others may lay on some natural basis, or may be answers to some real needs. So these basis and needs have to be made clear in an Achieved True Economy view. We may eventually reintroduce some preconceptions in Transitional True Economy, as discussed further in the part 2 on Transitional True Economy.

So **clear definitions** have to be given.

Money and barter:

Money was created to account, but to account what? When a person gives us something, work or good, we usually consider that he have gained a kind of «merit» to get in return another work or good from us, in a quantity which is considered as «fair». It is this «merit» that we count with money, or by weighing or measuring the «fair» quantity of another good in barter. (So barter is like money, but money is more convenient to carry and count: getting back to barter does not have much interest) These two systems may both be called accounted conditional exchange, (supposed to be fair, but this is already a great source of problems, as money does not have the same «cost» for everybody). **Accounted**, as an exact «fair» quantity is wanted. **Conditional**, because if the person stops to give something to us, we consider he does no more gain merit and so we stop to give him back money or food.

Achieved True Economy does not need money (nor barter), as the very ideas of both «merit» and «fair» quantity are irrelevant. From this point of view, even the [Distributive Economy](#) cannot

be considered as True Economy. Achieved True Economy relies only on unaccounted and unconditional free gift. It is not necessary to ask if a person has merit or not to eat and survive, neither to account in what quantity: It is a natural need, which just has to be satisfied anyway. A person who cultivates food does this with [True Economy motivation](#) to feed peoples, in the quantity they need; a person who builds houses does this with the motivation that everybody will have a home; a person involved in abstract work consecrates himself to the good of everybody, and his work cannot be accounted. And if there is not enough of something somewhere or for somebody, [True Economy motivation](#) makes that the persons concerned or with time available feel responsible and take freely the initiative to cope with this.

Practical achievement of such a view of an economy relying only on gift and responsible self initiative, with no money and no account, can be only among peoples with a firm True Economy [ability](#) and [confidence](#). Nowadays most of us may accommodate with small mutual aid groups, or with cooperatives and Transitional True Economy structures which allow for money or barter.

Remuneration, income:

As seen just before, work is given without account nor conditions, so it can exist no remuneration. But it seems necessary that anyone who undertakes an useful or meaningful activity has to be supported (food, house...) and so get an income. In Achieved True Economy this need is fulfilled otherwise: Everyone is supported by all the other persons through the variety of life supporting activities, through free gift of the product of their work. We can also say that all the resources granted by all the members of the society are an unaccounted and unconditional support for everybody. Some may prefer to say an income, but at this stage this word would introduce a serious confusion. As a matter of fact, the unaccounted unconditional support that the Achieved True Economy offers to its members fundamentally differs of a remuneration, which is accounted and conditioned by merit.

The activity one is doing and the activity of supporting this one are two different things. Conceptions on making them interfere or conditionate each other does not have any technical or natural justification; they find their only roots in our ego mind, like the notion of merit. It is the egocentrism which considers that we can give to others only if, somewhere, they serve our own interests. Still only this egocentric mind introduced the notions of merit, condition, and accounting. In non-ego compassionate economy everybody have full merit from simply being alive, and [full motivation](#) to support all the others; the result is that everybody can freely get all what he needs, whatever his activity. The third base of True Economy is that the [motivation](#) of accomplishing an activity is single-pointed. This means that it is only to fulfil this activity, with no calculation, interest or any expectation for a return. To build a house is ONLY for those who will live in it to be happy, to harvest crop is ONLY to feed peoples, to offer medicine is ONLY to make peoples healthy. This point is important, as if we introduce others motivations, like income, remuneration, merit, fame, power... even in a subtle way, we immediately come back to money or barter economy, with all the problems and injustices related to it.

Working directly to satisfy one's own needs is possible; self reliance even have many advantages, so it will be preferred in many situations; but things does not have to go so far as autarky, which brings serious limitations.

To freely grant our work needs strong True Economy [confidence](#) that the system and its members will really support us. Remuneration seems a guarantee of an immediate result, but in fact this is a short-sighted ego view. For instance in money system where one must give money to have a job done, this leads to the absurd situation faced by most poor countries today: Many valid workers, but no money to pay them, leading to unemployment, even where there is an urging need for basic life work. If these peoples refuse to work without remuneration, they will get nothing at no time. But if they accept to work without remuneration, they will not get immediate results, but the country's economy will grow, and later there will be enough wealth for everybody. This problem also arises in rich countries, where there is money only for short term profit-making jobs, but not for quality and meaning of life, leading to a poor empty and meaningless life. So to artificially conditionate work with income is really an impeding preconception.

If our [motivation](#) or [ability](#) is not strong enough to freely offer our work, or if there are not yet enough people who deserve [confidence](#) and seriously support this way of life, so we must address Transitional True Economy structures which allow for remuneration on merit basis.

To cut through many discussions, a clear discrimination between remuneration and profit is given later in the subchapter on cooperatives in [Chapter 11](#) on [cooperatives](#) in a True Economy Society.

Work and activity:

The current definition of work, in capitalism or communism as well, is an activity, unwanted but which produces some weighable or sizable wealth, to be sold or bartered. This seems too restrictive for True Economy, as we may have to account with unsizeable or unsoldable wealth, like ideas or environment. Let us use the general term of activity, which may be of different kinds, with the corresponding needs and products, as in the following definitions:

-Direct or basic activities©, needs and productions are what is strictly needed for supporting life, like food, clothes, houses, medicines...

-Indirect activities©, needs or productions are not useful by themselves, but are necessary to achieve direct or meaningful activities: tools, energy, vocational training...

-Useful activities©, needs or productions are the sum of the two previous, what is usually called work.

-Meaningful activities©, needs or productions, are not useful activities in the meaning stated above, but peoples undertake them as they want to give a meaning to their life: Art, culture, travel, well-being, spirituality, environment...

-Leisure activities are only resting and enjoying, excluding meaningful and useful activities. True Economy does not judge if it is good or bad, but it must obviously not be achieved at the expense of useful activities.

-Useless or meaningless activities© need work but do not satisfy any human need neither bring any meaning, and so they are a loss of resources and a waste of human lifetime: financial accounting, insurance, advertising, stupid games...

-Disactivities© are what create suffering or destruction: cruel games, drug, pollution, weapon industry...

Classical economy often confuses the two later with work, as they can also make profit.

It seems quite clear that any economic system dedicated to mankind have to first achieve basic productions. But everyone must be fully aware that economy does not have to introduce discriminations against meaningful or leisure activities. In life, what is good to do or not can only be limited by ethics, ecology or spiritual considerations. So economy must satisfy meaningful needs as well as basic needs, while using the less human time life and resources, generating few indirect activity, the lesser meaningless activity and refuse any disactivity.

On a general basis, work being not desired, but necessary, economy has to save it and also to share it fairly among everybody.

We must also consider that many work does not necessarily means more wealth, on an example: Having many peoples working for health does not make firm that peoples are healthy; it may mean that they are often ill. So real wealth may come for instance from more hygiene, but this does not consumes many work. In this example more wealth is achieved with less work, and it is often like this in life.

Unemployment.

Absurd in any level of True Economy. So long as somebody is valid, he can offer some useful activity, which can profit to him directly or through others. So long as nature and life flourishes and Earth is not overcrowded, there is enough to feed and lodge everybody. Unemployment is the result of absurd and blind egocentric policies, or gross misunderstanding of the purpose of economy, among managers or workers as well. True Economy does not employ: it saves and shares work and human lifetime, in order to offer more life meaningful activities for everybody.

Leisure:

With only a few compassionate True Economy motivation, all activities are pleasant, and so no one feels the need to «escape» of it through leisure. But an amount of leisure is necessary for everybody. In achieved levels, peoples regulate this themselves, in lower levels it may have to be done through work rates and laws.

As a need, leisure has to be supported by the True Economy society. But achieved level peoples may surely get angry about supporting football fanatics or low intellect TV.

Laziness and other misbehaviours:

Peoples who do not sincerely undertake a work, or misbehave in any way (theft, abuse of power...) do not have True Economy motivation. So they cannot pretend to be True economy members and nobody does not have any obligation to support them through free gift. One must deserve confidence.

Achieved True Economy support is unconditional, but when a situation gets unclear, another rule applies: it is the persons who make the sacrifice of work or resources who can choose to who they will grant free support.

But that question is not easy to answer. Today, simply excluding egocentric peoples to protect a weak True Economy attempt seems a better deal, as these persons will get back into ego economy where they will manage in a way or another. But later, excluding peoples from a main True Economy current will lead them to die with hunger, so this will no longer be possible. We shall have to deal with that peoples in a way or another, letting them live in a monitored capitalist section, or helping them psychologically. At that time this will be the greatest social work. For which certain will grow a True Economy motivation...

The topic of misbehaviours is discussed extensively in [Chapter 12](#) on mind disturbances.

Cost:

In general cost of things is accounted in money; but it seems more realistic to consider work, human time life, resources consumed, social stress, environment stress or loss for future generations... as costs. But it is difficult to put a figure on this. This is less a problem if we introduce a hierarchy: environment stress is crippling cost, social stress high, work medium, while looking for the best way is lowest cost. Generally a decision, with the number of facts to account, cost, culture, habits, skills... are better taken by peoples who will do the job or support its consequences. If the resulting decision is not the theoretical best, it will often be the most straightforward practicable one.

Regulating by market laws in capitalist countries, or by planning in collectivist countries:

These two methods have in common the purpose of regulating economy, avoiding shortages or misuses of resources. But it is obvious and well known that market laws have a strong and unavoidable tendency to increase disorders and injustices. And USSR planning was of no meaning for peoples who were not ready to work for the community before their personal interest. In achieved True Economy, both are useless: Peoples already having the motivation to work for the benefit of the community, they will be all the more ready to undertake any coming shortage, waste, injustice, social or environment stress. It is generalized self management, or better, direct undertaking of society wealth by all its members, through responsible self initiative. This is the more important point about achieved True Economy: the very [confidence](#), supported by obvious common sense, that it can only result in a smooth, fair, happy economy, even more powerful than the capitalist one. But without a minimum [mastery](#) of mind disturbances and True Economy [motivation](#), regulating can only be an affair of monitoring or social struggle.

In transitional True Economy, self-regulating can be only encouraged, but with no guarantee of results. So a concertative and adaptive planning and guidance from state or spiritual peoples are necessary. If money or barter are used, a firm prices policy is necessary, to avoid any perverse effect of market laws. The topic of regulation is discussed again in [Chapter 8](#) on True Economy society.

Development and expansion:

Regulating is about running a static society, while development has for purpose to incorporate any new coming technical or social progress and, at our epoch, to bring poor countries to a pleasant level of life. But incorporating in a society new technical activities (cars, computers, chemicals, genetics...) or possibilities (as in vitro fertilization) is not a matter of economy, while it has implications in ecology, society, culture, and even on life itself. So this has to be concerted with everybody, and especially with highly evolved beings, and not to be frantically enforced by pressure groups. One may think that such cautions will impede development; but in fact it makes it far more sane, [sustainable](#), shared and with powerful foundations. Real long-lasting happiness results more quickly.

Nowadays the problem of developing Third World countries out of poverty is to build sane and life-based structures and not to blindly copy capitalist economies with the cost of environment and culture destruction.

Rich countries today do not need more development to be more happy. «Economists» say they need it, but the problems which appear when growth rate is low are due to the intrinsic weakness of capitalism, which is unable to accommodate with this situation. True Economy can accommodate expansion, zero growth or recession as well, depending on the number of its members and of their needs. But it is obviously still constrained to keep into natural limits: avoiding overpopulation of the country, overuse of natural resources, stress on environment.

Property:

Formal individual property as it is known nowadays is not necessary in Achieved True Economy. However, a production mean, a field, factory, school, hospital... usually is needed by a group of peoples, so it is a good practice that these persons may have real power of decision upon it, without any restraint from any peculiar person, and so are in a way or another the collective owners of them. This is the reason of rule 5 of Activity Circles, defined in [Chapter 7](#). Peoples need a piece of land and a house to live, clothes and other personal belongings, for culture, work, expression, or affection. So it seems that both collective and personal property are necessary, the exact balance depending on culture, way of life and degree of True Economy Ability of peoples. Uncultivated nature and living beings only belong to themselves.

So property has to be conceived otherwise. A man does not own his wife or children: the nature of their relationship is that of a situation of life, like love, or parenthood, in which no one can interfere without creating suffering. The relationship with a loved house, piece of land, life supporting mean and skilled workers, is similarly a natural dependency through needs and work. It should be understood the same way, and so not to depend on income, clan, birth, social place, power, arbitrary decisions and so. We may generally define this relationship as [natural property](#)®, informal but real. While being careful that this expression is also used by

many authors and lawyers, with sometimes very different meaning or connotations. So its use about True Economy and related social conceptions must clearly state the definition above.

Also property may be fuzzy, in the logical meaning of this word, as well as in its limits on the ground, as in the different individual or collective owners or users. For instance, in a valley with a village, a factory and a school making together a food [Activity Circle](#), rule 5 makes the entire valley being entirely property of this Circle, with the farmers obeying to rule 3 to satisfy food orders. This is for cold theory: In actual life farmers just go to friendly meetings, or fairs, where they hear wishes for food, and after they do whatever they want on their plots, just to fulfil the wishes while enjoying life. If all these peoples have True Economy ability and treat each other with respect and Compassion, they can get a very happy life and there is no need to further define who is proprietary, render and so. In Achieved True Economy, this eliminates many useless problems.

Achieved behaviours must keep only with natural property, but this is difficult without enough understanding of True Economy. So Transitional laws and contracts will use formal property, in a way which copies as close as possible natural property. But it may carry a heap of juridical stuff to make it logically fuzzy! So in any peculiar situation things must be thoroughly concerted and specified before peoples get committed.

It is to be noted that, if True Economy property is less individualistic, it does not implies a collectivization.

Contracts, juridical statutes:

The defining rules of Activity Circles described in [Chapter 7](#) do not have a juridical nature: They are to specify a way of life and differentiating it from others.

But all what we said in the previous paragraph about property can be generalized to all kind of contracts and statutes. To summarize it, formal statutes and contracts are not necessary in Achieved True Economy, but one must keep with natural (eventually logically fuzzy) situations of life: relationship of need and dependency in family, on life support means, skilled peoples... Concentrating power in a few hands or impeding expression of others in the name of any moral or written contract or statute is not True Economy.

But this is too difficult without a strong True Economy Ability and so, in Transitional True Economy, written formal contracts, statutes and laws are to be used, in a way which copy Achieved True Economy.

Competition.

This typical capitalist concept, in its bare form, can only be harmful to any economy. It is easy to understand that the work and resources lost with competitors doing two times the same job, is not consecrated to be beneficial for anybody. So it is just a waste of human time life.

However some point out that competition is good for increasing quality and quick progress. This is true so far as this do not lead to hurriedly commit into long term decisions with only short term profit views, like creating new standards in industry or in culture and life, or not accounting for social or environmental suffering.

In any level of True Economy, it is good to avoid monopolies, to keep a plurality of paths and approaches for any problem, together with variety of cultures, techniques and methods. A more efficient technical mean may be inappropriate to a given culture, or have strong adverse effects on environment. If a decision involves culture, way of life, or environment, this is not an economical matter. These decisions are to be taken in democracy by the society, or with reference to highly evolved beings.

This is well achieved with the [Activity Circle](#) organized society described in [Chapter 8](#), as everyone is free at any time to create a new group if he is not satisfied with those existing. With unconditional free support of the whole society and no need of fund raising, creation of any new Circle, or survival of a weaker one, is not affected by the strength of the others. They are complementary, not competing neither impeding each other. In fairly understood True Economy, different paths will even help each other, with exchange of ideas, skill and techniques. The only judge is the amount of happiness created.

But this is not competition; it is biodiversity.

Speculation, usury.

Do not have anything to do with any kind of True Economy. However in lower steps of Transitional True Economy it may be useful to have cooperative banks providing low interest or free loans for cooperatives committed in ecology, education or so. This is now gathering momentum under the name of ethic investment.

Advertising, marketing.

Contradict the first base of True Economy, free initiative, as peoples have to choose themselves their needs, and not to be enforced or manipulated. This is just lost of human lifetime. In True Economy, peoples who make new means or resources available can make it known through concerned Circles or through ordinary management meetings, before heavy expenses in new production means. But this does not have to invade landscapes or private life.

Power

The idea of having a person, or a social class, having power of decision over peoples, is obviously out of True Economy. The only authorities can be laws intended to protect persons, goods and freedom, or the respectful guidance of highly evolved beings. The well known idea of self management is better fitted: Each group manages itself, as it is expressed in rules 4-1 and 4-2 defining [Activity Circles](#). The idea underlying ordinary self-management is appropriation of production means by the workers, but still in the market system. But here each individual asks himself what is better to do today, accounting on his skills and place, or coming shortages or unbalances, whatever he is a worker or a user, whenever he is in the factory, at home, in game, in nature... Then he goes for concertation with others to work with, and we come to self-management, but here the underlying idea is undertaking of one's whole life, through free initiative Compassion in Non-action.

Democracy

Democracy is certainly one of the most worthy values of the modern world, and a great conquest over all forms of oppression and exploitation. Unfortunately current conceptions on democracy have limits in scope and in methods, which have to be clearly understood, in order not to fall again into deceits. Let us see in some examples:

-In a vote about permitting or forbidding abortion, the problem is: if consciousness has the brain as only cause, abortion is of no matter, while if consciousness has a more spiritual nature, as a soul or a reincarnation, abortion is a crime. This is not an affair of having an opinion, but of knowing how things are. A vote concerning the nature of the consciousness cannot have any effect on it, and permitting by vote an eventually harmful behaviour will not remove an atom of the suffering it may cause. **Democracy cannot be used to elude the need of a sincere search in ethics**, neither to enforce wrong views on ethics, and all the more not to prevent us to seek to know reality... This remark on the vote system is also true for all **the conflict reducing techniques**: ethics committees, jurors in courts, social consensus... which allow to take decisions, but which never allow to know the truth.

-In the running of a democracy, a clever use of authority is necessary, as a Middle Way. Democracy cannot be used as a conflict eluding technique, like building at heavy cost a separated non-smokers room to avoid enforcing respect of others in a common room. Authority is there to enforce the respect of everybody. Otherwise, how the misbehaving peoples could learn from living in a society?

-In nearby all democratic countries we find two 50%-50% camps, or votes which give ethic or anti-ethic results as well. In most cases it is only the most well known peoples who are elected, whatever their ideas. The result of such votes seems to be mere effect of psychological mechanisms or manipulations, and not the result of a reflection on what should be really useful. At last, it is better a good willed despot than a rotten democracy. We can also say that genuine democracy can exist only among peoples who have enough mastery over their [mind disturbances](#). Without such a mastery, maintaining democracy is only at the cost of a constant struggle.

-In a vote for capitalism or True Economy, with 52% of vote for capitalism, it is believed that everybody must keep capitalist. But, even if 10%, or 0.1% of peoples want True Economy, they still have full right to build their own, as they do not harm the others.

Vote system was designed as a better alternative against the dictature of a few, and it is still a progress to come in many countries. But its limits in turn become more and more apparent in democratic world. There is no mean to go beyond these limits without a mastery on our [mind disturbances](#), not to be caught in psychological mechanisms and manipulations. Also real democracy cannot exist without varied culture and fair independent information through clever Medias.

The whole system of Activity Circles organized society ([Chapter 7](#)) of either level has been designed from the very beginning to be an intrinsically democratic society, far more difficult to manipulate than complex vote or representatives systems. This means that all the individuals are free to choose their path, to change of group or activity if desired, as they are not linked to any interest, income and so. Groups can invest in new Activity Circles for the way of life they want, and different paths can live together without harming or impeding each other. Ethics discussions or disagreements become clearly a matter of ethics.

Clans.

Peoples like to gather on criterion like culture, religion, race... This does not arise any problem, so long as these gatherings do not become clans which compete, exclude or hate each others. True Economy can account with such preferred gatherings, but not with clans.

State.

As for many other items, state is not needed to rule True Economy. But in our epoch it seems unlikely that even achieved True Economy could stand alone. So at least Transitional True Economy may be encouraged and protected by state.

This book is generally discussed from a country's point of view, but it is obvious that a True Economy society will soon work on an international basis, or in regions if culture is involved.

7 The Activity Circle© concept

Some basic concepts have to be accurately defined, so that everybody could clearly understand how Achieved True Economy can work in practice. The concept of Activity Circle© may be the first and the main. Peoples having needs will create workshops, farms, factories, networks... to fulfil these needs. These gatherings will be of various kinds, sizes and organizations, depending on culture, traditions, local conditions and so. But all these groups will obey the following rules which express the way they will behave in True Economy, and which define the concept of Activity Circle:

1) An activity Circle is a responsible free initiative group of persons with the sincere, single pointed and Non-action motivation of fulfilling a given need or creative activity, on a Compassion basis, while obeying to the following defining rules:

2) The production of the Circle is freely shared without account nor conditions between the members, as a function of their needs, or is offered to other persons or to life. All these are beneficiary members.

2a) An Activity Circle has to include among beneficiary members a notable proportion of persons who cannot give work or supplies (...who already give their time to other activities, disabled persons, intellectuals, spiritual students, etc...) They are supported members.

3) The work and expenses of the Circle are freely shared without account nor conditions between the members as a function of each member's means and availability. The members who work are working members; the members who make gifts of supplies are supporting members.

4) The production aims and production means are self-managed by all the members, to meet collective needs or peculiar individual demand.

4a) The working conditions are self-managed by working members.

5) The production means (tools, fields, knowledge...) of an Activity Circle are its property. In case of end of activity or temporary inactivity, it is available for other Circles. Individual property cannot be regained from gifts to a Circle, only from lending.

6) When an Activity Circle is the supplier of a second, the first is a supporting member of the second and rules 3 and 4 apply to it. The second is a beneficiary member of the first, and rules 2 and 4 apply to it.

7) Is for transitional Circles, explained in [chapter 11](#).

8) Mixed structures, explained in [chapter 11](#)

There are great theoretical and practical differences between an enterprise and an Activity Circle. While an enterprise is made only of workers who offer a production, an Activity Circles is made of persons having needs, who organize themselves to fulfil the need with an appropriated work. While the purpose of an enterprise is making profit in selling any product, the purpose of an Activity Circle is to directly fulfil one's needs. But criterion like being self-managed, being handicraft or industrial, large or little, autarkic or not, informal or with legal contracts, do not discriminate enterprises from Activity Circles.

Rule 1 expresses the three basements of True Economy, compassionate responsible self initiative in Non-action. The idea of undertaking an activity from free initiative, from free choice, can be considered as the adaptation of the free enterprise concept in this context. Rule 2 and 3 are to break impeding preconceptions about money, barter, merit and remuneration. Rules 4 and 5 are to break impeding preconceptions about power of decision and property. Rule 6 is about the relations

of Circles organized in economic circuits, in a complex and interconnected real society. This is discussed in [chapter 8](#), a fully Achieved True Economy society.

Those who disapprove these rules simply do not have True Economy motivation, and so they do not need to involve in True Economy. In reality these rules do not have to be understood as constraining laws, but as powerful tools for a friendly and pleasant way of life. They are not laws, but a description of what is an Activity Circle. They may look difficult to understand, but they are only a shape around the True Economy intuition, which itself is fairly simple. An activity Circle is not an enterprise, nor a life community, nor a party, nor a clan, neither it has any overwhelming group ego or power which deprives its members of their normal intellectual faculties. It does not necessarily looks like an enterprise, meaning a group of peoples strongly committed together with a contract. It can as well be friends, neighbours, a tribe, an informal group with fuzzy limits and guests, or a temporary group. Peoples can be at the same time working and beneficiary members, and even work directly for themselves. Their number can range from one worker to the whole Earth, but it may usually be suited with the working tool, and constituted with peoples who know each other. A peculiar case is the [Abundance Circle©](#), which does not produce goods, but only gathers various items to make them easily available locally, like a shop does.

8 Fully Achieved True Economy Society

We now have in hand the basic building block, the Activity Circle, to build a whole society. This is not quite simple and arises some problems. But further in this chapter we shall see that the bases of True Economy are very powerful, and that we can make the building to be solid, without adding much other stuff. Also we must study considerations on ecology, culture, techniques, politics, which constrain economy.

Principle

Even if it is possible to do so, Activity Circles are not intended to be autarkic societies closed to all outside relationships. The following ideas are far more powerful.

As the third [base](#) of True Economy states, an Activity Circle has a simple straightforward purpose, for instance growing wheat. The basic idea of achieved True Economy organization is that there is a Circle for each activity. Farming Circles, sewing Circles, industrial Circles, school Circles, health Circles, spiritual Circles... of all kind and sizes: tearoom embroiders, farm, mechanic workshop, district-wide coordination of farmers for seeds, itinerant builders, heavy steel plant, world wide communication network...

In such a society, one just needs to be a beneficiary member of as many Circles as needed to fulfil all one's needs, for survival, work and expression as well. There is no need of any income, as, whatever our activity, everything is freely available from the whole network. The only limit is that it may be rather unpractical to be a member of hundreds of Circles, as one may soon spend ten days a week into management meetings. So it is more convenient to use distributing [Abundance Circles](#)®, this meaning places which hold in stock all common hardware or goods, like shops do. So one needs only to involve as a working member in only one or two Circles, and some others for peculiar activities he likes.

It is obvious that Circles will have to exchange goods in a way or another: Farmers grow cotton, a factory Circle weave and dye it, distributing Circles keep it in stock, tailors make clothes out of it, which are given to builders, mechanics, intellectuals, cotton farmers... True Economy cannot do otherwise than reproducing the complex economic paths, chains and cycles of capitalist society. But to keep into the [basements](#) of True Economy, this circulation also has to rely on free gift between circles. This is expressed in defining rule 6: When a first Circle is the supplier of a second, the first is a working member of the second which is a beneficiary member of the first. In this way beneficiary members in the supplied Circle can use their ordering control on work in the supplying circle, and, in reverse direction, peoples in the supplier Circle have control on the use of their work in the supplied Circle. So any individual can gain a control all along the production chain, which may extend as far in the society as he is concerned. But if a parallel path exists, this individual cannot impede the work of the second chain. So everybody can control who is of concern for him, but without being able to impede others. It is why such a society is intrinsically democratic.

In Transition True Economy, where Circles will have to run in a world of enterprises, Circles thus have a great power of supporting any alternative way of life, efficiently protecting their members of the nasty effects of the money world. Chain of Circles will have a great transforming power on that surrounding world.

Management and organization

Achieving self management in a small group of people is one thing; self managing a large country or the Earth is another thing. It is commonly believed that large systems are far more difficult to self manage, that power is more difficult to share, and so that we must keep to a «human scale» of small handicraft groups. But there is anyway decisions to take at large scale, for instance on ecology preservation, world wide communications and transportation... So these concerns cannot be eluded.

The main idea for True Economy society is to link the Activity Circles in a network structure, with stitches of different sizes. Small and strong stitches are for very basic needs, close to the earth: farming, building, school, common spiritual activities and so, which are to be satisfied very locally, within neighbours and friends of the same culture or way of life. A second level of larger but slightly weaker stitches is also for common activities at a slightly larger scale: mechanic, medicine,

blacksmith, and so. From this second level upwards, Activity Circles involves too much peoples for everyone to know all the beneficiary members, but working members still know each other as they are involved in the same activity. The second level already offers basic resources for everybody, and so it can support the workers of small modular factories with foreign activities (of higher level in the network), and so the whole industry can be distributed throughout the country, without the need of great towns or great power concentrations. So the support of all the workers is local, while being shared by all the country. On higher levels, other still larger but thinner stitches are for specialized activities, high school, hospital, printing, larger factories, great spiritual centres... On still higher levels, differences of cultures and great communication appear, then high technology, up to some world wide scale largest stitches, nearby invisible for the basic citizen, in domains such as integrated circuits, heavy science, space, ecology, spiritual orientation of humanity.

The author thinks that such a structure is likely to appear spontaneously in a True Economy society. It is known as a fractal structure, and it has the same properties whatever the scale we consider. So any management and power solution working at a «human scale» can be used at any scale, including world wide scale.

More, whatever the level we work or manage, all the peoples involved will have to get daily life support somewhere from local peoples, at grassroots level. This should even be made mandatory: **Any large organization should be distributed among countryside in small constitutive units: independent and locally supported Activity Circles, which are suppliers of the larger.** So no group can exist by itself, standing in the air, out of everybody's society, neither make a special clan or social class. In large Activity Circle, workers and managers become a very small minority, but with increasing power. One can fear that worldwide Circles may behave at last like these great industrial empires which dictate their policies even to states. But there are differences: Nobody is enforced nor linked by any interest (remuneration, market...) to work in a given Activity Circle, nor to supply it. If a great Circle deviates out of True Economy or becomes harmful to society or environment, the suppliers and workers simply shift out in other Circles; the small constitutive units, owner of their own tools, go for other purposes, and nasty managers are simply left in a village with a garden to cultivate, and that's all. The channels which permit accumulation of power can easily be severed, and large scale Activity Circles can work as fair True Economy units, even if with more precautions: strong democratic «legislative» structures to bring decisions from all beneficiary members to top levels of management, United Nations monitoring, watching committees...

But at last the methods to avoid accumulation of the power in the hands of a few are all useless if peoples do not have enough [True Economy Ability](#). This is because, ultimately, the power of a few on a majority depends only on the way this majority can be psychologically manipulated through its ignorance and unmastered mind disturbances. For instance if members of a great Activity Circle have a mind disturbance like a group ego, so any manager can induce them in wrong economic structures like autarkical self support of the group, and make of it a very powerful tool to enforce peoples and harm society. If there is a psychological defilement, it will be found, and used, by whoever interested in deluding. There is no escape to this, and trying to elude this point can only lead to failure, one day or another. Only [True Economy Ability](#) of all its members allows True Economy to really work without be confiscated by nasty managers. But if it does, it does so completely, at any scale of work. In True Economy any scale is human scale.

So we can take full advantage of industry's methods for mass production with little work, and use time-consuming handicraft only when hand and heart work are really significant.

In the beginning we shall have to be very aware of the above problems. But, large Activity Circles, once having demonstrated their efficiency, may soon become the industry standards and world reference in economy, while playing a major role in environment restoration and suppressing Third World injustices, like NGO already do. They have a very great power for this, but this power cannot be severed by anybody, heyhey...

One may think that Activity Circles will need much management work, especially if one is member of many. In fact most daily management will only be stock accounting and such, and meetings will be only for major decisions, when agreement is needed, for instance on work sharing, land use, or on ethics... Things which are usually discussed only once, and not again for each Circle. Very interesting things will happen. Activity Circles management meetings will soon be the main places where everybody will take current decisions on local or near life, or will efficiently think about world problems. This being a good pretext for gatherings, feasts, music sessions, religious events: a happy, cultivated, productive and spiritual life.

Work and culture.

For this discussion, we shall refer to the definitions of [work](#) given in Chapter 6 on useful definitions. Then we shall add the idea of distanciation©.

It exists simple methods for building a house, for instance rammed earth, with materials immediately available on the place. Making bricks introduces an indirect need of firewood. Using

concrete needs a factory and a quarry; introducing plastics needs transportation, risk of pollution and exhaustion of non renewable resources. Introducing computer in house needs world wide high-tech industry. Each step we climb on this ladder, each time there is more people, more work and more environment stress involved on the path between our need and its satisfaction. This is distanciation©. (This word was introduced by others I do not remember, in this meaning. So I cannot claim to be the author, but I place a copyright to protect the word)

Distanciation, together with indirect needs, introduces more work, more environment hazard, more power from others on our lives. But on the other hand, the time of living in huts in ignorance of the world is finished.

Meaningful and even basic needs may vary drastically from a culture to another, and even from a person to another. There are also spiritual or human concerns like cultural differences depending on regions. True Economy, with the above ways of running, can accommodate in the same time all the variety of cultures and technical levels, even primitive tribes. So there is no need to first destroy such cultures before pretending to develop them. And with several sources of supply with different technical means, it becomes very difficult to get caught in a monopole or anti-freedom system.

So the wiser way, with ecology and social power as well, is that each people or cultural group may have self-reliance and lower technological level on basic needs, fitting with its culture or ecology, and depend on foreign exchanges, high technology, distanciation and indirect needs, just when there is a real advantage to do so for a pleasant and meaningful life.

A preconception common among ecologists is that «human scale» handicraft is good while industry is too large, inhuman and polluting. But if we use ecological techniques with industrial scale and methods, and manage it as True Economy, so we obtain an ecological industry, which does not raise any problem and consumes far less work and lifetime than handicraft. The theoretical best is doing in a man's day what unequipped village workers would do in months of hard labour.

Machines, technology and industry were created to save work. This is really efficient if work saved somewhere is not at the cost of more work elsewhere (distanciation...), or at the cost of more social or ecological stress, or at the cost of unpleasant and meaningless work and life. In such cases, it may be better to have manual work, handicraft or low technology. Peoples may also prefer these, if they bring specific advantages: independence, artistic value added, pleasure, communion with others or with natural life (gardening, farming...)

Often introducing new technical means, or even new ideas, may have gross or subtle disaggregating effects on society or life. To cope with this, philosopher Ivan Illich introduced the idea of conviviality (© 1973 Ivan Illich «Tools for Conviviality» Be careful, the common meaning of this word has been distorted), which is the ability of a social or technical system to be easily handled by peoples with no need of a specialized or difficult knowledge or skill. Such a system must not introduce more work or adverse effects that it is supposed to save, must not introduce social stress and must be of low impact or influence on environment.

An idea is to bring complexity and high technology into some specialized factories for mass production of cheap and versatile «building blocks» to be used as parts of lower technology products or handicraft products. So this makes fewest factory work and most freedom and creativity for the final user.

Ecology

A general law is that a given land must not bear most people that it can easily feed or accommodate in peaceful conditions (neighbours not to disturb each other). This needs a good birth control, and avoiding huge gatherings of peoples in a narrow place (cities).

It is also good to have a great part of one's work and life directly connected to earth and life: farming, raising children, nature preservation, music, painting... This leads to a mainly rural life, with aesthetic care everywhere. There are no more that great villages with most of the peoples having fields or gardens. Factories and activities are scattered in small modular units among countryside. Special places for industry, or intellectual or spiritual activities, may look no more that great campuses alternating buildings with gardens. Small student's houses are hidden among trees and flowers... obviously very pleasant places.

Although mankind has right to occupy and transform a significant amount of the Earth surface, nature also has rights, as a living being. We may classify the degree of nature occupation on a ladder:

- Absolute wilderness, where no one must go;
- Preserved nature, where one can visit, but change nothing;
- Rural places with rustic houses, for farming, forestry...
- Campuses and villages, with schools, meeting halls...
- Small places dedicated to great industry, with their **ecological insertion** facilities.

The part of each degree may vary depending upon the region, but nature may not get under 10% to 25% in ordinary regions and up to 90% in special regions. Absolutely wild zones may not be isolated, but may communicate in a network through preserved zones, to allow for species spreading, while keeping some control on it. Humanized zones between also have to communicate with roads or railways, and special precautions are taken to hide them while crossing preserved zones. So nature life and human life are interlaced, without impeding each other. Everybody needs to live close to nature, to rest, to share communion with nature, or to find quiet places for spiritual activities. Countryside must keep a natural look, with technology out of sight and all machines, especially for farming, fitting with the landscape and not the landscape changed for machines.

A general law commanding relationship between ecology and economy is that economy can be conceived only as a part of ecology, as every material that humans manipulate can only come from ecosystem and only return to it. Economy laws and cycles are just a subset of ecological laws and cycles, so speaking of economy without referring to ecology is just dangerous ignorance and empty speech.

As part of natural cycles, all organic materials we produce, including food residues, faeces, construction wood, papers, clothes, and even ashes and dead bodies have to be recycled in a natural form. So they become good fertilizer. But there is another little known reason: They contain trace elements, which are of vital need for all living beings. They have to come back to the fields from which they were extracted, otherwise these fields will end up barren. Large amounts of trace elements are diverted when dead bodies are buried in boxes, when organic residues are mixed with inorganic materials, or with chemical polluters in dumping sites, when faeces are mixed with water which becomes very difficult to depollute. This process already has tremendous effects on rain forests, and somewhat in North America and Europe rich fields.

Minerals are also concerned, as industry today makes a generalized use of non renewable resources: Acute shortages will occur in tenths of years. Depriving future generations of rare materials is a great crime, which is surpassed only by the crime of accumulating dangerous indestructible residues. True Economy industry will obviously have to rely only on renewable resources, renewable energies, and generalized recycling of everything. The recycling of a product has to be thought before the product itself. Even the use of an innocent looking material like concrete will need to crunch most of our mountains within some centuries, so even roads and houses have to be made recyclable. We can hope that these precautions will soon look obvious to everybody. Once applied, all will be OK for mankind to live happily on Earth until its end in five billion years.

Regulation of True Economy

This discussion comes after the one on [regulation](#) in [Chapter 6](#) on useful definitions.

The main difference between True Economy and other systems is that adequate decisions are taken immediately by those who will have to execute them. Every morning is a new day and so each actor of True Economy can consider or reconsider what he is doing, and so immediately cope with any new coming problem, shortage, waste, social unbalance as soon as it is noticed, on its very cause, and as quick as technical limits permit it. Each individual can voluntarily modify his consumption or work: The social tissue itself has a **distributed intelligence**, and distributed means of action, on the tiniest level, like the cells in living being's body. This is a consequence of the three [bases](#) of True Economy: responsible free initiative Compassion which expresses everywhere in a Non-action way, on the immediate situation as it arises.

Although this theory is grossly true, in practice there are some limitations. First classical stock management will have to be learnt. Also, on local activity, all peoples know or meet each other, so things can work easily. But in large scale or world wide matters, there is a problem of availability of information. Each actor may only get information through specialists or agencies whose responsibility is to fairly account with all the various points of view. Communication network like Internet may be easily biased if some cautions are not taken. These problems are reduced with self-reliance and less distanciation; but when this is not possible, seeking for information must be undertaken in a critical and responsible way.

As experience clearly demonstrated, nor capitalist's market laws, neither communism's planning were really able to smoothly regulate economy and social balance. Regulation is not a matter of direction, but of everybody's behaviours. And it cannot exist a technical mean to make all peoples behave in a given way. There is always the need of some incentive, struggle or enforcement, and self-regulation is still impossible. Only with [True Economy mind](#) peoples will voluntarily behave in the right way to run economy properly.

In Transitional True Economy however the social tissue is not ready to behave by itself, and so governmental or religious guidance are necessary. Planning, analysis, regulating laws and so will be needed, although with more success than in pure market system.

A true Economy for a true Society

In this book we introduced True Economy only through its technical aspects, but this is not enough to make it work properly. However the human being cannot be reduced only to an economical process, even if he has developed a strong True Economy [motivation](#) and [ability](#). Except some deeply awakened spiritual beings, nobody is able to sustain such a motivation of working for peoples he never sees, who may show cold or distant, and all the more if their behaviour and actions contradict his basic values and projects.

Human mind is made in such a way that it needs **social recognition** to be able to work. In True Economy such a recognition will not appear as a material compensation from peoples for whom we shall work, but it may take various forms, more symbolic and humanly warm, such as:

-Attention, sympathy, smiles

-To share our lives, projects, ideas, encouragements, in clear to have a common social life.

-Encounters, feasts, common celebrations.

-Solidarity about difficult situations of life.

-A mutual respect about basic spiritual choices, way of life, of what we are. Do not ask others to comply with a predefined standard.

-To share obvious basic common values: human rights, freedom, hygiene, being respectful of spirituality, respectful of poetry and emotions, mutual respect...

All this is not always easy, and in peculiar the two last points may sometimes show contradictory. For this reason, it is difficult to conceive a True Economy project which may not be a part of **a larger social project**, with at least values as altruism, respect of life and mind, mutual help, etc... For if we do not share such values, to undertake a True Economy project is devoid of any meaning!

Not at random, mind disturbances (egocentricity, laziness, false opinions, sectarianism, etc...) which make True Economy difficult are just the same as those which already create havoc in social life, community life, family life, etc... And if the causes are the same, remedies are also the same. This is clearly explained in [Chapter 12](#) about work on mind disturbances.

One may expect that problems are tougher in Transitional True Economy (second part) and it is for this very reason we discussed the problem of mind disturbances in a special third part. However in Achieved True Economy, the stress on psychology is far stronger, thus making it accessible only to balanced enough persons, when certain special transitional methods are foolproof enough to make special experiences available for peoples who did even not undertook any psychological or spiritual work.

PART 2: RELATIVE OR TRANSITIONAL TRUE ECONOMY

9 Principe

For most peoples, to try Achieved True economy without money, remuneration, contracts and so, seems completely impossible, for they have far not enough True Economy [ability](#), and True Economy [motivation](#) is for them just a good idea. We can absolutely not make ourselves blind about this gap between our ideal and what we are actually able to live. Refusing to consider this was THE cause of failure in all utopian society attempts, either they were based on a revolution or on a reformist approach. Getting a solution for this problem would be for mankind a greater progress than electricity.

As True Economy ability can only be gained with long lasting work, and not in the same time for everybody, a progressive transition is necessary: Transitional True Economy, of which it is the only purpose. But this progressive transition must not dilute our ideal view, even over the centuries which may be needed; so Achieved True Economy view and practices should start simultaneously with the transitional one, up from the beginning, as an inspiring model.

The principle of Transitional True Economy is to reintroduce back some of the [preconceptions](#) which were rejected as useless or impeding in Achieved True Economy, and to apply Non-action to this new situation. Not all preconceptions, and not anyhow: **Only the ones to which concerned peoples are accustomed, the ones which they will ask for or feel necessary as warrants or safeguards, and only in a way which imitates at best the view of Achieved True Economy.** So, Transition True Economy may make a careful and peculiar use of barter, money, remuneration, formal property, legal contracts and statutes, preconceptions that peoples of low [True Economy ability](#) may need in order to be confident and have some practical success. As True Economy is not some new system or technique, but a new mind, **so the basement of transitional True Economy is to copy as well as possible the Achieved True Economy's mind and behaviour, in order to improve one's own True Economy [mind](#).**

This is the reason why the Achieved True Economy is also called Absolute True Economy, as it refers to the pure intuition completely void of any preconceptions, while the Transition True Economy is also called Relative True Economy, as **the same basic intuition** must do in the frame of a given set of preconceptions.

The third [basement](#) of True economy is still used: a Non-action single pointed and straightforward motivation to satisfy a given need, without accounting for any return, power, fame, or other considerations. But this time Non-action has to express, with less extend, in the situation where, for instance, one asks to be remunerated for working. The person who asks for this is not a stupid reactionary but somebody who does not have enough [ability](#) or [confidence](#) in True Economy, and so in transition his demand of being remunerated is accepted as necessary, exactly in the same way as if he would ask for a tool for doing the job. If we have a great True Economy [motivation](#), we feel pain to do so, but if we refuse, such persons will keep to traditional ego economy, and only little peoples will have the opportunity to improve and gain enough True Economy ability. If we refuse, there is no possibility of transition, and Achieved True economy will need ten more time to have success. The idea of having only a pure utopia, although attractive, is too an impeding preconception, which made most peoples felt uneasy in communist countries or others utopias. So the preconception of remuneration, rejected as impeding in Achieved True Economy, is made useful in transition, but only if put at work in a very well specified way, to avoid arising of wrong views.

The purpose of reintroducing back preconceptions is not to give then any amount of validity or permanence, but only to allow peoples with low [motivation](#) or low [ability](#) to find more familiar

situations where to have some True Economy practice with success. As soon as anyone agrees with the Achieved True Economy view, one is free to choose the level he will actually integrate True Economy, and the degree of change he can afford, in order, of course, to gain ability, and later to abandon all preconceptions and join up higher levels.

This can be summarized as a matter of timing, with three steps:

-First abandoning all preconceptions when we study True Economy, and take the Achieved view as an ideal to reach,

-Second, reintroducing the preconceptions we need for transitional practice,

-Third suppressing them again, one by one but definitively, when we have gained enough True Economy ability.

What is important to understand about preconceptions, and we can see on examples, is that at the same time they are useful or indispensable for peoples with low ability, while being an useless burden for peoples with high ability. The latter, free of all preconceptions, can fully apply Non-action and thus have a far greater freedom and efficiency to create the life they want.

This new transitional view is, with less extend, still contained in the third [base](#) of True Economy: the motivation is straightforward and single pointed, the remuneration being considered only as a cost. This has important practical consequences on the way transitional economic groups behaves with such money and remuneration, and so the defining rules of the [Activity Circles](#) have to be modified, in further chapters, for these groups to be really Transitional True Economy groups and not disguised capitalist enterprises. The second base of True Economy, a compassionate motivation for happiness of others, is of course still valid, although it expresses through remunerated work. The first defining rules of the [Activity Circles](#), meaning that the two following rules express themselves as a result of a free individual initiative and in a complete freedom of expression, still fully applies, but it has an important practical consequence: As peoples of various levels of [motivation](#) and [ability](#) will involve in Transitional True Economy, each group or member will have his own choice about the preconceptions to be retained or rejected, or precautions to be taken. Some will retain remuneration, others will have free work, but with money to share the costs. Peoples can be supported in different ways, by free gift or through money. A variety of legal statutes and power sharing are also possible. This leads to a seemingly great complexity, as many kind of different structures and behaviours will claim to be Transitional True Economy, those I designed in this book, or any others that peoples will create. But this can be easily summarized:

Transitional True Economy has **different levels**, and even different paths, suitable for peoples of various level of [motivation](#) and [ability](#), of various cultures, skills and habits. Each person can choose an appropriate level where to integrate. We may consider that Absolute True Economy itself may have levels, depending if it still needs some spiritual advising or not. Thus the whole affair is basically very progressive. But there is still a great difference between the transitional and achieved levels, as the later is free of all preconceptions.

A good comparison should be made with peoples who learn to swim. If we throw untrained peoples in water, they will not have the ability to swim, and even not the confidence that water can easily support them. Even if they theoretically know that this is possible, without actual confidence, they will panic, do the contrary of what is necessary to do, and drown. On the same way, if we enforce peoples to a «pure» Achieved True Economy, they will not have the ability to control their mind disturbances, and even not the confidence that with selfless work and gift they are able to easily support each other. They will try to satisfy their personal needs first, at the cost of overall efficiency, like a drowning person who exhausts himself with efforts to keep his head out of the water, when simple relaxation is enough. The system becomes grossly inefficient, peoples feel deceived and may even generate hate for it, like in communist attempts... Peoples who learn to swim use progressive methods to exercise their ability, personal fixes to gain confidence in water, while all sharing in common the achieved view of being able to swim. Transitional True Economy similarly uses remuneration and so, as temporary fixes or buoys to improve people's [ability](#) and [confidence](#) in True Economy, depending on one's weak points, with as an ultimate aim the view of achieved True Economy. What a feeling of freedom when one first goes through a river alone! What a great step in life, when one first plays an useful role into an exiting new society!

The idea or reintroducing back preconception where they should not be may seem misty or unsatisfying for many peoples, like some ambiguous casuistry. It is very likely that various false views will arise: saying that one or another preconception is absolutely necessary, saying that we are in preconceptions for so long a time that it is not necessary to try to escape of them, adding preconceptions where peoples did not asked for, apologizing a preconception and saying that True Economy is this, practising Transitional True Economy methods without agreeing with the achieved view...

In reality there is only the absolute possibility of an Achieved True Economy, and various preconceptions in each people's mind, that he may temporarily need on his own path towards the achieved View.

The process of suppressing preconceptions has to be undertaken by concerned persons themselves, who will have initiatives of mind work and efforts to enhance their ability.

10 Relationship between the two levels

The two levels of True Economy, achieved and transitional, have important theoretical and practical relationships. As stated in the introduction, these two are interrelated and inseparable, as Transitional True Economy is a way to implement a mind of True Economy, while the view of fully Achieved True Economy is a guide and warrant for the Transitional one.

Nowadays Achieved True Economy may be the model to the transitional one. Some may think, especially in Western countries, that it is just losing time to try, or even to think about that Achieved True Economy, which is so difficult and which can not be of any practical help for the great majority. This is a wrong view, as achieved True Economy is the mould for the transitional one, the matrix, the blueprint, out of which we cannot know what we want to build, we can only aimlessly wander.

As a colourful and warm model, Absolute True Economy plays an inspiring role toward the majority involved in transition. It is indispensable that some peoples, even few, concretely embody it, as a clear, lively and practical model, about which one must think, dream, meditate, visualize, write stories, make movies, as something very pleasant, powerful, which will bring us wealth, happiness and plenty of smiling free friends.

Ordinary peoples in transition can easily refer on Achieved True Economy members to solve any misunderstanding or conflict. These members will also play a great practical role as teachers and guides in mastering mind disturbances. So things can go very fast, and a majority Achieved True Economy may work in a country in a matter of some generations.

All this is the very reason why True Economy is twofold: the transitional one is a car, the achieved View is the engine. A large car can take many peoples, but with a poor engine, it will not lead very far. A powerful engine in a too small car, cannot pick up many peoples, and so it is useless. The larger the car, the most peoples in, the most powerful the engine, the faster the car. A Transitional True economy without the View is just reformism; like a car without engine, it can move only downward the slope and go nowhere. A poor view will quickly fade with time, while a rich, colourful, wealthy View incarnated by a lineage of gentle peoples will soon become a legend.

11 Transitional True Economy society

This part on transitional True Economy cannot follow the same scheme as the one on Achieved True Economy. There was already a [Chapter 6](#) on preconceptions, indicating those that we may keep in transition. Transitional True Economy society basic scheme does not much differs from the achieved one, so it is useless to discuss again topics like ecology. But dealing with more or less unmastered mind disturbances or weak motivation is so important that it deserves a plain new [Chapter 12](#).

Mixed economy

In a country where government tries to promote True Economy, an amount of citizens may still disagree with it. As trying to enforce them may bring only troubles, the older system may still run for some times. This leads to the idea of a mixed economy, where different systems work together, like private enterprises, public enterprises, cooperatives (eventually communism inspired in former communist countries), transitional and achieved Activity Circles... all having, of course, economic and social exchanges together. Mixed economy is, in transition, a skilful mean to make a clever use of the various spontaneous behaviours of citizens, in place of repressing them. For instance, capitalism may be discouraged or forbidden in basic social life sectors, while permitted (under regulation) in an exportation money-earning sector. Peoples seeking for money will properly work here for both their interest and society's interest, while letting the idealists at peace in their Activity Circles. This is at the same time good for the country's social cohesion and of minimal impeding effect on the ongoing True Economy attempt. We can even say that the old system is the level zero of the ongoing Transitional True Economy, where everybody will have relationships with True Economy groups, and so take an evolution profit of it. On a more long lasting point of view, the advantages of True Economy will one day or another appear obvious, and everybody will shift to it, even at the cost of the psychological work required. On the other hand, if the experiment fails, there is no need of a counterrevolution to get out of True Economy.

Use of property and legal statutes

Even with fair enough [mutual confidence](#), peoples may ask for this, to cope with misbehaviours from a minority or from outside peoples. For this later reason, the preconception of formal collective property and statutes may be used even in achieved levels. This is the only exception, and it is temporary, at our epoch, and only due to the need to protect achieved level's peoples against conning or theft from outside peoples.

So Activity Circles may have a legal structure, similar for instance to which of the 1901 French law non-profit associations, with statutes defining their purpose (their activity), their management, membership... and incorporating True Economy bases and [defining rules](#) of Activity Circles. Work for mastery of mind disturbances should be stated even in the very purpose of the association, like «improving our mind ability for non-ego economy, in the occasion of growing apples...». A good way is that the association and its goods may be parts of a spiritual school.

The association is owner of the production means ([defining rule 5](#)) but now it is a law. It is also owner of its production, and it is the assembly of all the members who decides to whom it will be granted.

Introducing legal statutes and collective legal property does not affect [defining rules](#) of Activity Circles. Normally it does not affect behaviours of their members.

One may also use personal formal property, and eventually, in place of collective property, reversibly commit together several personal properties. In a general way, having legal statutes and property implies that there are laws including defining rules of Activity Circle structure, and stating about their rights and duties. The purpose of these laws is to be warrant of a fair and honest running correctly matching True Economy mind, to avoid misbehaviours (like encroachment on other's land, infiltrating a group, stealing its production...) and offer a correct appeal in case of a conflict. It may be a good thing if such laws make mandatory work on mind disturbances, which is the only key to success. For instance a spiritual advisor is within the group or a first authority in case of a conflict. (The topics of spiritual advising and conflicts are further discussed in [Chapter 12](#) and [Chapter 13](#) on work with mind disturbances.) Similar legal considerations apply to the structures described further, so we shall not repeat them.

Use of money or barter: Passing cost Circles.

If there is not enough [mutual confidence](#) to work with free gift without accounting, a count system has to be introduced, which can be money, barter, [distributive money](#), or any other internal sharing system of work or production. Also in a [mixed economy](#), we cannot avoid the use of money, at least for external exchanges.

There are two ways to deal with money or with accounting production:

-Money needed to get raw materials is considered in the same way as an ordinary material product, nothing more. Some who are able to bring it in the group are supporting members; their rights are the same as working members, except that they do not manage the work itself. Work and its product are still freely shared on confidence, without accounting, so money is made invisible and we keep in a non-money like working, with no account. Technically this could be done even in achieved levels, but it seems better not to allow money here, and to have relationship between achieved level and money world only through transitional Circles.

-Cost of raw products is shared between beneficiary members on the basis of their demand. Production is no longer free; it is now accounted and conditionally exchanged with beneficiary members, who need money to buy it. It is sold (or bartered) without profit nor remuneration, at its raw cost (or only a little margin for charges). Work is not remunerated, but it may be counted, to [share](#) it properly. This is passing cost Activity Circle.

In the first case, defining rules of Activity Circles, as described in achieved True Economy, [Chapter 7](#), already account for supporting members bringing supplies in any form. So we do not need to change these rules if money is used only as another good, as we should do with any other ordinary raw material.

But in the case of passing cost Circles, defining rule 2 is changed:

2) The production of a passing cost Activity Circle is conditionally exchanged (sold, bartered, shared, according to a table...) at cost price to members, or eventually to other persons they support. These are beneficiary members.

2a) A passing cost Activity Circle must grant preferential or free rates to persons who cannot pay (disabled persons, intellectuals, spiritual students...). These are supported members.

Rule 3 may, or may not, be replaced:

3) The work and expenses of the Circle are freely shared between the members, on a fair count basis. The members who work are working members; the members who make gifts of supplies are supporting members.

3a) As it is them who have to do gifts of their time or wealth, working members and supporting members can as a last resort decide who can be beneficiary member or supported member.

A Circle with former rule 3 is a free (or non-accounted) work Circle; with new rule 3 it is a shared (or accounted) work Circle.

In the case of chained Circles, the process of passing cost extends from Circle to Circle, following rule 6. In this way we can notice that True Economy, even diluted, is still very powerful: In a chain of profit enterprises, the cost of product is multiplied at each step which takes its benefit, and so rises very fast; in an equivalent chain of Circles, passing costs are only added, resulting at the end of the chain in a far lower cost of life. Also, if we seek for instance a more ecological production, or fitting to a given culture, each link in the chain feels an increased freedom from the presence of the neighbouring links, which confirm it in its choices while, protecting it from eventual adverse influences. So, even in a majority capitalist society, passing cost Circles are a very efficient tool for appropriating one's life, and they may have a great transforming power on the outside world.

In the case where an Activity Circle is a part of [distributive economy](#), thus it is a shared cost and accounted work Activity Circle, and its activity must be evaluated and accounted for, to emit the distributive money.

On property, the Activity Circles rules still apply. Production, even sold, still contains free work, so workers and members can still choose to who it is sold.

Most non profit associations are passing cost Circles, in this way or in the first case of the following subchapter.

Use of remuneration: Cooperatives.

If we are not enough [confident](#) in others, or in [True Economy](#), or simply we are in such a situation that we cannot grant our time or work, we may ask for a remuneration. There are again two cases:

-In a passing cost Circle most of the job is free, with only some key functions remunerated at current rate (secretary, advisor...). Or working members may get some allowance, for meal and transportation, but not a true remuneration. Even if such organizations have a legal statute of co-operatives, we can still place them in the previous category of the passing cost Activity Circles, with the minority remuneration or small allowances included in the little margin for running costs, and nothing else changed.

-In a group most of the job is remunerated near the current rate. But now it can hardly be said to obey to the third base of True Economy, or to defining rules of Activity Circles, as in worker's mind, the main motivation can be remuneration, not production, and so it is no longer single pointed. To be clear, and in peculiar to avoid arising of wrong views, it seems better to no longer speak of Activity Circle here, but of a different (and more familiar) category of economic units: cooperatives. And place them in the lower level of transitional True Economy, where peoples are still in preconceptions, but where they anyway want to undertake something by themselves.

In Achieved True Economy's point of view, profit and remuneration are the same thing; but there is a practical difference as remuneration is based on work, and so on [merit](#), and profit relies on power or property. So we will consider:

-Structures where one gets money on merit (remuneration) are cooperatives. They are usually self-managed by the workers. It may be, or not, lower level of True Economy, if peoples involved want it, and if beneficiary members (customers) have real power in it, like those of an Activity Circle.

-Structures where at least one person gets money out of merit (profit) are enterprises. They are usually managed by the owner(s). It cannot be True Economy, as profit is the first motivation, not the product.

The idea of [merit](#), rejected in Absolute True Economy, is here a very useful criterion for discriminating remuneration from profit. But we must not forget that it is such attractive temporary preconceptions that prevent us to reach True Economy, or even to understand it.

In cooperatives, different property schedules are possible. Usually production means belong to workers. Production also, but it may be sold to anybody, or only to members of an association...

Laws on True Economy cannot be merely added to other laws; both laws ruling Activity Circles, cooperatives and enterprises have to be coordinated, in order to match the above definitions and this for the whole society. Otherwise many unclear situations and abuses may arise, like enterprise disguised in worker's cooperative, non-profit association making profit with very high «remuneration»... Each of the three categories have specific rights and duties, especially on taxes: one cannot put income tax nor profit taxes on goods gained as a free gift product of Activity Circle (rule 2): It is better to levy a work tax on pure True Economy members. Remunerations have to be significant but not out of proportion with the merit or work, otherwise it is hidden profit. So governments must define current rates of remuneration. In a shop-like cooperative, the margin must be only for remuneration, otherwise it is profit. Other forms of profit are bank borrowing, share dividends, rendering of a field... which permits to gain money without working. Such schedules must be excluded from True Economy. True Economy or not, one must not get round the law so easily.

There are many kinds of cooperatives, more or less impregnated with True Economy Mind.

Worker's cooperative: Workers possess together a production mean, and sell their product in order to remunerate themselves. The differences with a classical enterprise are collective property by workers, self-management and no profit. (If there is profit, it is a worker owned, self managed enterprise)

Common property cooperative: The most common example is a group of farmers uniting to possess in common high value tools, like an harvesting machine. The aim is not by itself to gain remuneration, so, although this is generally considered as a cooperative, in our system it should better be a passing cost Activity Circle, with few or no remunerated workers.

Consumer's cooperative: In France some started at the beginning of the century, like Familistère. It was owned and managed by consumers or users, in order to enhance family life with cheap food and household products. As it employed only workers with no free work, it was a cooperative. In the 1970's were group buying of organic food by ecological associations, this time with free work, so it was passing cost Activity Circle. Such small groups, as the author experienced himself, are easy to handle, do not need investments. For consumers it is very efficient in lowering costs, while guarantying products of the wished quality. Producers also have a great benefit, with a guaranteed market and no need of spending time and efforts to sell their products. Less work, less expenses, and more remuneration: what else should we ask for?

State owned cooperative: The discussion does not differ from the previous, with the same categories, but this time the production mean (field, machine, factory) is owned by state. This, for the workers, saves the cost of buying production tool.

State behaviour must not contradict with True Economy bases, and it must be accepted by peoples. Various degrees of state ownership, state guidance or leadership are possible, but the result ultimately depends on correct motivation of the government.

Citizen Cooperative©

Although this system uses all the nowadays safeguards and [preconceptions](#) like legal statutes, contracts, money and remuneration, it is the best expression of the bases of True Economy in such a context: free initiative compassionate non-action. It is more True Economy-like than worker's cooperative, as its main purpose is to straightforwardly fulfil a need for the users, while cooperative is mainly for remuneration of the workers. But it is not an Activity Circle, as it fully uses conditional accounted exchange in place of free gift. On the other hand, with full use of working contracts and so, it does not need more [True Economy ability](#) than an enterprise, only to be honest and to agree with the idea. Thus it may be the best choice as a first step into True Economy for the majority of peoples.

A group of persons, wanting to fulfil a given need, or improve a way of life of their own, associates and bring funds by paying a product before it is produced, in a subscription system. This money taken in advance makes possible to buy raw materials, production means, and to pay workers, without the need of having already a capital, neither raising any bank loan. The production is launched; when it is completed it is given to those who have paid for it.

It can be defined as a subscription consumer's cooperatives.

[Citizen's cooperative©](#) looks very much like an enterprise, but it is not, for there are significant differences. Its workers are fully remunerated, but, as it is owned by its customers, profit has no meaning here. Production is not for artificial desires, but very democratically for what peoples really need and ask for. The capital owners are not a few individuals, but gatherings of any concerned citizens at large, so the capital disappears as a force in a few hands, and becomes a democratic tool for everybody. It can eventually become a very powerful tool: Millions of persons taking their life in hands have far more force than an enterprise having a monopole over the same millions of passive consumers...

A difference with co-operative is that beneficiary members have power of decision over production targets, like in an Activity Circle. But workers still manage working conditions. A Citizen Cooperative does not make sales to unknown peoples, and so it does not have to make advertising, marketing and so. It can be an association being owner of a cooperative: workers do not own their tool but they have a guaranteed market. Or the co-operative may be a subcontractor of the association. The idea is quite flexible.

It may seem unrealistic to ask people to buy a factory before getting its production. But in facts whatever we buy, we always pay for the factory, as the capital (working tools) is usually a loan from a bank, that the enterprise has to be paid back little by little. Each time we buy a product, a percentage of its price goes to paying back the investments, in Citizen Cooperative as well. So Citizen Cooperative is not worse, and is even cheaper, as remuneration relies only on merit and we do not pay loan interests nor profits.

So although the three bases of True Economy get here very diluted with all possible preconceptions, it still results in something powerful, while being easy to handle with low True Economy ability. A palace for the price of a small house...

Defining rules for the Citizen Cooperatives are the same as for the Activity Circles, except that they cope with remuneration and selling the product, and other slight changes.

1) A citizen co-operative is a responsible free initiative group of persons with the sincere, single pointed and Non-action motivation of fulfilling a given need or creative activity, on a Compassion basis, and obeying to the following defining rules:

2) The production of the citizen co-operative is sold at cost price to the members, to meet their orders. These are beneficiary members.

2a) A citizen co-operative will grant preferential or free rates to special beneficiary members they support, or who are unable to pay (already busy persons, social or cultural help, spiritual students...). These are supported members.

3) The work in the citizen co-operative is remunerated on common rates, on the basis of merit. Profit is not allowed, nor apparent neither hidden (too high remuneration, interests on loans, renting out...). The members who work are working members. The members who grant free advances of funds, production means, patents, knowledge... to the co-operative are supporting members.

3a) Beneficiary members and supporting members can as a last resort decide who can be beneficiary member or supported member. Supporting members may have more power than beneficiary members, for instance to ensure a given spiritual or ecological orientation to the production.

4) The production aims and production means are self-managed or directed by all the beneficiary members and supporting members, to meet collective or individual orders.

4a) The working conditions are self-managed by working members.

5) The production means (tools, fields, knowledge...) of a Citizen Cooperative are its property. In case of end of activity or temporary inactivity, it is available for other Citizen Cooperatives. Individual property cannot be regained from gifts to a Citizen Cooperative, only from lending.

6) When a citizen co-operative is the supplier of a second, the principle of passing cost applies. The first is a working member of the second and rules 3 and 4-bis apply to it. The second is a beneficiary member of the first, and rules 2 and 4 apply to it.

7) On mixed structures; is explained [further](#) in this chapter 11.

About property, in a Citizen Cooperative everything belongs to subscribers, in the amount for which they have paid. A special case is a subscriber who first pays for a long-term investment in a working tool, and who later leaves the cooperative. So we can imagine a system like shares which can be exchanged with a given amount of production, or which can be sold if unused.

A law problem is that it may be easy for peoples to sell subscriptions in the name of a Citizen Cooperative, and then be unable to bring the product, or just disappear with the money. Also, in violation of rule 4, it may be easy for one to initiate (or infiltrate) a Citizen Cooperative, prepare a product, marketize it in the guise of asking for subscribers... and grant to oneself an extra remuneration, like in a profit enterprise. Care must be taken for all this, and also with technical or management mistakes by inexperienced peoples. A neutral state financial management service would be fine, together with clear defining and protective laws matching Citizen Cooperative definition and methods.

A good practice should be to also have psychological or spiritual advising, and to employ managers and workers motivated with the way of life we want to improve.

The first experiments must be small sized and short-term: workshop, building... But theory shows that running a steel plant or an air transport company may be possible, at least not much more difficult than with an ordinary company.

Mixed structures

The ultimate possibility of implementing an amount of True Economy bases in an economic unit is to have a production mean (factory, workshop, field...) which is owned or used at the same time by peoples seeking remuneration (in a co-operative) or profit (in an enterprise) and by peoples with more True Economy-like work, like passing cost Activity Circle. It may be the same peoples at different moments, or different peoples. Obviously this may arise many problems if one does not take minimal precautions: make clear preliminary agreement of the amount of work and time to be consecrated to each kind of work; who takes decisions; who is the owner; what happens in case of a conflict... Each part does not have the same rights and duties, for instance on taxes.

But if we want that mixed structure may have some True Economy meaning, any profit in a group have to be used to support the most True Economy part or to fund other True Economy initiatives.

It would be quite unfair if a free work group like an Activity Circle was granting free semi finished products to an enterprise which then would sell the finished product with a high profit. In such a situation, a fair part of the profit has to be used in a way or another to support the True Economy network which includes the free work group.

This should be explained in the last defining rule of Activity Circles:

7-1) A mixed structure makes work together True Economy activities, remunerated work, or profit work, in order to share costs, working tools or investments. A clear limit has to be drawn between each domain, on every point of view: property, decisions, sharing of resources and working time, on the basis of a common agreement and open management. The purpose of mixed structure is to support True Economy or its members, so most profit and a significant priority in management and supporting effort must benefit to the most True Economy domain.

7-2) A mixed economy makes work together Activity Circles (with free work), cooperatives (with remuneration) or enterprises (with profit), on the basis of clearly defined methods and motivations. The purpose of a mixed economy is to be a transitional mean toward a more True Economy society. So any exchange between two partners must be with the most True Economy like methods. As free work is granted, its product cannot be used to make a personal profit, and to make remuneration only with the agreement of the free workers.

Definition in rule 7-1 may govern a very wide variety of structures. But we must be well aware that involving in a mixed structure may need more True Economy ability that involving in a pure transitional structure of the same level. On the beginning of True Economy, where support is difficult, mixed structures may be a good deal for their members to gain access to high value working tools and professional level of work and quality.

Of course rule 7-2 can apply only in a mixed economy, and only an economy which obeys to rule 7-2 can be said a mixed economy. Even if one cannot involve in the True Economy part of a mixed economy, it is already True Economy to try to help this True Economy part, mainly in using its methods when having relationship with it.

If there is a tax system like Added Value Tax, it must apply only to the most profit groups, or only to the most profit part of a group. This system can also be used to avoid abuses like free work used to make profit. If products from free work are needed by an enterprise, there are two ways: -The enterprise shares a part of its profit in granting products or money to this Activity Circle, or to another of the same network, as a voluntary support to True Economy, thus allowing it to gain access to higher level of work or ability. -The Activity Circle becomes mixed, to allow for remunerating this part of its production. Exchanges between groups of different levels are easier if they are mixed groups.

In a mixed economy, legal definitions and regulations should recognize four types of economical structures and working, each having different rights and duties: -free unaccounted work (Achieved True Economy); -non-profit work, using money but no remuneration (Transition True Economy); -remunerated work, without profit, of the cooperative type (controlled capitalism, Fair Trade, socialism) –enterprises seeking profit (capitalism)

Fair Trade

This new concept probably represents the most pragmatic way to introduce some True Economy mind in the most classical social and commercial circuits, bearing all the preconceptions of capitalism. The basic scheme, as conceived by the French pioneers «Artisans du Monde» (Craftsmen in the world) in the 1980', is about importation toward the consumers of rich countries of the production of farmers or craftsmen living in poor countries. This situation, in classical trade, usually results, even without peculiar nasty will of the traders, in the exploitation of the poor producers. Classical trade offers ridiculous prices to poor producers, prices which even not profit to the rich consumer, as he must pay for the benefits of all kind of middlemen, traders, transporters, brokers, insurances... The producers stay in a form of subjection, their basic income, too low, threatened by the whims of speculation, not allowing them the investments to modernise their work. This income even not allows them to enjoy basic rights which would permit them to get out of poverty: send children at school, treat their ill relatives...

At the opposite of this scheme which perpetuates alienation, a company such as the German Rapunzel, which operates in Turkey, and many other companies which work in South America, India, etc... propose prices with a guaranteed minimum to their producers, but without charging the consumer, as fair trade companies bypass all the parasitic steps of whole trade, middlemen, brokers, speculators. More, these companies, which often require an organic quality level, propose to their producers complete integration contracts, including training courses, helps to modernisation and

investment, and even a social work such as schools for children. So the producer, not only gets a true remuneration to his work, but in more he finds in Fair Trade a real possibility of emancipation. The consumer, him, knows that when he chooses Fair Trade he will help the Third world, in place of impoverishing it still more. Even if he (not yet) finds a material benefit in the operation, he at least earns a far better karma. So more and more consumers go to Fair Trade.

Another more and more common case of alternative economy is Ethic Investment, where our savings are used to fund interesting social or ecological projects.

So companies of Fair Trade, even if they use the most classical economy concepts, statutes, contracts, remuneration, investment, did this with a very different purpose of that of egocentric economy. For this they clearly illustrate the mind of Relative True Economy.

Freedom in Transitional True Economy.

One may like to transform for instance an enterprise in an Activity Circle (or the contrary, if the True Economy attempt does not work, or degenerates). So laws must permit this without adding burden, especially on the problems of power or high cost properties.

The list of transitional structures described here is not exhaustive; others can be designed, to fit with various cultures or levels of True Economy ability. For instance one may use, in place of collective property, a mean to commit together several individual properties. In case of failure, every one can get back its investments and so is not dispossessed.

In a [mixed society](#), peoples can easily change of structure, work simultaneously in different structures or in mixed structures, or do temporary work. So there is a great freedom for all the citizens, who get able to take advantage on all the systems available in transition economy: involving in a Circle, selling some products on market for a little income, have leisurely temporary job or hard work in a profit activity... All this without an absolute need of a strong True Economy ability or motivation. It seems even possible that ordinary peoples may have short but good experiments of advanced True Economy, under the form of strongly organized great collective works, or state-ruled working taxes. With all this flexibility, True Economy is no longer an odd venture; it may quickly become something easy and social friendly.

Run in such a way, it may have immediate effects on the whole society, and everybody will feel its advantages and get True Economy motivation without even the desire of it.

A non obvious but important key to success is that True Economy has to be for everybody and not for a given social class, religion or way of life. So peoples, especially youngsters, will be able to find here any style of life and cultural groups they may desire, without the need to get out of True Economy. To be a member of True Economy must not be a limitative factor in one's life.

True Economy Pure Lands

This idea is to have places fully dedicated to incarnate the more Achieved True Economy, with no money, no personal property of production means, and so on. Activities are survival work of course, but also scientific search, ecology, communion with nature, higher social life and spirituality... These places are intended to be an as best as possible illustration of Achieved True Economy, while playing a major role in the surrounding society, through the mentioned activities. At our epoch a spiritual advising and guidance is necessary, but pure lands may be controlled by state or by spiritual masters, depending on their purpose.

Peoples may join such places to live in permanently, or in the form of short «True Economy retreats», or for some years of work...

So we can have a pure Achieved True Economy fully integrated in the society, with the above mentioned activities. Generally all the levels of True Economy can exchange together, permitting strong support to the higher levels and efficient spreading of the highest ideals into all the levels of the society.

True Economy and Spirituality

We cannot conceive any human activity unconcerned with human mind or meaning of life. So economy and spirituality do have relationships on some accurate points:

-Defining general aims or great projects in a society is a matter of spirituality, philosophy, culture... economy being only a mean.

-Daily economic behaviours and management must comply with ethics and human rights, also matter of spirituality and philosophy.

-Economy has to comply with ecological commands and cultural matter.

-No efficient and fair economic system, neither any human project, can run without a minimum mastery of mind disturbances. This mastery can be gained only from mind work, which can be psychology, but is typically spirituality.

-Given the importance of spirituality in human life, the society can be asked to support peoples fully involved in it. In practice true spiritual masters may get a part of the nation's resources in order to grant it to spiritual students, practice centres, environment enhancement or social work...

Various relationships can exist between True Economy and spirituality, from a completely lay True Economy to a very religious one, from a strongly organized spiritual order to a joyful spontaneity... Different opinions will arise on these subjects; maybe several among these solutions can work, and eventually combines their advantages and make a nice biodiversity.

PART 3: PROMOTING AND IMPROVING TRUE ECONOMY

12 Working with psychological disturbances

This chapter is the main, as each time an utopia failed in history, it was for the same reason: inability to master psychological disturbances, and thus inability to assume the ideal behaviour imagined by the founders. Communism, hippie communities, ecological buying cooperatives all went off in the same way. Mind disturbances are egocentricity, pride, eagerness, jealousy, laziness, anger, cynicism, arrogance, wrong opinions, odd logic... Some peoples are too filled with this to have any goodwill motivation. The majority of us are able to get a [True Economy motivation](#), but when confronted to obstacles and efforts of a real attempt, the wild energy or mind disturbances easily overwhelms our will, and so we are not practically able to behave in accordance with this motivation. Some will be able, but they will suffer of the struggle; and in our epoch only a small minority will both have a good motivation and enough ability.

So, in any Transitional True Economy group, peoples will have difficulties about having the right behaviour, even if they know it in theory. I experienced myself this quite clearly, at the time of my first involvements: laziness, dishonesty, bad work, discussions, conflicts... usually led to a quick and dramatic end of the group. This can happen even among peoples having the right opinions on how to behave. And there is no cure if one tries to apologize, or says to be aware but forgets the next morning.

Most peoples can undertake a kind or another of psychological or spiritual work, to improve their behaviour and motivation, or at least limit the effects of their mind disturbances. It is easier in Transition True Economy, as safeguards or buoys like remuneration, legal statutes, personal property and so, lower the social stress and remove any urging feeling, so one can progress at his own pace, with still some real results.

So any attempt of Transitional True Economy can only be conceived as inseparable with a practice for mastering mind disturbances, and increase in concrete results can be expected only with the increase in this mastery. Refusing to do so can only lead to gross failure or quick distortion. Every initiators, members of supporters of any project must be fully warned for this, and account with this at any level of work and any time of life. This is the very condition of success, the lever, the foundation.

A good practice is to choose an immediate target within reach for concerned peoples, who will not only have to master their mind disturbances, but will also have to support themselves, have family life and so. But all this hardship is worth supporting it, and is however far less than living in misery or in nonsense rich life.

It is not the topic of this book to describe mind mastery practices themselves, but we can enumerate:

- Western psychology;

- Group dynamic or similar practices already used in enterprises;
- Practices of altruistic motivation of all the religions;
- Spiritual practices and advanced yogas.

A variety of cultural background may be good. Techniques dealing with concrete daily relationships are preferred.

An important thing is to have a separated power. In any group there will often be a trend for a political, social or economical power to form; if this power is reinforced with psychological or spiritual power, the later may soon be used to manipulate peoples. This is common: Brain washing in religious sects, working camps or public confessions in communism, are just perverted mind-enhancement practices! To absolutely avoid to fall in such horrors, the persons who perform the psychological or spiritual help should be outside peoples, not directly involved in the activities, properties, legal statutes of the group, who do not interfere in it, and also independent of state power. We shall generally speak of psychological/spiritual advisors. Each group must have a free choice on the kind of psychological/spiritual practice, and especially each individual in the group, as involving in this domain is of great importance and impact into one's life, and must not be interfered in by economical or social matter.

A good thing should be that everyone, each time one has to do a choice in activity, think to [True Economy bases](#) about it. It is a very good practice to immediately work on any tense or problem as soon as it is noticed, not to allow negativities to accumulate. The right cause of any problem must be clearly identified, as it is only the person who creates it who can eliminate it (out of his mind). But it may be often tactless to point out at trouble makers, so anyway everyone of us must sincerely look, in our intimacy, if we did not had some misbehaviour. It is difficult to rely on other's criticisms, likely to be unfair, so the best thing to do is to rely on a fair and advanced being's advice, the **psychological/spiritual advisor**, and ask him for checking our daily behaviour and for correcting techniques.

Mind enhancement practices are strongly personal, thus we can hardly enforce peoples in them without passing over human rights. So everyone has to take the initiative of it. There are only advices and methods available, which cannot work by themselves. So, ultimately, if peoples in a group did not have enough sincere efforts, they may be considered as fully responsible of whatever may happen, of any painful situation which may arise. (See next [Chapter 13](#) on juridical aspect)

If one cannot afford such a level, it is better to keep with lower levels of True Economy.

If one disagrees with True Economy or even only with mind enhancement, one must not involve at all, while democratically not interfering in the ongoing True Economy attempt.

13 Conflicts and their juridical aspects

If mind enhancement fails, here we go!

Of course, True Economy members of any level must obey to general ethics and eventually to laws which protect it. This means that conflicts may be brought into prosecution, as in every other domain. But in higher levels, theoretically this must not happen.

For common offences like theft, conning, abuse of common resources, or simply if the person disagrees with True Economy work, a quite simple solution is to throw him out of True Economy networks. But community work for offenders, inside True Economy, together with a mandatory mind work, may be a better deal to avoid excluding peoples from a society.

When legal statutes, property and money are not used, it may become difficult to find the truth, as nobody is able to show any record of what happened. In the social experiments the author had witnessed, misbehaviours ranged from gross conning to subtle mind manipulation, around some basic sketches: raising funds for a project and leaving with the cash, lazy peoples taking profit of a group of gentle peoples, exploiters of sincere peoples, hard-headed theoretician, false guru, pointing other's mind faults as causes of our misbehaviours, pretending not to use physical violence but using mental harassment... And this is yet too simple, as real situations are worsened with unformulated expectations, misinterpretations, false forgiving, salvage psychoanalysis, making clans, thinking to have achieved a good level...

If adapted laws protect True Economy, it is possible to make punishable some behaviour like refusing [preconceptions](#) only in order to perform conning. But making laws and trials is generally considered as impossible about psychological misbehaviours, which are difficult to objectively apprehend, and from which concrete actions are only consequences. Just some concepts as mental cruelty or manipulation are emerging.

But the author would like to introduce in this paragraph some ideas, which are not especially connected to True Economy and may also apply to familial conflicts: A natural situation in life, like family, or interdependency in work and life support, is not by itself a juridical contract or statute, but, even so, it still implies some rights and duties: Having a respectful, gentle and loving attitude in family, being helpful and respectful of other's needs in economy. This is impeded by mind disturbances (Anger, roughness, selfishness, hate...) and so a sincere effort to master these mind disturbances can be said a duty, and lack of enough effort to do so a faulty behaviour, of which one is responsible (especially if one is warned by an advisor). So, in a prosecution or divorce, it can be accounted with psychological misdeeds, and their author may be found guilty for them, even if it is the other party who infringed a law on concrete facts (being driven to this by suffering, lie, false spirituality, etc...). But this must rely on thorough psychological or spiritual expertise of the whole situation, not to give rise to unbearable arbitrary decisions. On the other hand, such expertise could also lead the concerned peoples to understand their misbehaviours and find a correct agreement, in place of being sentenced... This is not blind prospect, as some advanced children's judges start to work like this in France, with good results. So there is nothing impossible, but indeed this is a job only for clever and good hearted persons.

This difficult topic of making justice in a psychological domain is addressed in my book [«General Epistemology»](#)©, chapter 53.

Not to be brought at such extremes, True Economy groups, even in higher levels, should take some cautions: Rejecting self-recognized gurus or odd ideas, having written records of business, using safeguard clauses like high value goods being in the name of some greater movement, to prevent them of being lost in a personal pocket. Not to base [mutual confidence](#) on nice speech, opinion or clan belonging, but on daily behaviour trial. In any level, even if all seems fine, one may ask for advising, as it is far easier to remove a seemingly insignificant problem than to remove an old, hard grown up one, which has completely poisoned a whole village with hate. To avoid wandering profiteers, a membership card, eventually state-ruled, may be used to gain access in Activity Circles, especially distributing Circles which otherwise may be quickly pillaged: The goods in such a Circle belongs to its members, who are known, and not to anybody who comes. **Also it must be quite clear that nobody does have any obligation to support peoples that himself does not recognize as fair members of True Economy.** Otherwise we open the door to exploitation and slavery! This condition does obviously not apply among sincere peoples, but as soon as situations get unclear, it shall get precedence on all other rules of True Economy. Mutual confidence may be embodied by a formal mutual recognition system between Activity Circles, like a federation of Activity Circles, allowing each of them to support members of all the others. (Eventually it may happen that there will be several federations or networks of different opinions, but this is not really a problem). If one cannot get enough control on abuse or theft to work in confidence, fixes may be a [distributive money](#), or a limited amount of free product per individual; but the real solutions will always be mind work for whose who agree and exclusion of the others.

But the principle itself of True Economy, whatever the level, is freedom of anybody to integrate in any group, or to leave it in case of disagreement and create a new one. Nobody has interest or can be enforced to stay in a given group, so it is better for everyone to get in his friendlier environment.

14 Promoting True Economy

Although any activity dedicated to promote True Economy is good, one must be fully aware that it can easily bring adverse effects. A political party may bring True Economy in struggles or political clans. A religious party may induce the wrong view that True Economy is only for their believers. Doing demonstrations or lobbying will only stay at speech level and make peoples feel uneasy. But the greatest risk of militancy is that it may generate the worst enemy of True Economy: the «True Economy ideology». Only an intellectual understanding, which may amputate it of one of its main constitutive parts, basements or motivations, or make it a dogmatic closed system, or add some wrong view like racism, nationalism, elitism, perverted freedom...

So the best is that True Economy begins to appear spontaneously. This happens when peoples get ready, and at this moment it becomes useful to speak about it.

The best thing to do for anyone to promote True Economy is to practise it, at the place where one is, and to keep a modest profile about one's own involvement. Let True Economy make known itself through happy beneficiaries, friends, neighbours, persons involved in religious practice.

Philosophical or fairly democratic opposition to True Economy may be tolerated, but fanatic or despotic opposition may bring sooner or later criminal behaviours, like a violent repression. So such an opposition must be forbidden as soon as it appears, like racism or other nasty ideas. To avoid being destructed by political setback in one country, it may be good to have True Economy lineages spread all other the world.

A government wishing to create or to improve True Economy may not have any attempt to enforce it to anybody, even in a no apparent way. Such a government, in fact, has nothing to withdraw or to forbid; but it can do many useful things: Define legal statutes for the different kinds of Activity Circles, protect rights and duties of their members; keep True Economy in account in vocational training, planning and general management of the country; make announcements and explanations to peoples; put in place technical or psychological advisory councils...

Not to enforce anybody means not to place peoples in such a situation that one cannot afford it: Loss of income, freedom, family life, human rights or dignity... but it is reasonable that some clearly explained incentives or limits may be put in place to quick up transition. Preferring ego economy may bring a more luxury life, but at the cost of taxes on profit, less social services, no preferred rates, more work... as ego activity cannot pretend to be supported by non-ego activity. Income tax should not affect genuine non-profit groups. Prices in cooperatives or passing cost structures may depend on income. If state owns land, to offer it to Circles, True Economy Pure Lands, or other supporting incentives...

Eventually if the whole people of the country has enough obedience, or the will for this, the [mixed society](#) level may be bypassed and the country can go directly to transitional True Economy. But it is not possible to go directly to Achieved True Economy, as True [Economy ability](#) and [confidence](#) cannot be gained from mere obedience or opinion.

This book is the root idea of only one person. With time passing by, experience and new ideas will enrich and improve True Economy knowledge and history. Experienced peoples may transmit their experience and form lineages.

We have to be fully aware that, even if a given True Economy experiment may have quick and strong success, the whole process of bringing the entire Earth to it will surely be a long lasting work and struggle.

15 Justifying True Economy

True Economy does not belong to any given philosophy. Thus it can be justified in many different systems and religions, Christianity, Islam, Humanism, Buddhism, Taoism, Hinduism... The Non-action concept is not available in all these systems, but nothing prevents us to study it in its original Buddhist or Hinduist system while keeping into another system.

Spiritual activities are not useful in a materialistic meaning, but in fact they are [meaningful activities](#), very important for the cohesion of the society, as well as for giving a very strong meaning to our lives. So, on True Economy's point of view, a spiritual centre is a full part of economic cycles.

Many may point out that it is incorrect to use spiritual concepts and methods for the materialistic purpose of only being successful in economy. Of course, this is incorrect. But, so long as we are in material life, we have to involve into economy. If, at this occasion, we practice True Economy as a consequence of our spiritual work and motivation, so our [True Economy motivation](#) becomes just a practical aspect of our spiritual aspiration, and our economic activity just a part of our practice, an occasion for exercising it. Mastering mind disturbances becomes a plain part of our spiritual work. Our spiritual practice may even gain an emotional involvement not found in only abstract practices, not to speak of the help we bring to others.

In Western sceptic and materialistic world, as well as in poor countries more concerned with urging material needs than with subtle mind, peoples may gain great confidence in religious practice if they see that it has full concrete effects right now.

At the state of evolution where is now mankind, responsible individuality is taking off, and so there is in the world a growing demand for self managed social groups and more free economy. But repeated failures have generated scepticism and cynicism toward this. Confidence, respect and emulation should be generated if one can gain success with at least some mastery on mind disturbances.

16 Examples in the world

Although the concept of True economy does not seem to have yet emerged in mankind's consciousness, a trend since about 1950 is to have more and more experiments related to it.

Long before existed traditional monasteries in Tibet, India or Christian world. The principle of sponsors and free shared work to run such communities is True economy.

Israeli Kibbutzim can be considered as Activity Circles which purpose is the integral support of a whole community. They bring strong evidences that a True Economy life is sustainable and efficient; but, despite the security they offer, peoples get out of them. I think the main reason is that such a group quickly becomes socially and culturally too much autarkical. Kibbutzes also have a very peculiar education system. They may not offer a large enough variety of opportunities for every young person to choose a culture and way of life of their own, or even to marry. The diversified True Economy society described here does, especially when it allows peoples in a given place to get a variety of social and economical relationship.

Since about 1960 the more successful and True Economy like experiment I know in France is the Arch of Lanza del Vasto, a little religious order based in some farms in southern France, and having a practice of Indian Ahimsa to cope with their daily relationships and problems.

In France, in the 1970-75's, were founded many communities related to late hippie movement and leftist movements, with a social and economical project similar to True Economy. But it was all dreadful failures due to the complete lack of any attempt to master mind disturbances.

Later, in the 1975-80's, ecological groups attempted organic food buying cooperatives, with interesting economical results, but failed on the social aspect, for the same reason.

I heard about mutual aid sewing groups or workshops in a shantytown in Brazil, leaded by social workers, with very interesting results on delinquency rates. It seems that numerous similar initiatives are leaded throughout the third world, mainly by Christian religious persons.

Humanitarian action as it is more and more practiced by NGO seems to be good True Economy. But why do we wait for a catastrophe to show humanity and solidarity? Why not to have such a mind in ordinary situations?

In Bhutan some interesting experiences are taking place: increasing number of mutual help groups are run like Activity Circles. Also the new working tax system is intended to directly satisfy local people's expressed needs with their own work. If this is achieved, it will be state run transition True Economy.

17 About the author

Born in France in 1953, I am long ago involved in social experiments, with aims like improving brotherhood in mankind, or a more ecological life. Among such movements, it is common to criticize the economical system as the very cause of injustices, conflicts and pollutions. But most members of such movements, when they had some attempt of an alternative life, communities, cooperatives or mutual aid groups, were only able to reproduce the economical behaviours they were criticizing. So, I was looking for an unbiased economical system. As soon as 1974, came the idea of suppressing all preconceptions (money, remuneration and egocentricity), transitions levels and fractal network. In 1978 went the idea of Activity Circle, generalized from an ecological group's buying cooperative in Toulouse. Citizen's co-operative idea came to me in 1984, from Mr. Laurenty and his little ecological association APAFAG (He tried, with a model of solar panel «Le Cerdan» but he was not followed). In 1996, at the occasion of writing the edition zero (unpublished) of this booklet, came clear definitions of True Economy mind and ability, clear definition of transition, and the indispensable role of the achieved level.

But having a pure idea is not enough, as the weight of the mind's conditionings overwhelms the fragile goodwill when confronted to real situations which involve efforts, work, property, conflicts... This was also the main reason of failure of communities. I involved in some, the longer for ten years, but even after such a time a refusal of real mind work led to a dramatic breakdown.

So only a powerful and efficient mind science could make True Economy (and any other social life alternative) possible for actual mankind. I began to involve in spirituality in 1979 with Hatha Yoga and meditation, became vegetarian for saving animal suffering in 1980. I discovered Taoist yoga in 1990, and then Tibetan Buddhism in 1992, which is really a powerful mind enhancement tool! We just have to use it, and not only to hang it on the wall of the living room.

Other books by Richard Trigaux

-**Eolis and Eolines**, first stripe, 1987, in French, unpublished.

-**The Gardens of Aeolia**, novel, 1990, in French, on line published in 1998 on my Internet site

-**Stranded on Earth**, novel, 1990, in French, on line published in 1998 on my Internet site

-**Nashtao and Veranlounia's journeys**, stripe, 1992, in French, unpublished.

The previous books, all centred on the world of the Eolis, have for purpose to make experience this joyous vibration of poetry, mighty nature and pristine happiness. The novels already have a philosophical content, as to do the same thing on Earth.

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-Various paintings, from 1985 to 1990, unpublished.

-Three Tibetan style religious **thangkas**, 1996 to 1998, offered to spiritual centres belonging to the **Vajra Yogini Institute**, Lavaur, Tarn, France.

-**True Economy** Essay on economy, 1996 and 1999, published on line, in French and English, for free, on [my Internet site](#). This book is to explain an alternative economy not so naïve than most others, as it makes not itself blind with the problem of psychology and motivation, which was the main cause of failure in nearby all utopias and attempts.

-**Quiet Abduction** Essay on the unexplained phenomena of abduction, 1999, published by 1stbooks library (<http://www.1stbooks.com>), also available on Amazon.com and through book shops: Ingram books, paperback, ISBN 1-58500-327-1

-**General Epistemology** Essay, 1999, published by 1stbooks library. The purpose of this book is to propose a new epistemology (mean to know the reality) which enlarges the notion of objective knowledge to fields of which it seemed excluded, as ethics, psychology, spirituality. Also deals with logic (Non-Aristotelian), physics (To explain some features of modern physics), and metaphysics (the way things exist). On sale at 1stbooks (<http://www.1stbooks.com>) and Amazon.com and Ingram books, paperback (big), ISBN 0-75960-349-9

Richard TRIGAUX

My Internet site is:

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