

## THE ECONOMIC PROBLEM: ROOTCAUSE AND POSSIBLE SOLUTIONS

*"The love of money is the root of all evil"* The New Testament

*"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."* Matthew 21:12-13

### INTRODUCTION

The core of the economic problem, that is suffocating the world, is the uneven distribution of wealth due to the love of money. Humanity is enveloped and immersed in the fog of money, which appears to be regarded as the most important thing in the world. In the media almost every problem is brought back to financial costs and losses as if this is the core of the matter at hand. A situation is created in which there is a dominating very small group of the very rich, a growing middle class which (still) has enough but believes the contrary, and a large lower class who lives in poverty. The common denominator for all three groups is the belief that there seems to be no life possible without money.

In the Ageless Wisdom the immersion in a mist or fog in which one wanders and which distorts all that one sees and contacts, preventing one from ever seeing life truly or clearly, is called a *glamour*. In other words: a glamour prevents us from seeing things as they really are.

In the book of Alice Bailey *"Glamour a World Problem"* (GWP, p. 74), it is written that *"The glamour of materiality is the cause of all the present world distress."* Materiality is the false belief that the universe and everything in it is built on physical matter, that the world consists of material forms. In this materialistic vision an underlying soul that breathes life into these forms is rejected. This makes the belief that without material forms, such as money, no world and no life is possible, quite logical.

In this paper I will go deeper into the rootcause of the economic problem and the world financial crisis, and I will propose some possible solutions. I will start with the perception of money in the materialistic vision and contrast this with defining what money really is. Then I will go into the wrong handling of money that stems from the selfish love for it, and try to raise some ways of a different handling. I also go shortly into the history how we, the people, lost the power over money and how this contributed to the present world problem of uneven distribution. And I will end with some suggestions as to how we can get this power back and what could be some building blocks for an alternative system beyond Capitalism and Socialism, which will help ending the world financial crisis.

### THE GLAMOUR OF MATERIALITY

A well-known effect of the human focus on materiality is the experience of limitation, meaning that forms or things are not endless. This led to the economic concept of

*scarcity*. This scarcity of the, as it is believed 'most important thing there is', material stuff, led logically to a fight for its acquisition. As a consequence money was invented as a tool to buy and sell things. Humanity is submerged in this glamour, or fog of materiality and money. According to DK this is the cause of all the present world distress.

*"The glamour of materiality is the cause of all the present world distress, for what we call the economic problem is simply the result of this particular glamour. Down the ages, this glamour has held the race increasingly interested, until today the entire world has been swept into the rhythm of money interest."* (GWP, p. 74)

The addiction of humanity to material things, and especially to money, is a serious problem and it is suffocating humanity in a craving for more and more, which can never be enough. The lower personalities of human beings can become totally submerged in the pursuit of money and material things in the illusion that this has some worth in itself and is necessary for their survival and/or that it will bring happiness. A growing number starts to notice this as a glamour or illusion, but the vast majority isn't so far yet.

Powerful forces are using this to their advantage to gain and hold power over the masses. Their manipulative schemes made money into a big divider of welfare and the concentration in the hands of these powerful few is still growing. This small group strangles a growing middle class in the grip of debt from which its members become increasingly dependent. To keep this machine running the production and consumption of material things is being pushed forward in an accelerating pace. This threatens the safety and welfare of humanity because the earth has to be exploited more and more, with the risk of depriving humanity from the necessary supplies Mother Earth can provide. Another threat is that the growing inequality is bringing the dangers of social upheavals, domination and warfare, as can be seen quite clearly in the present time.

## WHAT IS MONEY REALLY?

Money has no value in itself and is actually nothing. Its value is based on an agreement that we all give it a certain worth. According to DK money *"is only crystallised energy or vitality, (...) a concretisation of etheric force."* (Treatise on White Magic, TWM, p. 412) In other words: money is energy, as is every material thing. This concept of energy is nicely illustrated when we look at the dematerialization of money, or maybe better stated: the raise in frequency of the form money is made of that is taking place in the course of evolution. The form of money started with concrete coins of bronze, gold, silver or metal, with a high density or low frequency. The next step, not so very long ago, was a raise in frequency of the material form with the addition of paper money. This in its turn transformed partly into cheques, drafts and other papers used for exchange. And in the last decades the energy frequency raised even more into not very concrete digital numbers on computers, which are transferred, like energy, all over the world. These numbers represent an agreed value, in the same way as coins or paper money do. Without this agreement nothing is left.

In itself money isn't bad or good of course. It is the handling of it that can make it into a negative or positive force. As long as it is used to create things or services that make a contribution to the benefit of the whole, it can be regarded as a positive energy. When it is used for selfish benefits however, it is a negative force. So, money is the kind of energy we make of it. It can be handled as energy of love, divinity and goodwill or as energy of desire and selfishness. In the last case, money will prove itself *"a producer of evil and the sower of dissension and discontent in the world."* (Externalisation of the Hierarchy, EXH, p. 500)

An important and difficult test for the aspirant in esoteric work is handling money as energy of love and seeking nothing for himself when working with it. He has to learn to regard and handle money, and that which can be bought with it, as something that can be used for others and/or a way to help achieving the plans of the Spiritual Hierarchy. He has to restrain himself in using money for the fulfillment of his own selfish desires. This attitude of service will, in the end, be rewarded. Selfless giving will connect him with the abundance of the universe, while selfish spending will immerse him in lack, scarcity, greed and fear. Or as DK says it so eloquent: *"Only he who desires naught for himself can be a recipient of financial bounty, and a dispenser of the riches of the universe. In other cases where riches increase, they bring with them naught but sorrow and distress, discontent and misuse."* (A Treatise on Cosmic Fire, TCF, p. 866)

## THE LOVE AND WRONG HANDLING OF MONEY

In the course of the history *"money has been deflected into entirely material ends"* (EXH, p. 61). *"The forces of destruction (...) "cornered" the money assets of the world and have turned the tide of prana – which automatically crystallises into money and in the financial wealth of the world – towards entirely material, separative and personal ends."* (p. 62) Looking to reality from the paradigm of materialism and scarcity mankind has become immersed and blinded into a selfish and separative attitude towards money. DK calls this *"the trained selfishness of the majority"*. (EXH, p. 624) The belief that without money there can be no life is very solidly installed into the minds of men. It is of no surprise that this has led into an ongoing struggle for the acquiring of money, which in a deeper sense is a struggle of survival, or a fear of death. *Fear* is the leading emotion here.

This struggle for survival is fought by the domination of one over the other, which has created a deep clove between the haves and the have-nots. The wealth of the haves is still growing and a very small elite group has become extremely wealthy and powerful, while within the have-nots a still very large group suffers in extreme poverty. This is an absurd situation which cannot be sustainable for a very long time without catastrophic effects.

As DK says it: *"The problem of money will have to be faced; the problem of the distribution of wealth (...) will need careful handling and a compromise reached between those nations which possess unlimited resources and those who have few or none..."*. (EXH, p. 193)

Regarding this problem of distribution of wealth the question can be raised: wealth of

what? What is it that brings real wealth? Is this brought by the acquiring of material things or do we have to learn to see this in a broader way? I think the latter. The false belief in the importance of material things led to large spending of money in things as *“candy, liquor, cigarettes, recreation, unnecessary clothes and luxuries.”* (EXH, p. 626) All superfluous things and not needed at all for a decent living and certainly not for individual survival, while on the other hand it threatens survival of humanity in general through an overexploitation of the resources of Mother Earth with its dire effects on the global climate for example.

Selfish grabbing of money, be it by individuals or by nations, also leads to the dangers of social upheavals and even of war. *“Of this, the world war (1914-1945) is the proof, for although there was much talk of “saving the world for democracy” and “fighting a war to end war,” the main motive was self-protection and self-preservation, the hope of gain, the satisfaction of ancient hatreds, and the regaining of territory.”* (EXH, p. 626) In the light of the present world developments it is quite chocking to read this, as well as the next quote, written two years after the World War: *“The United Nations is occupied with rapacious demands from all sides, with the angling of the nations for place and power, and for the possession of the natural resources of the Earth—coal, oil, etc., and also with the underground activities of the great Powers and of the capitalists which they all create.”* (p. 626) When one looks at the negotiations in the UN Climate Conference in Paris, in which the defending of the own interests and money positions still played a very important role, one could rightly ask: what’s really changed in the 75 years that followed? One the other hand one could say that it is very positive that for the first time in history 195 countries came to an agreement. But the topic of this paper, the money issue, surely was the biggest hindrance in reaching this and prevented a far better agreement.

The next quote of DK from *“Discipleship in the New Age I”* (DINA I, p. 271-272) seems still in order: *“The attitude of humanity to money has been coloured by greed, by grasping for the lower self, by jealousy, by material desire and by the heart-breaking need for it which—in its turn—is the result of these wrong attitudes. These wrong attitudes lead to the disastrous economic conditions which we find all around us.”*

DK warns that if we don’t deal with this problem money may disappear from the earth. *“In the re-generation of money and in the changing of man's attitude to it will eventually come world release. If this cannot take place, then some dire condition will arise; money (as we know it) will vanish off the earth and the situation will have to be met in some other way.”* (p. 272)

When we perceive money as a bad thing in itself this might be considered as a good thing. But, as I already said, money in itself is not bad. It is just energy and it can be a very valuable energy when treated right, and lead to a *“dire condition”* when handled wrong. DK warns that in case of the latter *“the situation will have to be met in some other way. Let us hope that this will not be needed but that it will be possible to change the thought of humanity where money is concerned so that it will be regarded as a great spiritual asset, as a definite spiritual responsibility and as a means to real world work.”*

## CHANGING THE HANDLING OF MONEY

In the last part of the quote above is given a crucial thought. We have to change our attitude to money into regarding it as a *“great spiritual asset”*. We have to find ways to *“deflect money from material ends into the work which the Hierarchy seeks to have accomplished.”* (DINA II, p. 222)

We also have to change our deep ingrained habit of seeing money as a necessity for survival and mainly as a mean of fulfilling our personal needs. We must change our focus towards group and world need. *“As money has in the past ministered to personal and family need, so in the future it must minister to group and world need.”* (DINA I, p. 272) We have to get used to *“the concept of the group use of money”*. (p. 273)

How is this to be done? How can we create practical and workable solutions to achieve these ideal thoughts, formulated by DK 70 years ago? This is a very crucial question on which there are no easy or quick answers, as far as I know. Otherwise it would have been done already I presume. It asks for a fundamental change in human thinking and behaviour, in a change from selfish personality thinking into selfless group thinking which is a trait of the soul. So, in short, it asks for a transformation from personality – to soul thinking, which is nothing less than the ascendance from the human kingdom into the kingdom of souls. Of course, as we know as aspirants and disciples in the Ageless Wisdom, this is a long process in which we have to put in all our effort.

But is there no progression at all in this process during the last 70 years? Looking with my personality glasses on, which tend, in my case, to focus on the glass half empty, the answer would be: a little bit maybe, but not much. But when I challenge myself to search for the glass half full, of course there is progression. I already mentioned the climate deal negotiated between 195 countries under the UN flag in the Paris Climate Conference. Among the negotiators there must be a lot of brave members of the New Group of World Servers, who did there utmost to come up with workable group solutions. And on the right handling of money and the creating of a fairer economic system – the topic of this paper – a lot is going on as well. In my own country the Netherlands a theatre production around ‘the creation of money out of thin air’ by private banks attracts a lot of visitors. And the role of the private banks is treated not mildly at all in this play. It even led to questions in Parliament about the present money system, a process which is unravelling at this moment. And Finley Eversole did a good job in putting some different thoughts from thinkers in the USA together in his book *“Creating a real wealth economy”* (CRWE). I will summarize some of these thoughts in the next part of this paper.

## TAKING BACK THE POWER OVER MONEY

In the contribution of Ellen Hodgson Brown in this book, she describes how we, the people, lost the power over money to a private banking cartel and how we can get it back by returning the power to issue money to Congress and the people it represents. This is easier said than done. The private banking cartel, and the related big multinational corporations, are very powerful and their power is not easy to break.

The creation of money is solely in the hands of the private banks and they literally create it out of thin air by issuing loans and collect interest on them. With this they make profit on virtually every monetary transaction on the globe.

This is called the *“debt trap”*. *“As a result, nations and individuals around the world now find themselves facing such crushing debts that they need new bank loans just to make good on old interest payments.”* (CRWE, p. 80) The result of this is an ever swelling bubble of virtual money and debts which leads to recurring crises as the big economic crash in 2008. It doesn't seem that much is learned from this crash. Instead of dealing with the real problem – the monopoly and power of the private banks in the creation of money by loans of which they make profit for a very small group of haves – the government solution has been to bail out these banks.

This system seems now, seven years later, still very solid in place. Hodgson Brown makes a plea for the creation of another credit system with *“a network of publicly-owned banks.”* (p. 86) She proposes to build on the successful tradition of the US notes or Greenbacks backed by the credit of the government, issued by Abraham Lincoln. These greenbacks led to *“a period of unprecedented economic expansion.”* (p.87) But, to illustrate the power of the materialistic forces she also writes on the same page: *“Lincoln succeeded in restoring the government's power to issue the national currency, but his revolutionary monetary policy was opposed by powerful forces. In 1865 he was assassinated.”*

Instead of a Constitutional Money System the Federal Reserve was established in 1913, just before the start of the World War. The FED is *“a privately owned central bank given the power to permanently indebt the government by printing its own Federal Reserve Notes and lending them to the government.”* (p. 88) Hodgson Brown gives some examples of successful economic developments with *“government-issued credit”* and proposes this as the solution to generate humane and sustainable societies. She writes, very rightly in my opinion: *“When plentiful, money facilitates innovation, exchange, and employment. When scarce, it incites conflict, cultivates selfishness, and ensures deprivation. The credit crunch could be avoided and the dynamic potential of money could be released by returning to publicly-owned national and local systems of banking, money and credit.”* (p. 89)

For this the power of the private banks, and the elite behind it, has to be broken and brought back into the hands of the people. I think we may be on the brink of this development and it is to be seen how this break and transference of power will work out. It seems quite obvious that the powers in place, backed up by the forces of materialism, will not give up their dominant position without a fight.

But we must not fall into the trap of discouragement. We have to believe in our own power and show courage in our attempts to bring on a new system. As DK writes in EXH: *“The power of the little man and of the unimportant citizen is not yet truly grasped, yet there is a vast opportunity before them if they have the courage and the patience to do the needed work.”* (p. 629) We have to have *“a vital and sure belief in humanity as a whole. There must be no pessimism as to the future of mankind or distress over the disappearance of the old order. The good, the true and the beautiful is on its way, and for it mankind is responsible, and not some outer divine intervention.”* (p. 630)

## OUTLINE FOR A NEW ECONOMIC SYSTEM

The two dominating systems of the last centuries, Capitalism and Socialism, have failed to bring about a fair economic system with an even distribution of wealth for all. The Socialist system with the related Communism, both originally aimed at such an even distribution, have failed due to the greed and lust for power of its leaders who took most for themselves and let the people perish.

The Capitalist System has a longer lifecycle because of the relative freedom of the people, the so-called 'democratically' elected leadership and the materialistic wealth of the middle class. As long as this latter is guaranteed the system can survive fairly easy. But the recurrent crises, which are proved to be an implicit part of the system, are draining the faith and trust of the people.

Its greatest weakness is the growing concentration of supreme wealth in a very small elite group and the power that is linked to this. *"From the feudal barons of Europe and Great Britain in the Middle Ages through the Powerful business groups of the Victorian era to the handful of capitalists - national and international - who today control the world's resources, the capitalistic system has emerged and has wrecked the world. This group of capitalists has cornered and exploited the world's resources and the staples required for civilized living; they have been able to do this because they have owned and controlled the world's wealth (...) they love money and the power which money gives..."* (Problems of Humanity, PH, p. 71)

DK raises as some important questions to be answered: *"Is the capitalistic system to remain in power? Is it entirely evil? (...) What really lies at the very heart of the modern materialistic difficulty?"* He answers the last question with *"the well known words: "The love of money is the root of all evil". This throws us back on the fundamental weakness of humanity - the quality of desire. Of this, money is the result and the symbol.(...) This desire controls and dominates human thinking; it is the keynote of our modern civilization; it is also the octopus which is slowly strangling human life, enterprise, and decency; it is the millstone around the neck of mankind. (...) To own, to possess, and to compete with other men for supremacy has been the keynote of the average human being."* He warns that if these problems *"remain unsolved, the human race will come to an end."* (PH, p. 79-80)

So, what has to be done? What does a fairer system looks like and how can it be implemented?

To start with: a great transition out of the materialistic system has to be made into one in which *right human relations* are the dominant characteristic. DK responds in PH (p. 80) on the old saying that *"the love of money is the root of all evil"* that there are *"large number of people whose lives are not dominated by the love of money and who can normally think in terms of higher values."* These men and women of goodwill in every land are the hope of the future. They will install the needed right human relation and they will endorse a belief in human unity. *"This unity must be grasped as something worth fighting and dying for; it must constitute the new foundation for all our political, religious and social reorganization and must provide the theme for our educational systems."* (p. 81)

For some contemporary and practical ideas about a fairer economic system I return to the book of Finley Eversole: *“Creating a Real Wealth Economy”* (CRWE)

Paul Hellyer proposes in this book *“a new economic regime based on a fairer and more stable sharing of the money-creation function between government, who control the patents on behalf of the people, and the private banks, the licensees who have benefited so enormously as a result of their right to print money.”* (CRWE, p. 127) Crucial in this proposal is the transfer from the money-creation from the private banks to the government, which is the same as the above mentioned Ellen Hodgson Brown proposes. To revitalize the world economy the government should create a lot of cash and couple this with *“a short-term tax holiday”* (p. 129) and the leveraging by banks through creating debts should be drastically limited. He calls this the *“de-leveraging process”*, which should be accompanied by the *“pay off of most, if not all Third World and developing world debt”*. (p. 131) He proposes that the banks have to finance this. This *“would be a kind of just penance – a kind of reparations – for the part they have played in the whole dismal game of debt accumulation as well as the multi-trillion dollar losses due to the 2008 meltdown.”* (p. 131)

Another important part of Hellyer’s proposal is the replacement of the Fed by a publicly owned central bank of the United States. Like Hodgson Brown he also condemns the Federal Reserve Act from 1913 where the power was concentrated into the hands of a few men. This obviously is a ridiculous fact and it is almost unbelievable that this system still holds, hundred years and many recessions later. This is largely due, I think, to the ignorance of the majority of people about this fact. And when they know it a feeling of powerlessness to break out of this system, also because they are mostly chained by debts themselves, usually overwhelms them. What the world desperately needs is *“an infusion of debt free money”* (p. 136).

Riane Eisler gives *“a roadmap to a New Economics, beyond Capitalism and Socialism”*. She holds the failures of both systems against the intrinsic domination system in them. The domination systems with a top-down ranking should be replaced by a partnership system. *“Its core elements are a democratic and egalitarian structure in both the family and state or tribe; equal partnership between women and men; and a low degree of violence because it’s not needed to maintain rigid rankings of domination.”* (CRWE, p. 150) The caring for people and nature should be a top priority in such a system. As examples of *“caring societies”* she mentions the Nordic nations such as Sweden, Norway and Finland, where the gaps between haves and have-nots are significantly smaller than in dominator-oriented nations, among which she means the US. They also know a more participatory structure in the workplace, a higher concern for the community, more equality between males and females, and the contribution of a larger percentage of their gross domestic product than other nations to caring international programs.

In short she calls for *“economic structures, rules, policies, and practices that support caring for ourselves, others, and nature (...) Market rules – both locally and globally – must be changed to reward caring business practices and penalize uncaring ones.”* Important is that she adds that *“we must show that this benefits not only people and nature but [also] business.”* She corroborates this with the fact that *“hundreds of studies show the cost-effectiveness of supporting and caring in the market economy.”*



And that “*companies with good healthcare, childcare, flex time, parental leave, and other caring policies have a higher return to investors.*” (p. 162)

## SUMMARY AND CONCLUSION

The root cause of the economic problem is the wrong perception, selfish love and wrong handling of money that stems from ignorance, fear and desire or greed. We wrongly perceive money as a necessity for survival, a scarce resource and a tool for making us happier. Materialistic forces use this worldwide glamour for acquiring and holding on to power. This has led to a dangerous condition of a very uneven distribution of wealth. The risks of this are social upheavals, wars, climate change and depletion of the resources of Mother Earth.

Money in itself is not a necessity for survival, but its right handling is. It has to be turned into the valuable spiritual asset it can be. Money is energy and the energy with which it is handled gives it a positive or a negative quality. When grasped only for the satisfaction of the self it is a negative energy, when treated as a means for creating real wealth, right human relations and a better life for all it is a positive energy.

Important and necessary practical solutions to create a fairer economy are: returning the power over money to the people by transferring the money-creation function out of the hands of the private banks into the hands of democratically elected governments and publicly-owned banks; freeing people and nations from the “debt trap” and issue debt free money in large amounts, accompanied by a short tax holiday; the installing of a new economy beyond capitalism and socialism aimed at partnership, non-dominance, equality and caring for people and nature.

Eric Huysmans,  
December 15, 2015

## BIBLIOGRAPHY

- Bailey, Alice A.: A Treatise on Cosmic Fire, Lucis Trust, New York, 1951
- Bailey, Alice A.: A Treatise on White Magic, Lucis Trust, New York, 1951
- Bailey, Alice A.: Discipleship in the New Age I, Lucis Trust, New York, 1944
- Bailey, Alice A.: Discipleship in the New Age II, Lucis Trust, New York, 1955
- Bailey, Alice A.: Externalisation of the Hierarchy, Lucis Trust, New York, 1957
- Bailey, Alice A.: Glamour a World Problem, Lucis Trust, New York, 1950
- Bailey, Alice A.: Problems of Humanity, Lucis Trust, New York, 1964
- Eversole, Linsey: Creating a Real Wealth Economy, Creativeagepublishing, Birmingham, 2014