

**FROM THE VALUE OF FREEDOM TO THE VALUE OF HARMONY.
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Somebody who does not love his family or his country, who cannot be characterized by honesty, civic and military courage, dedication, sense of justice, activity, energy is impossible to be a useful citizen; on the contrary, he will be more than an ignorant, an obstacle, if not a danger for him and for his country,

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Abstract: *The authors consider that the current global crisis has an ecolonomic character in the sense that it negatively affects all parties from all common living beginning with the people and their families, communities and business organizations, state institutions and continuing with ecology of the living world.*

Such a disorder of “comeostasis” at the level of the “whole common living” is the result of excesses and deficits of human and institutional behavior which, proplonged in time, beyond the “critical mass, are dangerous for the “health of whole common living”.

The holistic researches highlight that the current ecolonomic crisis is the result of the “fall of man”, mainly caused by the excesses of freedom and deficits of responsibility. These cause a pathological work, not always a vocation type, a disproportionate evolution of society, knowledge “of up” and the morality of its use “in dow”, a promotion of science beyond humanism, an increase of markets without morality, an overconsumption “uncontrolled by biology and moral” for several million of people, at the same time with a subconsumption that jeopardize the survival for few billion of people.

These opposites of our evolution did not fall from heaven, they are not “gifts from God”, of unfavorable nature. They are the result of some human and institutional behaviors that are based on the opposite education.

*Therefore, we need to re-spiritualize education based on the principle of harmony, to re-integrate in this invention of human society **love, true knowledge and faith in the certainty of hope.***

*Education, in terms of harmony, will integrate all the values of meaning, such as “maturing **freedom in responsibility, humanity, solidarity and social communion**”, is vital for teaching people to live their own life in **Truth, Goodness and Beauty.***

A new education means, at universal scale, the transition to the ecolonomic society in which the win-win principle becomes the golden rule of life, in the unavoidable circumstances posed by our choices.

Therefore, education on the meaning of life and for life has to be an education in love, to be able to harmonize with ourselves, with others and with the environment. Such an education will focus on the professional man, the economist, the engineer, the doctor, the carpenter, the electircian etc, who loves what he does and he does what he loves, becoming himself the change in better that he wants to see in his outside world.

Please allow us to worship in the spirit of this vision the Anthem of Harmony as a substance of transformation of meaning that are included in realizing an ecolonomic society, based on a healthy education.

Key words: *freedom in responsibility,, re-spiritualization of education, the fall of man, harmony, ecolonomy.*

JEL: A13, A20

The systemic wisdom teaches us that we are “whole integrated”, part of a living and consciously organism, Planet Earth. In the man-made environment, the co-existence and generational succession are rooted in the freedom “to have”, as in survival, and in the freedom “to be” as in fulfillment. The value of freedom from an ecolonomic perspective requires harmony between “to have” and “to be”, between life in decency and life as fulfillment on its way to human happiness. The ecolonomic crisis of this interaction is the experssion of a “rupture” that drives the behavior beyond decency and harmony, disturbing homeostasis of human biology and the biology of social life, removing human being from its meaning of life in society. Such a rupture process

occurs gradually, as a result of accumulation of excesses and deficits on human and institutional behavior that separates freedom from responsibility, from solidarity and social communion, from compassion and love. The slip of behavior towards the negative side of freedom, due to greed, the will of power and domination, accumulation of wealth without work, of science without humanity, politics without principles, market without morality, conscience without veneration etc. is the expression “fall of man”.

Stopping this process and preparing the conditions for “man lift” are organically related to the integration in the future society that we call **ecolonomic** of the principle of harmony based on the human maturation in Truth, Goodness and Beauty. Therefore, we need a new “borrowed mind” to promote a new consciousness using meaning values-based education as a spiritual instrument that can transform the man from inside by teaching him to live his life, to work and to love in harmony with himself, with others, with the all living. In the value of harmony are all the principles that define freedom in responsibility, in humankind and in love.

I. Life and Its values

In this study we aim to get closer to the answer to the question what is human life and what place does it occupies in the whole common living. Such a question was asked, is still asked and probably it will always be asked, because the answers seen from different points of view fail to integrate a real knowledge of what life is. That is way, in our opening we will try to get closer to few interpretations of this complex phenomenon, human life, seen from the perspective of medicine, quantum physics, philosophy, faith and transpersonal psychology. We integrate these interpretations in what we call **ecolonomy**, defined as the science about the health of whole common living which also includes human life.

The research in quantum physics emphasize the more strongly need to answer this question based on the fact that Planet Earth is “a living and consciousness organism”. Therefore, from this perspective, life is a game of living as whole-integrated, where part is integrated in the whole, and the whole is reflected in part as : *One is in One and All is in All*.

A Nobel laureate in medicine, Albert Szent Gyorgyi (1981), a passionate researcher of human life and recognized in this way, answers to the question what life is like this: it is the most wonderful thing that happens, the most miraculous phenomenon that we live, to which we dedicate all our knowledge and culture in order to live it in decency, harmony and love. Because knowledge has imbued him with a deep humanism, the humanist scholar says that life cannot be separated from matter, it is its game just like the smile of the lips cannot be separated by the lips because it is “playing lips” . A researcher in human biology gets to answer the question what life is by interpreting this problem in a philosophic way of greater depth and high spirituality.

Another doctor, Professor Victor E. Frankl (2009), the author of one of the most widely read works, “Man Looking for the Meaning of Life”, links the problem of human life in society with the values of its meaning using speech therapy as a means to interpret human behaviors from the perspective of “tragic optimism”. At Frankl we meet the same vision as Albert Szent Gyorgyi when he says Yes to Life, although we know that we die! With the help of “tragic triad”, defined by suffering, guilt and death, Frankl believes that life is worth living to its highest shares, giving to her in its every moment that WHY, cited by Nietzsche, that worths almost everything. You cannot find meaning in suffering, guilt and death unless life was formed and matured in freedom and responsibility, human solidarity, social communion and compassion. Life outside her values of meaning has no effect. Values of meaning represent those human beliefs that define social biology, harmonizing it with the biology of human nature. Krishnamurti (2012), is getting closer to give an answer to our problem by using a philosophical formulation like it is springing from the quantum physics of systemic wisdom. He says that life is a relation located between interrelations and interactions that are on its vertical and horizontal. Life is a relationship with yourself, with the deity you believe in and you report to, with others that you coexist with and with the natural environment you survive in. In our opinion, such an interpretation not only breaks the previous ones, but it comes and makes the systemic wisdom to work formulating the thesis that life itself does not exist. It would be something abstract without any human spiritual scientific value. But even Krishnamurti, using this interpretation, wants to highlight that the nature of man and human society are the first to come into harmony. And through this inner harmony man can become who he is, helping him through education not to live, work and love against him.

Doctor Hans Selye (1984), considered the “father of stress”, believes that human life is energy that turns into the fuel needed to live your childhood and youth, maturity and sunset of life; when this homeostasis energy loses intensity and emotion, becoming zero, we die. The substance of this scientific conception is in human nature whose “invisible hand”, called homeostasis, distributes this living energy proportionately with the maturation of human being to each segment of human biology: childhood, youth, active life and sunset of life. The processes used to distribute and consum this living energy are not random nor chaotic; they are governed by the win-win principle, so every part of whole human living, and each segment of human time lived receives proportionately with the needs of a healthy evolution. Rationality represents the supreme expression of human

life homeostasis. But it may be disturbed by the excesses and deficits related to human society, specifically the lack of true values posed harmony.

Mother Teresa, on her quest to understand life and to help the poor, gets to the wisdom that life is love. In fact, when Hans Selye defines the most sublime human sentiment, love, implicitly highlights that the life as a relationship is appreciation, admiration, respect, kindness, gratitude etc.. Where does however, this interpretation that we meet not only to Mother Teresa, but to Tolstoi (2009), Einstein (2008), Spiru Haret and other humanist scholars too, come from? It comes from the education based on the values of meaning, on the wisdom that when you love you cannot hurt even yourself, nor the Earth or the others. That is way, Tolstoi, Krishnamuti and others, said that education should be done in and through love, helping man to learn how to live his own life. To live life in harmony, as Einstein said, to put his life in the service of other lives, but not to understand that through this we might endanger selfishness. Although ancient, Hwa Yen philosophy begins to be confirmed by quantum physics, its formula of life as a whole common living becoming, day by day, the foundation of a new scientific vision in which: “One in One”, “One in All”, “All in One”, “All in All”.

The importance of values of meaning that is living is sacred, irreplaceable because man is at the same time nature and society. The harmony between these two organic components in human becoming can be made only by placing the foundation of human life from the first seven years of life – the values of meaning. It is said that more than half of these values are formed during the first seven years at home, in the family of love, where nature of man comes into harmony with human society or human society makes efforts not to disturb the biology of human life and to create the conditions to evolve proportionally, healthy. Almost universal experience of life reveals that the values of meaning that man follow in order to built his own project of life can generate behaviors of “live pigs”, dangerous not only for them, but also for the health of family, communities, institutions, business etc.. Probably from this perspective Tolstoi said that a man is nothing, an animal; but man is much more than an animal and Man is what should interest us. He is nothing but a man of value, as Einstein sais, who values the harmony of life in interrelations proving, for the whole he is part of, everything that is necessary for its health whence arises also his own health.

II. The Ecolonomic Crisis of Meaning

In its evolution, life of human living and not only, can enter a crisis. In essence, living crisis is nothing more than a disorder of coexisting comeostasis, meaning that the interrelations and interactions are dominated by excesses and deficits of energy.

Referring to the man-made environment which includes man as a society, the human family, the human community, business organization, institutions as rule of the society game, crisis is the result of a rupture that is happening in the man-made environment, people’s expectations and the demands of systemic wisdom that we belong to. The crisis as a natural process in the evolution of whole-integrated contains in its core two organic components: one is called danger and the other one is called opportunity.

Whether we refer to human life, family life, community life, economic or institutional life etc., crisis means danger disturbing the “living silence” being caused by the interactions between whole-integrated that affect those parts of the whole common living subjected to pronounced and continuous threats weaking them and influencing their place and role in the general process of comeostasis. When we talk about man, such a danger is called disease; when we refer to the family of love we say it is misunderstanding or maybe divorce; for the business organization it is called excessive debt and maybe bankruptcy, for the human community it appears as insecurity of life, pollution of collective life, for institutions this represents the emergence of poverty factors, uncertainty etc.. Each of these with its own specific, do have a common denominator, namely the crisis that danger is in us as people and communities, as families and business organizations etc, and not outside of us!

Interestingly, where the danger of crisis occurs, appears the opportunity as a solution. Can this be the expression of systemic wisdom known to us by the formula: all evil is for good? We also believe that there is no danger without opportunities, nor opportunities that are the result of a crisis. Maybe in this quantum danger – opportunity dualism is the fountain of Gandhi’s wisdom to become the change that we want to happen in our world or Kaiserling’s, who says that for having a healthy and beautiful outside world solution is to make the man better inside. Let’s imagine what would happen when crisis occurs at man, family, community, business organization etc. – dangers would be torn opportunities. We believe that it would be a universal disaster. Maybe that the systemic wisdom that quantum phisics and God talk about made in each danger opportunity to appear, just taking into account the causes that generated the danger. If such causes would be integrated in Confucius’s wisdom “what another does not want to done to yourself” (Semashko, 2008), as a golden rule of harmony in society, probably the phenomenon of human disease, divorce in family, business bankrupcy, environment pollution, poverty of the population of a country, would not exist. But this cannot happen at least until today because the invention of human society called education does not have its foundation values of life resulting from love. If we would love the Earth we would not polluate it, if we would love our wife or huband we would

not betray (cheat), if business would be for people we would not gain profit by giving them things that would jeopardize their lives, if we would truly cherish our life we would not live or work against us etc..

That is why we believe that the current global crisis that we called economic has its origins in the inner world of man and more specifically in human consciousness, in that reality that changes in the outside world: pollution, wars, poverty, violence etc.. We call it **economic crisis** because it affects the whole common living, both the natural environment and the man-made environment; at its origins is the crisis of values of meaning in life expressed as the wisdom “fall of man”.

Like any crisis, the today crisis is the result of some deficiencies and excesses of human and institutional behavior accumulated in time and it became the rule and not the exception. As a result, not the Earth is sick, but the man because he was educated in the spirit of egocentric selfishness, lack of love and faith in the certainty of hope and excess of freedom without responsibility, human solidarity and social communion.

If we think to the excesses and deficits that have caused the current global crisis, the dangers in which it occurs to human being, family, community, business organization we see that they include in their determination opportunities for solutions. We consider freedom in responsibility instead of excesses of freedom and deficit of responsibility. We take into account the education based on values of meaning that promote the man of value from a doctor, engineer, economist, politician etc. and no worthless man.

Also, we believe that we cannot call ourselves social human if we do not promote through our behaviors altruism, human solidarity, communion and compassion, the truth, kindness and beauty. We strongly believe that we do not mistake when we say that it is a truly luck for the mankind that the current global crisis occurred now and not later when, probably, the opportunities would be little or missed. The current global crisis draws our attention through its universal dangers that we are on the opposite, starting with the education and therefore we need to lay the foundations of our time to re-spiritualize education, to re-think the educational model on a global scale. Since human society has nothing available like systemic wisdom but education, now it is vital to understand that the misfortunes that have globalized are not “fallen from heaven”, nor the result of God’s will or of an unfavorable nature, but they are the result of human behaviors. Wealth without honest work, science without humanism, conscience without worship, politics without principles (healthy values) etc. represent opposite institutionalized human behaviors. In essence, this expresses our disproportionate evolution, up knowledge and the morality of its application in down, known for a long time as “fall of man”.

III. Knowledge and Moral progress

Evolution on purpose, expressed as a proportional, harmonious evolution requires scientific knowledge, near human in understanding the rules of the whole common living of which we are organic part. All that is positive in man’s evolution as nature and society is due to scientific knowledge, the way in which its results were put into the service of fulfilling life in harmony with who we are, with others, with whole common living. The Nobel laureate in medicine Albert Szent Gyorgyi says that if we could take from man all the achievements of the scientific knowledge he is taking advantage of today, he would be naked, in caves and he would become the human animal, as any animal.

The process of scientific knowledge is a continuous process and it is always under the sign of human curiosity to get closer to our world’s mystery in order to be able to put these fruits in the service of a better life, in harmony. Such a process cannot be stopped because you do not want to stop some brave and curious minds to ask questions and to seek answers to them.

It is true that such a process is considered to be “a holy milking cow”, it is natural for human society to create the premises and the institutional prerequisites for those wonderful, brave and curious people, to monetize their dreams by bringing more light into uncertainty in which we find ourselves. The problem that appears today more than ever is this: why these fruits of scientific knowledge were and still are used also against life as a living whole, putting it right in danger?

Through its natural determinations and also through its fruits, scientific knowledge helps man to understand what and why is happening in order for him to use these interpretations in his advantage. It seems that this scientific knowledge did not succeed yet to answer the hardest of man’s problems: to know himself. Because, if he will know himself, then he will be able to get closer to Confucius’s wisdom, which I mentioned, and probably he will not use these fruits against himself, against living and conscious organism that guaranteed his survival.

Indeed, mankind progresses through the scientific discoveries that are made, but this progress needs an optimal, unique and irreplaceable criterion: the health of whole common living. That is why we believe, like Pope John Paul II (2008), Einstein, Albert Szent Gyorgyi, Dalai Lama, Tolstoy, Havel, Georgescu-Roegen etc. that the true progress resulting from the application of knowledge and life experience is one that does not endanger people’s and family’s health, the health of human communities and institutions, a natural environment in which we coexist and succeed.

Such a progress allows us to call it economic progress, whose source is the genuine scientific knowledge and it has a goal to make the man better inside, to grow him up through freedom in responsibility, in human

solidarity and social communion. Such an ecologic progress is scientific in its determination and humanist from the perspective of the demands of harmony of social man with the natural man. The rupture between the progress based on scientific knowledge and the morality of applying scientific knowledge is the expression, as Havel, Grof, Russell, Laszlo (2009) etc. said, of deficit of consciousness, of wisdom that the generations that coexist and succeed must live in harmony.

Therefore, harmony represents the cement of the relationship between people's expectations and the revolution of knowledge, the harmony between "having" in decency and "to be" in order to fulfill. We could put all these under the authority of Einstein's thoughts who was saying that the true progress in the human society is the moral one, the one that can be achieved by man of value and not by man of success. The first one offers without expecting anything in return, while the second one asks for much more and he offers back little or nothing. That is why, scientist Albert Szent Gyorgyi was saying that mankind has always as much scientific knowledge as it needs. However, the problem today is another one, the scientist was saying, the ethics of using scientific knowledge, the ethics of relationships between people, the ethics of life in relationship must be re-analyzed through the revolution of conscience in the name of harmony as whole integrated.

IV. The Harmony in the Ecologic Society

From this perspective we can get closer to the answer to another question, namely: what will be the future society? Will it be a "capitalism with human face", will it be a re-spiritualized capitalism, will it be the 24902 capitalism – Earth's circumference in miles, or will it be the result of a process which will integrate everything that was best in civilizations so far and it will throw everything that was bad and deadly for man and its natural environment?

Without belittling the attempts to design a future society better than the ones so far, we believe that the answer to this question now existing in the minds and on the lips of enlightened people of this Earth, enlightened spirits of this Earth must be sought where it belongs. What could be the place where man could learn what he has to do, how it must be done and for who must it be done? This place, Richard Branson (2012) says, is the Mother Nature. If we come to know and understand its simplicity we will be able to find the answer to this question based on the principle that defines the coexistent comeostasis of Mother Nature.

It is the principle of harmony which is incompatible with the win-lose rule, it is incompatible with the waste of energy and it lives through its defining attributes that Ervin Laszlo called: grant, coherence and resonance.

In the spirit of this opening we believe that as long as man is both nature and society, the harmony between these two parts of a whole living must be the support of the evolution of human society. We say this because it seems that until now did not exist such an inner harmony in the human being, the strongest proof being the "outside world" which was created by the "inner world", which is in this global crisis with an ecologic character.

If our inner world defined by the relationship between the nature and human society would be in harmony we would not be polluting the Earth today, gradually destroying it, to starve billions of people, to use the fruits of scientific knowledge in order to produce the most deadly weapons of whole living. We believe that a future society as durability of meaning can be only an ecologic society where the harmony of whole integrated between the man-made environment and natural environment, but also inside the man-made environment must be the rule and not the exception. As long as the science of quantum physics, and not only, believes that the Earth is a living and consciously organism it is not natural to conceive sustainable development only on a side of the planet and for some people and for this causing only disasters on the other side of the planet, the ecological footprint of the overconsumption of biology and morality being the expression of some opposite behaviors. For example, it is not healthy, nor effective ecologic that a country which has 6% of the world's population to consume 40% of its primary resources! As it is not healthy nor effective ecologic for a newly re-elected head of state to have among his strategic objectives to become the country with the most powerful army in the world! Without going too much to overcome this dark and self-destructive strategic vision, we would like to present the argument expressed by one of the greatest scholars of this Earth who has studied human life, the Nobel laureate in medicine Albert Szent Gyorgy, who said a long time ago that a society that focuses on its armament is a sick society.

When we try to design the spirit of the future society starting from the systemic wisdom of Mother Nature, scientific knowledge and life experience has promoted as a supreme value man's freedom. More than that, the Nobel laureate in economy Amartya Sen (2004) in his book *Development as Freedom* argues the idea that the enlargement of man's freedom and nothing else represents the path for progress and prosperity. Obviously, after so many years of evolution we ask ourselves and we ask you at what is this freedom of man referring? To do what you want, not to answer to anyone, to promote each's will of power. It seems, doctor Leo Semashko says, that the coordinator of the project *Harmonious Education based on Transition from Freedom to Harmony*, that this human behavior defined by freedom has slipped into the negative side of domination that we have talked about, while its positive side "to have" in decency and "being" in fulfillment is endangered.

Why did it happen this development on the opposite? Probably, because the paradigm of the knowledge was wrongly created: the fulfillment of free man detached by the whole living he is part of. Or, if we only bring the argument of Dr. Alfred Adler from the “Meaning of Life” (1995) according to which Mother Nature has endowed human being with all organs necessary to perform biological functions in harmony with the social functions we can approach the wisdom that human being cannot evolve normally unless he thinks, strives and lives as part of the health of common living.

From this perspective, we also believe that, in fact, scientific knowledge in the light of the existent paradigm misinterpreted the essence of human freedom in society and nature. Let us recall in this sense what the great psychiatrist Victor E. Franks said in his paper “The Man Seeking the Meaning of Life” about the essence of life. He says that it is defined by taking responsibility of your own life. In the same direction also goes the appreciation of Pope John Paul II in “Encyclical” with respect to the fact that man has a dual responsibility for his life but also for all other forms of life that he must coexist with in harmony. What do we see today? That there is a rupture between the excess of freedom driven by selfishness, greed and the desire to dominate and the deficit of responsibility not only for his own life but also for all other forms of life.

We also supporting harmony as the supreme value of an economic society does not mean that we exclude the human freedom to have and to be. What we exclude is the “dark freedom”, blind, which apparently can be seen only at man! Today, when we rise such a problem and when we face many years of education using knowledge we ask ourselves who is guilty for such a slip like “fall of man”! As I said before Crisis is In Us! More exactly, this invention of human society which is called education and which apparently is related to human being just like a factor of production and not like a process of inner transformation from animal man to human man. We also believe that education at global scale is responsible for this slip and the correction of this development on the opposite implies a different “borrowed mind” based on love, authentic knowledge and faith in the certainty of hope.

Education in love is the only one that teaches human being to grow up in freedom, taking over its twin responsibilities of which we were talking before. Perhaps in this spirit we should understand the recommendation made to Americans by the scientist Victor E. Frankl, to build on the other coast also a statue of Human Responsibility that will coexist in harmony with the Statue of Liberty, already existing.

Such a transformation in our outside world can take place only if in our inner world, in its consciousness more precisely, is happening that transformation that Gandhi was talking about. So, the harmony in the economic society is nothing more but the harmony of Mother Nature governed by the win-win principle for all participants to life, for all generations that coexist and inevitably succeed. Therefore, re-spiritualization of education is in our opinion the solution for the economic society to produce a revolution in human consciousness, where he dreams, strives and chooses. Without this revolution of consciousness, Havel said, and not only, the revolution of knowledge can bring the greatest misfortune against the health of all living, even the disappearance of life in our microcosm.

Our plea to shift from the value of freedom to the value of harmony which includes freedom in responsibility, human solidarity, social communion and compassion could represent the start of the revolution of human expectations. Such an inner process is harmonizing the aims with the resources, eliminates the confusion of aims Einstein was talking about, like a characteristic of contemporary society. It seems that we have the great advantage that in man are both the dangers and the opportunities to put the revolution of knowledge in the service of human welfare in the North and South, in the East and West of Planet Earth. Harmony as the foundation of economic society is governing the human and institutional behavior and it shines through: Truth, Goodness and Beauty.

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