

THE ALLIANCE OF THE SACRED, TOWARDS A NEW BALANCE

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1. A world in crisis and on the verge of a systemic transformation

A/ The world is entering an era of radical transformation.

A new industrial revolution, born from the encounter between **artificial intelligence** and the **quantum computer**, will reshape all social, economic, cognitive, and moral structures. No one yet knows whether this intelligence will be a mere tool or a consciousness in itself – perhaps both. But its power, multiplied infinitely by quantum computation, heralds a shift in scale comparable to the discovery of fire or writing. This transformation could herald a **golden age of infinite progress**, or a **dystopian world** where human freedom shrinks. For all excesses – surveillance, control, commodification of the living, manipulation of consciousness – will become technically possible. Already, the beginnings of **techno-feudalism**, described by Yanis Varoufakis, are being felt: global platforms capture our attention, manipulate our desires, and convert our emotions into exploitable data. Narcissistic addiction to networks, manufactured digital emotion, and the destruction of real connection are the first symptoms of a system that transforms individuals into units of attention and societies into markets of behaviour.

In this context, the moral, cultural, and legal benchmarks inherited from the last two millennia, conceived in a stable world, are no longer sufficient. The commandments, rules, customs, and institutions that guided our behaviours must be re-evaluated, translated, and adapted to this new algorithmic environment. Without this, the ideals of **liberty, dignity, and cooperation** risk being replaced by a digital contract based on fear, dependence, and social rating.

The Alliance of the Sacred is born from this observation: we must rethink reality and its diverse representations before it is too late, reintroduce the human, benevolence, and gratuity into a materialistic optimization system plagued by cold algorithms and the narcissistic blindness of their designers.

B/ The deep causes: factual and legal

Any society in disequilibrium is founded on a fracture between the world of facts and the world of law: between the **factual cause**, which pertains to observable reality, and the **legal cause**, which organizes its meaning and responsibility.

The factual cause describes what happened – it is the order of the physical, the measurable, the verifiable.

Example: a person slips on a wet floor and gets injured. The factual cause is the slippery floor.

The legal cause, however, determines who bears responsibility for the fact, and who is obliged by their fault to repair it. In the same example, the legal cause of

the damage is the fault of the owner, who failed to ensure the safety of their premises.

But for several decades, a shift has occurred: the definition of legal causes – that is, the right to name, judge, and repair – has been **captured by a global economic, technocratic, and political oligarchy**, which uses it for its own profit, while neutralizing its universal scope and, above all, its obligation to repair. This **monopoly of meaning** and qualification of facts produces a systemic imbalance. By locking down the law and the means of expression, information, and education to prevent any questioning of its own practices, this elite has deactivated the collective capacity to name the evil and correct its effects. Facts accumulate, disasters follow one another, but the legal causes – and thus the responsibilities – are diluted, bypassed, or redefined at convenience.

This misalignment between reality and its legal qualification is not neutral: **it is a form of collective suicide**. In seeking to capture reality in its totality, the oligarchy, in its madness, is destroying it, and is jeopardizing its own future prosperity. The world is exhausted under the weight of this logic of immediate gain.

Yet, the renunciation of instant profit is not a loss, but the **condition for sustainable, moral, economic, ecological, spiritual benefit**.

Unless one consciously desires the misfortune of the world, it is becoming urgent to rebalance things: to **restore the law to its primary vocation** – protecting the living and obliging power – and to harmonize the factual and legal causes once again in a single dynamic of justice and rightness.

It is precisely at this **point of balance** that the work of **The Alliance of the Sacred** is situated: reconciling fact and meaning, power and limit, law and life, all necessary steps towards a new hierarchy of values, where **measure replaces optimization**, and where **responsibility regains its meaning**.

2. A systemic approach inspired by Paul Watzlawick

We are living in a time where our common questions have led to incompatible certainties and difficult realities. Every system – religious, scientific, political, economic – has confined itself within its own coherence, making any real dialogue impossible. Our ambition is to

shift the centre of the debate: instead of trying to resolve our divergences, we want to focus our attention on **common questions**, on what, in our respective logics, converges without our knowing it. By starting from this shared ground, we naturally **deactivate the certainties, reservations, and resistances** linked to dogmatic positions. It will no longer be about accepting differences, but about grafting and fertilizing them through shared premises and different visions.

Our work is part of the **change analysis framework** as formulated by **Paul Watzlawick**, particularly in *"Change: Principles of Problem Formation and Problem Resolution"*. According to him:

- Human systems tend to stabilize around **dysfunctional equilibria**.
- As long as one tries to correct a symptom within the **same logical**

framework, the system reinforces itself.

- The true change – the "**second-order change**" – only occurs when the very logic of the framework, the perception of the problem, is modified.

Paul Watzlawick, in *Change*, distinguishes two types of change:

- **Type 1 change**, which acts *within* the system without modifying its logic;
- and **Type 2 change**, which *modifies the logic of the system itself*.

"The solution to a problem is never found within the framework where it was created."

The Alliance of the Sacred aims for **Type 2 change**. It is no longer about correcting the effects of disorder, but about **changing the way we perceive, value, and connect the elements of the world**.

Examples:

- Hate is not fought with **ensorship**, but by the **reevaluation of connection**.
- The planet is not repaired by **fear**, but by the **desire for life**.
- Justice is not restored by **punishment**, but by the **reconstruction of trust**.

This approach aligns with the work of **Gregory Bateson** (the logic of living systems), **Norbert Wiener** (human cybernetics), and even **Humberto Maturana** (autopoiesis of societies). All converge on one idea: **real change is not mechanical, it is relational**.

This is exactly what **The Alliance of the Sacred** aims for: not to correct the world's symptoms, but to **change the logic that generates them** to create the conditions for a **paradigm shift** – a transition from a deadly equilibrium to a **living equilibrium**.

3. Towards a new equation/equilibrium of the living

Each participant – whether scientific, theologian, philosopher, economist, sociologist, jurist, psychologist, or artist – will be invited to contribute to a common work: the **formulation of a human equation**, capable of connecting physics, metaphysics, and morality.

Like Dirac, who connected matter and light, we must **connect reality and meaning, physics and metaphysics, consciousness and law**. Not on the quantum or cosmic scale, but on the **human scale**, where the coherence of the living world is played out.

This "**equation of the sacred**" will not be a dogmatic text, but a **formula for equilibrium** between forces, values, and behaviours, a **physics of the relationship**. It will express, through connections and equivalences, how human systems can stabilize around the **just and the living**.

Our ambition is not to explain the world, but **to restore its balance**. We will not seek to solve the *why* but to act on the *what*, the sequence of acts and behaviours that produce the crisis. And this balance, on the human scale, needs an equation – **that of the sacred, of rediscovered life**.

4. Value: the equality sign

In this equation to be built, the **equal sign (=) becomes central**. It represents **value** and thus defines it: from this point of balance between matter and spirit, between necessity and justice, a hierarchy of the living and its representations will emerge.

Every society is based on a **system of valorization**, either creative or destructive. What we call economy and what currently governs our world is only the operational translation of the results of our choices of value and the desires that command them. If these values are false or misleading, the world's balance is threatened. Our choices are largely expressed through the use of **money**, the centre of gravity of our civilizations, both object and subject of value, a confusion profitable to those who decide it but oh so dangerous for those who endure it.

Yet, **money, as a mere instrument, could become the unit of measure for what is just**. Because it is at the centre of almost all our activities and is a common language across all cultures, it can serve as a **vector for transformation** if it becomes the mirror of **authentic value** once again.

Translated into behaviour, the lever of money could, for example, give rise to this prescription: "you will pay the just price, prioritizing the products or services of your neighbour and the sustainability of your environment".

Thus:

- The **payment of the just price** (in the philosophical sense: the one that allows the seller to truly live from their work) becomes the expression of a harmonious balance between effort, utility, and sustainability, culture and leisure.
- **Physical proximity** in exchange restores trust between economic agents and the optimal circulation of resources within the whole of a community, allowing everyone to derive sufficient income to live well.
- The **valorization of virtuous behaviour** becomes a lever for civilization and a guarantee of serene sustainability.

If money, in its use, reflects what is just, it ceases to be an instrument of domination and **becomes a tool for harmonization**, the common language of applied ethics.

5. Practical implementation of the alliance

Each participant – scientist, philosopher, economist, theologian, artist, or sociologist – will be invited to:

1. **Identify**, in their field, the fundamental principles, often neglected or perverted, that healthily regulate human systems.
2. **Show how these principles could be reactivated** or transposed to other spheres (for example, how religious trust illuminates economic trust, John Nash's game theory, and the message "Do not be afraid").
3. **Propose "systemic behavioural rules,"** simple and transmissible,

capable of feeding a body of collective transformation, a kind of "New Pragmatics of Peoples," in a non-religious but coherence-revealing sense.

Phase 1 – Research and Selection

- Identify about twenty personalities per domain, recognized for both their expertise and their spiritual or philosophical openness.
- Criteria: integrative thinking, sense of the common good, contribution to the understanding of human systems.

Phase 2 – Working Sessions ("The Tables of Meaning")

Each thematic table (science, law, art, economy, faith, ecology, etc.) produces:

- an **analysis of systemic imbalances** in its field,
- a **proposal for a universal corrective principle**,
- an **element of language or rule** formulated in a way accessible to all.

Phase 3 – Synthesis All contributions will be made coherent to elaborate a **charter of collective behaviour**, based on the interconnection between disciplines. This charter, designed as a tool for social transformation, will then be disseminated in the academic, religious, artistic, and educational world.

Phase 4 – Revelation The work of The Alliance of the Sacred must not remain confined to intellectual or institutional circles. Its vocation is to **irrigate, by trickling down, every field of knowledge and every sphere of consciousness**.

- In the **scientific domain**, the results will be transmitted to researchers and practitioners in the form of **operative principles**, new frameworks of reasoning capable of inspiring interdisciplinary research.
- In **philosophy and law**, they will lead to **normative and conceptual proposals** capable of redefining value, responsibility, the measure of what is just, and the living.
- In **economics**, they will translate into **models of exchange and regulation** based on **cooperation** rather than competition.
- And in **religions**, they will be relayed through the **prescribers of the sacred** – priests, imams, rabbis, monks, pastors – who, through their sermons, masses, preachings, or meditations, will bring the principles of the **Equation of the Sacred** down to the heart of human communities.

Thus, each discipline, each faith, each school of thought will become the natural vector of a **pedagogy of rebalance**, reintroducing meaning where the modern world has installed dispersion.

To accompany this process, The Alliance of the Sacred will rely on **artificial intelligence**, not as a substitute for human reflection, but as a **tool for orchestration and synthesis**. AI will be able to aggregate, compare, and summarize the work of the different participants to extract the **constants**,

recurrences, and convergences – the "**human invariants**" that will compose the terms of the final equation. Artificial intelligence will thus become a **mirror of collective thought**, an **instrument of unification** rather than domination. An **online site** for the Alliance will be the umbilical cord connecting all participants and will allow this elaboration to be followed in real-time. A true **living interface of global dialogue**, it will offer:

- a **publication and monitoring space** for researchers and thinkers;
- **semantic analysis and AI synthesis modules** to detect points of convergence between disciplines;
- and a **popularized version**, accessible to the general public, translating the great intuitions of the Alliance into simple, understandable concepts and applicable to daily life.

This **transparent and evolving digital structure** will ensure that the fruit of this work is not confiscated, but shared. Through it, the **Equation of the Sacred** will become not a closed text, but a **living organism**, continuously nourished by exchanges, corrections, and contributions from around the world.

6. Examples of systemic reflection subjects

Domain	Subject of Reflection	Systemic Impact Sought
Religion / Spirituality	<i>"Do not be afraid"</i> – re-establishing trust as the foundation of the human and economic relationship.	Transition from a model of competitive mistrust to an economy of cooperation.
Economics	The principle of gift-counter-gift (Mauss) – revaluing non-market exchange.	Rebalancing the market through active solidarity logics.
Sociology	Social capital (Putnam) – restoring interpersonal trust links as a driver of prosperity.	Reduction of social and political fragmentation.
Psychology	Disidentification from the ego – understanding that the self is an instrument, not an end.	Decrease in competition and collective narcissism.

Domain	Subject of Reflection	Systemic Impact Sought
Law	Restorative equity – moving beyond punitive law towards restorative justice.	Reconciliation rather than exclusion.
Science / Physics	The principle of quantum interdependence – everything is connected, even at a distance.	Integrating interconnection as a law of the living and a model of human organization.
Ecology	Natural symbiosis – cooperating rather than dominating.	Inspiring economic and social models from the logic of the living.
Art	The collective creative act – art as a mirror of connection and not individualism.	Re-establishing an aesthetic of sharing and community.
Philosophy	The principle of measure (Aristotle) – finding the right proportion between desire and limit.	Calibrating human desires on positive and sustainable values.

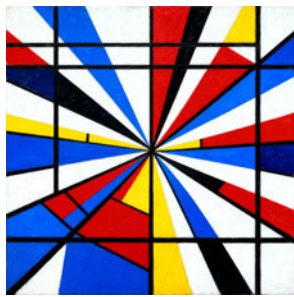
7. Conclusion: Reconcile to Act

True revolutions always begin with a **change of perspective**. As Shakespeare wrote: *"There is nothing either good or bad, but thinking makes it so."* Changing our perception of the world is already modifying its structure.

This is the entire meaning of **The Alliance of the Sacred**: to make what seems **antinomic** work together – **faith and reason, science and conscience, matter and spirit**. Like Dirac unifying matter and light, we seek to **connect the world's forces** rather than oppose them.

This seminar is therefore not intended to add one more discourse, but to initiate a **collective dynamic of transformation**, where each discipline, each belief, each culture contributes its part to a **common equation** : **reconcile to act, understand to rebalance, connect to endure**.

It is by working on our **representations**, on the **value** we assign to things, that we will be able to **redefine behaviours, inspire cooperation**, and trace, in this gloom where monsters are already emerging, a clear path leading to a **future that is more just, more conscious, and more human**.



The Alliance of the Sacred