

SECULAR ECONOMY

Completion of Modernity The age to which we must return is the nineteenth century. On the horizon of feudalism, drenched in the radiance of God's glory, kings and their vassals exercised power, wrapped in the veil of sacred authority. On the periphery, the people devoted themselves to salvation and faith. For centuries on end this was the landscape of what we now call the pre-modern world. What decisively brought that long epoch to an end and ushered in modernity were, above all, the death of God and the rise of capitalism. Every community, without exception, receives its form from the father, politics, and its life from the mother, the economy. Order and circulation - their union is what we call "society," the dwelling place of the human species. Once upon a time, society built its very skeleton out of myth and religion, which stitched people together, and its meagre life was nourished by the circulation of gift and redistribution as its lifeblood. Yet in scarcely a century, the twin pillars that had supported human society for millennia - politics and the economy - fell from their former position of supremacy. The economy, once sustained by human warmth, grew pale; in its place, the inorganic logic of exchange, devoid of personhood, was laid bare. Bereft of its skeleton, society could no longer hold a centre; people were unravelled like threads whose knots had been undone. Thus there arrived a secular economy that was individualistic, rationalist, and mechanical. The death of God and the emergence of capitalism - these mark, within human history, a great turning point that completely separates modernity from what came before, the first truly radical historical rupture we have faced.

In speaking of these two epoch-making events, there is, however, a fundamental mistake that is constantly made. Fascinated by their apparent differences, we overlook the deeper identity that they share. As anthropologists from Malinowski and Mauss onwards have shown, in no society do politics and the economy exist as independent dimensions. Form and life have, from the beginning, been entangled, nurturing one another's sphere as they weave a single structure. In the modern age, too, the death of God and capitalism stand in a relation of complicity. And the agent that completed this conspiracy was the commodification of all things. In modernity, economic value is nothing other than the paradigm of secular value. Commodification reduces objects to economic value, represented by utility, and capitalism forces everything to adapt itself to this principle. The rich, complex religious, artistic, and literary values that objects once possessed in themselves are reduced, through commodification, to mere economic value and shipped off to the market. There, they are furnished with the label of price and placed on display, and it is in seeing them thus that we come to recognize their existence. Marx says: "Money degrades all the gods of man - and changes them into commodities." In other words, through the process of commodification, all the objects that surround human beings are stripped of their sacredness.

As Mark Fisher has suggested, once there were rituals, prayers, and ordinary life within the temple. Incense rose into the air; bells rang with the wind; children's laughter filled the cloister. People prayed there, ate and spoke together, sang and finally died. Cultural artefacts originally existed within just such a web of social, political, and religious relations. Capitalism, however, cuts the altarpiece out from its context and transfers it to the museum. The Buddhist statue confined in a white cube, the Venus de Milo taken as a trophy to the Louvre, the Tutankhamen in the British Museum - these are like skulls severed from their necks, souls torn from their shoulders, or eyeballs ripped from their faces. What remains of a culture that once breathed together with people is no longer the warmth of life, but the cold air necessary for preservation - specimens that exude the stench of civilization's corpse. Once their context has been destroyed and the cultural dimension peeled away, these objects stand before us as nothing more than intellectual or aesthetic items of appreciation, bearing no further relation to those who behold them. Like glass that separates the audience from the work, the objective distance that is installed here cuts off the continuity between object and subject and replaces the participatory, engaged attitude people once took towards artefacts with an objectifying, spectatorial stance. At this point, the object exceeds its former role and brings death to

us as well. It would of course be rash to attribute this whole sequence immediately and exclusively to the death of God and capitalism. Yet to call the structural contemporaneity of these processes a mere coincidence would be almost wilfully blind; it is far too exquisite, far too revelatory. As if the world itself had staged the end of God as a parable, this scene functions as the most fitting symbol of a world being secularized by capitalism.

The death of God - this is a phenomenon that, together with the advance of capitalism, spread on the level of objects and rapidly came to permeate our very breathing. Just as, in the past, all things bore a sacred character as God's creatures and everyday life unfolded under that sign, so now we are surrounded on all sides by commodified things stripped of every dimension, and we live as their consumers: thinking, working, eating, sleeping, and thereby incorporating the death of God into our own bodies. Thus secularization is brought to completion. Under capitalism's axiom, commodification constantly and relentlessly invades every object, replaying and reproducing the event of the death of God in the realm of the everyday. This is nothing other than humanity's present location. Commodification harbours within itself the efficacy of the death of God. That is to say, the commodification of all things reduces cultural, social, political, and religious objects alike to mere economic objects, tears every dimension away from humankind, transforms us into spectators or objectivist consumers, renders all objects mutually comparable, relativizes value, secularizes the world - and in so doing, completes modernity.

The Story of Modernity Marx, who exposed with extraordinary insight the complicity between the death of God and capitalism, also tells us something else: that the fundamental principle at work here is akin to that of monotheistic religion. The secular economy reduces every value to service of itself. The prayers once offered to the gods, the churches that were built, the ideals and traditions that shaped cities, and the religious, ethical, and artistic values that once gave meaning to life - all these, under the new regime, are subordinated without exception to the law of exchange. The despotism of the economy resembles the ancient commandments written in Scripture: "Thou shalt have no other gods before me"; "Thou shalt not make unto thee any graven image." These words no longer bring salvation. Rather, they have been stripped of their transcendental source and inverted into the very law of capital: a commandment addressed not from the beyond, but from within the secular world. In his fragment "Capitalism as Religion," Walter Benjamin argues that capitalism is a religion founded upon the concealment of its own divinity. Modern capitalism is an economic principle that conceals its godlike character and proclaims the death of all other gods. It is the birth of a new, worldly monotheism. By pretending not to be a god, it proclaims the death of God and yet remains seated upon his throne, deciding that all other beings are mere fictions and demanding that only it be worshipped. The world is unified within this deception. No one speaks its name, yet everyone kneels before it. No one has seen its figure, yet all are drawn into its ritual. "The transcendence of God has fallen into the dust," one might say, "but God has not died - rather, he has been absorbed into the fate of humankind." The sublime is no longer above the heavens; it has descended behind the order of market and profit, and capitalism organizes a new monotheism. The god that was established by the death of God itself - this is the antinomy of modernity, and it is resolved in this way. By discarding the name of God and concealing faith beneath the veil of everyday life, capitalism slips free of the death of God, appropriates it as a weapon, and claims for itself the authority of the one true deity. In his scattered reflections, Benjamin writes the name of this being as Plutus.

Long ago, Aristophanes inscribed a myth that can be read as a prophetic story of the creation of capitalism. This myth is the comedy *Plutus*, dedicated to the Greek god of wealth, son of the goddess of plenty, Demeter. The play opens in lamentation over Plutus, who has been blinded by the supreme god. Cleonimus, moved by pity for Plutus's tragic plight, dreams of restoring his lost power of judgement. If wealth were no longer blind, if it could be distributed to those who truly deserved it, how much more richly might

people live? If wealth were freed from its arbitrariness and regained the eye to discern necessity, how much might the world be saved? And so Cleonimus and his companions foolishly defy the supreme god and plot Plutus's rebirth. Yet they could not know that the simple act of opening wealth's eyes would overturn the basic principle of the world, that the simple act of liberating wealth would collapse the old order of the gods. The power of distribution returns to its former owner, to its original seat. Plutus awakens. They celebrate his resurrection, dance with joy, and dream of the coming utopia. Their figure is that of liberal economists and progressivists who free wealth from the rule of authority, pin their hopes on its free development, and look to the future it will weave. As Immanuel Wallerstein says, "The idea of progress served to justify the entire process of transition from feudalism to capitalism. It legitimated the destruction of the [feudal] survivals that opposed the commodification of everything, and it helped sweep aside criticism of capitalism on the grounds that its benefits would far outweigh its defects." This scene corresponds precisely to Cleonimus and his companions, who ignore the warnings of the goddess of poverty, Penia, and na?vely put their faith in the liberation of Plutus.

In the final act, the awakened Plutus begins to exercise his power of distribution with an invisible hand. Wealth is now guided, supplied, and reorganized by a god. But as wealth is unified under a single principle, its very unevenness - the pattern produced by its distribution - homogenizes human beings. Many gods fall into poverty, because people's hearts turn away from the plurality of deities: their prayers diminish, their offerings vanish from the altars. The diversity of the gods had been supported by the contingency of wealth - by Plutus's blindness - and it was this that had allowed polytheism to endure. At the end of the story, wealth even subjugates the supreme god. In the closing scene, Plutus subordinates the other gods and claims the name of the highest deity for himself. Yet this name no longer signifies what it once did. In the old order, there were indeed hierarchies, but each god possessed their own faith, rites, and powers; the pantheon was genuinely plural. Plutus's power of judgement, however, concentrates wealth by distributing it unevenly, drawing all prayers into his own hands. The gods have no choice but to submit to Plutus's command, or else forfeit their very status as deities. Thus, "money degrades all the gods of man - and changes them into commodities." The opening of Plutus's eyes is the liberation of wealth, and at the same time the creation of modernity. Cleonimus and his companions, who dream of this world, represent Adam Smith and his followers as embodied by Mill, while the order that is established at the end of the story corresponds to the emergence of monotheistic capitalism. Our present standpoint was foretold already in 388 BCE.

Aristophanes writes Plutus neither as pure tragedy nor as pure blessing. The myth breaks off in the very midst of Plutus's awakening and the collapse of polytheism, without any definite ending being shown. This gives us hope. For this is precisely where humanity now stands, and it is we, living today, who must live out the rest of the story. The incompleteness of the plot is not a structural defect but a sign of an open future. The very absence of an ending announces the coming appearance of a subject who will bear that future. The tale has not ended; rather, the seat of the storyteller has been left vacant. Modernity failed to occupy that seat, and even now it stands empty. Today, the right to sit there has been entrusted to no one other than ourselves. The ending of the story has been placed in our hands. We are the witnesses of the myth. Therefore we must ask: will we stand up as subjects who weave the future of this story, or will we merely fulfil our existence as consumers within a ready-made order, watching the declining sun of unification as detached spectators? The choice is ours.

Accordingly, we hereby proclaim: Blind Plutus.

Transcending Modernity Once, when he was blind, Plutus was nothing more than one god among many in a polytheistic cosmos. In other words, before modernity the economy was merely one limited phase within a society that nurtured a rich diversity of dimensions. Yet after throne and altar were overthrown, Plutus seated himself upon their ruins and corpses. When his eye opened, he cast all values down from the heavens to the flat plane

of the economy and organized a secularized monotheistic order. Seated upon his throne, the economy became a law that swallowed all things. The old shadows are gone. The economy is no longer a part of society; rather, society has been inverted into a mere appendage of the economy. Everything human beings do is re-explained in the language of price, and whatever once lay outside the economy is reallocated to its interior. This historical process is what the economic historian Karl Polanyi formulated as the great transformation from an "economy embedded in society" to a "society embedded in the economy," the birth of the satanic mill.

The various dimensions of society are now given meaning by the economy, stored within it, and ranked by its criteria of value. The whole process that we call the monotheistic phase is nothing other than this embedding of society in the economy that Polanyi describes. Our mission - the sealing of Plutus's eye - therefore lies in the decommodification of capitalism. For it is commodification that converts all aspects of society and all values into prices and buries them within the economy. In every age, things possess an original, proper mode of being. But as soon as they are connected to this society, they sink into the relativization of price, the death of God begins its invasion, and they are turned into respectable commodities. Decommodification, then, means re-embedding the economy in society; it means liberating human life, values, and things from the despotism of the economy. The movement from the commodity to its alternative is nothing other than the last and only opportunity to regain the contours of the world stolen by the economy and to return all things to their proper dimension.

Yet it would be too hasty simply to condemn the society embedded in the economy. Monotheistic capitalism, and the secular economy it produced, undeniably made us wealthier. Humanity, once tormented by hunger and pain, now enjoys unprecedented prosperity thanks to technology and the market; equality and fairness have been gradually realized; national statistics testify to an unshakable progress. The death of God and capitalism, by sacrificing every other dimension, acquired an enormous calculability and brought about a great development of the real, practical world. Before we are human beings, we are living organisms. Most of us want to eat our fill, sleep in peace, avoid pain, pursue pleasure, and prolong our lives. In this sense the value of capitalism is beyond doubt. The world it brings about is, for many, a utopia of people immersed in entertainment, indulging in food, sex, and signs, seeking nothing more than a comfortable life. Yet in this process, our existential capacities as human beings are quietly yet surely being lost. Increasingly we act not for the sake of meaning, but for bare survival and its extension. This ambivalence is plain enough. The richer we become materially, the less satisfied we are spiritually; we labour and yet are not rewarded; at the end of plenty we feel an emptiness we cannot shake. Those who experience this emptiness are proof that the scales of society have lost their balance under the pressure of the death of God and capitalism.

We seek more than bare life. We long for truth, goodness, and beauty; we think of freedom, equality, and fraternity; we search for meaning, for higher values that transcend mere survival. Our ideal, therefore, is the restoration of complementarity through the inversion of the present principle of exchange. If the secular economy woven by commodities has laid the ground of capitalism, then its inversion must be a new economy that draws the lost firmament as an ensemble. The sublunar and the supralunar, utility and ethics, matter and mind, phenomenon and meaning, body and spirit - under a new form of exchange these oppositions will once more form a single circuit, and a new creation will be born in which the divided nature of humanity is reconciled and capitalism is transformed.

The economic principles that held sway before capitalism - gift and redistribution - were imperfect yet served both the values of survival and those of ideals, both earth and heaven. In the agricultural age, people shared the bounty of the land and thereby sustained life: this primal economic principle of gift-giving wove individuals into society. The harvest did not belong privately to individuals; it was enjoyed by all as the

blessing of the gods and the community. The gift first served the values of survival. Facing an unknown future, people shared fate and shared risk, as those who had gave to those who did not. A spirit of mutual aid moistened the community. Yet its work did not end there. Gift-giving also nurtured ideal values. Songs of joy proclaiming abundance to the heavens, dances performed at festivals, ornaments and murals offered to the gods - all these were activities that served ideals beyond bare survival. Priests and shamans, who bore this ideal role, also benefited from the gift. The economic principle fed bodies and nurtured prayer, binding heaven and earth into a single circuit.

As time passed and the land was organized under the rule of lords, feudalism adopted redistribution as its guiding principle. Lords grew rich through their subjects, and they used this surplus for war - for the prosperity of their domains, the maintenance of order, and protection against invasion. In its origin, redistribution was not sheer exploitation but a contract of order and protection - a service rendered to the values of survival. It also supported public buildings, churches, and monasteries. Churches were centres of ideal values: they gave bread to the poor and artists, desks and lodging to priests and scholars. Church murals and hymns were spiritual fruits born of redistribution, offerings to God and, at the same time, ethical pillars of society. Thus in feudal society the economic principle shared food with the poor, maintained order, and nurtured culture; heaven and earth again formed a single circuit.

Modern capitalism, however, is a god that crawls upon the earth and devours the heavens. Exchange serves only survival and its prolongation. Secularization means the collapse of the ideal values symbolized by religion and the establishment of the despotism of economic value, which best satisfies the needs of survival. With this the logic of the death of God and capitalism, the modern logic of exchange, the monotheistic capitalism of our age, begins. It is no longer merely an institution but a law that swallows the world. The death of God is not merely a symbol; it is the very principle of economic domination. All values prostrate themselves before Plutus - or so it was supposed to be. In fact the principle has been brought near to completion. There are no gaps, no distortions, still less any remainder; the system has established a form of totality. But the death of God, the end of ideal values, has not yet been accomplished. Even now, in the very act of having their forms corroded, pure practices such as ethics, art, literature, social movements, and religion still maintain their contours and breathe within capitalist society. There are beings that have fled the rule of exchange and continued to protect ideal values, so as not to let their embers die out. These beings are none other than the old principles that once lost their supremacy - gift and redistribution. The gods, fading in human consciousness, left us this grace. Gift and redistribution have, to this day, protected ideal values with their diminishing authority, shielding and prolonging them in the face of the advancing death of God and the commodity economy of monotheistic capitalism. They have been supported by the unwavering will of those who believe in such values. No matter how the logic of commodification spread desire, no matter how the pulse of money seemed to dominate the world, it was this believing heart, this inner resolve, that preserved the fragile balance deep within the world.

Since Adam, history has been irreversible. The paradise of old, its splendour, must be folded away within nostalgia. To cling forever to the relics of the past is weakness; to call merely for a return is fantasy; to praise the market without question is a foolishness that forgets the heights of life. The paths left open to us are not to resign ourselves to the present order, resting in the unstable balance whereby gift and redistribution support ideal values while exchange supports the values of survival; nor to call for a revolution that would restore gift and redistribution as the supreme principles that once harmonized ideal and survival values; nor to entrust everything to existing exchange and, in a cynicism dulled by inertia, wait for Plutus's triumph. We must advance into the abyss. Not in the present, not in the past, not in the merely foreseeable future, but into an as-yet-unnamed age. What we must realize is the restoration of lost balance on a higher plane: the sublimation into a new exchange that reconciles survival values and ideal values, the overcoming of modernity.

The values of survival follow the inertia of desire. Gift, redistribution, and exchange alike have organized the economy under this ineluctable gravity. So long as we live, this is a universal law. But ideals require the will of a subject. Ideals come to life in this world only through belief; without vessels, these values decay. Gift and redistribution entrusted everything to the subject; economic sovereignty remained with us. Their persistence depended not on external institutions but on inner resolve. Exchange, by contrast, objectified sovereignty. Capitalism no longer needs the subject. It subordinates people to the external criteria of value determined by the market - to the relativized equivalence of all things. Within existing exchange there is no room for will, and ideals have had no choice but to cling to gift and redistribution.

The revival of ideal values therefore means restoring economic sovereignty to the interior of the subject. We must reclaim the sovereignty and freedom that were stolen from us by the awakening of Plutus. Through commodification, secular economy incorporated the death of God and integrated objects and people into the economy, stripping them of their richer modes of being. By introducing distance and allowing death to invade the subject, it turned us into spectators and objectivist consumers and made us complicit in the decline of ideal values and the loss of sovereignty. The alternative to the commodity - a vessel that can harbour will - must therefore be a new principle of exchange that shelters and nurtures ideal values. We must now make manifest, on the horizon of capitalism, a form of exchange in which our believing hearts and our inner resolve themselves become power. The aspect that reflects desire and the aspect that harbours will; the values of survival that raise human beings and the ideal values that elevate them; the secular economy of commodities and the new economy of its alternative - these two inseparable dimensions must be reunited. When they are, capitalism will overcome modernity, and the prologue to a new history will open.

FAITH ECONOMY

There Is an Alternative God has not died. Rather, we have lost the structure capable of harbouring God. The birth-cry of monotheistic capitalism sounded like a fanfare for the end of history, and commodification, which re-enacts the death of God and the despotism of the economy in every object, turned that premonition into certainty. By forcing the various dimensions of society to prostrate themselves, by reallocating everything external to its own interior, by judging the world according to a single monotheistic law, this structure converts human beings from subjects of the world into spectators. It plucks away the remnants of revolution and imprisons such critical attitudes as remain within discourse alone. Thus we are swallowed by the monotheism of Plutus and come to believe that there is no alternative to this world, that capitalism is indeed the end of history. Beginning with Fukuyama and Lyotard and crystallized in Fisher's notion of "capitalist realism," this despair has gnawed at us as a powerful, if negative, doctrine.

Gilles Deleuze foresaw this despair. "Any regime," he writes, "is a field of forces in which liberation and enslavement are in constant tension." We have no time to despair; "we must seek out new weapons for new struggles." We must therefore acquire a new vessel that harbours conviction, a weapon that resists the chain of death. By creating a new form of exchange in which will itself is inscribed - an alternative to the commodity - subjectivity will return to us, the gods will once more breathe in this world, and the long-interrupted story of Plutus - of modernity itself - will begin to move again.

After long reflection we have found a weapon of hope. We here prophesy the advent of a new economy. Commodification, which implants the death of God into every object, has an opposite: an alternative that crystallizes belief and conviction into a form of value. Its name is security - the next vessel to inherit the crown. Yet as things stand, security continues to operate merely as a device for profit, its structural potential trapped within the financial form of the secular economy. The system already existed in the nineteenth century, but most people have understood it only as a means of asset management, never noticing its structural possibility to introduce a new order into

capitalism.

Why is this? Precisely because we ourselves have been polluted most deeply by the death of God and capitalism. Modern economic rationality assumes that value should be backed by labour, production, utility, or scarcity. Accordingly, securities whose prices are linked to real assets such as gold, real estate, or shares are supported by external criteria such as physical scarcity, market prices, and corporate profitability. Like commodities, they stabilize their prices within a socially shared system of relative evaluation. Contemporary securities are therefore based on a rationalist premise: they must have objective, substantial backing. Any security without such backing is dismissed as fiction, fantasy, or fraud. But this logic excludes a different possibility of security: one grounded not in external factors but in the will of subjects themselves, forming prices not relatively but absolutely, as an exchange principle of a heavenly economy. This is the overcoming of modernity. Securities that weave a new economy as an alternative to the secular economy of commodities - we call this horizon the faith economy.

In this principle, the basis of value is no longer an external, rationalist measure but is restored to the interior of the subject and appears as absolute faith rather than relative comparison. Price is no longer the overall result of social agreement upon some external standard; instead, it is linked fundamentally to the holding ratio of believers in a given security. Value is thus freed from external guarantees, and the act of believing itself becomes the principle that structures the economy. From the standpoint of rationalism, such an economy is indeed fictional. For it contains no normed external scale; the only support for a given security is the aggregate of the inner faith of its holders. Yet in pre-modern societies, believing was precisely what gave value its basis, what enabled values to exist at all. To make faith the foundation of value is therefore the more natural structure of human society. To condemn absolute price formation based on faith - security as faith economy - as mere fiction is to judge from within the logic of the death of God and capitalism. Just as secular rationalism declares religion to be fictional, so secular economy declares the faith economy to be fictitious and denies its value. Marx's description of securities as "fictitious capital" is revealing here: fiction can only be expressed as fiction.

Within this structure, the principle of economic activity appears not as market competition based on relative comparison, but as absolute enlightenment: each system expands autonomously in accordance with its own intrinsic value principles. Common evaluation scales have no essential meaning here. Each system develops according to its own inner logic, without mediation via comparison with others. This mode of being closely resembles the tendency seen in eras when multiple religions emerge: faith communities expand by the power of their own belief rather than by assessing themselves in relative terms against other religions. Religious value is the very paradigm of faith-based value. Believers in earlier ages did not estimate their religion's superiority over others. They simply followed the heat of their own faith and extended their communities accordingly. This was not a relative competition based on objective, external standards of evaluation, but an absolute enlightenment based on subjective, inner conviction.

The forms of salvation, ritual, existential value, and will produced by each system are in principle comparable and bear structural similarities. The same holds for absolute securities: they ultimately produce a price. It is theoretically possible to calculate their price stability or return on investment. But such an objectivist stance - that of the scholar or investor - is meaningless for the true believers who support religious systems or absolute securities. In each case, the pillar that truly supports the structure resides neither in institutions nor in measures but in the faith that dwells within subjects. The relative dimension of absolute securities, like that of religion, does not contribute to their essential value. Their true aim lies not in the struggle for relative advantage, but in a plural enlightenment in which multiple value systems develop in parallel, each according to its own inner principles - in other words, absolute enlightenment.

Unlike the secular economy, in which continuity with the object is lost and an objectifying, spectatorial attitude prevails, the faith economy enables people to participate actively and take part in economic activity with a subjective attitude of involvement. Here we can discern the vision of an economy of conviction and faith, in which each person's will and belief becomes power. Plutus returns to his rightful place; the heavens once more bloom with rich diversity. Security brings wings to exchange, regenerates lost ideal values, restores sovereignty to us, and holds within itself the possibility of sealing Plutus's eye and bringing monotheistic capitalism to an end.

The World of the Faith Economy Even now, securities lie deep within the market, waiting for the time of their rebirth. We must therefore unlock the latent potential inherent in the structure of security and reconstruct it as an object of a new economic principle that harbours faith. When it is incarnated in that being and prayer comes to possess purity, the economy will once again take on the warmth of human life.

Once the form of the faith economy is fulfilled, small communities centred on ideal values will begin to sprout across the world. In a small town on the outskirts of a city, local movements and ideas appear as securities. There is the security of a small group devoted to environmental protection, the security of a group imagining a town where people live together with migrants, the security created to restore dignity to care work. None of these immediately promises monetary return. Yet the distribution of holdings inscribed in them is nothing other than the distribution of the wills of the people living in that place - a visible record of the choice of "what future we will assume together." Social activists are no longer lonely resisters. As believers, they disclose their visions; those who resonate with them support them through securities. The sustainability of movements thereby goes beyond donations and volunteer goodwill and takes root as an economic structure.

Writers and artists need no longer subordinate their own value to bestseller rankings or the size of advertising budgets. Their works and stories are no longer composed according to "how much they will sell" but according to "how deeply they will transform someone's life." Readers do not simply assign star ratings with a click after finishing a book. Instead, in proportion to the degree that a work has touched their fate, they acquire the author's security as an expression of their feeling and commitment. The total amount of securities is not a measure of popularity but an index of how many lives a work has become a "second heart" for. Price fluctuations are not mere speculation but a record of the oscillation of will and existence that shifts from era to era. Thus literature and art regain their position: no longer content dissolving into a sea of information, but lights that illuminate human existence itself.

Faith communities, too, are transformed. Churches, temples, mosques, and shrines no longer rely simply on secular donations or tourist income to maintain their buildings. Instead, they crystallize the ideal values they produce into securities. Believers do not contribute merely to cover operating costs. They inscribe their faith in the ethics, beauty, and forms of salvation embodied by their communities through the holding of securities. One community may put art and silence at its centre; another may focus on service to the poor; yet another may regard dialogue and learning as the highest form of worship. Securities enable each form of faith to become economically independent and reopen, in this world, an order of many gods.

Gift and redistribution also reappear, quietly embedded within the faith economy in transformed form. Those who hold many securities of a particular artist do not simply use the dividends for their own consumption; they give them to the securities of new creators and activists. The boundary between investment and donation becomes blurred. Profit is no longer the sole aim; rather, it functions as a bridge to carry an ideal forward to the next generation. Redistribution, too, appears not as a one-way adjustment by the state but as redistribution among multiple communities of faith. One region becomes a utopia for artists, another a city of philosophy and debate, another a sanctuary of prayer and

silence - each growing around different ideal values and supporting one another through securities. In this way Plutus recovers his true mission from the depths of people's hearts. No longer, as in monotheistic capitalism, does he stand as a judge who reduces everything to a single scale and forces all beings to prostrate themselves. Rather, he watches over a forest of diverse securities, calmly observing how each tree spreads its branches, how each ideal nourishes the communities it serves, as a blind guardian.

Wealth here no longer concentrates on a single summit. It wells up as countless small springs, flowing into valleys, fields, workshops, studies, and sanctuaries. There is neither the chaos of wealth scattered blindly, as in the past, nor the despotism of wealth converging upon a single god, as in monotheistic capitalism. There is only the rich, polytheistic horizon woven by the will of believers.

In an economy woven by securities, numbers trace the paths left by hearts; blood flows through exchange; profit is called by the name of blessing. Money is no longer a lifeless medium but a thread that binds our inner resolutions to one another. Security is the visible form of faith in this world. Its value grows in proportion to the number and intensity of believers, and it shines in response to their hopes. The economy returns to the people; prices appear as resonances of souls; the market becomes not a battlefield of capital but an acoustic space in which multiple forms of faith resound.

It is here that our great transformation is completed. If the secular economy of commodities has laid the ground of capitalism, then the faith economy of securities will be the ensemble that redraws the lost firmament. It will be the reconciliation of humanity's divided nature, a polytheistic capitalism.

Conclusion In an age when the faith economy has arrived and centuries have passed, when the wills and thoughts of individuals have united into one and formed a new order, this new economic principle, which binds people together through ideals, will foster a multilayered social order woven out of countless associations - communities formed around their own ideal values, spirits, and virtues. In this order, domains once monopolized by the state - education, culture, welfare, ethical practice - will be decentralized into smaller, denser, and more ideologically unified communities, each producing values on the basis of its own faith, will, and conviction, while circulating order through mutual solidarity.

These multiple associations, each upholding its own worldview and value system, will not merely maintain an economic order. They will begin experimental forms of social order that encompass politics, culture, ethics, and ways of life. One association may build a community centred on art and education; another may link religious practice and ethical training to an economic principle; another may set itself the mission of innovating scientific research or public medicine. Such associations will not primarily compete but flourish autonomously in accordance with their own ideals. The world will be coloured, as never before in history, by a profusion of experimental fields in politics and culture.

In time, these associations will come into contact or collaboration with the existing nation-states and, at times, begin to melt beyond their borders. History will approach the threshold of a phase transition.

The state will no longer be the sole bearer of sovereignty. The political space once dominated by territory, population, military force, and centralization will be rewritten as a plural political map, where diverse communities of ideals intersect, overlap, and coexist. The nation-state will, for the first time, confront a social form that stands outside it as a genuine counter-axis: a federation, a network, a layered sovereignty of communities of ideals.

And finally, when the state and the associations supplement and intermingle with one another, when the rigid territorial sovereignty of the state converges in manifold forms

with the ideal sovereignty of the faith economy, the age will stand at the threshold of post-capitalism and post-nation-state.

META-UTOPIA