Chapter Seven

The Vineyard of Sour Grapes

Vineyards, vinedressers, vines with their branches and fruit have figured prominently in Jewish messianic literature and prophesy. The message of these metaphors has rarely been complimentary to the people at whom it was directed. The fruits of the Judaeo-Christian vines of religious tradition, after several thousand years of an all male Yahwistic patronage and subject to intolerant priests' pruning, are still the same sour grapes which they were in the times of the great Isaiah-prophets and also of Jesus himself.

Pauline motherless Christianity, as diversely interpreted by saints, sages and sinners has generally viewed the humanity born from an *original sin*, with sour unfriendly looks. The psychical ingestion of Christian faith has often left a bitter taste in the mouths of its muted female adherents, and also of those other men and women who, at times, have fallen foul of intransigent ecclesiastical thinking. Its leaders' repressive and negative attitudes have earnt for it the reprehensible distinction of being a most active and positive sire of militant Atheism and professional Agnosticism. No matter in what way the human cerebral computer may be programmed in regard to religion, the fact remains that a truth-seeking natural philosopher can neither wonder nor wander in a theological void.

Achieving the Impossible, Book One of this author's *Other* Books, is subtitled *The Quest for the Self of the Cosmos*. It identifies the Self of the Cosmos with a self-existent, self-life first principle which has existence and life from itself, from its very own self, *a se*. It is appropriate to label such an entity with the proper noun name of *Aseity* and to develop the discipline of *Aseistics* as the study of self-functioning-feedback-systems. In other contexts Aseity is linked with the Earth goddess Gaia and with Mother Nature Herself. Aseistics, in enunciating a consistent theory of self-other existential relativity, can offer the certitude which rational intelligence seeks. It not only probes the nature of Unity, of Infinity and The Absolute, but also of necessity applies its discipline to Sociology, Economics and to the Ethics of individual and corporate behaviour.

Human society is a psychical incorporation, *Aseity Inc.* It is a self-functioning-feedback-system with the whole body, as a functioning union, as much a proper constituent subset part of the system itself as are the individual persons and their groups who function in it as its proper subsystems. Hence, the basic considerations of both positive and negative feedback which Aseistics elaborates can be used to throw the necessary light on marketplace activity and dictate the measures to achieve true social harmony and justice.

At the start of a new millennium, the body-economic must begin to rethink and re-educate its members to a whole new set of values. Society is going to be forced to reappraise the personal profit motive as a valid stimulus to marketplace activity. It will be necessary for the community and especially for the enactors of its laws to give much reflection and attention to the money-for-nothing aspects of the *haves* laughing all the way to their banks to watch their money grow, whilst the *have-nots* meekly are legally deprived of even the little they may still possess in order to satisfy the greed of the seeming lucky affluent rich.

A completely new mentality is beginning to emerge in society as intelligent persons realize that they, as a global whole, must seek to conserve the Earth's limited resources. Individuals, on their own or in groups, are not free to do as they wish in the community. They are free to engage in negative feedback activities. They are not free to indulge in the self-gratification and self-aggrandizement of entropic positive feedback pursuits, at the expense of some or all of the rest of the community. It is better that the cycle of any single positive feedback subsystem be reversed or completely eliminated rather than the whole system suffer or perish. The exercise of civil rights and liberties can only be truly effected in a civil society from which all financial avarice, as a cancerous contagion, has been excised. Past distinctions of church and state and of individual and community will no longer be valid in the aseistic theacratic unities of the future.

The cosmic set, the togetherness-assembly of the global community or world state, is a unity of distinct units in union. As a whole or universal set, it is moderately progressive through the true integrated positive feedback that results from the harmonious negative feedback of its subsets. This is the mechanism of aseistic evolution's true becomingness. Positive feedback in any of the individual parts of the whole, bears witness to cathartic evolution. Nothing is completely wasted in evolutionary processes. The waste excrement of one order of unbecomingness can redeem its self by helping to fertilize whole new orders of self-other complexities.

Capitalism, as understood as that economic system in which the ownership of land and natural wealth and also of the production, distribution and exchange of goods and services is controlled solely by private enterprise under highly competitive aggressive market conditions, has passed its zenith and is on the decline. There is more to Capitalism than this. The actual effective operating industrial system itself is subject, wholly and solely, to the financial caprices and individual profit making schemes of private enterprise and has no concern for the public good and the general welfare of the rest of the community. The unbridled greed of private entrepreneurs, aggressive industrialists and monopolistic corporations has stamped extraordinary marks on the global economy. For some people and nations these have been for the better and for many others they have been for worse, for a few richer and for many poorer.

The surviving sustainable economic systems of the future will be subject strictly to the requirements of Aseistics governing the relationship between the system as a whole and its constituent parts or subsystems. The *laissez faire* attitude of the past, and the present obsession with privatisation with its self-centred cancerous positive feedback, has served to expedite economic entropic disorder with its resulting anarchy. In the ideal society of interdependent citizens embodied as a s-f-f-s, the individual self's *I-me-mine* will not need to be suppressed by any authority as long as it seeks its true perfection in the social unity or community of *We-us-ours*. The subparts of an s-f-f-s can only achieve their proper pluralized growth when they associate and cooperate with other subparts of the system to effect the positive feedback growth of the system as a whole. The citizen of the future will not seek fulfillment in the growth of personal possessions, but rather in the possession of personal growth.

A much modified sane, cooperative and catalytic Capitalism is quite compatible with aseistic principles, but parasitic competitive capitalists will find no place in the future peaceful heavenly-queendom-on-earth of Aseity. Anarchy's dunghill, with doom's exterior darkness, awaits them now. There will be weeping and gnashing of teeth in frustration and despair as they realize that they were, unwittingly, both the sacrificing high priests and also their own sacrificial victims in an evolutionary catharsis.

When finally forced to pontificate on the good or evil nature of usury, the authorities of the Church of Rome gave their decision in favour of its legality in moderation. This will be given some further attention in the next chapter. Ecclesiastical canonists conceived, that due to changed economic conditions, new attitudes and seeming plausible arguments could be adduced to make the charging of interest on money-loans morally acceptable. This writer does not wish to challenge here the logic of their past thinking, given the premises from which their limited and biased reasoning proceeded. However, it must be pointed out that there is a world and a wealth of difference between lending gold and silver coins on one hand, and on the other hand, creating personal loans and overdrafts out of nothing by the stroke of a pen. Gold and silver had intrinsic value as gold and silver. Paper or plastic serving as money, be it in banknote, cheque or credit card form is virtually worthless and intrinsically bears no real relationship to the purchasing power which it represents.

In the next chapter, there will be issued a challenge to which moralists have yet to respond and attempt to justify. How can anyone conceive and claim an extrinsic title to any interest on money loaned, from gain ceasing or damage emerging, when the money loaned has come costlessly into existence from nothing? This challenge still remains, despite the quibbling over terminology as to what constitutes borrowing, lending, buying, selling, using, hiring and exchanging of various types of things consumable or non-consumable. It remains also in spite of all profane traditions and sacred canons concerning the legality of exacting compensation for any resultant gain-ceasing or loss-accruing. It remains, too, even though the casuistry of the past has no place in the present argument, since the terms of reference in economic affairs have changed completely.

Magisterial expounders of moral theology and Canon Law of both the past and the present have never demonstrated the slightest understanding of what marketplace financial activity, particularly banking, is all about. Though their celestial economics of heavenly profit and loss borrowed its imagery from what was an earthly counterpart, their only official knowledge of the role of money in terrestrial business affairs, then as now, was superficial and generally ill-informed, to say the least. Like most other people in this world, they still naively think that the banks and other financial institutions only lend out as much money as their depositors and shareholders leave with them. They then relate their logic's premises and moral conclusions solely to individual transactions between persons and-or corporate entities. The idea that the debt of one person in the community becomes, through usury or the charging of interest, the legal responsibility of the community as a whole or solidarity never enters into their consideration. It is the community as a s-f-f-s with positive feedback inflation, which has to find the interest on the hired-money contracts which its members enter into with the marketplace usurers who dictate all financial policy and control the lifeblood of all economic activity. The moralists of the future will have to approach society as a contemplated whole, made up of itself and its citizen-parts, and base their discipline on the new imperatives which Aseistics lays down concerning self-functioning-feedback-systems. When some part of a body gets sick or in need, the whole body comes to its rescue to effect a cure. A defect or deficiency in one part becomes the responsibility of the whole to correct or relieve.

Money-creation must be viewed from all possible philosophical and commercial angles if a proper understanding of its role in modern business is to be gained and its use implemented. Many of these have been outlined already and because of their importance bear repetition.

Enough has been written about the history of money in previous chapters to show that its form and philosophical rationale have both undergone a radical evolution. Banknotes, cheques and credit cards are far cries from gold and silver coins. The former have negligible value on their own as paper or plastic and are only symbolic tokens or barter tickets which have exchange or purchasing power in the marketplace of goods and services. Their make-believe wealth is not due to any intrinsic worth but is derived solely from their acceptance by the community as valid commercial catalysts, or means of intermediary bartering, to bring about the more effective exchange and distribution of goods and services. It is the credence or faith which the community has in its own proper ability to produce goods and services which makes possible the creditable use of fictional wealth's paper or plastic toy-tokens for marketplace money games.

The community, as a social whole, gives ticket-money its value by guaranteeing its acceptance for the exchange and distribution of its goods and services. Under the present system banks consider themselves entitled to be paid the face value of the tickets they have printed or the figures they write in account books, plus an extraordinary money-for-nothing usurious interest for allowing the rest of the community to go into everlasting debt in order to use their own credit as a community. The bankers and financiers insist that they too are only a part of the community. This is true to a point. They are in it but not of it. They are in it to the extent that they are a parasitic cancer engaged in an evil positive feedback self-functioning which must inevitably destroy both themselves and the whole economic body.

It must be insisted that the fundamental questions about the morality of the usury dominating modern financial systems are not to be answered with former medieval canonists' concern with person to person contracts and loans. The malice, today, of charging interest on loans of make-believe wealth lies chiefly in the cancerous effect it has on the whole economic body. The mere debt of one individual borrower from a bank is one individual's own problem to repay. The interest on that debt has to be obtained from the marketplace activity of others in the community. The individual gets real wealth assets from using the purchasing power of his loaned money tickets. The community gets the liability of finding the something-for-nothing money to pay the interest of one of its members. One way of achieving this is through cost-inflation as explained before. The very real existence of this kind of cost-inflation is virtually denied or conveniently ignored by orthodox economists, politicians and the finance industry.

If the community has the responsibility for finding the interest on hired make-believe financial wealth or money, then it also has the right to fulfil this obligation by doing the same as what the private banks themselves do, that is, by publicly creating the necessary money themselves, both debt and interest free. This the banks oppose with all the threatening and terror tactics at their unlimited financial command. With tongue in cheek, they shout *inflationary* knowing full well that it would not be so. They resolutely refuse to acknowledge the fact that it is the unpayable interest on their own created debt-money which is one of the major causes of inflation. There is only one period in recent Australian history when the country had a period of no inflation. This was from 1943 to 1948 when a system of consumer discounts was applied. Political and financial intrigue then caused its abolition and ever since, a sheepish misled Federal Bureaucracy has continued to resolutely resist its reintroduction.

Probably one of the most quoted statements relating to the Australian situation was that contained in the *Report of the Royal Commission appointed to inquire into the Monetary and Banking Systems at present in operation in Australia*. It was appointed by the Lyons Administration 1935. The relevant section appeared under the heading of: Central Bank Credit:

503. The central bank in the Australian system is the Commonwealth Bank of Australia. This bank is a public institution engaged in the discharge of a public trust. As the central bank, its special function is to regulate the volume of credit in the national interest, and its distinctive attribute is its control of the note issue. Within the limits prescribed by law, it has the power to print and issue notes as legal tender money, and every obligation undertaken by the Commonwealth Bank is backed by this power of creating the money with which to discharge it.

504. Because of this power, the Commonwealth Bank is able to increase the cash of the trading banks in the ways we have pointed out above. Because of this power, too, the Commonwealth Bank can increase the cash reserves of the trading banks; for example it can buy securities or other property, it can lend to the government or to others in a variety of ways, and it can even make money available to Governments or to others free of any charge"

One could not expect to find a better authority than The Chairman of the US Federal Reserve Board, Alan Greenspan, who in a speech on "Central Banking and Global Finance, January 14, 1997 said;

"Let me begin with the fundamental observation, that a nation's sovereign credit rating lies at the base of its current fiscal, monetary, and, indirectly, regulatory policy. When there is confidence in the integrity of government, monetary authorities - the central bank and the finance ministry - can issue unlimited claims denominated in their own currencies and can guarantee or stand ready to guarantee the obligations of private issuers as they see fit...Central banks can issue currency, a non-interest-bearing claim on the government, effectively without limit".

This should not be interpreted that unlimited money should be issued, only that it can. Prudent necessary requirements need to be in place to ensure that the nation is not flooded with new money and thus cause runaway inflation.

It is the loose term such as "printing money" that sends opponents of the idea of removing the creation of credit from private banks, or extending it to a State Bank or even the Reserve Bank into a frenzy. Printing more notes would only be necessary if there was a run on the banks by depositors demanding legal tender for what they have deposited. It is the usual abysmal ignorance or deliberate deception of certain people that cry wolf every time someone suggests that purchasing power credit money can be created by a Reserve Bank or State Bank. If it is not inflationary for private banks to create credit at the rate of $424 million per week, why would it be inflationary for a Reserve Bank or State Bank to carry out the same function? More importantly, who are the proper owners of the nation's credit that is being monetized by private banks - the private banks or the people?

Regulated injections of money, both debt and interest free, into the economic body is anti-inflationary, provided there is a plentiful supply of goods and services available and crying out to be purchased. One method, as mentioned already, of achieving this and which has been successfully tried is the simple subsidizing of consumers at the point of sale by a reverse (GST) sales tax or value discounted tax. The payment of new national monetary credits to retailers would allow them to sell their goods below the price arrived at by summing all their costs. Only industrial production and supply considerations would influence the price of goods, not financial overheads. Producers would be paid as before and would lose nothing. Retailers would gain by the increase of trade since the marketplace would not be hampered by a shortage of purchasing power. The ordinary consumers would gain since their money or incomes would now purchase more. The interest on the usury burdened debts would be paid with the community's own real monetized credit now debt and interest free. The banks would be paid in full but would lose their monopoly of creating the purchasing power of the community and hence their control of the lifeblood of the economic body. This they will fight, tooth and nail, with lies and treachery to maintain. There is an irony in the situation already contemplated in a previous chapter when banks write off billions of dollars of bad debts each year due to the necessary defaulting of some of their banking-disrupting debtors. In doing so, they are implicitly injecting money, debt and interest free, into the community's marketplace and this unwilling forced charity of negative feedback helps temporarily allay an otherwise spiralling inflation.

The modern money system is a most convenient method of transferring and utilizing purchasing power. If properly adapted to this end, it would become the ultimate triumph of business engineering. Because of money's strategic role in bestowing purchasing power upon those who in some way, possess or manipulate it, it is necessary that such money itself be put into its own very special category of economic entity as a commercial and industrial catalyst of marketplace activity. In Chemistry, catalysts are substances that increase the rate of a reaction without themselves being consumed. Enzymes are naturally occurring catalysts and are responsible for most essential biochemical reactions.

In Modern Physics, standards of length and measures of time have been agreed upon universally in order to give precision and remove any arbitrary human functioning in their estimation. The measuring rod's units must not now be variable, like the cubit length of the sovereign ruler's forearm or the length of his foot. The true measuring device must measure things *other* than itself. We cannot say that the length of a piece of wood is 1000 mm plus some arbitrary fractional overhead part of the metre rule's own length. The device and standardization which determine some real measurable property must, as far as technically possible transcend all individual considerations and exist solely for the very purpose of its universal application to everything other than itself. In this sense then, the true objective measuring of this property must exclude all human operational subjective selfishness and exhibit the ultimate altruism.

The elemental unit of length is the metre. It is not defined in illogical terms of itself but as 1,650,763.73 wavelengths in vacuo of the orange-red line of the spectrum of krypton-86. Money, however, has no elemental unit other than its own self. If money is to be used in the monetary pricing of goods and services, then it is necessary that money itself be priceless, either through excess as being of infinite intrinsic value, or through defect as of no intrinsic value whatsoever, but only extrinsically valuable as an efficient commercial catalyst or intermediary bartering device. The operational measure of any catalyst or true measuring device should be zero. The true price of pricing should be zero. If the act of pricing also *prices itself* as well into the price, it is playing as a good turned evil, as a god turned devil. In today's money market, money costs more than it is worth. Over one year at ten percent simple interest, it costs eleven dollars to hire ten dollars from a bank.

Measuring the length of a piece of wood with a metre rule does not make the same piece any longer, physically or mathematically. In market bartering, it might be exchanged for a bag of potatoes or some measures of grain. If money were merely an innovative bartering device or token of purchasing power, the same piece of wood might be valued or priced at ten units of financial wealth. In today's marketplace, however, it costs extra to cost price goods and services with money. Measuring the price value length of the same wood with money, makes the inflated wood longer. It sells for eleven or twelve price units now of financial worth.

We appreciate the absurdity of such situations as the following. Weighing goods with weights makes them weigh more because weights have the extra weight of their own mass-makers' self-interest-weight to be added to the other goods' weight. Measuring lengths now with measuring rulers makes them measure longer because the measuring rulers have the extra lengths of their own ruler-makers' self-interest-length to be added to the other measured length.

We rightly ridicule the above stupidities, yet we all have grown accustomed to accepting the following similar absurdity. Cost pricing all goods and services with money makes their cost price now even more still, because money itself has the extra money cost price of its own money-makers' self-interest-cost to be added in all the cost pricing of other goods.

Sometimes weighing goods with weights can make them weigh more or less their true or just weight because some weights have unscrupulous owners who fix the scales and manipulate weighting's relativity to suit their own avarice. Sometimes measuring lengths with rulers can make measured lengths more or less their true or just length because some rulers have unscrupulous owners who scale their own devices and manipulate measuring's relativity to suit their own avarice also.

Gone are the days when the length of the king's forearm or his foot were the established measures of length in his realm. Not gone yet are the days when costing goods and services with money does make them cost a lot more than their true or just value. Covetous financial institutions who lie, cheat and deceive about their ownership of the world's money have the power to charge what they like for the usurious hire of their make-believe ticket-money creation, much to the great admiration and envy of their fawning slaves in the community.

Money, it is claimed by moneymongers, is a commodity and like any other commodity its actual value can be enhanced by supply and demand and deceitful manipulation. What constitutes a commodity? A commodity is generally accepted, without further clarification, as anything that can be bought or sold. This prompts further questioning. What is the community's present accepted means for buying and selling? The answer is, *money*. A commodity therefore is a thing to which a money price can be attached and which can therefore be bought or sold with money. If money itself is a commodity, then money is a thing that can be bought or sold with money. If the set of things that money can buy includes money itself, then we have here the makings of an extraordinary set as discussed in *Achieving the Impossible*. The above reasoning not only involves a vicious circular logic of explaining and defining something in terms of itself, but also paves the way for an ascending infinite inflationary spiral.

Money as a commodity is a form of economic cancer. The definition of a *commodity* needs to be modified if it is to be consistent and to avoid all circular logic. An economic commodity is any marketable goods or service which has an intrinsic value in itself and whose value can be relatively assessed using an extrinsic suitable stable non-commodity money standard and hence bought and sold. In other words, an economic commodity is any marketable good, *other than money*, which money itself can buy. Modern money either as bits of plastic or paper, or as numbers in ledgers and computer memories, has no intrinsic value in itself. Its only value is its *otherness*. It does perform a valuable service in the marketplace by measuring the value of **other** goods and services.

The model of money as a bartering device cannot be used as a model for its use as a commodity. Their purposes and functions are diametrically opposite. The former exists as a stable extrinsic measure of worth for a community as a whole to use: the latter as an unstable intrinsic measure of marketplace purchasing power for individuals to abuse in their exploitation of the whole global community for their own personal aggrandisement and exercise of usurped power. They are as contradictory as the good negative and evil positive feedback in the thermostatic device on page 22.

As long as money is treated as a commodity, uncertainty and insecurity must result. It is not a question of throwing the baby out with the bathwater. It is simply a challenge to devise a system whereby the rich well fed *haves* can keep their fat share of humanity's commonwealth cake and at the same time let the poor hungry *have-nots* eat a just and reasonable thin slice of it as well. Money as a commodity only exists for the personal profit and increasing wealth and power of the *haves* - some of the rich get richer, all the poor get poorer. In an economic system where money is self-self functioning as a commodity, the treatment meted out to the *have-nots* who constitute the vast majority of the community becomes more and more inhumane.

It is instructive to reflect on the replacement value of dilapidated bank notes. In commercial circulation, they maintain their face value purchasing power and their destruction by accident is a real loss to their last holder. In a bank safe, their function and fate is quite different. In themselves there, they are worthless, as is evident from the fact that worn out versions can be deliberately destroyed and costlessly replaced with new ones.

In any measuring operation, the standard used must be extrinsic in its functioning to the assigned operation. *It would be considered* *absurd if an engineer's ruler were made of elastic material which contracted or expanded according to the whim of its user.* If money is to serve as the efficient means of exchange and distribution of all commodities in the marketplace, it is essential that money itself be not an element of the set of all commodities. As a means to an end, money must not be allowed to become a real end in itself. As a stand-in value-token or intermediary bartering ticket, its sole reason for existence lies in its essential otherness as a measure of relative worths. Its own worth must remain independent of and aloof to the transactions and reactions it catalyses in the chemistry of commerce.

In a sense money must be priceless. It is the priceless lifeblood and catalytic reactor of the economic body. It is the priceless measurer of prices which the community uses to value its own real wealth of natural resources and talent. It reflects the priceless credit and faith which the community has in its own ability to produce goods and services. It is a flagrant violation of the community's common good, if individuals are legally permitted to fraudulently abuse and exploit the community's own most priceless possession, its financial lifeblood, by monopolizing the creation and supplying of all money, and also by manipulating its planned scarcity for their own base personal profit and power.

To turn a good means into an evil end is to desecrate the means for a perverted purpose Banks make or create money out of nothing. Banks make still more money out of making money out of nothing, by usuriously charging all who need finance, for the hire of what the banks class as their own official commodity. Bankers sadistically whip their chained and blindfolded helpless masochistic slaves with endless debt. All this is done with both the blessing and participation of hireling Judaeo-Christian vinedressers in their vineyards of sour grapes.