

A Critique of Neoliberal Economics

Part II – Qualitative Analysis & Assumptions

Capital as Money, Focused Rationality, and Hierarchical Position

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The Ideals of Omnipotent Money, Omniscient Decision Making,
& Omnipresent Freedom bound by Material Conditions

The Dialectics of Neutral Monism
in the Historical Philosophy of Marx, Plato, and Christ

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Abstract

Current macroeconomic structural analysis is heavily constrained quantitatively and qualitatively by nominal valuation of sector and subsector accounts in terms of the history of market transactions and a forecast of capital changes based on the sector trends. A focus on private sector rates of return, nominal and real, on GDP and on capital held as financial and real equities and interpreted as a prime indicator of the health of a national economy, ignores key factors as evidenced by the market collapse of 2008.

Apparently missing from this analysis are the following:

1. The focus on maximization of returns as real over nominal rates encourages the reduction in taxes (for public outlays of indeterminant private benefit) and labor costs (deemed to be inflationary), with little consideration of the macroeconomic benefit derived. This is a straw man based on the true nature of modern monetary policy in which public outlays as issuance of a national fiat currency involve no direct borrowing or income tax transfer from the private sector. Instead of a currency flow from available private to deficient public sectors as generally portrayed, the use of borrowing and taxation is ostensibly meant to retire money thought to be circulating or looking for investment in the private sectors to offset the fiat issuance of public funding, to thereby avoid inflationary pressure from too much money chasing too few goods and services in either sector, though the obverse appears to be the case based on the ongoing lack of a balanced budget and almost zero inflationary pressure, at least for basic goods and services.
2. The true structural picture of the economy is only seen by an analysis of sector and subsector changes over time as percentages of total national production with respect to capital and consumption flows and to stocks rather than for sector changes measured against same sector baselines.¹ This can be addressed by a variant of analytical modeling which ergodically constrains the average flows and stocks of individual economic microstates exhibiting focused rationality as decision making groups over time to the average of those microstate flows and stocks of the ensembled macrostate of that economy at a given point in time.
3. There is no allowance in the national accounting for valuation of human capital on either a market-valued (MHC) or non-market-valued (NHC) basis. A 2010 study determines a range of 25-30% MHC to 75-70% NHC.²

¹ <https://uniservent.org/political-economy/> Link to working paper, The Browser Economy, Martin Gibson

² Human Capital: "Human Capital Accounting in the United States, 1994-2006", a report by Michael S. Christian, published by the U.S. Department of Commerce, Bureau of Economic Analysis.

Comparison of unbiased ergodicity in non-market and of weighted ergodicity in market modeling of human capital with 4Q 1989 and 4Q 2019 Household Income and Net Worth US Fed Data gives credence to this approach as indicated in quantitative analysis of the first section and summed up in the qualitative political economic analysis of the second.

Some Axioms concerning Economic Activity and Capital

The word, capital, is from the Latin for ‘head’, *caput*; related to a common Latin stem for ‘roomy, the ability to hold’, *capax*, related to ‘capacity’, the ability to receive, contain, perform, or function in a position or role, both physical and mental. The word, power, is also from the Latin, *posse* or *potens*, by way of the Anglo-French, *poer*, as ‘to be able, to have power’. It is therefore somewhat redundant, if not tautological, to state that social power and the cultured ability to direct the energy coming from any natural potential as economic activity, comes to be represented by way of cranial capacity as the experienced mental ability of collectively engaged human beings.

In an economic context, **capital** is the rationally and emotionally effective productive capacity and potential, the **power**, of human beings working with the natural resources at hand, by their individual and collective **labor**, to maintain their place of **living** in the world. An economic interchange among human beings involves an expenditure of energy and incorporation of material in the supply, production, warehousing, and distribution of the final consumable **goods and services (G&S)** required for living; as an integral corollary this includes the percentage of that energy and material that is required for the creation, maintenance, and replenishment of any intermediate goods and services necessary for production and distribution of the final consumables. All these intermediate goods and services are forms of real capital and necessarily include the creation, maintenance, and replenishment by way of the sustenance required of and for the human beings involved in the living experience.

A portion of these interchanges between human beings are performed within the context of a market mechanism as a trade of G&S for ostensibly equivalent **tokens of satisfaction (\$)** as instruments of financial capital in the form of money, promissory notes, certificates of extant stock or future flows of assets, or other tabulation of accounting **value**, so that such portions of both intermediate and final G&S have a representational, stock-valued human entitlement as **market-valued human capital (MHC)**. The remaining portion of the interchanges that are productive of intermediate and final G&S are assignable as **non-market-valued human capital (NHC)** which can only be estimated based on broad equivalences between market and non-market components. These NHC interactions are the earthly product of Nature’s bounty, God’s grace, however you may choose to designate God as the endless, supreme potential source for change, and community nurture that must be sustained from cradle to grave by means of both MHC and NHC; this NHC as might be indicated with “all men (and by implication, women) are created equal, ... endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of happiness” in the US Declaration of Independence and which we might deem applicable internationally.

Certain accounting in the US economy of recent years puts the ratio of MHC:NHC average in a range of 0.43:1 to 0.33:1, where 1 is an implied statistical average of NMC.ⁱ From this thinking as we will detail, MHC of 0.43 to 0.33, or 0.38[±] 0.05, can be

theoretically distributed along a spectrum with each individual's percentage of the total market valued capital of an economy, all greater than 0.0 (since a negative as debt would indicate involuntary servitude or Shylock's pound of flesh), while the NHC is simply the per capita average of the total NHC accounted as 1.0.

Capital then, all of which is an intermediate good or service, can be viewed and valued as: **human**—consisting of the physical and metaphysical skills and capabilities of people both MHC and NHC; **real**—consisting of the physical resources, both natural and technologically developed, available for human utilization through productive human effort; and **financial**—consisting of various methods devised for directing and accounting for the past and future production, distribution and consumption of goods and services required or otherwise desired by society.

The referenced power can be viewed qualitatively as: **social**—consisting of the skilled capacity, expertise, or position to organize and direct a desired productive enterprise; **energy source**—consisting of the available, technologically developed and thermodynamically defined capacity to fuel useful work, both mechanically and through the ecological and nutritional needs of human living; and individual **labor power**—consisting of the mental and physical ability to provide and sustain useful and necessary, thereby meaningful, work.

Labor can be viewed along a spectrum as: **self-initiated**—consisting of the employment and direction of the work of oneself and/or others; **employed**—consisting of the voluntary provision of one's own work effort at the direction of others; and **involuntarily servile**—consisting of wage, penal, chattel, or ensnared bondage under conditions of coerced toil.

Living can be viewed along a spectrum from a **risk of enslavement** to material wretchedness due to personal behavior or the depravity and disregard of others up to an **opportunity for liberation** of spiritual perception and intuitional creativity.

Capital and labor, both as an expression of power, is at work under any condition or state be it; tribalist, feudalist, capitalist, socialist, or communist; monarchist, oligopolist, liberalist, or anarchist; browser, hunter-gatherer, agricultural, industrial, or cybernetic. This dynamic of capital production and use is not confined to 'capitalism'; nor absent under 'socialism'. The political organization of that state is determined in proportion and valued degree by those who are positioned to exercise the power inherent in the instruments of both capital and labor over a range of **hierarchical structure** and **decision making**. That decision making is characterized herein as a choice defined by the motivation, expertise, capability, and position of the individual or affiliated group as a function of **focused rationality**, even if that reason is confined to the daily decision of how or whether to continue with a meaningless job, with no apparent alternatives in sight, in order to survive.

Qualitative Analysis and its Implications

The motivation, organization, resource utilization and participation of individuals and affiliated groups in economic activity—in the interactive production, storage, exchange, and consumption of goods and services—does not happen without much thought. Since virtually all human living involves the use of economic production in its ongoing activity, it is easy to believe that key components of that activity provide the principle definition of that life as homo economicus. Yet the rest of the biosphere manages to live and some to thrive with little thought beyond the next instinctive move. Clearly, there is an innate motivation, understanding of organization, wisdom of resource utilization, and intuitive participation of one and all in economic activity that arises from an essential source—naturally evolved, divinely inspired, or both. Economic thinking carries this essential activity beyond its source; it is an adaptive social process of focusing and deciding who and how best to produce, store, exchange, and consume—immediately or intermediately as capitalized—goods and services. Political thinking is the social process of persuading or commanding other individuals to identify and cooperate with any of the various parties that disagree on the who and the how.

Political economic thinking is a historical process that has focused on certain ongoing observations concerning societal attempts to understand—first, the essential nature and genesis of human life, and second, the experiential nature of knowledge motivated by emotional concern and trepidation due to observed changes and differentiation in the size, health, technical abilities, access to resources, risk–opportunity of involvement–exploitation, and conflict of endogenous and exogenous populations. This thinking has been formalized in various cosmological forms, starting in antiquity, to explain and control the forces of nature and the location of human activity within it. With increasing understanding and direction of those thermodynamic forces to mechanical advantage and profit in the rise of the industrial age, and the theoretical application of natural laws to practical capital-intensive manufacturing and innovative research & development in the physical and biological sciences, the growing rationalization by the scientific method has fostered progressively sophisticated attempts at quantitative analysis and modeling of human social organization in the field of economics.

The parallel and synergistic development of physical and fiscal technology has produced ground-breaking, if not earth-shaking, advancement in the service of humanity, but this has not been without peril.

Some Analytical Assumptions of Current Economic Thinking

Much of current neoclassical macroeconomic modeling along with congruent national public policy is based on several generally recognized but mistakenly conflated assumptions: **the notion of money as omnipotence**—as the ultimate source of power in driving economic activity in its ability to maximize utility and the generation of growth and profits; **the notion of decision making as omniscience**—as a function of an exhaustive awareness and wisdom in directing that money flow through optimum valuation to maximize economic activity; and **the notion of freedom as omnipresence**—as the inherent capability to pursue that maximized economic activity to the optimum location and environment and at the most appropriate time.

Under these assumptions, money in the possession of people is generally considered to be the essential ingredient to any productive project, without which nothing worth doing is possible, rather than the people themselves in the possession of productive knowledge and skill. Money in the possession of people with productive projects in mind is generally considered to be sufficient to plan and oversee the implementation of microeconomic projects for the public good, rather than the necessity of having people with an understanding of economic feasibility in positions of directing macroeconomic policy. Money used in the operation of such projects under the control and to the benefit of such decision makers is generally considered to be the necessary and sufficient condition to guarantee such benefits to the greatest number of people, rather than to the benefit of all the people that are involved and affected by that decision making. By implication, the assumption is that anything worth doing will attract the necessary capital so that a lack of capital is prima facie indication that it is not worth doing, any unfunded innovative insight and entrepreneurial capability to the contrary.

The Notion of Money as Omnipotence

The first and foremost mistaken attitude is that ‘money’ is a store of value, analogous to a store of energy, that given sufficient quantity has an inherent potential to effect economic change apart from any real productive resource, where ‘real’ means any physical component or energy resource, including human, incorporated in an intermediate capital or final good or service. In contrast, money is not like a source of energy that can be used to fuel some economic apparatus, where one simply plugs into the grid and some good or service pops out at the end of the production line, ready for consumption; as if we only had enough money, we could produce anything we wanted. Money is essentially a universal call option, but one without a universally dedicated put; there may be specific puts, but none that are universal. If no one wants to sell what you want to buy, your call is powerless, but if no one wants to buy what you want to sell, your product is valueless.

The first notion of money is understood to have arisen in Mesopotamia as a record of credit for grain harvested by individual and family farmers and deposited under the auspices of a theocracy in a communal granary in return for a small portable clay tablet as a record of credit of the transaction. The grain, the real productive resource involved in the transaction, once placed in the granary represented a debt of the theocracy, where it could be retrieved in an appropriate quantity by surrender of the tablet to the granary, where debt in such case is an accounting of an asset with the granary as bailee.

Over time an unredeemed tablet could also be exchanged as a token of satisfaction for other goods and services with other members of the community, without drawing down grain from the granary reserves. This meant that the store of value in the granary as a basket of grain assumed a derivative, representational value in tablet form that was detached from the underlying real, utilitarian value of the harvested and stored grain. The tablet/token thereby became associated by custom as a real store of value that could be exchanged for real goods and services.

A token that is used to retrieve grain at some point in the future is of course not redeemable for the same kernels of grain that the original farmer deposited or for which they received credit in the form of the tablet. I learned this at an early age when I went to retrieve some shiny silver dollars that I had accumulated as gifts from family friends and deposited to open up a savings bank account, only to be shocked in disappointment when the withdrawal was later made in uninteresting reserve notes. That grain may have been consumed long since, but assuming that the grain is fungible—indistinguishable among any of the grain in the granary—the same token will be tradable for the same amount of grain as deposited before or since the original grain was deposited.

A problem occurs if the grain in the granary is damaged or cannot be fully replenished due to harvest failure from some natural or man-made disaster such as flooding, fire, or warfare. Then the nominal value of the token, based on the credit/debt relationship between the accounting on the clay and the real productive grain in the granary, is compromised. Transactions between individuals involving the exchange of an existing

granary token of previous grain deposit for other types of goods or services that do not anticipate an immediate need for grain on the part of the token recipient may continue, but at some point the general knowledge of the crop or granary damage will affect the willingness of an individual to accept a token in a transaction, at least as the token was initially valued.

Money, then, originated as a credit accounting instrument to represent a real productive resource as food, stored as a community good for retrieval on demand in a publicly sanctioned institution, where the actual good to be retrieved as valued for consumption was deemed to be currently extant or understood in good faith to be part of a process for producing and storing that good in a customary manner on an ongoing basis. Such money as a token of satisfaction, therefore originally represented a stored, real good of utilitarian value that was already produced. It was generally not considered to be a call option for production of a good or service that had yet to be produced.

The value of a credit token or accounting instrument is susceptible to decrease or increase as a result of damage to granary contents or to a crop in the field. In that case, when the accounting is strictly representative of the grain as a share of a real good, the nominal tablet value as the number of baskets of grain exceeds the supply expressed as the number of real baskets available. In this case, when the accounting is subject to the authority of a theocracy in control of the grain dispensary, the credit tokens may be devalued by a rationed exchange of the nominally same token for a reduced amount of grain in the basket. If the exchange is price controlled by the authority, the first farmers to the granary get the grain and those that are late to retrieve the goods may be out of luck, in possession of only worthless tokens and no grain. In the absence of such authority, there may be a run on the granary 'bank', in which case, if they are available, more tokens may be offered for exchange than is warranted for each full basket of grain as a form of price inflation.

Note that this price inflation can only occur if there are farmers in possession of a number of tokens nominally valued in excess of their normal immediate needs for grain, which thereby allows them to retrieve a normal basket of grain while in short supply at an elevated price. If the supply of grain exceeds the demand at any point in time, there will be no impetus for grain price inflation and the excess tokens will be free to circulate for exchange of other goods and services, some of which may yet to be produced.

For the same general amount of a farmer's labor, a grain yield will vary from harvest to harvest, as a function of the seasons, pests, and weather variability. In times of plenty, the granaries are full, and there is an increase in the number, or nominal value, of grain tokens along with the corresponding surfeit of grain. In these conditions the nominal and real price for grain remains matched and low, and farmers may even find time to pursue other pastimes such as building ziggurats, in which case the excess number of tokens will find a varied secondary value in various secondary transactions, each related to the degree of satisfaction imagined as being realized by purchase of the secondary goods and services produced by others. The inflation of pricing of any secondary goods and services not tied to the supply of grain or other related commodities required for human life such

as water, housing, shoes, or clothing, is of secondary concern to the value of grain tokens for the general population of farmers. The cost of the draperies in the theocrat's newest addition to his ziggurat will have little effect on the farmer's livelihood—until there is a plague or famine or invading horde that upsets the underlying value at the granary.

For the theocrats, tokens of clay tablets for grain were not nearly as useful as bullion and coin tokens of precious and utilitarian metal for trade in buying silk for drapes and robes or for exotic food and spice or for paying farmers in the off season for the time and material to craft any number of tools, artifacts, and weapons for building ziggurats or to fend off the invading armies that wanted to take over and occupy those ziggurats. Unlike clay tablets which are cumbersome to carry and can break, tokens of precious or utilitarian metal had a durability and value density that was more portable and retained some utility as a store of value as a real productive resource, if we are willing to call gold jewelry productive. Money as tokens of precious metal is different from money as grain credit tokens, in that the store of value is embodied in the precious metal token itself and is more durable. However, it is subject to loss or theft, while the store of value embodied in the grain token, is remotely securable, though subject to a risk of spoilage and depreciation.

This difference in durability and remote storing between tokens of grain credit and tokens of precious metals gave rise to a hybrid form of money, that of reserve, and eventually fractional reserve, banking. Tokens of credit for life sustaining grain deposited in a granary, inherently consumable and depreciable, yet reproducible in partial measure as seed stock, evolved into bank reserve notes and checks in circulation in a commercial banking system, backed by secured reserves of coin and bullion, in which the real resource as capital is not the incorruptible precious metal with only marginal productive utility, but rather the future productive capacity of the human beings who through their indebtedness fund the unsecured portion of the fractional reserve system.

The paradoxical nature of this money system is that the precious metal resource as a store of value while durable, cannot be consumed, and is inert and lifeless, and in that sense, unproductive. Precious metal money is of utility satisfaction only as a form of socially accepted adornment and status, whereas grain credit as money, though subject to deterioration like human life, is a resource that must be consumed, and in turn replanted and worked for replenishment in order to survive and is therefore precious to life. Grain incorporates the power of the sun as a real productive store of value that sustains life. Gold reflects the same solar power, but only as a glamorous and unproductive illusion.

The story of this money paradox does not end with reserve banking backed by an unproductive precious metal, however. The grain, harvested by the farmers of Mesopotamia by their own efforts and deposited as reserves credited to their own account in granaries under the custodial eye of their local theocrat, was the principle means of sustaining the livelihood of the community. A public monetary system of tokens of credit backed by grain reserves, essentially a system of exchange accounting backed by the human capital of the community in the form of the farming livelihood, made this possible. These tokens of credit, a form of financial capital, are logical tools used to

direct the interaction of human beings in the development and use of real productive resources, the other necessary components of capital, toward the real end-product, human life.

The evolution of precious metal reserve banking from its beginnings in grain credit depositories has a certain sparse logic. Backed by the social security of full granaries, times of agricultural plenty allowed the governing theocratic elites of a community to employ farmers freed from agricultural subsistence labor to work on erecting theocratic edifices for the pursuit of theological statecraft and trade, with the resulting conquest and defense deployments that such theocracy and commerce suggest to the theocratic elites. Payment to these non-agricultural workers for the needs of the state facilitated a coinage in a durable, portable currency in the place of cumbersome tablets for grain, and in time to bailed deposits of precious metals in banks which paralleled the deposits of barley in granaries under the same theocratic control, both of which depend on the reliability of a credit mechanism.

With the realization in some societies of the redundancy of a parallel system of tokens, the equal weight of a metal coin and a basket of grain came to be denominated by a common term, the shekel, and the clay tablet become an anachronism. The conflated notion of a credit token in the form of coin for demand against the grain in the granaries, led to acceptance of demand drafts recognized for payment against precious metal debt accounts in banks. At this point in the evolution of the monetary system, the credit accounts still consisted of money representing a real product already produced by human effort, be it in the form of grain or a useable metal and deposited as a fungible bailment in a secure location.

At some point the notion of fractional reserve banking of those products occurred to some bright group of individuals, based on the realization that most of the gold reserves sitting in the bank, similar to grain sitting in a granary, was not used in circulation for coins or withdrawn for payment of accounts, and much of such payment to third parties by coin in circulation was superseded by a written draft transfer in the settling of accounts. It became apparent that it was feasible to extend credit on account in a bank, generally in return for an assignable interest in some secondary property, so that the credit instrument, as a token withdrawn for circulation, represented *a real asset that had yet to be produced*.

Such credit essentially represented a promise to pay, a debt, by creating a yet to be produced good or service in the community. In the event of no assigned interest or collateral and often despite the existence of such assignment, this development opened the door to increased risk, but it also opened the door to opportunity through the incentive of employment of idle farmers or other workers, the true source of all capital—the same capital that planted and harvested and stored the grain in Mesopotamia, which is to say human capital, motivated to work in order to sustain life.

Initially in the evolution of money, most of the goods produced and consumed to sustain that life did not require an exchange of money. Most of the food, the clothing, the house and farm tools, the buildings, along with the irrigation ditches were created by the

farming family and community directly from the natural resources at hand. The few tokens in the farmer's household possession were credit tokens acquired in return for grain deposits made in the community granary from the farmer's own production. While in the possession of the community members, these tokens might circulate in the transfer of goods within the community, but when the grain was retrieved from the granary and the credit was satisfied, the clay token might be destroyed, or like a metal coin or bullion, retired from circulation and secured under the granary lock, to be recast or reissued upon deposit of grain with a new harvest.

A surplus of shekels sitting in the granary vault would be an attractive nuisance to the treasury in charge and on occasion would end up being lent to a reliable borrower in return for future repayment of the principle amount, in some cases plus an interest fee for the use of the money. In the absence of a real security or transfer of commensurate property to the lender as part of the lending agreement, the principle lent represented a debt instrument in circulation owed to the lender, instead of a credit instrument as a granary token for bailment owed by the lender. It represented property as capital goods yet to be created.

This is so regardless of whether the debt token is repaid to the granary, remains in circulation in good standing, or is in default. All of the money reserves that originated in the granary as metal tokens, if denominated as a shekel on the basis of an anticipated weight equivalence to a harvested basket of grain, is only valid as valued upon deposit of that basket by the farmer in the granary and issuance of the credit token in trade. If used in circulation instead of being redeemed for grain, the credit token becomes indistinguishable from the debt token lent by the same granary while circulating.

If the borrower commissions a carpenter to build a chest in return for the debt token to the satisfaction of the borrower, and the carpenter commissions a tailor to weave and sew a coat in return for the debt token to the satisfaction of the carpenter, and the tailor commissions a wheelwright to repair his wagon in return for the debt token to the satisfaction of the tailor, and the granary in all due rights calls the debt token, the wheelwright has a problem; and perhaps so do all the rest, depending on the civil code in place.

If the granary calls and retrieves the debt token, the wheelwright will lose the value of the work he performed for the tailor, and either he or the original borrower may be required to pay interest on the debt. The wheelwright may have the option of performing an equivalent amount of work for the granary in order to retain the debt token, but then he will have performed the work twice. The wheelwright instead may be able to keep the debt token, if the borrower is required to give up his chest to the granary, in which case the tokened debt is satisfied. The wheelwright's token thereby loses its debt or credit bias and it becomes simply a token of satisfaction subject to the free acceptance of the next tradesperson or buyer.

From a theoretical economic perspective, in the absence of the initial issuance of debt, the chest, the coat, and the wagon repair may not have been produced. On the other hand,

they or equivalent products may have been produced outside of any monetary exchange. The same work and same products are capable of being produced under either motivation, as a monetary exchange or as a gift or favor. Facilitated by that issuance, however, the chest, the coat, and the wagon repair are produced, though the ownership of the chest and the financial condition of the wheelwright (and perhaps the granary) are undetermined.

An alternative to a call and retrieval of the debt token would be to leave it to continue in circulation indefinitely, with the resulting creation of more and better chests, coats, and wagon repairs, and with the lending of additional debt tokens, even more products than would have been made otherwise. The continued circulation with its added production can remain viable as long as the employment of the community's market-valued human capital (MHC) for this production does not deflect employment from the necessary subsistence farming of non-market-valued human capital (NHC) which supports the community or does not otherwise precipitate a shortage and competition for grain that inflates the price of that grain and related essential goods. If the community possesses widespread skills and non-market access to resources to produce the needed chests, coats, and wagon repairs without an intermediating market signal, as priced into borrowed tokens, to trigger demand for goods and services, it will continue to make these goods and perform these services as a function of the community's NHC through coordinated group effort, barter, and the interpersonal promise of private recompense.

From this basic evolution we can delineate two distinct but intertwined systems of distributive valuation as a monetary system including intermingled token money in circulation; that of non-market-valued human capital development founded in a communal system with credit token equivalence of existing grain deposits held in the granary requiring ongoing replenishment by non-market-valued present and future community efforts for future community consumption, and that of market-valued human capital development founded in a market system with debt token equivalence of future promise to pay represented initially by precious metal tokens held as security in commercial banks against future production and distribution of intermediate capital and final consumption goods and services of any type.

From this observation it bears emphasizing that for the monetary system as a whole, any market valuation of the debt token equivalence as future promise to pay is ultimately secured as an insurer of last resort by the ability of the community to maintain the viability of the non-market valuation of any system of credit token equivalence of existing grain deposits or the modern equivalence of any basket of goods and services required to justly maintain human life.

The expansion in scale of operations that comes with agricultural plenty and technologically facilitated population growth and the resulting distribution of classifiable, specialized skills across the community, tends over time to intensify the needs and demand for market human capital and to de-emphasize and even disregard the importance of non-market human capital. The burgeoning needs, for wage money that comes with industrial rationalization, for the ability to pool that money for consistent cash flows, for

the funding of productive real capital investment in plant and technology, when successfully met can create an illusion of omnipotence, associated with the glamorous control of amassed money as a source of power. Instead it is the massed coordinated effort and initiative of both NHC and MHC of all skill levels that is the true source of power in any such productive endeavor, which only incidentally requires the mesmerizing pooling and flow of cash to direct and maintain the effort toward the intended outcome. It is the population of human capital with sufficient skills and needs in a sufficiently rich resource environment that determines the wisdom and potency of such endeavor.

The Notion of Decision Making as Omniscience

In the absence of experienced wisdom in the governance of economic policy, the effect of this glamour of money as the source of power is to decrease valuation of human capital in productive service which has no operational market price and an increasing valuation *and pricing* of human capital in such service in proportion to its operational market price, which sets up a self-fulfilling dynamic of expectation and realization.

In a competitive end-use environment with market-valued service in excess supply, that service valuation is reduced to a commodity level, where commodity pricing is determined by the lowest cost for the flow of replacement goods to and for that commodity, which may or may not be sustainable, and may or may not provide for long term care of that service. Non-market-valued human capital is essentially native and community based, dependent on habitual learning over extended periods of time for the transmission of customary skills benefitting the community. Community systems of decision making, including the control of land and community real property in granaries represented by credit tokens in circulation, initially are not governed and valued to a great extent by market mechanisms; with the exception, perhaps only, of human slavery.

Historically within the context of an agrarian community or tribe, we might presume that significant deference in decision making was extended to the elders of the group, in particular to the acknowledged leaders in work, in innovative and constructive problem solving, in warfare, in administration of group cohesion, and as seers of religious vision. That natural deference leads to special rivalrous and eventually excludable access to resources for leading elders in what comes to be defined as private property, starting perhaps as theocratic property, where the principle leadership positions in and of the community grant entitlement rights derived from their public positions. Based on a presumption of skilled leadership entitlement, we have the emergence of a hierarchical position from an egalitarian beginning as both cause and effect of non-market-valued human capital with control of real capital as property, financial capital as money wealth, and human capital as wage or indentured servants, serfs, or slaves.

The effectiveness of decision making by leaders of agrarian theocracies, using their understanding of non-market human capital in the allocation of resources within the community, would not appear to be significantly altered if that understanding came from a technologically advanced economy in which the human capital is valued by market transactions. Qualitative understanding of human capabilities is itself a qualitative human capability; *quantitative understanding* of human capabilities is also a qualitative human capability, distinct from any capacity to count or work with numbers in evaluating economic development and change.

And yet the capability of judging the efficacy of economic policy decision making in either private or public sector funding is subject to the allure and unrecognized corrupting effect of self-deception when faced with a perceived access to control of large sums of money for any purpose. Such allure does not preclude a pursuit of that access, but it does

require a perspicacity concerning one's intent and transparency of those intentions in that pursuit. Absent that understanding, what is essentially a proliferation of banking debt money intended and used for private investment in future production and collateralized by the public good of the community, is seen myopically in the obverse, as monetized credit of private interests held against the indebtedness of the public sector, which it is not.

The notion that accumulations of wealth from whatever sources as a measure of market-valued human capital should be considered of equal value as a measure of non-market-valued human capital in the community is the consequence of this self-deception and hubris. Thus, quantitative decision making that leads to private wealth is easily accepted as the result of wisdom in the marketplace without adequate understanding of one's own position or the position of others. When that lack of understanding of oneself is applied to the market valuation of other human beings in any service capacity, the implication is that the non-market-valued human capital of others as a share in the public value of the community should be measured according to the market valuation of those others. This assumption of status as a private entitlement absolves such decision makers from the effects of exploitation of their own position in the market, to the point of reducing those without value, without income or net worth in the community, to involuntary servitude or worse, as unvalued human beings.

The Notion of Freedom as Omnipresence

The communities that took root in Mesopotamia are presumed to have started out as generally egalitarian tribal societies, governed by a group of family and tribal elders that were and still are closely responsive to the needs of that community, needs heavily constrained in their production by the primitive technology and access to resources of the region. Such tribes may have a bicameral leadership with a strong executive and a visionary seer to guide the operation of the community. On occasion, these two functions can be found in one leader that gives rise to the development of a theocratic social structure. That governing theocratic hierarchy may retain a measure of the egalitarian principles of the community, but in time, facilitated by customs of heredity, the governing interest concentrates in the hands of the hierarchy elite. The quality of hierarchical interest and control exercised by the elite might range from that of benefit to that of dereliction of the community.

Judging from history, this appears to be the case with hereditary leadership positions in particular, such as monarchy of the absolute type. Under this structure, the uncertainty of the quality of the community's life becomes a reflection of the intelligence and whim of the lineage of a dynasty. This same qualitative range in decision making is observed across the entire historical record of quantitatively described hierarchical development, from the most centralized monarchy to the most widely distributed anarchy, since the qualitatively wise operation of that hierarchy is dependent on the quantity of intelligently aware members in key positions of hierarchical power.

This is true even if the monarchy consists of a population of one, as a hermit living remotely in the wild. If he has performed the sufficient preparations in acquiring the necessary tools, skills, and especially the attitude before secluding himself in the natural environment, he will probably survive quite well, but if he finds himself suddenly alone, like a castaway on a deserted island, his solitary kingdom will be in for a test. The same thinking might apply to a migrating community beyond the frontier of an established state. The readiness of the individuals for the experience of such a diaspora relies heavily on an accurate understanding of the new terrain and of the interrelationships of the members of the group, of their abilities and of their capacities to adapt and perform as anticipated.

The success of a sojourn in such circumstance, as with the progeny of Aeneas of Troy, in turn is dependent on encountering a hospitable environment and a degree of openness in communication between the individuals and family groups which tends toward a democratic sharing of power and governance by the people. An inhospitable environment and fear of external and internal vulnerability on the part of the members causes a natural canvass of the community for the best or most appropriate leaders to address any perceived threats, where the leaders best able to address the perceived proximal threat may not be the ones best suited for grappling with more distal concerns. Unfortunately, the account of the democratic (on the part of the patricians only) elevation of Lucius Quinctius Cincinnatus to the position of Dictator in the early Roman Republic, in the face

of external and internal threats on two occasions followed quickly by his quitclaim and return to private life, is an abjuration of authority too seldom found in the historical record.

In antiquity, the logic touching on the notion of freedom found expression in Plato's Republic,³ comprised of 10 books, which depicts an ideal form of life cycle of an ideal city state Republic through the interaction of the ideal souls that inhabit it, where the integrity of those souls contribute to and are sustained by the strength, texture, and color of the city's social tapestry. In terms of the thinking of Plato, an ideal form, referred to eponymously as a Platonic form or Form, is a Principle—a Good or a Truth—that has Reality beyond any material representation of that Principle at a historical, current, or future point in time or space, but which can be depicted or referenced by such material representation as a historical, current, or imagined future instance of that Principle; for example, a Planetary Orb as distinguished by the material earth on which we find ourselves in this discussion.

Central to the ongoing vitality of the city is the judicious education of the citizenry, who are deemed in the Platonic view to be immortal tripartite souls, possessing reason, the passions or emotions, and physical appetites, and subject to metempsychosis or reincarnation. Both male and female candidates selected for training as guardians of the city are educated in certain ideals, the virtues, of Wisdom, Courage, Justice, and Temperance, in gymnastics and martial arts, in what we would call STEM subjects, in philosophy and logic, and in dialectics. Natural, cultural, and military crises, along with failure to maintain the required education for the guardians of the city and other elements of social dislocation can lead to a deterioration of health and happiness in the life of the city.

In the ideal State—perhaps as an initial idyllic state—those enlightened Principles, learned and promulgated by a wise and just, non-hereditary aristocracy with a philosopher king chosen from among the guardians, maintain the health and happiness of the polity. In Book VIII, Four Forms of Government, over time and in response to crises of external or internal urgency, a timocracy of honorable theocratic, political, and military leaders comes to the fore to manage the affairs of the Republic, which if successful in addressing the crises through trade and conquest, acquires and accumulates wealth in the form of natural, produced, and human resources, the latter as freemen and/or slaves.

Increased access to productive resources and the profitable growth of the general community leads to an increasingly self-involved oligarchy, whose growing wealth develops or intensifies the desire for hereditary propertied privilege. Again over time,

³ This writer's treatment of the substance of Plato's work is not intended as academic endorsement or critique of the Republic or Plato's body of work; rather it is intended to be a constructive ideal part of the dialectical synthesis of this writing. In this regard and in keeping with some academic protocols, references to ideal or archetypal forms, usually absent the 'ideal' adjective, will be capitalized in this section and material, existential instances will be in lower case. The Forms are deemed to comprise a metaphysical, Essential, logical Reality or Logic that persists beyond any conscious recognition, though accessible to perception by the Soul, embodied or not embodied.

propertied control and acquisitiveness, if un-tempered by theocratic ideals, tends to kleptocracy that results by a revolt of the exploited and undervalued people of the community in the establishment of democracy and desire for freedom by those so dispossessed. In the absence of the education on which the happiness and well-being of the city is based, as given to the original guardians of the city, a final decline in the civic virtues occurs with defilement of democracy and freedom of the people and the elevation of an autocrat who by vice of his own moral debasement and that of the society becomes a tyrant. In time, either by birth of an heir to the autocracy or by conquest of a rival state, the city is graced by the arrival of another philosopher king, perhaps an avatar or messiah motivated by similar Platonic principles, to rejuvenate the process.

Central to Plato's notion is that the greatest freedom and the greatest happiness is achieved for the city and for each soul when each citizen is doing what is in his nature to do, and that is achieved when each soul is wise enough to be led by certain divinely endowed or inspired principles of Love and Reason in pursuit of his civic duty, and not by the passions or physical appetites. The notion of the philosopher king and the tripartite soul is echoed a century or so later in the Hindu scripture of the Bhagavad Gita, where the part of the philosopher king is reflected by the Lord Krishna as an avatar of Vishnu, and in which the reincarnating soul, with a similar set of three elements of a conflicting nature, is represented by Arjuna, the warrior prince, and freedom and happiness is understood to follow from adherence to the dharma—the correct way to live. The notion of the philosopher king finds resonance another few centuries later with the gospel of Jesus Christ as the prophetic Son of Man, head of the spiritual kingdom of God; and again, with Islam and the death of the prophet Muhammad, in the establishment of the Rashidun Caliphate in 632.

In contrast to the Platonic form of an ideal dialectic between the freedom of the tripartite souls of the citizenry and the happiness of the city as it plays out in the social history of the state, we can also look at the Marxist historical political dialectic between individuals, affiliated according to their access to life supporting material resources and conditions, in rivalrous ownership or control over their means and methods of economic production. In this comparison there is a generally straightforward correspondence between Plato's timocracy, oligarchy, and democracy and Marx's feudalism, capitalism, and socialism, though some interesting interweaving of the two narratives suggests itself. There is perhaps less direct correspondence between the Platonic and the Marxist vision with respect to the ideal initial state of the Just philosopher king or the degenerate state of Tyranny. Still, a pre-feudal agrarian community and the utopian post-capitalist classless vision of Marx can find resonance in the Platonic ideal of the Republic, and Plato's Tyranny can be understood as a degeneration resulting from the internecine struggle of the feudal aristocratic, commercial capitalist, or proletarian laboring classes, this last case being of particular interest in the manipulation of racial and servile fears.

What is significantly missing from Marxist analysis in this contrast perhaps is a mature, nuanced psychological understanding of the meaningful existence, and we might even say essential importance, of the psychic component of the city state played by the Tripartite Soul in the Platonic form. This is the metaphysical ideal component of the

analysis generally missing from any materialist, modern scientific analysis, which by the very nature of the scientific method attempts to close off and exclude, from a scientific model, any and all axiomatic components which might be considered to be generated by autonomous sentient entities.

This is, of course, a logical impossibility, since it is the consciousness of human beings that is responsible for the creation of any and all analytical modeling or of any dialectical, material development as found in the historical record. All such modeling is at best an approximation of what is deemed to be going on in other people's heads based on the modelers' understanding of their observations of human experience. As a function of political economic class affiliation, whether a soul is thought of in a Platonic sense as a conscious being that exists in some ethereal realm prior to birth, with memory of prior experience that is removed or obscured from recollection with that birth until return to that ethereal realm with death, or whether a soul is thought of in a Western sense, based on faith or agnostic science as a function of either a divine or of an unconscious evolutionary process, as a being that is imbued by an unknown source at some point at or after conception with an emergent sense of a distinct separate self that is structured by life experience over time, individual human life unfolds in a social context within a natural environment that is structured to sustain that life when augmented by the ongoing exercise of individual and collective human effort.

The interaction of that effort with nature requires conscious thought and an initiating conscious will. That thought involves the process of a dialectic, a type of conversation between an individual and their social group and nature, like a child learning to walk. Crawling, or perhaps simply sitting in the case of the truly gifted, is the initial condition of a dialectic, which we refer to as a 'thesis'. Children have identified with and seen other humans walking, so they have a concept of a final condition of walking, which we refer to as a 'synthesis'. To get to walking from crawling, a child has to go through an intermediate process of learning to walk which we refer to as an 'antithesis', which is in some sense an opposite to the thesis. The thesis, sitting or crawling on the floor, is safe and comfortable and, as long as the child is fed and diapered, free of risk. The antithesis is perceived to be adventurous or precarious.

I don't have a personal recollection of the point in my childhood development at which I understood the difference between a thought as a mental picture of myself causing something to happen and the self-initiated happening itself unmediated by such a picture, but obviously it did and does occur to all healthily functioning human beings. Here I am referring to an instance of picturing doing something first, such as diving off a high-dive board before ever performing the first dive, since it should be obvious that with practice one quits picturing or thinking about the activity beforehand and just exercises the will to dive.

At this point in the learning process a child—whether represented by a clear mental picture or not—has a notion as a dialectical ideal, as an internal dialog of interacting steps involved in learning to walk, but it is just a dialectical ideal. It is only through the process

of practicing the steps that the process becomes synthesized as tangibly real, where we can call it a material dialectical process.

The antithesis, which involves learning to stand and take the first steps, includes the very self-conscious element of risk, the concern of falling back down on the floor. That fall is usually not hurtful or harmful, but the apprehensive sitter/crawler doesn't know that to be true during the thesis stage and so may avoid learning to stand—until the desire to grab something up high and out of reach overwhelms the fear of falling back down, and the crawler holds on to something, perhaps an adult's leg, and stands up... before realizing his material antithetical upright position and quickly sitting back down. The process is then repeated until the child learns to maintain the upright position and learns to take a few steps while holding on to the parents leg or hand, falls a few more times, and tries again until the antithetical process of learning to walk is completed and absorbed in the ability of the child to walk in the final material synthesis, reified as the observed process of a child walking.

Not all processes are as simple and easy to describe or understand, or perhaps as universal as the dialectic of learning to walk. In a process of any degree of complexity, however, it helps to start by breaking down any observed real, aka material, process to as fine a degree as needed for a mental, aka ideal, understanding of the process to emerge. The dialectic is an ideal process, a process of mental change, in the Platonic sense of an ideal form, which is general and not specific to any particular instance of the form in space and time; the ideal dialectic can be specified as that of any child that ever was or will be learning to walk, not just you or me as children as individual instances of material dialectics. So that mental change happens by necessity within a material environment by way of observing and by various means of acting in and on that environment, and such change grants a Specificity to the General Ideal Dialectic while also giving it a historical representation as a material dialectical synthesis.

The Dialectic may be completely internal as a mental dialog in which the only material aspect (apart from the obvious neurological activity of the brain) is a pictorial representation of features of the physical environment. If someone is thinking about whether a mathematical problem has a solution, first they form an *ideal thesis* which frames the problem as thoroughly as necessary, then they think through a series of steps that prove not to be solutions, as an *ideal antithesis*, until a solution is found or proved to be insoluble as an *ideal synthesis* of the process. (Technically, any ideal thesis at least initially tends to have a specific material representation of an ideal antithesis in order to define a synthesis, since an antithesis is necessarily a qualification of a more generalized thesis.)

In a non-interactive analysis of a physical process, one starts with an observed condition as a *material thesis*, studies it with an *ideal antithesis* as a model of what might be going on, to arrive at an *ideal synthesis* which is a better understanding of the observed condition. In an interactive analysis of the same process, one starts as before with an observed condition of the *material thesis*, investigates it with the same *ideal antithesis* as

a model of how it might be improved, and materially interacts to produce a *material synthesis* incorporating a better understanding of the original and the revised condition.

In an experimental test of a model, one starts with a model of what is anticipated as an *ideal thesis*, examines it under controlled physical conditions with a *material antithesis* designed to test its failure parameters, to verify or revise the model's validity as an *ideal synthesis* of understanding. In a constructive process, one starts with an engineered design or construction model of what is going to be built as an *ideal thesis*, constrains it with a *material antithesis* in an assembly of disparate components to controlled in situ conditions, to produce over time a *material synthesis* as an engineered structure.

Finally, we might examine two agrarian communities in ancient Mesopotamia, one on the banks of the Tigris and one on the Euphrates in which the theocratic elites are both determined to build really nice ziggurats as part of the *material thesis* of each of their cultures. The objective conditions for each community are the same, with the same general number of farmers, masons, and other laborers along with baskets of grain in their granaries, but one of the theocracies worships the sun god and the other of them enjoys the fellowship of the moon goddess.

The sun workers have been told to labor every day but Sunday, and the moon community, which for whatever reason really likes to stay busy, has learned to take Monday off. This is fine until one day the sun priest hears that the moon commune is working on Sunday in their community, (without letting the sun workers know that the moon community takes Monday off), so he tells the sun laborers they need to start toiling on Sunday as well, thereby setting up a *material antithesis* for the sun theocracy.

Meanwhile, the moon priestess hears about the sun community work increase and discusses it with the moon community, so they can decide whether they need to keep up with the sun folks. They reach a consensus to meet the challenge without adding another day by adjusting their work schedule according to the phases of the moon. The moon commune thereby creates an analogous *material antithesis* in the ziggurat building schedule, but the twist in the schedule makes the workload feel different. In fact, the *material antithesis* seems to have an *ideal antithetical component* to it that makes the moon commune happier.

When the sun community finds out how happy the moon commune still appears to be, the sun workers revolt and take both Sunday and Monday off to establish a five-day workweek and select new sun priests as a new *material synthesis* for the sun community. The moon commune continues along happily, having converted their *material+ideal antithesis* into a new *ideal-material synthesis*, (where a different *ideal-material synthesis* is technically the case for the sun community as well).

The moral of the story is, of course, even dialectical materialism can have an ideal happy ending, if all the members of the community are entitled to a voice in the control of the means of production and a say in construction of the ziggurat, and if a woman is in charge. *A dialectic is essentially ideal*, necessarily with material representation and

observation, understanding, and identifiable implications, and is not a mindless, ineluctable process of class struggle, except perhaps for the class theocratic theoretician. As defined by Plato rather than Marx, the synthesis of any political economic process in the mind of the souls of a community is an expression of the individual's and the community's Will-to-Good, focused through a qualitative filter of descending interest from the sustained exercise of wise Justice, through Honor, Prosperity, and Freedom, to the irrational caprice of raw political Power.

According to Plato, if the souls of the community value Justice, they will focus their efforts to establish and find justice in the rules and laws of that community by educating themselves to understand the nature and purpose of reason, the passions, and the physical appetites, i.e. to understand themselves, and therefore to select the best experts from among their fellow citizens to maintain Justice as guardians of the Republic.

If the Republic is threatened by existential crisis, internal or external, the citizens come to value Honor as the primary Good and focus their efforts on administration of military protection and policing of the community and the republic becomes a Timocracy, ruled by generals in war and public safety; albeit with a loss of some commitment by the authorities to the Principles of Justice in the process.

Over time as the crisis abates, and the timocracy fosters commercial activity internally and conquest or trade with other communities externally, the citizens come to value the Good of Prosperity and focus on pursuing commercial opportunity over the risk of crisis, and the republic becomes an Oligarchy, ruled by Family interests in the judicious operations of economic production and commerce; albeit perhaps with a loss of some commitment or educated understanding by the families to the Principles of Justice and Honor in the process.

Over time as sound commerce and/or kleptocracy concentrates wealth in the families of oligarchs to the exclusion of working individual citizens who have been subjected to loss, indebtedness, and servitude due—in some cases—to circumstances beyond their control, those citizens come to value Individual Freedom to focus on transactional control of those circumstances over the vicissitudes of prosperity authored by others, and the republic becomes a Democracy, historically through a process of liberalizations to include women and other disenfranchised and enslaved individuals; albeit with a risk of further deterioration in the commitment and educated understanding of some individuals to the Principles of Justice, of Honor and of the basis of Prosperity in the process. In this democratic state therefore, the Individual soul tends to be governed by personal transactional reason, pursuit of personal passions, and satisfaction of personal physical appetites in both the private and public realm, even to the detriment of concerns for family, civil authority, or the learned opinion of experts.

Over time, if these Principles are not maintained by the republic, including an understanding of the nature of and part played by the tripartite souls in the ongoing maintenance of these Principles, these Principles can be replaced by existential fear in the event or prospect of further internal and external crises—real, imagined, or manufactured.

Then the final Good in the public mind required for the preservation of Plato's Republic is understood to be Power, which becomes the primary focus of the soul's reason as the citizens look for any one individual or group, human or divine, that can lead the republic back to the Just State of the Philosopher King. If there are enough of those who have retained a true understanding of these Principles in a Democracy, such souls will be able to align their interests with the intent of the republic and reassert the primary Good of Justice. If the weighted interest of those uneducated and unenlightened souls is focused on the Good of Power in hopes of warding off a calamity to themselves or to the republic, tyros as amateurs and juveniles in statecraft run the risk of failing by choosing a charismatic, but still tyronic leader, from among the group of similar tyronic individuals due to a combination of their own tyronic personal reasoning, tyronic pursuit of personal passions, or attempt to satisfy their own tyronic personal appetites; in other words, due to their own youth or inexperience. The result as expected is Tyranny of the one or few who may be educated enough to gain power—in truth no one ever gains Power, which is the rule of God alone, though it can be administered if Just by the enlightened guardians—but not enough to understand or administer Justice.

In ideal theory or in material practice, the liberating effect of human consciousness is not guaranteed by an adherence to Platonic formal ideas in the implementation of a material program or by an insistence on interpretation according to Marxist dogma when faced with material conditions running consistently counter to theoretical expectations. Identification with class can heavily influence how one develops and mobilizes those class interests for prosperity, freedom, and political power, in the manner of a Marx, but individual perspective transcending class identity can do even more to transform or synthesize those concerns across class interests in the manner of a Plato by the experience of pursuing, doing, and achieving what is Good. Thus, liberation is achieved by doing what is necessary and just and thereby Necessarily Just.

In Plato's Republic, the souls of the city are driven by their tripartite nature, that of reason, of motivating passions, and of physical appetite, to seek what is good for the city. That Good is found in doing what is just and what is Just is for each citizen to do what they do best. Knowing what is Just requires expertise in understanding and wisdom that can only come from years of experience and study on the part of the guardians of the city, both male and female, whose positions are de jure non-hereditary and non-proprietary, and whose Soul Satisfaction is the Love of Reason and wisdom in the exercise of expertise and a marked restraint of the passions and the physical appetites. It does, however, take a minimum level of satisfaction of the emotional and physical appetites for all citizens and welcome guests for them to survive and begin to thrive.

The following Table 7 gives an overview of one possible hybrid interlinking of Platonic and Marxian forms as an aid in the analysis of this discussion of omnipresent freedom, ergodic economic modeling, and the pursuit of social justice through public policy. A contrasting Marxist view might start by positing individuals with a similar tripartite nature of human intellect, emotions, and physical survival needs satisfied by the common good of a classless agrarian community, in which the good of justice is found by the concept of 'from each according to his ability, to each according to his need', where the

Social Good Nominal Goal (Just/Unjust)	Rules as Nominal (Generalized)	Rule by	Soul Satisfaction Focus of Rationality, Passion, & Appetites	State Dialectic
Justice (Innate Wisdom)	Philosopher King & Aristocracy (Theocracy)	Experts: Native & Formal education Non-propertied (de jure) Non-hereditary (de jure)	Wisdom & Love of Reason	Plato–Ideal Marx–Ideal not Materialist as Synthesis of class struggle
Ideal Thetical as Agrarian Communalism, Philocracy or Theocracy; Ideal-Material Synthetical to all four devolved hierarchies as a Social Democracy, Techno-Meritocratic Anarchy, or Urban–State Communism.				
Honor (Administered Justice)	Timocracy (Technocracy)	Military & police: Experience & formal education w/Reliance on Experts Propertied (de facto) Hereditary (de facto)	Administrative Reason Motivational Passion	Plato–Ideal Marx–Material objective conditions
Material Antithetical to Agrarian Communalism under crisis and long term stress as Feudalism; Material Antithetical-Synthetical to Oligarchy, Democracy & Tyranny and hybrids & Material Synthetical to Feudal involving commercial growth, Ideal-Material Antithetical under stress as Fascism-Totalitarian Socialism.				
Prosperity (Commercial Justice)	Oligarchy (Meritocracy)	Families: All education regimes Propertied (de jure) Hereditary (de jure)	Commercial Reason Acquisitive Passion Physical Appetites	Plato–Ideal Marx–Material objective conditions
Material Antithetical to Feudalism through technological growth and meritocracy as Commercialism; Material Synthetical to Timocracy as maturing Commercialism, Resource Exploitation, & Nation building.				
Freedom (Injustice of externalities)	Democracy (Anarchy)	Individuals: All education regimes Propertied (de jure & de facto) Hereditary (de jure & de facto)	Transactional Reason Personal Passion Personal Appetites	Plato–Ideal Marx–Material objective conditions
Ideal-Material Antithetical to Timocracy and Oligarchy through accelerating technological growth and diffuse meritocracy as international Commercialism and resource Exploitation and liberalized Nation building; Material Synthetical through international Consumerism in international financial, real, and human capital concentration and disintermediation of national politics as global Capitalism; Ideal-Material Auto-antithetical and thereby internally contradictory conflict between international Market-valued Human Capital (MHC) and national Non-market-valued Human Capital (NHC) as public safety net amelioration or cynically orchestrated Populism.				
Power (Injustice)	Tyranny (Autocracy) (Kleptocracy)	Tyrant Dictator: Native education/non-expert Propertied (kleptocratic) Non-hereditary (kleptocratic)	Tyronic Reason - Existential, may be (Unfocused & Irrational) Tyronic Passion Tyronic Appetites	Plato–Ideal Marx–Ideal not Material as identified with intra-class degenerate conditions
Ideal-Material Antithetical to all other State forms, in response to external and internal stress and crises including the tyronic or degenerate condition of other States’, as a Dictatorship, which may or may not be Kleptocratic, and which differs from what might be considered the ideal State of the Philosopher King by being ruled by the passions and appetites of a tyro lacking wisdom, which in the Platonic form means one unschooled or uninitiated in the nature of reasoned justice; Material Not Synthetical as a degenerate final State of social good or justice for citizen soul & autocrat.				

Table 7 – Hybrid of Platonic City State and Marxist Nation State Forms

wisdom of the community is well understood by the common experience of the individual members. The beginnings of any hierarchical structure would be found in the elevation of individuals with unique talents in a merit-based theocracy to the formal status of a hereditary class. As a complementary utopian end-vision of a historical dialectical materialist process, this might be much in harmony with Plato's ideal Republic.

In Plato, the well-being of the city declines in the degree that the citizen souls, who maintain what is Good and Just by learning to work at what they do best, become displaced and replaced in that work by any number of crises that shift the reliance on the expertise of the guardians in the pursuit of what is morally just to the administrative justice of the military-police in the pursuit of the principle measure of Good of the city, which is Honor, often cast as patriotism. Expertise is gained by military experience and formal training and reliance on the advice of schooled experts from the ruling elites, who presumably assume the de facto proprietary and hereditary entitlements of their status. The Soul Satisfactions of these timocratic elites would be a type of administrative reason motivated by sense of Duty, but with a marked restraint of the unruly passions and the physical appetites.

Contrasting with Marx, in response to external and internal crises as a material antithesis affecting the ongoing production and satisfaction of survival needs, a similar creation and elevation in the status of a military-policing capacity with a hereditary component at the top as a synthesis, would indicate the emergence of a feudal ruling class structure. The emergence and presence of class structure is central to Marxist thinking, with a de-emphasis and sometimes dismissal of the importance of any individual members conscious participation in the rising nation state, but it still understands what is recognized as Good within any ruling elites and the ruled, which in the case of timocracy from original feudalism to vestigial gangs, is Honor. With regards to Honor, in a timocracy one can still generally expect a sense of noblesse oblige toward the peasantry and other under classes, though that begins to disappear, for example, with the first of the Enclosure Acts that provided labor for the looms of England and the rise of an oligarchy.

In Plato, with the generational passing of successful asset accumulation arising from commerce or pillage of warfare, significantly to the inclusion of slave labor, in a timocracy the Good of the community becomes that of Prosperity, particularly of the ruling elites, whose sense of Justice is degraded to a type of commercial justice in which the measure of success is valued in monetary terms. The ruling state of an oligarchy is that of Family meritocracy, where the ruling elites are the commercially successful families with members of all types of educational experience and increasingly de jure property and hereditary positions. The Soul Satisfactions of the oligarchic elites would be those of commercial reason, acquisitive passions, and a restrained indulgence of epicurean physical appetites.

With Marx, the Platonic form applies almost word for word, to which we would emphasize again the presence of class structure in determining the Good of the state as Prosperity measured in wealth, with the assumption that the success of the bourgeois

elites falls naturally—in the minds of the bourgeoisie at least—to the benefit of the working classes by unconscious largesse of those elites, by virtue of their concept of commercial justice, in which all souls rise to their just position in life. This gives rise to a discussion of Freedom as a Good and de jure Democracy as an Ideal, among members of the ruling and the subject, working classes.

In Plato, the excesses of oligarchic self-indulgence and self-interest become socialized across the various economic strata as personal transactional reason, pursuit of personal passions, and the satisfaction of personal appetites, so that the citizen soul that is not yet enfranchised glimpses first the possibility and then the necessity of the Good of personal, Individual Freedom and demands the rule of law in the establishment of a Universal Democracy to that end. The Individual, who can come from any educational experience or background, with relationships of property and heredity through a combination of de jure and de facto entitlements, becomes the *end* Good of the republic itself from this perspective, to the point that in the minds of some, the notion of Omnipresent Freedom, if practiced, would lead to Anarchy—liberating to some, enslaving to others. In the absence of the unifying justice of the guardians, what starts out as an intramural scrum for the republic risks descent into a winner-take-all free-for-all.

With Marx, the problem with this notion of freedom is that the individual is bound to the earth, to the material needs for oxygen and agricultural sustenance, to the warmth of hearth and home, to the need for reliance on social organization in the ongoing provision of those needs; where the just freedom for some found in independence from or within the oligarchic republic, unjustly enforces through the omnipresence of the marketplace the external public costs of contracts between private individuals in a laissez-faire Democracy. Given the familial hereditary property rights of an Oligarchy, a transition to a Democracy that relies heavily on the wage market for production and distribution of goods and services while retaining those property rights only intensifies the skew of existing property distribution.

The rationality of the market place Freedom intensifies the existing bifurcation of that market place into a top tier of families and individuals that control the pricing of financial, real, and market-valued human capital and the hereditary ownership of financial and real property, with an ancillary second tier that caters and aspires to and, in some cases, achieves the top, and the bottom tiers which are increasingly dispossessed and reduced to commodity wages, if they can get them, priced for the purchase of commodity consumption goods by the commodity labor market. Those hapless, increasingly homeless individuals, freed from the savage security of wage or chattel servitude, absent a response to a call for help by the elites, are left with only one hope—revolution.

That revolution can come in the form of Tyranny as an unjust despotic regime, using violence or a threat of violence to subjugate a community of tyros or it can come as a revival of the Guardians of the Republic through a return to Justice for all, or perhaps in the manner of the individual messiahs, human or spiritual, or a team of experts as a political movement or party, including those with technological knowledge and the

wisdom to implement that knowledge for the amelioration of intra and extra community conflict.

The term ‘tyrannical’ would appear to come from the same Greek root word as ‘tyro’, though the readily available etymological dictionaries ascribe the second term as originating in the Latin ‘tiro’ for a ‘young soldier, recruit’.⁴ With respect to Plato in his Republic, this indicates the rule over a community of souls inexperienced in an understanding of Justice, who are swayed by a leader of similar inexperience, of the same understanding. From Wikipedia, ‘Tyrant’ we have the following quotation, “[John Locke](#) as part of his argument against the "[Divine Right of Kings](#)" in his book [Two Treatises of Government](#) defines it this way: "Tyranny is the exercise of power beyond right, which nobody can have a right to; and this is making use of the power any one has in his hands, not for the good of those who are under it, but for his own private, separate advantage.""; all of which sounds currently familiar.

A young soul gains *knowledge* of what is meant by a ‘good’ or a good ‘thing’, or for that matter a ‘bad’ or a bad ‘thing’, by learning about that ‘thing’ within the identified context of some material experience in time and space, often in common with others identified as a group or a class, but it is only when an individual soul’s experience results in that soul’s *understanding* that such a ‘good’ represents a qualitative aspect of reality that is beyond its or any historical context, that such material thing is recognized as representing an *ideal* ‘Good’; in which the material experience of receiving justice is perceived as Just, in the highest Platonic social sense. This realization of an ideal Good is best and perhaps only understood by those souls who experience that Good as perception of an Ideal, and not simply a contextual experience of some material instance of fortune, good or bad.

As the highest Good of the ideal Republic is Justice, those souls who have experienced an emotionally profound justice or injustice in their life will have less trouble understanding Justice, even in its lack, as an ideal, a real Good that for the republic has significant material benefits that must be protected and preserved. A soul with such understanding shows Justice to others, even when threatened with intimidation and retribution by the unjust.

Those soldiers and workers who have observed or experienced a reverential honor operating in a chain of command of public or private authority will have little trouble understanding Honor as an operational ideal that as a military or political leader has material significance to the preservation of the republic. A soul with such understanding shows Honor to others, even if wronged and surrounded by others calling for a dereliction of Duty.

Those souls who have had the opportunity for invigorating and rewarding work and trade with family members and friends in a common enterprise that brings a shared prosperity with an ability to minimize the downside risk will easily understand the benefit of

⁴ definition from <https://www.merriam-webster.com/dictionary/tyro>, “a beginner in learning; novice” as nuanced in the synonym as “implies inexperience often combined with audacity with resulting crudeness or blundering”

Prosperity as an ideal of wellbeing, even wealth, whether it be from social position, the pursuit of industry, or the grace of luck. A perceived potential for upside risk, a perception of lack of opportunity for growth, a knowledge of exposure or subjection to exploitation or fraud, all without alternative opportunity or from being in a disadvantaged position, however, is not so conducive to an understanding of the ideal of Prosperity as a result of Industry.

Given that the family wealth of those in the community is experienced proportionally to the wealth of the entire Republic, as Opportunity increases in proportion to the accumulation and concentration of a family's capital as the ideal of Family Prosperity, the supplementary Risk of disadvantage, loss, stagnation, lack, poverty, all forms of material restriction increases in accelerating fashion to the detriment of the overall community ideal. A soul with understanding of the vagaries of success that leads to Prosperity has a choice—to deal ethically with others in the community to uphold the ideals of Justice and Honor to work toward the common good or to deal with personal self-interest to maximize material position and status. Working toward the common Prosperity does not preclude a justly compensated meritocracy, but it does indicate a wise policy mitigation of the bifurcating market effects of Monetary-Omnipotence applied with Rational-Omniscience to achieve Freedom-Omnipresence in the marketplace, that is a mitigation of impersonalized, rationalized Greed.

The individual souls that lack the security of material prosperity and chafe under the restrictions that such lack imposes, learn from that experience, perhaps more readily than any other, the connection between the material, visceral good of its anticipation in the desire for freedom from want or harsh working, living, or political conditions, and the ideal Good of Freedom, as a realized state of the soul or, if yet unrealized, as motivation for that ultimate realization, and as a steadfast commitment to maintaining the realization at any cost. Those souls that are new to freedom or are in jeopardy of losing it are most passionate about its protection. Those who are accommodated to its lack from long suffering may be less so until the possibility through circumstance becomes acute. The Good of Freedom perceived as an ideal to be realized is not the same as an understanding of the nature of the material conditions under which that ideal realization is possible.

The intention to understand, to create and maintain an awareness of, and to work to implement any community Good—Justice, Honor, Prosperity, Freedom, Power, along with the many other beneficial ideals—indicates a level of participation in the life of the Republic beyond a simple observance of community Goodwill as an ideal. We can refer to this intentional pursuit as the operation of a Will-to-Good on the part of the souls and their community. These acts of Will—of Will-to-Justice, of Will-to-Honor, of Will-to-Prosperity, of Will-to-Freedom, and of Will-to-Power—are more than a physical or emotional passion; they provide the *raison d'être* and passion for Life of the community, the Republic.

The Will-to-Prosperity *in the community* demands an adherence to Justice *in* the interaction of all citizens and to Honor *in* the administration of duty of the same, if prosperity *of the community* is to be achieved and maintained. Prosperity of the

community rests on a proper understanding of human value—including in an economic sense of human capital as a public Good, particularly with respect to the understanding of the nature of Non-market-valued (NHC) versus Market-valued Human Capital (MHC). Since human capital as a private Good, apart from one's own person, is chattel, indentured, contract, and in some cases wage servitude, if not under the ideals of Plato, without doubt it is inadmissible under the ideal of Freedom, in any modern-day republic.

Human capital must show up in the national accounts of a Republic if it is to have any quantifiably understandable effect on a nation's policy, and the only logical place is as a public Good, in which each and every citizen has a per capita valuation of NHC for uncompensated production from birth through death valued in national summation on a current market equivalence and a similar per capita valuation of MHC for production compensated and summed as a national accounting of all market transactions. In terms of the developed theoretical modeling of unweighted ergodicity economics, since the NHC portion lacks, as it ideally should, an individual citizen accounting of the NHC valuation, it should remain and be treated as a per capita average of the total. The MHC valuation can then be seen to conform to the weighted ergodicity modeling distributions of the previous section, in accordance with the market transacted data for national income and net worth in the earlier Quantitative Analysis part of this essay.

The Will-to-Prosperity of the community on this basis, implies a Will-to-Freedom and Will-to-Power of the individual that would prevent the Will-to-Power of a cabal or tyrant, and thereby preclude a tyrannical Will-to-Honor of "rightist" military state Fascism or "leftist" police state Socialism, either of which excludes the personal Will-to-Freedom and Will-to-Power of a functioning democracy. Note that the economy of such a viable democracy would incorporate no program for the expropriation or control of any private means of production, unsubsidized by public funding, that does not infringe on the freedom and well-being of the community by the imposition of external social costs and denial of basic entitlements.

As a generality, the principle publicly owned productive means required by such a democracy incorporating the ideals of a Republic, in this case the "United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty" are those which are natural monopolies or are part of the common natural resource wealth and those required for the maintenance of these ideals. They are also those which are not being or cannot be sustained without the long term licensed incentive of private profit, including transparently administered 1) personal and commercial transportation, communication, and transactional technology necessary in the production and distribution of goods and services for the ongoing formation of a more perfect Union, 2) provision of civil, criminal, and mental health courts and ancillary facilities and operations required to establish and maintain Justice throughout the Union, 3) provision of civil, criminal, and mental health facilities and their operations required to insure domestic Tranquility throughout the Union, 4) provision of the standing army, navy, air, marines, special force, intelligence, and cybersecurity services required for defense of the Union, 5) provision of education, health-wellbeing, and life care in and of the communities for the promotion of

the general Welfare of the Union, and 6) provision of mechanisms, facilities, and technology for secure election and legal proceedings as required to secure the Blessings of Liberty for all citizens and welcome guests of the Union.

Included in this would be the transparent, publicly owned monetary system; that public monetary system does not own or claim title to any pools of debt token currency in any private hands, which necessarily is free to circulate through that system, but it does claim the sole entitlement to the issuance of credit token currency in the form of a universal non-merit-based income and for public funding on a national, state, and local level as required to secure the ideals of the Republic, in this case of the United States. It would allow the funding of common and public aspects of that social safety net and other entrepreneurial initiatives in addition to private initiatives, provided full transparency is provided for any co-mingling of funding.

Prosperity of the community, as stated here, means neither an abrogation of hereditary property rights nor a relinquishment of eminent domain entitlement and envisions a nullification of the national income tax and an end to national borrowing as currently practiced. For a comparison of the effects of taxation, borrowing, or the issuance of fiat currency on private and public sector economic activity, please view the link to download the UniServEnt app at <https://uniservent.org/basic-income-study-slide-0/>.

There is one further Good that is Essential to this discussion, perhaps beyond the discussion of Plato or Marx, but not beyond that of theology, and that is Truth and the Will-to-Truth. The Will-to-Truth, like all terms used here as the expression of an intention to achieve a desired Good, is an active commitment to gain knowledge in the material conditions of the truth of a matter within the context of the affairs of the community, and thereby gain understanding of the operation of the ideal of Truth in that matter. As with all Goods, what is achieved for the Republic is done so only through the realization of such Truth in the minds and hearts of the souls as guardians of the Republic in sufficient numbers. The implementation of any Good first requires an understanding and application of the ideal of Truth by the citizens as it concerns the material or existential truth of some matter in its effect on that Good in the life of the Republic.

The distinction between the material and the ideal components of a dialectic as discussed can be reflected in a distinction between an existential and an essential truth, between existential and essential reality. Material or existential truth is a matter of experience borne knowledge, of facts on the ground, so to speak. Ideal or Essential Truth is a matter of understanding borne of and confirmed by that experiential knowledge and brings Wisdom and Power in and from the heavens, also so to speak.

The term ‘Will-to-Truth’ will immediately bring to the minds of some of those familiar with the work of Friedrich Nietzsche, his concept of the Will-to-Power defined as “(in the philosophy of Nietzsche) the self-assertive creative drive in all individuals, regarded as the supreme quality of the superman.”⁵—except that it is not really Supreme. This Will-to-Power of the superman might be as understood by the philosopher king, if constrained

⁵ Dictionary.com, LLC, Version 8.9.2.1(11.2.0)

in its expression in the individual citizen soul to the ideals of Good, as exemplary in its implementation as Justice in the life of the Republic; in upholding Honor among the citizenry; in capitalizing on that Power in maintaining the Prosperity of the public; and in sustaining the Will-to-Freedom for all. Said Supremacy is in the Will-to-Truth.

When that Will-to-Power is applied by a tyro, however, it produces no *Übermensch*, no Superman; regardless of high-minded intent and spirited rhetoric, the lack of true understanding of the novice—in both leader and follower alike—preys inevitably and unjustly on the best and the weakest of the citizenry, to produce a Republic of Banality, led by a banal tyrant in a banal tyrannical regime. The Tyranny of *Das Dritte Reich* was founded on the stiff artistic sketches and celluloid motions and notions of a cabal of self-mesmerizing, self-conscious cupidity, revolting to the light naughtiness of bourgeois cabaret with vicious *sturm und drang*.

All such adolescent tyro tyranny starts with lying to oneself—the ultimate expression of Omnipresent Freedom, of creating an alternative version of the world centered about oneself—needily underestimating one’s capacity in essence while overcompensating for the perceived lack in exhibition. It then proceeds with an attempt to convince or convict the world at large of the lie. It responds—it thinks out of Freedom—but rather out of slavery to the appearance of adversity in the world, perceived as the work of an adversary—the Adversary—in reality assuming that position for itself, assuming the Will-to-Power over any inconvenient fact, whether real materially—conditionally or real as a manifestation of transcendent, ideal Truth. The tyro’s Will-to-Power can have an effect on material reality, but it has none on essential reality, on Truth which it cannot assail, and therefore stands as antithesis to the Will-to-Truth and to the Power already realized by the philosopher king and guardians of the Republic.

Lying—we are not talking about ‘white lies’ here, those which are devoid of personal invective—bearing false witness against one’s neighbor as the Bible states, as in a court of law or in a public arena, is not good and is not a Good; it is not just or honorable, does not enhance the prosperity and freedom of the community and is only done to evade the power of the court or public opinion or to enhance the personal power and illusive freedom of the one who is supposed to be a witness to the Truth. In the words attributed to Jesus Christ, in the Gospel of Mark, 3:29, the one unforgiveable sin is that of blaspheming the Holy Spirit, which is the Spirit of Truth. The Spirit of Truth—the Essence of Truth, the Essential Truth—is more than a material, factual truth and more than an ideal Good; from the perspective of Christian theology through the trinitarian topological lens of a logician, the Spirit of Truth—of Reality—is omnipresent in cosmic space and time as the essential *extended field of Living*—the *Matirx*, the womb—the unrecognized female aspect of the Divine Trinity, in which all phenomenal material experience occurs, where the Father is the *source of all Living* as the essential cause of all experience of that Life and the androgynous Son-Daughter of Man—and of God—is the reified *sink of all Living* toward which the entirety of that experience is drawn in submission for ultimate redemptive understanding in the fullness of time.

To blaspheme the Truth is to express an unwillingness or inability to submit to such understanding of the reality of Truth. Citizens bear false witness against their neighbor with harmful intent, but more often in error due to a lack of understanding of the Truth that operates behind the material context of adversity and motivates a denial of that Truth. The problem for the tyro, leader and follower alike, is confronting the driving force behind adversity and the lie it is propagated to address, which is fear. Adversity met with courage and expertise is an opportunity. That same adversity met with fear and a lack of knowledge of how to proceed is an existential risk that carries beyond the grave; and that requires a willingness of the tyro to reason the situation for themselves, to discern the truthfulness of any circumstance and any leader in order to determine the correct way out of the labyrinth of that risk. Motivation to be truthful is difficult enough in the absence of urgency but becomes nearly impossible when fearful concern becomes paranoia. “Where there is no vision, the people perish: but he that keepeth the law, happy is he.”⁶

Implementation of the Will-to-Truth on the other hand—rather than of the Will-to-Power vicariously as a tyro or inherently as a tyrant—motivates a realization on the part of individual souls toward the reification as the Philosopher King and Guardians, which in turn works to the Good of the ideal Republic. To quote again, this time from Moses in Deuteronomy 8:3, “that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD⁷ doth man live,” which is to say by the Spirit of Truth, the Essential Truth, the Annunciated Breath of Truth, the Holy Spirit who only speaks Truth and can only be understood as Truth by those who muster the Will to understand the Truth, who submit to the Will-to-Truth; that man is more than a material, biological being, and is in truth a Soul—a Child of Man and God.

The Platonic Reality of the Soul is idealized in the notion of the Omnipresent Freedom of the individual as a maximizer of economic activity, of the Good of Prosperity, but its glamorization is contradicted by the material reality of the commoditization of labor and subsistence living resulting from the rationalized externalities of the marketplace in a modern neoclassical/laissez faire economy. Such contradiction is nothing new to the body of work of Karl Marx in his empirically driven attempts to extract the ideal of Justice from the capitalist drive for Prosperity—and too often greed—and whom we might assume was familiar with Plato’s thinking in the Republic. Marx is often maligned as an atheist, based on the statement, much-quoted out of context, that religion “is the opium of the people”, which is used as prima facie evidence that nothing else coming from that source has value. No one but Marx can know if the notion of his atheism was true. He appears to have thought of himself as an empiricist but listed to the rationalist side. While a certain degree of agnosticism appears to have been present in his writing, what is equally apparent is that the heft of his materialism could not expunge its idealist core.

Dialectical materialism, the state ideology of the Soviet Union, dictated atheism as a direct conclusion of this historical narrative concerning the Christian church, coming

⁶ Proverbs 29:18, KJV

⁷ Generally given as ‘Lord’ in the KJV, the Hebrew uses the unspoken term or Tetragrammaton as ‘That which Is, Was, and Will Be’, the Self Existent One, Essence, Supreme Being, as the term for God.

through Marx, Feuerbach, Hegel and other philosophers before him, though there are other branches of Marxist thought that are neither atheistic nor materialist. Here, materialism is defined as a material organization in nature of sufficient complexity as required to give rise to conscious awareness and the development of thought, and only thereby and thereafter to any ideal conception of Platonic Forms such as Justice. However, such materialism does not preclude the reality of such ideal Forms as features of a metaphysical ontology, either monistic or dualistic. It simply states the assumption that any ideational capacity is not accessible until a threshold level of complexity is reached, which is obviously to be found in human beings, as by analogy, is the physical reality that light of the sun cannot be registered with the human eye until that eye has been created by Nature and/or Nature's God. With respect to a teleology, any materialist philosophy is agnostic at worst and will always be incapable of making a definitive affirmative statement on atheism—in short, the only way to know and show that God, as Supreme Conscious Being, does not exist is to become that God—which is not possible, being an axiomatic self-contradiction, especially if the Divine Spark was there all along.

A more extensive quote of Marx in fuller context, as found in the introduction to an 1843 work, concerning the then current state of philosophy in Germany, not published until after his death in [A Contribution to the Critique of Hegel's Philosophy of Right](#), is worth stating here, as it makes a clear statement antithetical to the common use of the above quotation. It is in fact a statement of an essential, spiritual aspiration of humanity to transcend the state and the society 'which is an inverted consciousness of the world', through 'the struggle against that (inverted) world whose spiritual aroma is religion,' as 'the criticism of that vale of tears of which religion is the halo.' The emphasis has been added by this writer in the second paragraph and by Wikipedia in the fourth. It bears emphasizing that 'religion' as human aspiration and 'religion' as the operation of the state are fundamentally distinct and different, and that the 'opium of the people', as stated elsewhere, should be understood in terms of the time of his writing as anodynic rather than a form of anesthetic.

"For Germany, the *criticism of religion* has been essentially completed, and the criticism of religion is the prerequisite of all criticism.

"The *profane* existence of error is compromised as soon as its *heavenly oratio pro aris et focus* ["speech for the altars and hearths," i.e., for God and country] has been refuted. Man, who has found only the *reflection* of himself in the fantastic reality of heaven, where he sought a superman, will no longer feel disposed to find the *mere appearance* of himself, the non-man [*Unmensch*], where he seeks and must seek his true reality.

"The foundation of irreligious criticism is: Man makes religion, religion does not make man. Religion is, indeed, the self-consciousness and self-esteem of man who has either not yet won through to himself or has already lost himself again. But man is no abstract being squatting outside the world. Man is the world of man – state, society. This state and this society produce religion, which is an inverted consciousness of the world, because they are an inverted world. *Religion is the general theory of this world, its encyclopaedic compendium, its logic in popular form, its spiritual point d'honneur, its enthusiasm, its*

moral sanction, its solemn complement, and its universal basis of consolation and justification. It is the fantastic realization of the human essence since the human essence has not acquired any true reality. The struggle against religion is, therefore, indirectly the struggle against that world whose spiritual aroma is religion.

“Religious suffering is, at one and the same time, the expression of real suffering and a protest against real suffering. *Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people.*”

“The abolition of religion as the illusory happiness of the people is the demand for their real happiness. To call on them to give up their illusions about their condition is to call on them to give up a condition that requires illusions. The criticism of religion is, therefore, in embryo, the criticism of that vale of tears of which religion is the halo.”⁸

In other words, the critique of religion and its faith is due to doubt that arises from the wretchedness of the socially determined human condition, the fall of Man to this earth from the halo of the heavens, in which is to be found ‘*the fantastic realization of the human essence since the human essence has not acquired any true reality*’ prior to his, prior to humankind’s resurrection.

It follows that the reality of the tripartite soul as previously defined according to Plato is not contradicted by the mental, emotional, and physical, much less the essential, spiritual nature of human beings in the concepts of Marx, though perhaps the notion of metempsychosis would be surprising to find in his work; as it would be if found in the canon of Christianity after the Second Council of Constantinople in AD 553, making anathema of the concept of pre-existence of souls which had been stated by the early church father, Origen, some three hundred years before in Alexandria. There is nothing to suggest that there is no *spiritual motivation* to the cause of realizing the ideal Freedom in the work of Marx. What is at first blush unique and sets his approach to philosophy apart from Plato’s guardianship of the philosopher king is his statement concerning the relationship between the philosopher and the proletariat from the end of the Introduction, concerning the social and political conditions in Germany in 1843, which he has been contrasting with the history of franchise improvements in France.

“The only liberation of Germany which is *practically* possible is liberation from the point of view of *that* theory which declares man to be the supreme being for man. Germany can emancipate itself from the Middle Ages only if it emancipates itself at the same time from the *partial* victories over the *Middle Ages*. In Germany, *no* form of bondage can be broken without breaking *all* forms of bondage. Germany, which is renowned for its *thoroughness*, cannot make a revolution unless it is a *thorough* one. The *emancipation of the German* is the *emancipation of man*. The *head* of this emancipation is *philosophy*, its *heart* the *proletariat*. Philosophy cannot realize itself without the transcendence of the proletariat, and the proletariat cannot transcend itself without the realization of philosophy.

⁸ Marx, K. 1976. [*Introduction to A Contribution to the Critique of Hegel's Philosophy of Right. Collected Works*](#), v. 3. New York.

“When all the inner conditions are met, the *day of the German resurrection* will be heralded by the *crowing of the cock of Gaul*.”⁹

For all that might be said about the historical materialism of Karl Marx, which is much, he is a philosopher of idealism, of the Will-to-Truth, to the end. ‘Philosophy cannot realize itself without the transcendence of the proletariat, and the proletariat cannot transcend itself without the realization of philosophy,’ sounds straight out of Plato’s Republic, updated to the industrial age, and when we recall that the primary purpose of the Guardians of the Republic is the ongoing education of the citizenry in the realization of philosophy as the Spirit of Truth to become Just by doing what each Soul does best, both sound true.

We might thus rephrase this statement as, ‘The Love of Truth cannot realize itself without the resurrection of the community of the faithful, and that community of the faithful cannot resurrect itself without the Love of Truth.’ This sounds like the early Christian church which from the day of Pentecost where filled with the Holy Spirit and “did testify and exhort, saying ‘Save yourselves from this untoward generation’”, “and all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, *as every man had need*.”¹⁰

It is no stretch to add the teachings of Christ to this correlation of the ideal dialectic of Plato and the historical materialism of Marx. As the events of history testify to the material struggles of the community of faithful in this ‘inverted world’, they testify to the struggles of the Christian Philosopher King in the material ‘vale of tears’ according to the early church guardians; as the ideal Goods of Truth and Justice were deemed by Plato to reside eternally with the Gods—the Elohiym, collectively Gods–Goddesses, of Genesis 1:1 and not the translated Monarchic deity of King James—to be realized from time to time through the education and authority of the Guardians, the ideal of the divine Son of Man is deemed by the community of the faithful to ever be revealed and to realize itself in this ‘inverted world’ through the anointing of its heart of the community—Marx might say ‘its heart, the proletariat’—by the Spirit of Truth.

Was Marx therefore a prophet? Perhaps—*pluribus, unum*—materially human and ideally a guardian of humanity, like many others trying to discover and pass on the Truth; as of course was Jesus Christ and the Buddha, and all the many, many other Philosopher Kings; all of whom lead by example more than precept to forswear all untruth; and to submit all questionable matters to the Spirit of Truth, all ideals of the Good to Justice for all.

The illusive glamor of the Will-to-Power to attain ownership of omnipotent money, omniscient rationality, and omnipresent freedom in the marketplace works against the Will-to-Truth and the Good of Justice in the community. It corrodes the body politic and enslaves first the tyronic and ultimately the tyrannic Souls of society that identify with

⁹ Ibidem

¹⁰ Acts 2:40, 2:44-45, KJV

the substance of any lies and illusions perpetrated individually and as a class. It does not matter if these lies are made out of existential fear or covetous aggrandizement, if they are reciprocated. They hamper communication and cooperation and end up in destruction.

We have gone into some detail in this analysis of the work of Plato and of Marx and finally of the life of Jesus Christ—as reported by the early Christian church fathers who themselves were influenced in some regards by Plato and his student Aristotle—because of the significant effect of these three historical figures on the notion of Freedom in politics and the economy across the globe, an effect that continues to intensify to the present day. The ideals of the Constitution of the United States go back through Europe and the Enlightenment to Aristotle and Plato and Christianity. To that same heritage starting in the middle of the 19th century, the ideals of Marx and others cloaked as they were in various strands of materialism, were added in Eurasia and areas of most of the rest of world, but by and large excluded from the United States. It is not insignificant that the relative absence of Marxist thinking in the US was in no small degree complemented by the presence of independent protestant evangelical organization. The bulk of the remaining global ideological affiliations of Islam and Hinduism-Buddhism were wrapped under European colonial idealism for various periods of time over the past 200 years.

The fact that dialectical thinking has long been a part of my approach to logical dynamics is responsible for the past dozen or so pages of this analysis. Neither Plato nor Marx were in the sights of this section on Freedom as Omnipresence when it started, though no doubt just below the horizon, but it emerged quickly in light of the strong dialectics of both, naturally contrasted by the focus on the ideal forms of Plato and on the importance of material circumstance of Marx. To this we add the moral authority and moderating example of Jesus Christ. Whether the reader views Christ as the Son of God, one of the three persons of the Holy Trinity, as a liberated mendicant in the manner of a Buddha, as a historical healer and Jewish Rabbi, as a representational account of the Platonic ideal of the Enlightened Philosopher King, or perhaps as some combination of all the above, no single figure has been a greater motivating factor or had more adherents to the cause of peace—or been more misunderstood and misused in the cause of strife.

In the discussion we will think of this third figure in terms of the Philosopher King, since from a Platonic perspective, any material entity is recognized in terms of the ideal Form that the entity essentially represents. Coming on a vacant campsite, a four-legged stool and a 16” boulder can both be recognized ideally, with equal utility, as a Seat, one of which is also recognized teleologically as an embodiment of Human Ingenuity, commonly constructed and understood by others. The historical existence of Jesus is recognized ideally, by anyone sufficiently familiar with the historical record, as an Anointed Soul, as a Son of God or Son of Man depending on the reference, also recognized teleologically as an Embodiment of the Omnipotent Source of Life, understood by a common Humanity of Souls. Some people recognize the potential for that Soul’s anointing in all of Humanity, as did Plato and others believing in metempsychosis. As do I.

A discussion of metempsychosis—of the existence, not to mention pre-existence, or further re-existence of the Soul—may constitute a strange and unexpected place for such apparition, here in an exposition of political economics. But then who could anticipate the current divisions in the US polity resulting from the variety of understanding of this subject? So, let's dig in a bit deeper, starting with an overview.

The official position of the Soviet Union at the time of its dissolution was atheist, as currently with the People's Republic of China. A similar, but unstated position might be made for much of the world's scientific community, depending on the discipline, where the principle ideology of physics and therefore astrophysics is the big bang and, at the other end of the spectrum, where the principle ideology of biology and therefore microbiology is Darwinian evolution of species.

With respect to astrophysics, no professionally published author claims to have an axiomatic understanding of the genesis of quantum phenomena or the relationship between said quanta and the cosmic venue within which it appears to the technologically enhanced senses. With respect to microbiology, to my knowledge no published scientific authority has an understanding of the necessary organizational principle or principal that accounts for the chicken-or-egg-first phenomenology on a molecular level. That is the teleological fact that DNA requires a lipid cell membrane as an environmental constraint and gateway by which to assemble the necessary biochemicals to self-replicate and produce the proteins for RNA, which requires RNA to create and maintain the membrane required, etc.

It apparently never occurs to the uninitiated a-teleologist that the organizing principal in any process of intelligent choice, as focused observation and intentional activity, is a quantum image of God that he sees in the mirror when he brushes his teeth, seamlessly involved in the process of animation.

The other extreme understanding of the nature of the Soul comes from the politically motivated apostasy of Justinian I at the Second Council of Constantinople with the institution of what has become traducianism or creationism; with traducianism the Soul is deemed to originate as biblically indicated by God with the creation of Adam and Eve and passed down and individuated in tandem with the body at each generation, whereas with creationism the Soul is deemed to be created by God at the point of conception. Hence, we have the right-to-life–right-to-choose political turmoil in the United States, due to the creationist view of the Soul among many of the Christian congregations, which tends to conform, but by no means exclusively, with the young earth creationist view of cosmology. Traducianism is a bit more complicated and largely not widely taught in Christian theology, though still productive of some insight with thoughtful consideration.

In the middle perhaps, can be found the various forms of understanding of the pre-existence of the soul, formally in the work of Plato and other Greek schools, in the Hindu-Buddhist tradition, and in Islam; and in many of the informal beliefs of enlightened individuals who are open to both scientific and spiritual discussion and perception, including some Christian. In this group we might even find a few political

economists. It will also include many of those who come to their understanding as a result of reason, of intuition—of the Buddhist type—and of revelation of the initiatory type such is described in Christian terms as the anointing, the christening, of the Spirit of Truth; hence the origin of the name for the Christian religion, as Jesus was so christened.

That the notion of the existence of such revelation and of what is indeed revealed will appear and sound inscrutable to those who have not had such experience is not surprising; it is further confounding as such revelation varies in import and scope of meaning among those to whom such is revealed. Such revelation may be as simple as the aha moment when a key understanding of some subject of study comes to the student after sufficient meditation, formal or informal, for example as the solution to a math problem; or it may come in the form of lucid and enlightening dreams and visions as in the anecdotal case of the chemist August Kekule's vision of the ouroboros, the ancient symbol of a snake seizing its tale, from which Kekule was able to deduce the ring form of benzene; it may come in the enlightenment of Gautama seated beneath the bohdi tree; it may come in the form of the Holy Spirit symbolized by the dove that descended on Jesus of Nazareth as he emerged from the water with the baptism by John the Baptist at the start of his earthly mission. There are few experiences, in fact perhaps none, that can be reduced in understanding to an interaction of inert material things; even the physical study of billiards requires a human being at the dumb end of the pool stick to initiate a change in the state of the tabletop.

A mundane case of this inscrutability might be found in the attitude of a pre-pubescent juvenile. The sassy laughter brought about by a first exposure to the idea of sexual coupling is only erased by the momentous advent of hormonal arousal and its eventual consummation; or if not then, perhaps to be replaced by the self-conscious comedy of knowing. In the growing mind, some things must be experienced to be believed and in time understood.

If the Spirit of Truth as found in the 'peace that transcends Understanding'¹¹, as the confidence, serenity, and equanimity that comes from realizing the monistic indivisibility, yet ordered submission of Nature to Natures' God, of material observational to ideal motivational Reality, of existential Principles to essential Principals—if that Spirit is found motivating the Will-to-Truth residing in the individual Soul, in an analogous manner to which the endocrinal spirits motivate the individual to the ecstasy of coupling, but on a higher rung of the perceptual ladder, that individual will realize themselves to be Essential—Spiritual—not through the ecstasy of a material body, but rather as the vivid material expression in time and space of an ideal Soul which is transcendent in its communal ecstasy—as a child of God, and as a philosopher king and guardian of the Republic of Plato, and even as a Marxist philosopher-activist leader of the heart of the proletariat. And how do such Souls lead but by the example of reified ideals.

For the Christian, this asks quite simply that one live the example of Christ; by living by the Spirit of Truth, which means with humility, by understanding there is always in that

¹¹ As referenced in Philippians 4:7

Spirit, That which is greater than oneself, “for my Father is greater than I”¹²; by living the Truth, which means by maintaining and exhibiting integrity, “the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”¹³; by Loving the Truth in all of Life, rather than fearing and hating those that fear and hate you and others, by Living that Love of Truth to the benefit of everyone that is able and willing to follow the example. Read the Gospel of John, Chapter 14; read the Gospel of John, Chapter 17; read the whole of the Gospel of John.

For the follower in the footsteps of any Philosopher King—any ‘Lover of Wisdom’ and ‘Truthful Authority’ who so leads by their ideal example—the Will-to-Truth requires the development of discernment with regard to any phenomena, in learning to separate the ideal, essential kernel of understanding of that experience from the material, existential chaff in which the packaged phenomena is presented to the senses. It is the Soul, as an integral aspect and interactive recipient of such presentations, that must carefully unfold the package to retrieve the contents of Life’s experience.

That phenomenal packaging is the physical, material forms of Nature—seen through the quantifying eyes of humanity in the flat-earth plains of Mesopotamia or before in Africa; to evolve over time to include the celestial bodies of the Ptolemaic, Copernican–Galilean, and Hubble universes on the grand scale; to the single cell organisms and subsidiary structures of Hooke, van Leeuwenhoek, again Galileo, and others on the microscopic level.

The qualitative contents of that packaging are the higher mental, ideal Forms indicated by Plato, Aristotle, and many other philosophers and psychologists—understood through their evolving dialectic and branching once again, to Galileo, and to Bacon, Newton, Maxwell, Planck, Einstein, Bohr and others in the sciences; to Descartes, Locke, Hume, Kant, Bentham, Smith, Mill, Ricardo, Hegel, Marx, Keynes, Hayek, and many others in philosophy, political economy, and sociology; to Freud, Jung, and others in psychology; to Gautama Buddha, Jesus Christ, Muhammed ibn ‘Abdullah and others in revelatory faith.

The material forms of Nature and the ideal Forms of the abstract Mind are things that are recognizable as tangible, or more accurately detectable, in their separate, unique ways. Material, physical forms are accessible to the eye and hand directly or representationally as malleable images of the mind. Ideal Forms can be similarly *represented* as images to the mind or as concrete objects in material form, but only as *representations* in time and space for realities in Essence and transcendental in their Abstraction. At first glance these ideal Forms, as the Goods of Plato’s Republic, might appear to be ‘unreal’—they are certainly immaterial in the usual sense of the word—but if they are recognized and understood by the individual soul, they are in truth intimately tangible, as they are felt *within* the Soul itself, and that tangibility is the recognition of a Reality from a source that may initiate, but is more than, a biological emotion as a response; just as the recognized *representational* images of the mind are registered, constrained, and manipulated in the

¹² From John 14:28

¹³ From John 14:10

Soul which in turn serves as the mental source, as software so to speak, that initiates the neural network and thereby the biological activity of, and is more than, the human body.

The Soul on the other hand is formless, as is Essence—Whole, Holy, and Truthful Spirit—which is the sentient source of all souls, of all Living, and in fact is the source of all phenomenal appearance of material forms, mental–representational forms, and ideal Forms, known and unknown, as well. This essential Reality is both One Thing and No-Thing; it is a monism. It is the Essence of Essences, the Supreme Being of noetic Godhead. But while the Spirit is Formless and Boundless—a topologist might call it an ‘n-dimensional manifold without boundary’—the formless human Soul is self-bounded in the extents of its own experience—perhaps a ‘fiber of an n-dimensional fiber bundle’—while being completely embedded in the boundless, limitless, continuous extents of Spiritual Sentience and Power. (We elsewhere show, with the necessary quantitative analytical support, that the foundation of all physical phenomena as rest mass and messenger quanta on which all material aggregations and structures are based, is a mathematically defined function of the phenomenology of isotropic expansion of this continuum at the Hubble rate.)

To say that the sentient Soul and Spirit are *formless* is not to say that they are void; they may be void of inherently permanent form, but not of what was at one time in the physical sciences called ‘substance’. The innate formlessness of the Soul retains the nature of Sentient Potential to register, effect, and assume various protean forms—material, representational, and ideal—of ambient change. It is the realization of this state of Being as a Soul that is the goal of all human effort and endeavor, consciously recognized or not, which motivates all of us as the notion of Omnipresent Freedom, valid when properly recognized, but which blocks many of us through the invalid wisdom of any notion of a pursuit of Omnipotent Money as inordinate acquisitiveness.

It is the spiritual nature of Omnipresent Freedom that motivates a quantitative analysis of Capital as Power (and weighted position) in Ergodic Economic Modeling to mushroom into this unintended, long winded qualitative exposition on the ideal notions of tyronic Power within the context of Platonic, Marxian, and Christian philosophy. It is covetousness that has given rise to the exploitation of some human beings by others with the means, opportunity, and motivation for that exploitation, and it is such covetousness that must be replaced by enlightened initiative in the entitlement to and production of the necessary goods and services of living for the benefit of all, if the contradictions within the system that has lead to social conflict of a Christian, Marxian, or Platonic nature are to be shunted to constructive public and private Good.

