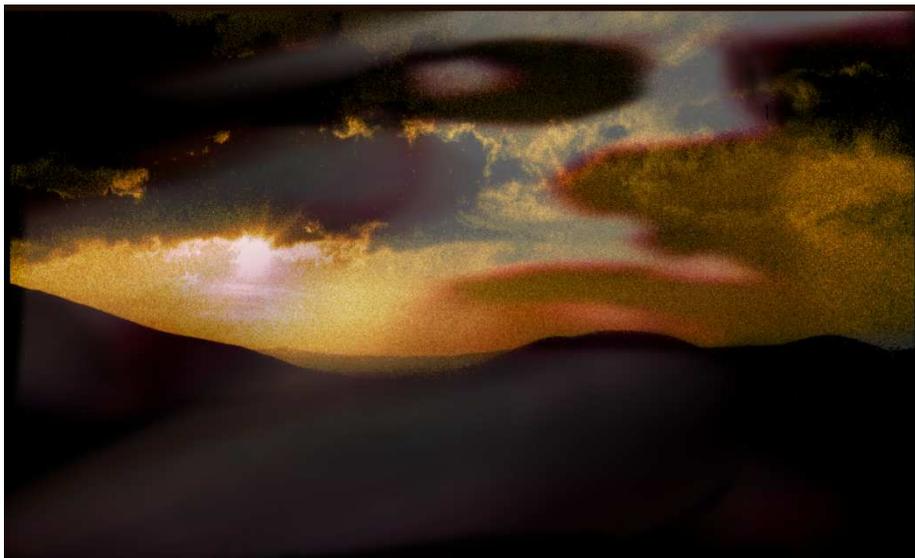


The Post-Money Paradise



Glossary

Aberrant	Unwanted departure from an accepted standard	Iniquitous	Characterised by injustice or wickedness
Abrogated	Abolished; ended	Injurious	Harmful, hurtful, or detrimental
Acute	Extremely great or serious; crucial; critical	Inordinate	Great in number
Ameliorate	Make better	Insidious	Proceeding in a gradual, subtle way, but with very harmful effects
Anima	Innermost part of psyche	Insular	Detached; standing alone; isolated; narrow-minded
Antithetical	Directly opposite	Insuperable	Cannot be overcome
Ascetic (ally)	Abstention from all forms of indulgence; austere; simple	Intemperate	Excessive or immoderate indulgence; unrestrained
Begotten	Created or generated	Malady	Disease
Benevolent	Generous or doing good	Malefic	Productive of evil; doing harm; baneful
Benevolent	Kindly; serving charity	Mephitic	Noxious; pestilential; poisonous
Commensurateness	Corresponding in amount, magnitude, or degree; proportionate; adequate	Nefarious	Extremely wicked or villainous; iniquitous
Commodification	To turn into a commodity; to make commercial	Obstinately	Stubbornly refusing to change
Conglomeration	Grouped together into one	Odiousness	Deserving or causing hatred; hateful; detestable; highly offensive; repugnant; disgusting
Defilement	To make impure; unclean; pollute; debase	Officiousness	Domineering authority, especially with regard to trivial matters
Deracinated	Uprooted	Ostentatious	Characterised by or given to pretentious or conspicuous show in an attempt to impress others
Disquietude	Uneasiness; anxiety	Paradigm	A pattern or model
Dissolution	A bringing or coming to an end; the breaking up of an assembly	Paragon	Regarded as a perfect example of a particular quality
Draconic	Rigorous; unusually severe or cruel	Pecuniary	Of or pertaining to money
Edification	moral improvement; enhancement of knowledge	Penchant	A strong inclination for something
Emancipate	Set free	Pernicious	Causing insidious harm or ruin; deadly
Empathy	The intellectual identification with or vicarious experiencing of the feelings, thoughts, or attitudes of another	Preclude	To prevent the presence, existence, or occurrence of; make impossible; to exclude or debar from something
Enfranchisement	To set free	Prestige	Reputation or influence arising from success, achievement, rank or other favourable attribute
Ersatz	An inferior substitute	Prodigal	Wastefully or recklessly extravagant
Exigent	Requiring immediate action or aid; urgent; pressing	Proletariat	Industrial workers; working class
Extirpation	To remove or destroy totally; do away with; exterminate	Psychical	Of or pertaining to the human soul or mind
Hegemonic	Leading; controlling; ruling; predominant; monopolistic	Puissant	Powerful; mighty; potent
Heirloom	Natural variety; non-hybrid	Rapacious	Given to seizing for plunder or the satisfaction of greed
Homogeneous	Uniformity; all of the same kind; essentially alike; not heterogeneous	Rationalised	To invent plausible substitutes for actuality
Ignominious	Degrading, disgraceful, dishonourable, shameful; despicable, ignoble	Replete	Abundantly supplied or provided
Illaudable	Unworthy of praise	Represser	Restrainer, preventer, or inhibitor
Immured	Imprisoned; enclosed; entombed; confined	Requisite	Required or necessary
Impolitic	Unwise; failing to possess or display prudence	Restitution	Restoration to original state
Imprudence	Lacking discretion; incautious; rash; careless	Satiety	Satisfaction
Indolent	Having or showing a disposition to avoid exertion; slothful; inactive	Stygian	Dark or gloomy
Inequable	Unequal; unfair; not-uniform	Subjugation	The state of being under complete control
Inequilibria	Out of balance	Unadulterated	Uncorrupted; pure; absolute
Inexorable	Unyielding; unalterable; relentless	Unwonted	Unaccustomed or unusual
Infecundity	Infertility; barren; unfruitful	Verdurous	Fresh green colour of lush vegetation
Iniquities	Gross injustice or wickedness		

Consider a world in which the air is clean, the water pure, and the landscape unmolested but replete with verdurous splendour. A world, bereft of the virulence of the malevolent gods, home to an enlightened people united in compassion and existing in cooperation; a global palace of abundance, of universal satiety and unfettered happiness. Such a paradise could only be possible in the absence of money. And the abolition of money could only be made possible in the absence of the toxic few that currently reside aloft the pyramidal power structure.

They are the puissant elite, the nefarious puppeteers of humanity. Money forms the strings they pull. Money is perhaps their greatest tool of manipulation; It is one of the most efficient and potent means of mass coercion and is a blight unto this earth.

The money-less society would be a society free from greed, corruption, complacency, and slavery. It would be a societal paradigm in which the life of no individual is wasted in monotony and no individual is irresistibly compelled into undertaking any immoral or anti-natural activity. The individual would embrace that which he loves and be emancipated from the bondage and drudgery of commercialism and the immutable quest for pecuniary gain. With the eradication of the artificial paradigm of money would end the oppressive and aberrant plague of aeons.

It is testament to the stupidity of mankind, his manipulation, and his inexorable slavish penchant that money has been permitted for so long. Instead of maintaining an Eden, he has raped and pillaged the fruits of Mother Earth in money's name thus creating destruction, infecundity and desolation. This world could be a paradise but instead it is a sewer; a cesspit where the paragon masters of toxicity reign supreme over their well-trained hordes of mephitic automatons.

Money is a greed catalyst and brutality amplifier. In the minds of men where thoughts of money would be absent morality, instead, would occupy the fore. The man who lusts for money is adversary to the man who lusts for harmony.

The actions of those held sway by their acquisitive desire for money are often vile and rarely compassionate. Money promotes egoism and is a strong encourager of the lust of one man to overtake his fellow man in power and control. Could anything be viler than that anomalous ambition of man to hold his compeers in conceited servitude? The desire for money is the desire for the capacity to dominate and sway others at will. Following an apocalypse, the rich man, being the only survivor, once he has emerged from his slave-built bunker, would find his pecuniary wealth to no longer hold value and would thus be forced to enter into the real world; the real world in which nature, alone, dictates where value is held, not the damaged and bastardised minds of the selfish and indolent. Money only has a perceived value and represents an artificial paradigm. Furthermore, the system of money is a brutal and hegemonic system which permits no other under threat of violence and death. A man wishing to live divorced from money must usually first be forced to use money as a means of exit, and such an exit would unlikely be absolute but certainly extremely limited.

Who would do the work, in the money-less model? Absolute money abolition could only occur in a reformed society in which intelligence and compassion have regained their rightful position. The enlightened, compassionate, and truly aware seek very little. The most moral would voluntarily end their lives through love for the worldly creatures around them, absent the opportunity to ameliorate the ways of their inordinate harm-doing contemporaries. Second to this group are those who live ascetically and desire only that which is truly needed. It is the damaged man who dedicates his life to the acquiring of material goods and who complacently becomes dependent upon the service of others.

The money-less world in which the inhabitants happily opt for the technology of their minds over extraneous ersatz technologies, would have no need for the vast and impolitic number of current activities – the *junk jobs*; the level of required work would be drastically diminished. Those remaining indispensable tasks would be gladly undertaken by volunteers; volunteers motivated by true community service and by love for their particular cherished area of expertise. Those tedious and dreary duties that remain, and for which no permanent volunteers are forthcoming, would be divided equally into either a rotary or similar

system. No individual would be required to work excessively in any area, particularly one that brings little joy and threatens to quickly abase the spirit - there would be made no room in the money-less world for such soul abuse. Individual life experience would be maximised; the average society member would possess a broad knowledge and many capabilities. Empathy would certainly not be an unwonted quality. The problem of unemployment would not factor in the money-less world.

A man, while immured in a money-based system, can never be free. Money forces him to depend upon his fellow man; not solely for exigent assistance following some life-endangering calamity, such as a failed crop, but on a regular and usual basis and for most vital things. The money-less society, fundamentally, would not be interdependent thus it would not be vulnerable, complacent, or enslaved. In terms of clothing, food, water, and energy, the post-money man would be independent producing enough for himself as well as for others, were they ever to come forth after finding themselves with an acute need. No longer would the few be able to lay claim to the bulk of the land. That most important resource would be divided equally; equally, not necessarily by number, but by requirement. The post-money society would be a merit based world in which the worthiness of proposed use and authenticity of need dictate wealth distribution.

Once the toxic filth of the power elite has been deposed, the renewed system of cooperation, in place of competition and exploitation, will emerge. Knowledge previously suppressed will become known and benevolently utilised. Human labour would be further reduced by implementing this knowledge and by the construction of efficient machines; machines designed, not for a fixed longevity dictated by such money-based economies as replacement component sales and outlay minimising, but to last as long as they are ever likely to be required, and with a generous safety margin. Only sustainable and ethical endeavours will be undertaken, including in such areas as housing, transport, and food production. The latter will initially consist of the growing of heirloom plants organically and with diversity. Eventually, once the ecosystems have regenerated and the world has recovered from the aeons of abuse at the rapacious and desolating hand of mankind, our food will once again grow wild. When we wish to eat we would reach out to the nearest

vegetation of choice, pick the fruit, vegetable, nut, or seed, and partake of it then and there in its raw and unadulterated state, as nature signals us to. Our food would grow unaided and in abundance.

Once liberated from their commercial posts, posts abrogated by the dissolution of commerce, the worlds enablers, the great minds, scientific, academic, and intellectual elite would be available to concentrate their abilities for the collective good, for worthy pursuits, and in a truly benevolent cause. Unfettered by commerce, its secrecy, bureaucracy and paranoia, these minds would be free to implement the zenith of their collective learning and to formulate such achievements as to propel human capabilities further than the average contemporary money-user could possibly imagine. For example: Once the thinkers currently employed within the immensity of the military industrial complex - a complex to be terminated along with the filth of its originators - are separated from their iniquitous responsibilities as enablers of tyrants and facilitators of murder and misery, their talents would be redirected and put to use in beneficent, worthy, and harmonious ways. The outcome would be truly magnificent.

No longer would the earth be devastated and systematically raped by the annihilative practices of mechanised farming, intensive farming, and chemical-based farming. Certainly no animal, fish, insect, or bird, would ever again suffer the ignominious brutality of the repugnant trades in their flesh and other derivatives; the intelligent, compassionate, and enlightened society would not permit such barbarism and never exploit any sentient creature. The post-money society is a humane society devoid of such odiousness as speciesism – the racism of species; the commodification and exploitation of sentient creatures would be recognized for the abhorrence that it is. The glaring parallels it shares with the more recognised iniquities as the slave trade, paedophilic rape, and Nazism would be understood and no longer rationalised away.

Money makes miserable the lives of, not solely those averse to it and unable to successfully abide by its fascistic decrees, but for a considerable portion of those who succeed in enthusiastic subjugation to its code, and who, with high frequency, rejoice in the acquiring of it.

Money obsession is pandemic; its rife suppresses the soul and blinds the heart. That which should be cannot in its stygian shadow. Money is the key which locks tight the portal of righteousness but frees the way for injustice. Impurity is requisite in those held sway by money; money and defilement are indissociable.

The principal reason why money has not thus far been eradicated and replaced by pure cooperation is the blinkered collective mind of the masses, its lack of imagination, incapacity to comprehend, myopia, and obstinate misguided beliefs. Unrest will forever be an inevitable consequence of the money system. While mankind remains spiritually suppressed, impervious to reason, and blind to logic, edification will forever be afar and amelioration of this realm unobtainable.

Without the proletariat, and others, the money-rich, the pseudo-gods amongst men, have nothing. A society without money is an equal society in which every member is wealthy instead of just the few. In the absence of an insular, parasitical class of the rich the jealousy and enviousness of the poor would be deracinated. The extirpation of money would bring enfranchisement from the bulk of anxieties and disquietude. Commensurateness would prevail and with it harmonious coexistence. Any obsolete remnant of the past phenomenon of the millionaire and billionaire, that continues to maintain overwhelming desire for excessiveness, would have his psychological malady rectified. He would be deprogrammed using any of various compassionate means; many technologies and techniques exist that are suitable and effective in such an application. Currently they are used in malefic ways to coerce entire populations but, in the right hands, these tools can be used for good. However, first the ethic of *free will* would need resolving as any such *means to an end* may ultimately prove counterproductive.

Absent any genuine indicator of imprudence, the same means of benevolent manipulation, be it radiological, chemical, biological, technological, hypnotic, psychological, or etcetera, may be employed in mass conditioning. Such methods could well be utilised to counteract the unnatural and injurious programme that currently holds dominion over the unthinking multitudes. Benevolence and compassion would, in effect, be forcibly instilled. However, it stands to high reason that merely

removing the aberrant and wretched instructions of the past would permit the natural reinstatement of man's default condition, a condition founded in beneficence and charity. Once the mind is unchained, freedom can be truly understood. Once a man's thoughts are his own, he will be free. The individual within the death-culture of money is often made to cherish his servitude. With an awakened mind, the liberated man in his rightful paradisiacal place would undoubtedly feel joy as his dominant volitional emotion.

Using such established methods of influence, the individual could easily be led to such things as self-disembowelment preceded by a period of stationary rope-skipping, with his own entrails as the rope. However, should these techniques be used in the cause of universal harmony, in place of sadism, a new Eden would emerge with astounding expedition. If resorted to, perhaps this could well be the way to proceed.

The system of money is begotten of pernicious minds and perpetuated by homogeneous fools and robotic imbeciles. It transforms Edens into cesspools. It is high time to break the chains, to emancipate the race from its malignant tyranny, and embrace the harmony of cooperative living.

The salvation of the human species, as well as all others, lies in a return to nature. Our security is dependent not in a future of the destruction called progress, but in restitution of rudimentary living and ascetic desire. The current mass mode of living, guided by the dark light of money, is unsustainable and can lead only to oblivion, as it has already done so for countless lives and entire species. It is not a return to the insecurities and draconic struggle of how many perceive, rightly or wrongly, prehistoric man to have existed; it is a harmonic conglomeration between basic, rudimentary living and high technology. Post-money men would abide a beautiful merging of the finest elements of both worlds, rejecting all that is illaudable.

True prestige lies within the bosom of nature and in simple living. This is what is important not the pretentious, vulgar, and ostentatious excesses of the over-moneyed and over-privileged. The prodigal ones, who are addicted to their overindulgences, would find that, once intelligence has returned to them, in a more natural world in which man cares for his

fellow man such intemperate living would no longer be of appeal. Such greedy living, as well as the aberrant desire to conquer others, is antithetical to human nature - *actual* human nature, not that which the race has been duped into believing, and certainly not that which has been programmed into man by his artificial and inequable environment.

Should it ultimately be shown that greed and corruption are indeed innate features of the human anima, any corrective effort may well be futile whilst the money system predominates. With the dismantling of its insidious hegemony would come the opportunity to redress such psychological inequilibria.

The transition into the money-less model would not be without difficulties. However, they would not be insuperable but would require an appreciable period of time during which to overcome. Initially this period of transition would be more intensive and require more effort. Once the damage caused by aeons of living by money's law has been corrected and stability reinstated, the required effort would be considerably less.

With the establishment of the money-less society, human beings will be mindful of what they need and what they do not need. They will possess a clear understanding of the community model and will embrace their new independence. Any remaining transitional work would be automatically undertaken; during the latter stages of changeover, and once implementation is complete, the system would be self-sustaining and self-progressing; the ultimate prize of a mature money-less world would occur as a natural consequence. Its continuation would advance unaided requiring no extraneous input, no leadership or enforcement from any centralised body, no outside supervision, no administration from any controlling regime, absolutely no officiousness, and certainly no government.

Perhaps the most limiting aspect of modern life, that most powerful bond which holds the individual down and prevents him from attaining his true potential, is the unending insecurity and associated anxiety perpetuated by the hegemonic system of money

A man emancipated from the disquietude of concern over his future needs is free to transcend the current ersatz mode of living and attain great heights of achievement

Freedom from worry, and with the guarantee of fundamental requirements – food, water, shelter, and so on, makes clear the way for unbounded magnificence. The system of money obstinately precludes these things

Money is a system of control. Not control of natural resources in order to ensure fair and even distribution, but control of the minds of common men; it is a means of mass coercion and a potent represser of the common man's thoughts

Money makes subservient the multitude to the whim of elite controllers, who use it as a leash, a whip, a stick, and a carrot