

"All that is necessary
for the triumph of
evil is that good
men do nothing . . ."
— EDMUND BURKE.



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WRESTLING WITH GOOD AND EVIL – PART TWO by Peter Brüning

VII. Zoroastrian Ethics: the Morality of the Connect State (*Continued from previous issue*)

Ironically – considering Nietzsche's rejection of traditional morality and his rationale for rejecting it – it is my contention that Zoroastrian moral philosophy, *when it is properly understood and lived*, provides us with a few reasons, both metaphysical and ethical reasons, to accept the things we cannot change (both in ourselves and in the external world) beyond the pragmatic fact that doing so will keep us in the connect state. In other words, it renders the 'right' of traditional morality and the 'might' of a well-functioning, healthy nervous system compatible. Had Nietzsche been given a proper understanding of Zoroaster's moral teachings, he would not have had a reason to rebel against them. He would have realized instead that Zoroaster's message was designed to enable human beings to relate to the world of good and evil in, from, and through the connect state, not the protect state, thus giving human beings the best possible chance of co-operating in the inevitable triumph of good over evil, of light over darkness. This has to do, above all, with what might be termed the Zoroastrian metaphysical context for understanding traditional morality. What is this special context?

To begin with, Zoroaster taught that man must first think for himself, before he can believe. In other words, there is no compulsion whatsoever involved in Zoroastrian ethics. One is invited to accept it because it is true and because it works (produces a beneficial result in the form of a good life in all of its various aspects). Inducement is the motive force, not compulsion. One is thus free to examine it and to decide whether one will accept it or not. If one elects to reject it, or accepts it as true but nevertheless neglects to act in accordance with Zoroaster's moral vision of the world, one will suffer the natural consequences of actions that violate *asha*. Just like putting one's hand on a hot stove will result in a burn, so too acting in a way that undermines or destroys the functional order of reality will provoke its own ricochet. It's simply a matter of cause and effect. Unlike what might be suggested by some traditional conceptions (or perversions) of morality, *asha* is not at all arbitrary. It is the functional order of existence which, when embraced and promoted, brings a blissful fulfilment. We will return to a full consideration of *asha* shortly.

The second point to be made is that since free choice is so important as the condition of a moral life in the first place, the social or communal respect for free choice is also extremely important to Zoroaster's conception of morality. Everyone has a choice to make where morality is concerned both in the abstract and in everyday life. It is that person's choice and no one else's. We hope that people will discern wisely and choose correctly, but if they don't that is ok, in a sense, because their ability to make a foolish decision and reject *asha* is inherent to the nature of this reality. We cannot eliminate evil by command, by forcing people to do the right. And so, if someone chooses to reject Zoroastrian morality, that choice must be respected as a plain fact by everyone else. Evil will always exist as a possibility and can only vanish from this plane when it is not chosen. To this end, it is important to expose evil because when evil is recognized as evil it is not chosen and when not chosen it will cease to exist.

Closely connected with this second point is a third: Zoroaster makes it clear that we live in the time of the Gumezischen, of the mixture, where good and evil co-exist, at least as two distinct possibilities, if not also as actualities, in the world and indeed in the hearts of every human being. It is not our fault that this mixture exists, nor is it God's. In bestowing free will on His creatures, the Creator had to allow for the possibility and indeed the near-inevitable certainty that, in some instances at least, the creatures would disregard *asha*, follow 'The Lie', and pursue the path laid out by *Angra Mainyu*, with all the illness, death, and destruction which that path necessarily implies. It is therefore unreasonable to expect or demand automatic perfection from the world as a whole given its starting point, i.e., its mixed status.

Fourthly, beyond some basic pointers involving the specifics of what is good and bad, Zoroaster did not provide an exhaustive list of prescriptions or prohibitions. Once again, the individual is left to discern for himself, on the basis of right-mindedness, observation, and experience what sorts of actions promote *asha* and what sorts of actions frustrate it. If he makes a mistake he will bear the responsibility and will suffer the consequences of having violated *asha*. Hopefully, when the individual knows better he will do better and can thereby learn from such errors. There is thus no exhaustive list of rights and wrongs to which someone is expected to blindly conform.

Fifthly and finally, the Zoroastrian moral philosophy explains that in the battle between good and evil, the good has an advantage and will always come out on top. This is because evil is seen as purely parasitic on the good. That is, while good can exist without evil, evil cannot exist without presupposing some good. In the end, according to Zoroastrian eschatology, evil will be defeated and the good triumphant. By siding with the good in our behaviour, by promoting *asha*, we are thus on the winning side. The same asymmetry that is found between good and evil is also found between truth and the lie. When something is held (conceived or perceived) as true, you cannot but believe it. Whereas, no one who sees falsehood as falsehood can believe it. Truth and falsity are thus not equal in power. They are also not equal in power because the truth is necessarily supportive of the good. Take, for example, the truth that evil will be vanquished since the good is, by nature, stronger than evil. This truth is good news and lifts morale. By revealing, promoting, and sharing the truth, we are necessarily supporting what is good, positive, and creative. Falsehood, by contrast, leads to what is ultimately bad, negative, and destructive.

If morality is to be freely accepted on the basis of reason and experience, if the right to choose regarding morality is to be socially respected, if the mixture of good and bad is inherent to this present reality, if the details concerning the specific what and how of morality are to be discerned by the individual, and if morality involves siding with something that is stronger than evil and will prevail necessarily over evil, then morality is already much less of a threat to the nervous system than we might have supposed. This comforting understanding of Zoroaster's approach to good and evil is already of a nature to put our nervous system in the connect state rather than the protect state but there is more.

You will recall that according to Zoroaster, moral good and evil, and indeed goodness and evilness in and of themselves, are not at all arbitrary, but can be very easily differentiated, one from the other. *Ahura Mazda* (Lord Wisdom) or God, before He created the cosmos, had an idea of that creation. Since He is perfect He can only have a perfect idea. That idea was termed *asha*.

Asha is the Creator's perfect, idealized vision of what creation is, could, and should be. In *asha* there is a state of optimal functionality, a world of light, health, harmony, goodness, and love. Nothing occurs in *asha* at the expense or harm of another. There is no friction of any kind. The moral good in this world is any thought, word, or deed which promotes *asha*, anything which brings us closer to that idealized state of perfection, of well-being, and harmony. Moral evil is anything that obstructs *asha*, anything that undermines, sabotages, or restricts *asha*.

While the *getig* or visible world that we inhabit is not perfect and is not designed to be perfect in any automatic or mechanistic kind of way, it can nevertheless be brought nearer to its perfection by our actions.

This is because the *getig* world is an arena for choice-making, for finding *asha* and for promoting it. When we discern *asha* (functional order) and act in the right way to facilitate its realization out of the right motive (because it is right) we enhance the functional order of the universe. This gives an epic or heroic dimension to the moral path. We become co-creators with *Ahura Mazda* as we partner with Him in making the world a better place. This makes morality itself something good, something worthy of pursuing for its own sake. Morality is not a blind list of arbitrary rules, but our opportunity to co-create the fulfillment of being according to its inherent design and nature. You will notice that just thinking about morality in this metaphysical way, as something deeply meaningful and indeed supremely good (rather than as something arbitrary) that relies on our empowerment for its fruition is soothing to the nervous system and tends to put us in the connect state.

Thus, by choosing to follow the moral path *via* good thoughts, words, and deeds, we facilitate the actualization of *asha*, and, the more *asha* there is about in the world, the more justification there will be to live in the connect state. That is, the pursuit of *asha* in the connect state (and *asha* can really only be properly promoted in and through the connect state since the protect state, by its nature, involves friction, abrasion and is therefore anti-*asha*) tends to be self-reinforcing where the connect state is concerned. But there is even more than can be said in favour of Zoroastrian moral philosophy and its fostering of the connect state.

There is an intriguing implication in Zoroaster's Gathas which has been drawn out further by some contemporary neo-Zoroastrians. It seems that Zoroaster believed that choosing to align energetically with *asha*, to take on the yoke of *asha* by bringing yourself into a vibrational alignment with the moral path, the path of *asha*, was in and of itself sacramental: it would effect what it signifies in the real world. The idea here is that being a morally good person, in the right way, and for the right reasons, can actually enable a person to sidestep evil by energetically feeding only the good,

only that side of reality that is represented by or that is compatible with *asha*. This is based on the theory that the universe is a neutral canvas that nevertheless reflects and amplifies whatever energy a mind, a consciousness, chooses to bring to it. The world is an emotional mirror. If you wish to see good things in the world: love, peace, joy, order, happiness, etc., then be those things (i.e., live in that energy in your own life, hold that vibration in your thoughts, feelings, words, and deeds, etc., and the universe will reply in kind). There is, in other words, a cosmic law that we must reap what we sow, even on the energetic plane. The best way of responding to evil then is to remain energetically in *asha*, i.e., in the connect state which the contemplation of it induces. If you fail to energetically feed evil you starve it, while if you energetically feed the good, good things will be induced in the external world. If, on the other hand, we allow evil to pull us out of the *asha*-state (which is a connect state) evil has established an all-important beachhead in our own minds and being.

I don't think I would go as far as some New Agers do in speaking of the 'law of attraction' as a necessary universal relationship of cause and effect, but it is undeniable that when people are in the connect state, and are driven by positivity, they are far more likely to interact in a positive manner with their external world, which, in turn, will lead to positive results. The same is true when people live in the protect state with respect to negativity and negative results. What would happen if everyone in the world chose to live, as much as possible, in *asha*? From whence would wars, violence, come from?

Insofar as being in an energetic alignment with *asha* in thought and feeling before, or independently of, any action to promote it can actually induce this 'magical' effect of delivering more good things into one's life and experience, this provides yet another reason for having a positive view of morality that will deepen one's experience of the connect state. Embracing morality becomes its own reward in line with one of the fundamental Zoroastrian prayers: Ashem Vohu:

*ašəm vohū vahištəm astī
uštā astī uštā ahmāi
hyaṭ ašāi vahištāi ašəm*

Righteousness is the best good and it is happiness. Happiness is to her/him who is righteous for the sake of the best righteousness.[4]

Finally, if the unchanging evil cannot be countered using any of these methods, there remains the possibility of transmuting the evil. We do this by maintaining our positive, constructive nature in and through the connect state even in the face of evil. The best practical examples of this methodology are not found in Zoroastrianism at all but in the Christian New Testament: loving one's enemies, not giving an eye for an eye, turning the other

cheek, blessing those who curse you, and so forth. If you can be successful in loving an enemy, you might find that you no longer have any enemies, because you will have turned an enemy into a friend.

Depending on the situation then, the Zoroastrian conception of morality gives us multiple tools for responding to the presence of evil in the world without allowing that evil to throw us into the protect state. If the evil is changeable we can change it by acting in favour of *asha* in order to eliminate it. If it is not changeable we can ignore it (if there is nothing we can do about it and it doesn't directly involve us), unmask it (the lie flees when confronted with the truth), make peace with it as per Jungian-style shadow work, view it as a movie we all know will end the right way with us playing one of the heros in the script, sidestep it (*via* an application of the law of attraction), or transmute it. What we want is to reduce evil to something less than a threat, or at least to minimize it. When evil is no longer seen as a threat, even if we still have to contend with it, our nervous systems can contend with it from the connect state. An application of the Zoroastrian conception of morality thus reveals that knowing the truth about good and evil is the best protection from evil, the best way to reduce it to naught, in, by, and through the connect state. It is not only possible, then, to relate to the world of traditional morality while remaining in the connect state, doing so is required for the effective promotion of *asha* and the eventual elimination of evil. Might and right are thus found ultimately to be on the same side and the Nietzschean objection is defeated.

To counter the Nietzschean analogy of the watermelon growing inside a box that was referred to earlier, the Zoroastrian picture of the relationship between traditional morality and human flourishing (including living in and through the connect state) might be likened to the relationship between the sun and a plant (the plant might even be a watermelon!). Let the sun represent God and the plant an individual. Like the sun, God is pure light and can only spread goodness, truth, beauty, and love, just as the sun can only generate light and heat. He cannot spread hate, jealousy, violence, greed, or fear or anything evil or damaging. The plant, on the other hand, requires many things to grow and develop. Heat and light, which come from the sun, are an essential part of what is needed. In the same way, human beings need to be attuned to God's 'light and heat', i.e., to *asha*, and need to co-operate with the *asha* by acting in conformity with it *via* good thoughts, good words, and good deeds, in order for them to grow and to develop in keeping with their inherent potential for goodness. God, his truth (*asha*), and all else that which makes for a flourishing human being are all connatural, or of the same nature. To put up an opaque barrier of some kind between the plant and the sun, which would cut the plant off from the sun's light and heat, is akin to a human being putting a

barrier between God and himself by acting in a way that frustrates *asha* (which is the proper definition of ‘sin’) and/or by not being attuned to *asha* energetically. Just as the plant deprived of the sun will be stunted, decay, and eventually die, so too the human being deprived of God’s grace and contact with *asha* will be but a twisted shadow of what he could and should be.

Contrary to what Nietzsche supposed, there is no question or meaningful possibility of promoting *asha* in any other way than one that is life-affirming rather than life-destroying for the *ashavan* (the truth-knower). The path of *asha*, once it is properly understood, is necessarily a path with, in, through the connect state. Nietzsche once said that the Creator seeks companions, not corpses, not herds or believers, but fellow creators, but that is exactly what Zoroaster taught. When we put might (a healthy nervous system) and the ‘right’ of *asha* on the same side, we do indeed become artists who paint on God’s canvas, i.e., the world, but we paint according to God’s blueprints, which is that which works best. Yes, the path of *asha* involves certain constraints, but these constraints are not artificial ones that are externally imposed (like the box from the watermelon analogy) but are natural and inherent to the reality itself. If we wish to flourish, we should gratefully and joyfully embrace these limitations. Because they enable our fulfilment, observing the demands inherent to the path of *asha* for the right reasons (with the right motive) is actually liberating, not oppressive. The great risk that we run in disregarding these natural constraints is the potential destruction of everything, including ourselves. Not only does the violation of *asha* bring disorder and dysfunction upon us, it is apt, either directly or through its consequences, to put us in the protect state, with all the dysregulation and sequelae which that implies. Insofar as there is conscious, organised evil operating on this planet, it can be found in those elitists, plutocrats especially, who have yielded to the first temptation recorded in the book of Genesis: “Ye shall be as gods, knowing good and evil” and have violated *asha* in consequence.^[12]

VIII – Applying Zoroastrian Ethics to Our Present Situation

If the foregoing analysis has been correct thus far, the experience of the last three years involving a global psy-op disguised as a ‘pandemic’ takes on a new hue: we can now understand why the enemy wants us demoralized and in fear, i.e., in the protect state. When we allow ourselves to be maneuvered into the protect state even though the objective facts of the situation do not justify us being in that state, we undermine our own agency and at least half of the enemy’s job is already thereby accomplished. By the same token, we can now understand why it is so important to remain in the connect state in spite of the fear-mongering

and why the most effective forms of resistance to the tyranny fueled themselves on the type of energy that is found in the connect state. The more we can avoid falling unnecessarily (or more often than can be rightly justified) into the protect state, the more we can cultivate the connect state, the more we cast the darkness out simply by radiating our light. From that position of strength, overcoming the evil is more of a mop-up operation. The first and most important battle is the battle for the mind and the heart.

Although they were not fully conscious or explicit examples of Zoroastrian moral philosophy, there were some concrete cases where people instinctively adopted that sort of approach to the problem of good and evil as experienced during the last three years. During the Canadian truckers’ protest and occupation of downtown Ottawa, some participants put up bouncy castles for the kids to play in. This, in combination with the general mood, camaraderie and festivity, was a stroke of tactical genius. It kept the protestors and onlookers in the connect state and simultaneously made the government and the media look ridiculous in their attempts to portray the protestors as a ‘threat to the stability of the regime’. Though the streets were eventually cleared out by militarized police after the government was forced (by bouncy castles) to invoke the Emergency’s Act, it is nevertheless true that one year later Canada is once again free. The truckers may never receive their due as public heroes, and the government may never admit that they were in the wrong, squashing, as they did, a peaceful protest in violation of constitutional rights (as guaranteed by the Charter of Rights and Freedoms), but who won that particular battle? To my mind the scoreboard looks as follows: Bouncy Castle’s 1 – Trudeau Government 0.

Another example, this time from Australia, was that of a young man who was arrested for protesting in public when Victoria was in lockdown. Upon being seized by the police he invoked the sporting cry of “Aussie, Aussie, Oi, Oi, Oi!” The moment was filmed and shared on the internet. By not taking any of it too seriously, this fellow helped to unmask the lie inherent in the government’s narrative: would any real pandemic require such organized top-down maintenance and the 24/7 broadcasting of fearful propaganda through the MSM? It’s obviously over-the-top and the government’s response to the protests is also wildly disproportionate if one can treat the whole scenario with as much playfulness as a sporting match and still not catch whatever-it-was-that-we-were-told-it-was.

When we are in the connect state, we are more creative and have more resources available to neutralize the lies, intimidation tactics, and manipulations of the other side. We are more able to employ various forms of psych-jujitsu on the tyrants and their lies, i.e., to take their narrative, turn it upside down, inside out, and send it back to them like a pie thrown in the face of a clown.

A Zoroastrian understanding of morality can help us to make our standing in the connect state more of a regular happening based on some understood set of principles, rather than a haphazard event that is dependent on chance, instinct, or mood.

So perhaps the best way of dealing with, or relating to, the drama of good and evil is not to wrestle with it (as the title of this article first suggested), nor to reject the duel altogether (as Nietzsche advocated), but to enter the contest in the only way that guarantees both moral and ontological success: the promotion of *asha* in the connect state. By doing so we can make peace with both good and evil and transmute the drama into an unquestionable victory for the good and the simultaneous evaporation of evil, hastening the day of the final renovation, the *frashokereti*. ***

References:

- [1] Cf. Zoroastrian Religion, Philosophy and History by Professor Kaikhosrov D. Irani <https://www.youtube.com/watch?v=3s1t0hr14pE&t=>
- [2] Zoroastrianism influenced Christianity via 2nd temple Judaism (during and after the Babylonian Captivity) and it was also the initial spark behind the Western philosophical tradition *via* the influence it exerted over the Pre-Socratics, Socrates, and Plato. Monotheism, the paramount importance of morality, the notion of a personal judgement, the devil as God's opponent, heaven and hell, the contrast between the material and the spiritual world, are all of Zoroastrian origin.
- [3] Cf. Dietrich von Hildebrand. *What is Philosophy?* (Steubenville, Ohio: Hildebrand Press, 2021).
- [4] Cf. <https://ia803405.us.archive.org/32/items/thus-spoke-zarathustra/Thus%20spoke%20Zarathustra.pdf>
- [5] Cf., for example, <https://khironclinics.com/blog/polyvagal-theory-a-ladder-of-nervous-states/>
- [6] Cf. <https://www.youtube.com/watch?v=fPQCncZH6gE>
- [7] We should notice in passing, since this is a Douglas Social Credit journal, that it is, above all else, the dysfunctional financial system that we

live under which, on account of its instability, interminable crises, constant inflation, chronic lack of purchasing power, wage and debt-slavery, artificial conflict, inefficiency, and waste, as well as its inducement of environmental damage, mass migration, and the centralisation of political power, that is very largely responsible, directly or indirectly, for the 'stress-as-a-lifestyle' choice that so many of us are induced to make. This would be one of the main causes of the various 'diseases of civilisation': "It is poverty and economic insecurity which submits human nature to the greatest strain, a statement which is easily provable by comparing suicide statistics with bankruptcy statistics and business depression" C.H. Douglas, *The Monopoly of Credit* (Sudbury: Bloomfield Books, 1979), 99.

[8] Cf. <https://www.youtube.com/watch?v=YkPZYRx12c0&t=>

[9] In this particular sense, it is indeed true, however ironic, that "striving for good turns out to be the root of all evil".

[10] For example, perhaps these forces exist as part of our make-up so that we can recognize good and evil in the world when they are activated in a way that does not promote *asha* but rather frustrates it.

[11] The following example of Jungian shadow work taken from the following website is instructive:

<https://www.quora.com/How-does-embracing-darkness-evil-make-you-good>. "When I was a kid, I thought that pride was the root of all evil. I valued equality and thought it was wrong to consider oneself superior to anyone else, especially for no real reason. Without realizing it, I was repressing my own sense of pride. As a result, I completely lost my self-confidence. I had to accept that *pride* is not evil to gain my confidence back. As another example, in my mid-teens I thought authoritarianism was the root of all evil. I spent much of my mid-teens as a rebel without a cause, fighting against some imaginary tyrant. It actually got me into trouble a few times. Eventually, one time when I had the song 'The Emperor's New Clothes' by Panic! At the Disco, stuck in my head, I realized that *I* was the tyrannical despot I had been fighting against. Despite my obsession with free will, there is a part of me that delights in the subjugation of others, and I always felt hypocritical and guilty about it. It finally sank in that *my Shadow* is the tyrant. I'd been fighting myself. Now that I recognize that, I can keep myself from being such a control freak in real life. If I know I have the potential to be a despot, I can prevent myself from being one. If I were not aware of that, then I would come across to everyone else as a self-righteous anarchist with a martyr complex who simultaneously has a 'my way or the highway' approach to everything."

[12] I am indebted to Chas. Pinwill for bringing my attention to some of the insights that I have elaborated in this particular section.

THE THIRD OPTION – PART ONE by Liam Allone

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As a new contributor to *ZeroHedge*, let me introduce myself. My passion is fundamentally the promoting of the third option. My submissions will be a series of articles that will build up the case for this third option. So what exactly is the third option?

Let's start with a quote from Patrick Buchanan that he penned in his letter of resignation to the Republican Party in 1999. In it, he said:

Today, candor compels us to admit that our vaunted two-party system is a snare and a delusion, a fraud upon the nation. Our two parties have become nothing but two wings of the same bird of prey. Candidates of ideas need not apply, as both parties seek out the hollow men, the malleable men, willing to read from teleprompters speeches scripted by consultants and pollsters for whom the latest print-out from the focus group is sacred text. We choose not to play our assigned role in their sham election."

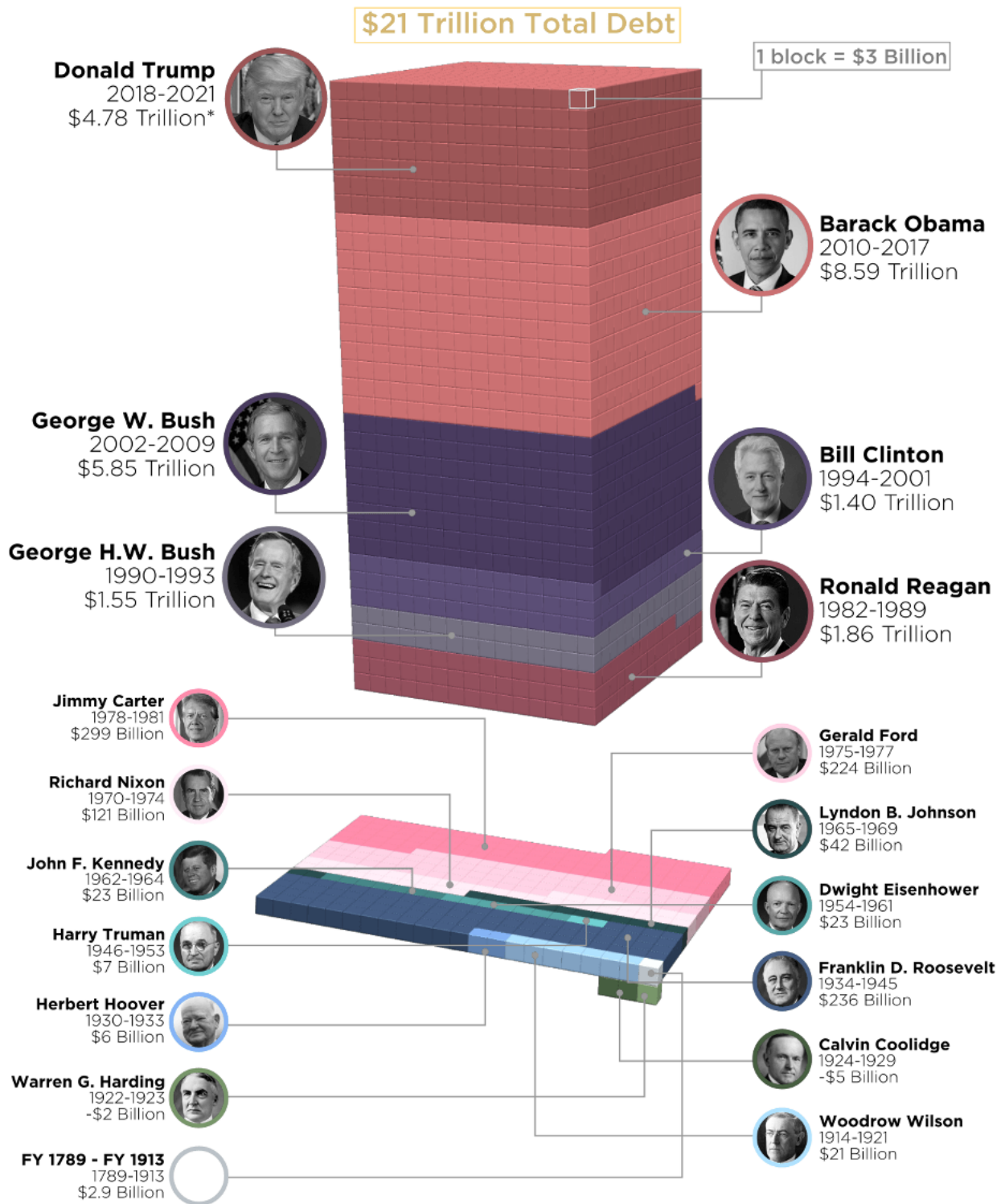
The third option is the alternative to Republicrats and Demublicans. They are in fact a one-party system who are effectively the same crap, but different pile. No

matter which party is in power, nothing fundamentally changes.

Now I would like to highlight what I think is the most important characteristic of this two-party system that is in fact one and the same. If you ask a casual observer what is the defining hallmark difference between Republicans and Democrats, one would typically answer that, historically, Republicans call for balanced budgets, fiscally responsible government and the need to raise taxes to cover the nation's bills. We can summarize them as the "tax and spend" party. The Democrats on the other hand have always been prepared to throw caution to the wind and embrace debt in the name of achieving "social justice." In other words, they are the "spend and tax" party.

Tell me, what came first, the chicken or the egg? Tax, spend, tax, spend, tax, spend... Do you see where I am going with this? If you look at the simple evidence of history, the fact is that our national debt is ever growing and never shrinking for well over 100 years; indeed since the founding of the nation, no matter what political party

How Much the U.S. Debt Grew Under Each President



Article & Sources:
<https://howmuch.net/articles/usa-debt-by-president>
 Debt from 1929 to 2017 - <https://www.treasurydirect.gov>
 Debt from 2018 to 2021: FY 2019 budget - <https://www.whitehouse.gov>

* As projected in the FY 2019 budget

howmuch.net

is in power. It was Albert Einstein who told us that the essence of insanity is doing the same thing and expecting a different result. If a picture is worth 1000 words, this picture is much more valuable: (*see adjacent image*)

So next, we must ask ourselves, why is this chronic cycle of booms, busts and ever-increasing economic malaise persisting upon every political system and ideology on Earth and how can we fix it? I spent over a decade preoccupied with seeking the answer to this question. Who was it who said, “Seek and you shall find. Ask and it will be given. Knock and the door shall be opened?” That is what I did and like magic, the answers and people came to me. This is the essence of the third option – an answer to this seemingly intractable malaise that will actually work.

I will not tell you what that answer is in this installment, but I will set it up first so that it is something that you, dear reader, will *want* to discover for yourself. I do this to indeed build a little tension, but mostly it is because I could write a book about this solution and this forum does not allow for long tomes. You will need to settle for me meting it out a bit at a time. But I *did* write a book about it and you can download it for free at www.economiccures.com. It is my contribution to our social commons for the betterment of my fellow man. My father who was a salesman used to say that people value that which they pay for dearly but despise as worthless that which is free. On the balance, that is true, however Gandhi never charged his countrymen for his *British Home Rule* pamphlet, and with it he defeated the most powerful nation in the world; the Empire on which the sun never set, without firing a single shot, without an army and without any political power. Furthermore, no royalties are paid on any of the world’s great wisdom texts like the Bible, the Koran, the I Ching and other similar texts. I personally think that what I have learned about the third option is the most important thing I have learned in my life. Perhaps you will come to think so too and will therefore attribute some value to this book of mine. It is not enough to recognize a problem. What is more valuable is a certainty as to how to fix it. Otherwise as Hosea said many millennia ago, my people perish for lack of knowledge.

So let me set this third option up, by sharing with you some very significant quotes from some of the great men of our past. One that has always struck me particularly hard is this quote from Winston Churchill in 1930 when the world was at the onset of the Great Depression after the crash of 1929:

Who would have thought that it would be easier to produce by toil and skill all the most necessary or desirable commodities than it is to find Consumers for them? Who would have thought that cheap and abundant supplies of all the basic commodities would find the science and civilization of the world unable to

*utilize them? **Have all our triumphs of research and organization bequeathed us only a new punishment: the Curse of Plenty?** Are we really to believe that no better adjustment can be made between supply and demand? Yet the fact remains that every attempt has failed. **Many various attempts have been made, from the extremes of Communism in Russia to the extremes of Capitalism in the United States. They include every form of fiscal policy and currency policy. But all have failed, and we have advanced little further in this quest than in barbaric times. Surely it is this mysterious crack and fissure at the basis of all our arrangements and apparatus upon which the keenest minds throughout the world should be concentrated.***

What prompted Churchill to pose this question?

It was prompted by his recognition of a huge mistake he made. Two years later, when he spoke about it in the the British House of Commons, this “mysterious crack and fissure” was still a question foremost in his mind, when he remarked on Hansard:

When I was moved by many arguments and forces in 1925 to return to the gold standard, I was assured by the highest experts, and our experts are men of great ability and of indisputable integrity and sincerity, that we were anchoring ourselves to reality and stability, and I accepted their advice. I take for myself and my colleagues of other days whatever degree of blame and burden for having accepted their advice. But what happened? We have had no reality, no stability. The price of gold has risen since then by more than 70 per cent. That is as if a 12-inch foot rule had been stretched to 19 or 20 inches, as if the pound avoirdupois had suddenly become 23 or 24 ounces instead of 16. Look at what this has meant to everybody who has been compelled to execute their contracts upon this irrationally enhanced scale. Look at the gross unfairness of such distortion to all producers of new wealth, and to all that labour and science and enterprise can give us. Look at the enormously increased volume of commodities which have to be created in order to pay off the same mortgage debt or loan. Minor fluctuation might well be ignored, but I say quite seriously that this monetary convulsion has now reached a pitch where I am persuaded that the producers of new wealth will not tolerate indefinitely so hideous an oppression. . . . I therefore point to this evil and to the search for the methods of remedying it as the first, second and third of all the problems which should command and rivet our thoughts.

What is even more astounding to me though is that Churchill had two fellow countrymen who had a firm grasp of the problem and sound proposals to solve the dilemma. They were fairly well known to many Englishmen of the day. Those two men were Major

Clifford Hugh Douglas and Nobel Prize Laureate Professor Frederick Soddy, who you will hear me speak of again. Consider also that in our financial papers are today uttering cries to once again return to “sound money” as advocated by voices like Ron and Rand Paul, Peter Schiff, The Von Mises Institute, and the many clamoring voices who write articles here on *ZeroHedge*, on www.goldseek.com and its sister paper www.silverseek.com. As wise King Solomon said almost 3000 years ago, “Everything old is new again and there is nothing new under the Sun.”

This quote came from Major C.H. Douglas that points to what a credible, workable economic system should look like:

Systems were made for men, and not men for systems, and the interest of man which is self-development, is above all systems, whether theological, political or economic.

Now let us take a moment to point the finger at who is holding mankind back from achieving such a rational system. The following is attributed to Sir Josiah Stamp, the then second richest man in England on his occasion to visit Texas in 1927:

The modern banking system manufactures money out of nothing. The process is perhaps the most astounding piece of sleight of hand that was ever invented. Banking was conceived in iniquity and was born in sin. The Bankers own the earth. Take it away from them, but leave them the power to create money and control credit, and with the flick of the pen they will create enough deposits to buy it all back again. However, take this great power away from them, and all the great fortunes like mine disappear, and they ought to disappear, for this would be a happier and better world to live in. But, if you wish to remain the slaves of Bankers and pay the cost of your own slavery, let them continue to create money and control credit.

Amschel Mayer Bauer Rothschild, who founded his family’s dynasty as the world’s richest family, an estate that has lasted almost two centuries, boldly and arrogantly said this:

The few who can understand the system will be either so interested in its profits, or so dependent on its favors, that there will be no opposition from that class, while, on the other hand, that great body of people, mentally incapable of comprehending the tremendous advantage that Capital derives from the system, will bear its burden without complaint and, perhaps, without even suspecting that the system is inimical to their interests.

The very author of our Constitution, Thomas Jefferson, had this to say about this class of parasites on two separate occasions:

I believe that banking institutions are more dangerous to our liberties than standing armies.

If the American people ever allow private banks to control the issuance of their currency, first by inflation and then by deflation, the banks and corporations that will grow up around them will deprive the people of all their property until their children will wake up homeless on the continent their fathers conquered.

We hear a great deal in the media about Keynesian Economics as what has guided economic policy for the better part of the last century. Would it surprise you to know that John Maynard Keynes himself recognized that his own proposals were lacking? He said so in his seminal 1936 work titled *The General Theory of Employment, Interest and Money*:

Consumption is satisfied partly by objects produced currently, and partly by objects produced previously, i.e., by disinvestment. To the extent that consumption is satisfied by the latter there is a contraction of current demand, since to that extent a part of current expenditures fails to find its way back as a part of net income. Contrariwise, whenever an article is produced within the period with a view to satisfying consumption subsequently, an expansion of current demand is set up. Now all capital investment is destined to result, sooner or later, in capital disinvestment. Thus the problem of providing that new capital investment shall always outrun capital disinvestment sufficiently to fill the gap between net income and consumption, presents a problem which is increasingly difficult as capital increases. New capital investment can only take place in excess of current capital disinvestment if future expenditure on consumption is expected to increase. Each time we secure today’s equilibrium by increased investment we are aggravating the difficulty of securing equilibrium tomorrow.

So what is the root cause of this mysterious “gap” that Keynes spoke of and what is the fix? Why the third option of course!

I am reminded of two lines in the classic movie *Network* that speak to how you should be feeling at this moment if all of this is a new revelation to you:

I’m mad as hell and I am not going to take it anymore!

The second is a scene where a couple of cops are kicking the crap out of someone on the streets of New York while another detective tells shocked passers-by:

Move along. Nothing to see here folks, move along.

If that is how you feel, then stay tuned for more about ***the third option.*** ***

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