

ECONOMOLOGY OF MODERATION

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The point at issue may seem to be an ordinary trivial matter familiar to everyone, but it is enough carefully to think over the harm caused to an individual and a nation or to the whole humanity by ignoring moderation to be convinced that it cannot be taken just that way. The problem of moderation was the concern of great thinkers of all the time writing and talking a lot about the harm caused by ignorance of its significance as well as the evil of avidity and the role of moderation in human well-being and overcoming difficulties. However, no special work has ever been devoted to that problem.

I have been thinking over the human avidity for a long time as the evil the humanity has not fully realized yet. Due to the increasing threat from that evil embracing more and more people, I decided to write an essay and clearly and keenly consider the problem. With the help of Vakhushiti Partsvania, the essay was published in the journal of "Homo Esperans" (Saint Petersburg, № 1, 2005). However, to my surprise, readers did not show any interest in it. What is more, I see that the problem of moderation concerns nobody, as there are many other serious challenges.

I think such indifference is very dangerous. Under the influence of market relations, modern society shows a dangerous trend to avidity ignoring the principle of moderation as the way of prevention from the evils leading to great trouble. Observing the human behavior and the processes going on in our life I believe that everyone on our planet - poor or rich, powerless or powerful - should ponder over the boundaries of their ambitions, over the dangerous tendency of their insatiable passion for gaining more wealth, more influence, and more power.

Having thought a lot I decided to remind everyone about the virtue of moderation and the evil of avidity once again - only moderation can save us from trouble, disaster, degradation, destruction. Moderation is not expensive at all. It can be obtained easily just at the price of appreciating its significance, abstaining from temptations, recognizing popular wisdom, sharing the ideas of ancient and modern progressive thinkers and religious teaching. All these are essential. However, not everyone is clearly aware of that yet. My objective is just to remind people about that. Any thinker can make analysis and come to conclusion himself.

This time, we will focus on some theoretical regulations concerning the nature of wealth distribution and consumption. Generally, we benefit from the wealth consumption, while there is no benefit from its overconsumption and over-accumulation. Some wealth ob-

tains negative meaning when it is used to the detriment of people, and there is a great danger hidden in human avidity - irrational consumer behavior. We must find the way to overcome the faulty, irrational behavior of consumers. Overconsumption and over-accumulation as well as deficiency have a great influence on social order leading to the increased entropy.

I understand that my ideas might be strange to old as well as to new liberals, who admit just market ideology, unlimited free actions of market subjects, unlimited individual desire. They recognize only free play of market forces ignoring the consequences of avidity including the great inequality and injustice in distribution of incomes and wealth, social cataclysms in the form of economical shocks, ecological disasters followed from the human ignorance of moderation.

All the above-mentioned is a hidden enemy of humankind. Some do not understand that the excess, i.e., the wealth not consumed for satisfaction of reasonable (normal) demands and accumulated in the hands of some subjects is an idle wealth. It does not transform into social welfare and obtains negative meaning, i.e., it is lost for society.

The principle of ultraliberals - let everybody live their lives the way they want - is useless, because some individuals might have any harmful desires for themselves and for others. It would be correct to say: "everyone must live as it is better to live." The whole society - common intellect - knows it better than individual subjects do and it must be the guide for everyone. Many thinkers of the past knew that progressive representatives of science, those with right ideas about human values understood that overconsumption or over-accumulation of personal wealth and unlimited power in the hands of separate individuals as well as the wealth deficiency in the other part of society is the flaw of socioeconomic development. Avidity and violation of the moderation principle is one of the sources of misfortune for individuals and for nations, while moderation is the source of better life, harmonic human society and common welfare. Just follow the principle of moderation! Unless there is avidity and temptation, human being does not need much.

Believe me, moderation is the only way of human survival, the way of progress in life! I am addressing to all of you: BE MODERATE!

TO THE CONCEPT OF MODERATION

*Moderation increases enjoyment, and makes
pleasure even greater.*
DEMOCRITUS

In its simplest understanding, “moderation” means to be content with all the pleasure of life within the reasonable limit and to live and act according to that principle. Yet since the time of Aristotle, moderation has been a ‘Golden Mean’ to prevent extremes. Since ancient time in addition to wisdom, bravery and justice, moderation has been one of the most important virtues providing better life. The greatest thinkers of the world have always been paying particular attention to it as an indispensable benefit. Awareness of its significance has an important place in the works of Democritus, Plato, Aristotle, Foucault, Adam Smith and many others. Moderation is associated with the explanation of difference between the good and the evil, with the importance of useful purpose and activity of a human being. For example, Plato considers that **we can observe moderation when a right idea of welfare controls the human action** (G. M.)

We should focus our attention on two circumstances. First, this is the **right understanding of welfare, reasonable action, moderation** (it concerns other things too). However, people understand them differently. If for one person a real well-being is a reasonable action, it is not the same for the other. In their false understanding of these notions, some have their subjective ideas about them. They argue it is their subjective ideas that must be considered reasonable and desirable, yet it is not so. We should base our conclusions on the **objective meaning of these notions**. Smokers think that smoking tobacco is a good, reasonable action, while the alcoholics may think the same about drinking and the dictators might believe that it is reasonable to oppress people. Yet their ideas are at variance with the truth. People do not always have right idea about beneficial use of wealth. Scientists may have adequate ideas about the phenomena and processes of life but not about everything and not always. However, society is always striving for truth. **At the given stage, one should rely on the ideas generally accepted as true according to progressive thinking.**

MODERATION AS THE PRINCIPLE OF LIFE

Right understanding of the conception of moderation - rationality, is the basis of right action, while right action is the way to real welfare. One great problem of the humankind is that there is widespread an erro-

neous, false, illusory understanding of well-being. Its rejection is the greatest challenge and one of the premises of progress - better life. We are going to discuss the problem of our demands and well-being within their reasonable understanding.

Based on the above said, it is necessary to introduce the notions of **excess** and **deficiency**. The **excess is an amount of something** (material wealth, will, power, information, human nature, feelings etc) **that exceeds the permitted limit of desirable and is not useful, i.e., it is a false welfare - pretence of well-being that directly or indirectly harms an individual, society, and humankind.** In the notion of “deficiency”, we mean the state in which something is **not sufficient to satisfy reasonable, rational needs.**

It is quite clear that the wealth is produced to satisfy reasonable, healthy demands of a human being. It is a real benefit rather than illusory, to which aspires many. **We consider real benefit received from the wealth consumption as transformation of economical wealth into social welfare. Realization of this function depends on two moments: useful potential of wealth (consumption properties) and the way of use. The wealth does not have any potential benefit or is harmful unless used in the function of real benefit or used to the detriment of people. Deviation from this principle has been taking place since the beginning of history to present day on a broad scale.**

Generally, if in the principle of moderation, a man, for example, needs one well-appointed accommodation for satisfaction of normal (reasonable) demand and he/she has two, three or more, then the second, the third and any other accommodations are excess, i.e., we can consider possession of those accommodations as his illusory, false well-being. Such an excess is not a rational consumption, it does not satisfy reasonable demands and **does not transform into social welfare. Hence, it derives no real benefit for its owner. He spends money on them in vain, so the money is lost for him and, finally, it is lost for the whole society causing damage to it.** Besides, its maintenance is an additional trouble to him. The excess (income, property, power, etc) may pose many problems to its owner. Well, the same is the case, where, for example, a man needs to earn 100 000GEL a year for normal, reasonable satisfaction of his demands, and he gains 200 000, 300 000 or millions, especially when he does not get it in a fair way. Such an income **is the excess**, which might be used either improperly, irrationally or remain idle. It is destined to be used for false well-being, for satisfaction of ill demands irritating society. Undoubtedly, it comes from irrational mind as the consequence and anomaly of existing socio-economic system (some might find it dif-

difficult to understand it, but logically and practically it is so). Such a wealth is not for real social welfare; it is far from this purpose - from its true function.

The same is about the excess power (economical, political) as it does not bring true benefit.

Thus, it can be concluded that **firstly, any excess is a heavy burden for a man to carry** (however some get pleasure from it, yet an unreal, false pleasure), **and then the excess has always been used mostly to harm others (to oppress, to humiliate, etc).** Therefore:

$$um < 0$$

Where: um is the benefit of excess wealth, power etc.

Here we can come to a theoretical conclusion **that any wealth transformed into excess, i.e., useless for real benefit, cannot be fully consumed losing beneficial meaning and gaining the negative one.** It could have been a potential source of welfare for others, but if it is not, then it is lost for the individuals and for the society. Anything designed and used to the detriment of individuals and the society is the loss and damage. Thus, the total public wealth can be divided into two categories: the wealth transformed into a real benefit, and the wealth used in a wrong, irrational way or unused as well as used to the detriment of people (to the owner itself and others), which does not transform into social benefit, is lost or serves the evil. Hence, in terms of quantity the size and contents of the wealth can be given as follows:

$$up = ur + um, \text{ i.e. } -um = ur - up$$

Where: up – is the potential size of the used wealth in total (material and intellectual wealth of society), ur – the size of the wealth used in a rational way and transformed into a real benefit (social “weight”). In its turn, **this is a socially reasonable extent of consumption and ownership.** Its maximum and initial point of um is the reference point of the wealth transformation into excess, i.e., into idle state. The same point is **the limit of social reasonability or moderation.** Beyond it, **the wealth or anything else loses its beneficial (positive) meaning, transforms into damage and gets lost for the individuals and society.**

There can be an absolute excess, when there is an unconsumed or partially consumed wealth. When the wealth does not serve its purpose, it loses its potential benefit. As the proverb goes, buried gold and a stone have the same value.

Speaking about the principle of moderation and possession of the excess wealth, we should consider the **consuming power limit as well.** Although economical theory suggests that demand is boundless, it is clear that reasonable (normal) **consumer power is not boundless.** Human being cannot consume an unlimited amount

of wealth within a specific period of time or even throughout his life. They do not need the things they cannot use for their benefit. It is also unreasonable to accumulate enormous power in the hands of one person whether it is a political power or economical. It will be harmful for the individual and the society. Although some theorists do not agree with such limitation, as if it contradicts the human rights and progressive laws, actually, it reflects the reality and, as the practice shows, it completely corresponds to the objective, reasonable principles and order, which are the basis of general well-being.

Naturally, we do not mean artificial limitation of consumption and asceticism propagation; **we are just talking about overconsumption, unnecessary excess ownership causing damage to a person and society, and such trends.** Hence, neither the theory of the economists postulating unlimited demands is irrefutable. We can discuss just **constant development of common demands rather than unlimited (infinite) demands.**

Our ideas about **the lost benefit of overconsumption and accumulation of wealth in the hands of individual subjects (transformation into negative value), are far from marginalism.** Marginalist doctrine speaks about **either** diminishing marginal utility, which implies that every subsequent unit of consumption yields less utility than the previous one (i.e., it satisfies less demand, which is not true). We discuss the **point about how the benefit from goods and services depends on the way of their consumption (purpose, type and amount of consumption), according to which they either completely or partially transform into benefit, or else completely or partially lose it.** Besides, **we are basing our theory on real benefit (welfare), rather than utility of wealth (satisfying any demand, which is the category of market economy).** We discuss the negative meaning of excess ownership or the damage, loss. We consider that **from the standpoint of rational mind such excess is meaningless - absurd.**

It is a great defect of social awareness not to understand that generally it is useless and nonsense to own excess. The owners and many others cannot explain the sense of having enormous wealth, though it is not difficult for them to find the excuse, but it cannot be an objective idea. In the common sense, the humankind condemns such excess, which is reflected in scientific and religious doctrines, fiction, folk works.¹

One more considerable aspect of excess consumption and ownership is that **it is related to enormous**

¹ We can just recall the doctrines of Christian, Islamic and other religions, popular wisdom, Rustaveli, More, Shakespeare, and others, who condemn inclinations to the excess wealth, lack of moderation. They consider it to be meaningless.

disbalance in society with respect to property, income, living standards, rights or terrible inequity. The property and power (rights) accumulated in one part of the society with the other part suffering from increasing deficiency forms a dangerous gap in the society distorting our life. We can consider it as the greatest moral failure of the humankind.

On the ground of the above said it is not difficult to imagine the objective reasons and roots of moderation principle and its significance for the humankind.

Improper understanding of deficiency is also important to be taken into consideration, because sometimes it has a subjective interpretation as the lack of the above-mentioned excess of wealth and other benefits implying insufficient wealth (benefit) for subjective, artificial demands (derived from fashion, advertisements, copying behavior, etc). To establish the criteria of that sphere must be upon the common public awareness and practice rather than upon the misleading trendsetters of fashion world or any other.

Nowadays, it is urgent to consider moderation principle in our desires, actions or consumption due to the mass facts of incorrect, irrational thinking and behavior of man, his addiction to accumulation of excess property, unlimited economical and political power becoming more and more dangerous in conditions of the scales of his action and its consequences. **Avidity causes confrontation between individuals, nations, generating dramatic collisions threatening humankind with disaster. Therefore, the practice itself teaches us that it is urgent to become moderate, to defeat avidity.**

However, individuals, the nations, the humankind do not pay proper attention to the danger of avidity and significance of moderation because they have other ambitions - to gain wealth, influence and power - that are encouraged by social atmosphere. In most cases, people cannot properly see the real problem in excess property, its negative results for them and for the society. **It is necessary to declare aloud, to reach everybody and tell them that we cannot continue so, that moderation must have a proper place in our mind, action and life. It must become the leading principle of life, otherwise the world will be against a great danger and disaster. If we establish moderation, everything will have its place. However, this may happen if right idea of life dominates in public awareness.**

It is important to have a correct idea on the limits of moderation. In a broad sense, it might imply natural and anthropogenic areas - natural conditions and phenomena (for example climate), economic wealth, economic relations (power), political power with respect to

the human interests. The principle of moderation promoted even by the ancient thinkers, should be primarily applied with respect to nature as well as with socio-economic and political relations. However, we cannot apply it with respect to such common human values as kindness, ethics, freedom, justice, beauty, education etc, as well as with respect to negative values - evil, detestation, animosity, selfishness etc. It is especially important to apply the principle of moderation with respect to ownership and consumption of material values as well as with respect to having and using power.

In sociogenic sphere, moderation or avidity depends on the human nature, his character, education, level of intellectual development, life circumstances. They are more or less characteristic of a human being and can be intensified or weakened under the influence of circumstances. According to those factors, as K. Yung argues, there are **extraverts** – inclined to wealth and power, and the **introverts** - inclined to intellectual wealth, dignity.² It is very interesting, how the given environment helps formation of a man of this or that type, their behaviors. Generally, it is well known (and many scientific researches prove) that major part of people is satisfied by normal material supply, comfort and do not aspire to enormous wealth at all. However, under the influence of circumstances they may deviate from one side to another. This is important with respect to the ratio of the mentioned types of people in society, and the rules of public behavior depend on that, in general. **Market conditions form extravert character and behavior**, which is no good for the individual himself, for the whole society and humankind, as it is the source of conflicts and evils.

The influence of natural (genetic) and sociogenic conditions forms human mentality - psycho-social features, character determining human behavior - decisions, actions. Moderation or avidity and selfishness, modesty or ambitions grow from there.

It is necessary to focus our attention on the fact that the cause of inclination of a human being to this or that value, his behavior, relation to the outer world is not only the awareness - knowledge of what is what, but also **his interests, desires, demands**. Some are well aware that elementary food excess, violence, robbery, smoking, drug use, etc are not beneficial, correct actions, but he does it because of his own demands - because of his incorrectly interpreted interests.

Here, we can theoretically conclude that it is time **we refuted the opinion widespread in economic science that a human being (homo sapiens) can judge and behave himself rationally, most correctly evaluate his demands, behavior and benefit.** Actually, we

² Cited from the book of - К Юнг. Психологические типы. М., 1998. С. 561.

can see that in most cases **their behavior is not right, optimal and rational. They make a lot of mistakes.** As the ancient adage says: *erare humanum est* - “to err is human”. This is especially said about their inclination to accumulation of property, benefit, power. Quite often their decisions do not come from their real needs, but from the influence of others, false imagination, imitation, insufficient knowledge, low taste, low culture and from the temptation of wealth and power themselves. As mentioned above, individual negative psychological features (with respect to inclinations) play an important part, which becomes of large-scale in some specific environment causing greatest damage to individuals, nations and humankind.

For any rational mind it is clear that we cannot expect a deep understanding of complex phenomena of life from any person including socioeconomic problems and relationships. **Public knowledge, experience, scientific achievements and behavioral norms help individuals,** which they use but just partially. Finally, there is a lot of irrationalism in our behavior, we make many mistakes realizing **afterwards** or not realizing at all.

EXCESS

We will base our further discussion about the benefit of moderation and the harm of avidity on **some more important aspects of the notions of “excess” (wealth, consumption, power) and “deficiency”** for deeper analysis of the form, origination and social consequences of those phenomena. That will help us correctly to evaluate their role in public life and progress, **to develop right public awareness based on truth and proper moral behaviour.** They must be considered in separate aspects beginning from individuals to nations, humankind and their life.

First of all, there are some **excess** in the nature - excessive atmospheric precipitations, heat in some places and periods etc. We all know that it is necessary to consider them and take appropriate actions in order to avoid or decrease damage. However, it should be noted that human beings themselves generated some more forms of excess causing great damage to their life and well-being and, in general, to their progress. This is what complicates their life throughout the course of history. Violating principles of moderation, **people cause great problems to themselves creating such a social environment, which interferes with high morals, justice, human relations and, finally, general well-being and happiness.** Although they do not always do that deliberately, the fact is that it occurs.

Human progress, civilization and physical and intellectual advantages derived prerequisites for posses-

sion of property, political power, on the one hand, and on the other hand, their allurements. **Those boundaries disappeared, beyond which the wealth and power have no sense and become absurd or even harmful to individuals and society or even to the whole humankind itself.**

A human being with the sense of moderation and rational mind does not need a lot for real well-being unless he is greedy and selfish. Nevertheless, **they themselves and the social factors do not properly regulate their desires and demands in a reasonable, rational way.** As it was said above, one does not have an unlimited consuming power, however, it is confronted with **unlimited desires, which are quite often irrational, absurd and meaningless in a common sense.** In truth, they are oriented on false prestige, on a false advantage. **This is how the owners of enormous fortune appeared living in the world of such a wealth and great number of artificial things. In fact, they cannot consume this wealth and cannot even relax; they are isolated from the society, from general public life.** They are collecting things, money for the sake of their disgraceful selfishness and prestige. Taking pleasure from their wealth, they are constantly trying to increase it infinitely. At the beginning of the twentieth century, T. Veblen asked in a witty way, whether to what extent those entities were going to increase their wealth.³ Nobody needs **unlimited power** - neither individuals nor the whole nation. However, some dictators, tyrants, masters, oppressors cannot escape from such a situation themselves (though they do not show great effort to escape) and resemble the creatures trapped in a cave and enjoying that.

All of these are the **sins of history rather than a desire of any individual. Unfortunately, the thing is that the human being cannot escape from the problem of accumulation, having and overconsumption of excess wealth trapping him in the web of confrontations, disasters. Today this is a great trouble and even a threat to the humankind.** Paradoxically, people receive excess food, what they do not need for normal biological functioning, while the plants and animals, as biologists prove, do not do that. It is surprising that people harm themselves by using a great dose of alcohol, unnecessary and even harmful tobacco products, drugs etc. Usually, they are irrational in purchasing and using clothes, household subjects, etc. They have lost of clothes and shoes in their wardrobes and plenty of household technologies in their house. Many of them are idle kept at home without any function. There are “shopaholics” (who buy things just to buy rather than to use).

³ T. Veblen, “Theory of Leisure Class” (1899).

Fashion, advertisements and other media go beyond all bounds inflaming consumer passion for market players willing to gain more and more profit and income and to become richer. Business representatives take advantage of consumers' snobbism, imitating habits, naivety and irrational behavior. Such an environment encourages a certain part of society to purchase and pile excess things.

People obtain and collect expensive luxurious things (to repeat Socrat, we have many subjects we do not need at all) just for prestige. Since ancient time, people have been demonstrating ardour for construction of large palaces with the biggest part remaining idle (tens and hundreds of rooms and large appartments in multi-store palaces, sometimes in skyscrapers). Very rich people find it difficult to explain what real benefit they have from very expensive jewelry, palaces, paying millions of dollars for cars and thousands per day for a hotel room, etc. What is the pleasure of seeing a dog in diamonds and of multi-store fashionable shelters etc when one cannot get any benefit from that? Some have extreme demands to show off themselves – to travel to the space, to rest on other planet, to have a sex on Eifel Tower etc. and some consider that normal. I think that majority of rationally thinking people will consider it as deviation of mind and behavior - absurd in a great dose. German philosopher Emanuel Kant warns that yearning for luxury is the biggest evil in human life. Indeed, if you think carefully, you will realize that such ambitions will do no good except trouble. It is a great drawback of society that majority does not understand the actual meaning of having excess. They do not understand that an excess economic wealth or a power cannot be **transformed into real social welfare; they do not bring real benefit to a human being and serve to illusory well-being instead causing harm and damage.**

The idea of having excess wealth is irrational in a common sense. The words of Mark Twain's hero Hack is true when he tries to persuade Tom that there is no good in wealth.... Wealth is nothing. It brings just problems.⁴

Scientists, great thinkers, majority of people understand that material wealth cannot be the source of happiness itself. As Heraclitus of Ephesus remarks happiness is not in material things. ⁵ Ideed, people having a lot of things and money have many trouble and stresses from their wealth, they are not happy at all with that. Psychologists (for example Martin Selgman and others) investigating the sources of happiness are right to consider it as multi-factual phenomenon. Findings of the

⁴ Mark Twain. The Adventures of Tom Sawyer and The Adventures of Huckleberry Finn.

⁵ Античная философия. Тексты. М., 1951 С. 5.

investigations conducted by the Business School of Harvard University are of importance, according to which people feel themselves happier when they spend money on others, than in case they spend it for themselves. It should be said **that one must seek real (rather than illusory) happiness in normal supply, physical and mental health, moral dignity, justice, warm human relationships, love, friendship, peace, good authority, true public recognition, good manners, dignities, i.e., in eternal, unfading metavalues. One can find it within certain limits and in certain circumstances. It is less, or is not at all in low values such as material subjects, which can be lost in a day, which fades, wears out after a while.** This is well expressed in popular wisdom and scientific doctrines. If happiness were in wealth itself, the multi-millioners would have been much more happier than ordinary people, though it is not so.

According to Aristotle, it is normal that since ancient time people have been seeking the source of happiness, striving for happiness but the bad thing is that some have never achieved and found real happiness in most cases **through the fault of their own, for their wrong ambitions and behaviors they got into trouble instead.** Today it is the same.

It is a fact that, generally, certain groups of people try to use their life experience and rational mind to explain what the source of happiness is. There are plenty of findings of sociological investigations about primary inclinations of a human being as the proof that a human being does not consider material values to be better than any other human values, such as, justice, freedom, peace, human dignities, education, friendship, esthetic environment etc. Here we would rather refer to great thinkers and popular wisdom of humanity than analyze certain facts or begin speculation. That wisdom accumulates great experience and the power of witty mind, which is the warrant of truth.

For Marcus Tullius Cicero it is not true that those are happy who live their lives the way they want. He underlines that human relations mean more for happiness, than possession of enormous wealth.⁶ It would be irrational not to agree with him.

A great Georgian writer and thinker I. Chavchavadze poses a question - "what is wealth?" - And remarks: "Wealth is good... I have nothing against it. However, it is not a sufficient condition for happiness. Happiness can and will exist without it if **we strive for moral satisfaction** first (G.M.)." Thus, he underlines the advantage of moral over the material wealth in human life, but it does not mean to neglect material wellbeing at all.

"Politeness costs little, but yields much" – says

^{6 7} Марк Тулий Цицерон. Мысли. М., 1903. С 48.

the popular proverb, i.e., human dignities are most important.

These examples are sufficient to conclude that **undoubtedly, progressive thought acknowledges the advantage of high human values over the material wealth.** This is inherent in the whole civilization and cannot be revised or reevaluated. **We must rank material subjects as lower values compared to non-material, eternal, unfading high values.** There are only some circles of people, who do not understand and accept it, though their circles are not quite small.

There is one more moment with respect to the wealth benefit that is worth mentioning. **It is very important how the wealth has been gained. Excess property gained illegally cannot bring happiness.** As the popular saying goes, “Much money-much trouble”. There are many specific examples from the life of criminal world (drug business, porno-business, contrabandists, counterfeiters etc), yet sometimes they manage to raid long, to gain enormous wealth, billions of dollars, to get fortune and to live a luxury life, provoking society. However, usually this never ends well.

It is worth speaking about industrial excess, where colossal amount of resources are spent – labor, capital, natural and artificial materials etc. First, these are the products as considered above unnecessary and harmful: tobacco, drugs, alcohol etc. Paradoxically, such products are produced and consumed in great amounts.

To speak from the position of the society of high moral and cultural standards these are the production of **cold steel and gunfire weapons as well as modern mass-destruction weapons and military expenses** that are **excess.** They could be idle, meaningless, in conditions of trust, right human relations. All the wars and conflicts come from mutual misunderstandings between individuals and nations, unfair claims, unjust rivalry, desire of humiliation, oppress and on other evil reasons, i.e., evil wills, imprudence, improper thinking and action. Unless those reasons we would be able to save enormous resources in order to use them to our benefit. Nevertheless, myriads of dollars are spent for harmful purposes to destroy or to defend wealth. These myriads lie as the heaviest burden on the humankind.

There is an excess of different kinds of products and parameters created for market in order to increase sales and profits in conditions of competition. In particular, there are the excess varieties of the same products, which are not new for consumers and have no benefit to them. Here, we could name some forms of fashion clothes, which are often the product of false taste and false originality serving to satisfaction of consumer’s meaningless desire. Some excess technical parameters of different products (features) are cre-

ated for irrational goals and ambitions of market subjects (manufacturers and consumers) such as high speed, power, design elements etc. They serve just to satisfaction of some meaningless demands and to greater profit and income, while they do not add any benefit to the product, which remain idle in most cases and does not transform into a real benefit. One of the greatest practical manufacturers H. Ford was right to say that our production is more complicated than they need to be; our clothes, household equipments could be simpler and more beautiful⁷ and such excess is related to enormous wasteful excess expenses and excess recourses.

It is a terrible fact that from the very beginning the **lack of moderation has been related to rather unfair distribution of incomes and wealth among individuals and nations.** Although, today many social scientists totally refuse or ignore this fact, it is impossible to hush up. **How it can be justified or what the moral or rational aspect of the fact is that in modern world the greatest part of wealth is in the hands of a small group of people?**⁸ For example, 39% of the world wealth worth of 202.6 trillion (data of 2010) belongs to 0.9% of families or 12.5 thousand families (of 1434.8 million). Even within each country, there is a great imbalance between incomes and wealth, i.e., consumption. For example, in USA, 10% of income of poor population was 1.8% of all incomes, while that of rich population was 30.5%.⁹ There are over 1200 billionaires in the world and the property of some of them is tens of billion dollars, while the average property of an adult man is about 43 thousand USD. In poor countries, i.e., in the major part of world population, it is just several thousand and less. **If any rational-minded, objective and logical person says that it is right and it must be so, would it be fair, right or moral or can it be justified in any way?**

Thus, inequalities in wealth and living standards in different countries are beyond measure. Sharp inequality with respect to incomes and property is especially great in the population of developing (economically backward) countries. From this point of view, the situation is changing for better but in a very slow pace. It shows great inequality in the world development as well as terrible injustice, lack of moderation, the evils of excess and deficiency accumulated on two poles.

Due to the specific form of their remuneration, the rental income of some subjects (entrepreneurs, representatives of show business, sportsmen, doctors etc) ten-times and hundred-times and thousand times exceeds that of an average man, sometimes even that of some

⁸ H. Ford. My life. My achievements, 1988, (Georgian edition).

⁹ “Metaeconomics-economics of philosophy” (1995)

¹⁰ The Boston Consulting Group).

prominent figures of society -scientists, innovators and some politicians¹⁰. Hence, **a disproportion between the contributions to wealth creation and income is great. Such a great anomaly is directly related to avidity and selfishness, to the lack of moderation.** However, it is already established in a wide social scale.

The laws of progress, power, and civilization process **must free us from such sins of history.** The principle of moderation cannot put up with inequality. However, this principle is systematically violated. Such situation is becoming unbearable, devastating and dangerous. **Moderation is an essential law of life providing preconditions for eradication of excessive inequality. Hereby, it is the fundamental factor of transformation of social life.**

DEFICIENCY

Deficiency of goods is no less harm and pain for major part of population of the world, for nations and the whole humankind. Deficiency can be **absolute or relative.** Absolute deficiency is the deficit of necessary goods for normal life in general. Relative deficiency means shortcoming of goods, when their amount is less than it is necessary for satisfaction of reasonable demands.

Primarily, deficiency, as well as excess, **concerns natural things**, for example, **deficiency** of heat, humidity, oxygen, plants etc. and, generally, it is sociogenic. First, deficiency shows itself in reduced production of the necessities of life and services.

Deficiency of wealth, as known, is different in different continents, regions and countries of the world, as well as in different parts of the country and in different layers of population. The characteristics showing deficiency of economic wealth of all the countries in the world are familiar, in particular: small volume of the gross domestic product per capita; indices of starvation, insufficient food and healthcare, poor sanitary-hygienic conditions, low level of well-being and life, extremely unfavorable indicators of satisfaction in the world, in general, and in majority of countries. Although Millennium Challenge programs carried out in recent 20 years greatly decreased poverty level, the situation is still grave. According to the UNO data, in 2010 more than 2 billion people in the world could not satisfy their primary demands and 850 million people, i.e., 15.5% of population suffered from starvation. In 21 countries, more than half of the population suffered from malnutrition, 11% did not have pure water supply and 24% lived on the income of 1.25 USD a day. About 863 million people live in barrackss. In the cities of Africa it is 33% of population. In Africa, 24% of children do not go to school.¹¹ In our calculations based on the materials of UNO and Food

and Agriculture Organization (FAO), deficiency of the whole economical wealth and certain staple goods in the world in conditions of reasonable use made: 40-50 trillion USD of total world product, i.e. approximately 35-40% of required; cereals – 2 billion tons (30%), meat – 200 million. (30%), milk-1.2 billion. (55%), etc. Most of this deficiency will remain long. **It is disturbing that the wealth deficiency among people is due to extremely unequal and unfair distribution of wealth.** As it was described above, it means poverty and suffers for majority of population in the world.

To define an approximate index of deficiency of goods in specific countries let us apply the following approach: take the values of well-developed countries with the indices of inequality assuming them to be moderate, and compare them to corresponding indices of the given country, in particular, by means of a simple formula:

$$U_d = [U_n - U_k / U_n] \times 100$$

Where: U_d is the index of deficiency of social values in a given country, U_n – index of magnitude of values of the well-developed model country, U_k – the same index of the given country. Introducing corresponding data, we will receive a value from 0 to 100, which will give us an idea about deficiency of goods in the given country. Such a value can be calculated according to the synthetic parameters and according to the specific types of wealth for the whole country or per capita.

Present situation in the world is characterized by a sharp deviation from moderate consumption to deficiency from country to country and in certain layers of population. For synthetic evaluation of deficiency of goods we can use the present index of generally accepted human potential. In developing countries deficiency of goods given by the mentioned index (GDP per capita, level of education, lifespan) is quite high and greatly differs from country to country according to the different levels of development. According to GDP per capita, the average deficiency in the world is 72.7%. In low developing countries it is 92.3 %, on average, in developed countries – 79.7 %, in the countries below the average development – 81.5 %; in lower Sahara Africa – 94.2%, in the Middle East and north Africa- 80..5 %, in the East Asia and Pacific Ocean region - 84.5 %, in Europe and Central Asia – 74.9 %, in Latin America and Caribbean countries - 72.4 %, in South Asia - 91.4 %.¹² The index under consideration is more contrastive for many countries of the world, especially, for Asian countries.

The acute problem is the deficiency of medical service. In some countries, its expenditures are 100 times

¹¹ Метатеория прибыли. Тб., 2007.

¹² ООН. Цели развития тысячелетия. 2012. Нью Йорк. 2012. С. 4, 5, 6.

less than necessary. In most countries of the world, education level is extremely low, and the quality insufficient; it is very difficult to train specialists for secondary and higher education. In the countries of Central Africa, 19% of children receive primary education, in Nigeria – 20%, in Burkina Faso - 25%, in Sierra-Leonan – 32% etc.¹³

Although given economical data show only an approximate picture of reality, still we can clearly see the grave situation in the world, deficiency of goods necessary for people to survive. Here we have shown only some data, but it is quite clear that for the beginning of the 21st century, **the majority of population of the world have not achieved moderate level of consumption.**

The situation is not simple. It has several explanations: first, low level of wealth production and general development in the world and in majority of countries; second, great inequality in wealth distribution (injustice); third, excess consumption and excess property in one part of population; fourth, wasteful use, irrational behavior of consumers. Approximately one third of subjects is not used fully, it is spoiled, disposed or idle. According to FAO data, for example, 1.3 billion tons of food products, i.e., one third of the total of consumed products is thrown away without consumption or goes of. Well-off people spoil or throw away a great part of other consumable products. The more so this occurs now, when the major part of the humankind suffers from acute deficiency of such products.

Hence, it is clear that the world faces acute challenges with respect to creating normal living conditions for population, and those challenges require response. Here, one of the **crucial parts can have the principle of moderation. Besides, it is of great importance with respect to other aspects such as justice in human relations, morality, humanization of life, etc.**

TRIUMPH OF MODERATION

Future way of the mankind may lead us to the triumph of moderation, which will be the principal prerequisite for survival and general progress. Otherwise there is no escape from the danger of self-destruction and disaster.

In the first case we have a virtual world with good conditions for a man to arrange normal life, and in another case the opposite one – the world of obstacles, misfortunes.. In the first one, it is the world, where everything is well organized, because moderation reigns, and in the second case, everything is upside down because of avidity, debauchery dominating there. There is

¹³ Our calculations according to UNO data. Доклад ООН о развитии человека. 2010 С. 143-148.

war between those worlds. Immoderation and avidity generate negative energy causing the increase of entropy, dissociation of the world dangerous for the humankind. We must defeat it.

The first thing is the problem of harmony between the man and the nature. **One must not destroy the nature for his avidity, for selfish interests and must not undermine the foundation of his life.** This is the first thing one must become aware. However, self-interests of a major part of society prevent them from awareness of that and they do not want to realize general danger. Those subjects closed in their own “sovereign” desires (individuals, nations) strive for individual well-being and wealth ignoring general, non-private, social problems of the planet of which the first one is rational approach to nature – to the primary foundation of our existence. As far back as 19th century, F. Engels was right to warn us.¹⁴ We must take care of nature, otherwise, it would take revenge on us. We must carefully observe the nature and pay attention to its signals! We must concern for the interests of our future generations, as we are responsible to them. The challenge is to reserve nature for them! There is a great popular wisdom in one of the Georgian folk songs warning us: “Reserve the nature/forest; if you are a father, you are responsible for that.”

Paradoxically, we do not care about that.

It is necessary to change the situation. Everybody must realize that without the love of nature and its protection none of the goal of human wellbeing will be achieved. Primarily it is necessary to practice moderation with respect to nature! Nature can not bear avidity, it will necessarily revenge!

Sometimes **people behave irrationally in the face of choice between beneficial and harmful either for ignorance or for inability of sound reasoning.** Nothing can harm a man more than they can harm themselves with their own behavior - action. As Rustaveli noted, “An enemy cannot cause greater harm as one can do to himself”. This is observed in their avidity, immoderate behavior and in their consequences.

Mostly people are friendly to each other, but there are some greedy, selfish and ambitious ones among them. Enjoying their mental or economical advantages, they persuade other naive individuals subordinating them to their objectives. They introduce their own rules serving their greedy and selfish desires, while market relations represent favorable ground for that. They have enormous influence on social life. There are great temptations in conditions of insufficient moral rectitude and the lure of wealth, economic and political power. Therefore, healthy life-style, moral standards step backwards,

¹⁴ Ibid, pp.193-196.

until society achieves understanding of the highest human values – human relations, justice, morality, friendship, true understanding of beauty. They are in slavery of low material values giving them an advantage. Until there is not established a right orientation to real values, until there is not introduced a right scale of real values, it is difficult for major part of the society to understand the words of Rustaveli: “It is better to gain dignity than any other wealth”.

Generally, people do not quite realize the harm, nonsense and uselessness of immoderate, excess consumption and accumulation of wealth, and does not consider it. That is why they are greedy, rather than moderate. Being busy in competition gaining and accumulating wealth, they do not analyze and cannot understand the true idea of such an action, its real consequences for their wellbeing, happiness. **Some are not aware of the limits of necessary goods, beyond which wealth becomes the excess, useless and from the social point of view, does not bring any real benefit except negative value and loss.** Moderation is not for them. Such people subsequently involve others to enhance their circle – hesitant people and imitators, who do not have their own opinion and position. **This is one of the sources of human unhappiness.**

Excess and deficiency reduce the role and importance of general human values in public life; it is the greatest barrier on the way of social and economical development.

Striving for excess as well as deficiency relaxes moral characteristics of men. Direct correlation between them is hardly noticeable, but still observations show that it more and more suppresses the respect for morality, justice and truth in major hesitant part of society. Deficiency also pushes some people to unfair action, and sometimes even to evil one. **Greatest is the influence of the ideology, ideas. From this point of view, the idea of grabbing can be identified, which is peculiar to market relations.** It inspires people to gain more and more wealth. There are lots of facts of moral degradation derived from market relations such as market rules, different types of criminal businesses, some legal forms of business which are not beneficial to society (speculation on the exchange market, gambling etc). All these represent a great danger to the humankind, to nations, to real wellbeing of individuals.¹⁵

Here we would underline the influence of common increase of the scales of the absolute or relative excess and deficiency **on social order, their relation to instability, disharmony, acute confrontations, entropy (disorders), which is disastrous to the humankind.**

Thus, it is urgent to establish moderation in life and to overcome avidity, of course, in addition to other conditions. This must be a cardinal renovation of lifestyle. In search of possibilities and conditions for it, again the man, his nature, his skills and prospects of development come first. People created barriers themselves on the way of their life with their immoderation, avidity and irrationality. They must get rid of them themselves, free themselves from it by means of raising their intellect, moral and culture. Then moderation, reason and justice in their true meaning will not be strange to them. **There is no other way out!** As Steve Biko said, it is necessary to change the human mind, to change everything. There is a genetic code in every man to maintain and reinforce the best human qualities, dignities. Although there is a certain tendency to degradation determined by some factors, **the logic of life, progressive idea is still working, performing its function.** People can overcome low ambitions choosing moderation, friendship, kindness, concern for happiness as their basic principles of life. **This is the right human life.** It is not right to be pessimistic as if people are selfish, conservators and they will never change. History shows that it is not so. Progressive ideology and social environment can cardinally change them. We are exactly on this way, though it is not easy for everyone to see and understand that.

Generally, it is based on a constat intellectual progress, **logic of life, fear of danger, instinct of defense dictating the tendency to progress and the imperative of high values, real dignity.** “Darkness cannot drive out darkness: only light can do that” (Dalai Lama).

The process of progressive change of human being can be seen from the pages of history. However, it is not an easy and one-sided process. It has some drawbacks as well. We do not need a great effort to see that the progress is dominant. There are many facts, ideas, consciousness, mentality, goals, behavior, and transformation confirming that. In the course of history, they caused changes in social environment. Globally it reflected as the change of slaveholding into feudal system, and the feudal system into bourgeois one. It was a way of progress. However, **most important thing is the general-human basis, the system of values developed by humankind acting from the beginning of civilization until now. It determines basic line of progress, in general, and in particular in human behaviors. It does not permit political or economical systems to subordinate men to their dictation, to kill human feelings, inclinations, relations, values in them.** As a result, we have present level of human awareness and behaviors as more human than half

¹⁵ F. Engels Dialectics of nature. T., 1954. pp 184-185.

a century ago, in general, and far more humanistic than a century ago and before that.

Despite existing drawbacks and recidives existing yet, men, in general, are characterized by less mercantilism; they are less subordinated to market rules, than at least a couple of decades ago. Human cultural and social values are becoming more and more important, their weight is increasingly great in human imagination; charity and tolerance are widespread; political system is liberalizing with more democratization and increased human rights, which must be considered as the triumph of moderation defeating avidity. It is easy to notice comparing the mentality of generations, scales of values, ideas, characters and the whole life style. It should be noted, that these are not the nature of the so-called market person and market relations. They are beyond them in universal culture and civilization progress.

However, history will never stop at that and it must not stop. Market ideology, relations, practice of wealth grabbing, the selfish and greedy psychology is out of date. They cannot control human worldview and behavior forever. By and by people will better conceive the true sources of true universal welfare and happiness and their importance in life - **the benefit of moderation principle.** It becomes clear for everyone that there is no direct relation between enormous quantity of material wealth and happiness and welfare. **People seeking happiness in enormous wealth and material things are often destined to be disappointed, while those seeking it in moderation are really happy.** In a word, happiness comes from human nature, from human lifestyle rather than from individual excessive wealth, sheer luxury.¹⁶

It is necessary to free human beings from erroneous, false image of subjects and events, especially, of the role of socio-economic processes, power and property in their life to save them from excess material and non-material wealth, excess powers, inclinations to them coming from their genetics of traditional mentality in some cases. **Love of the high values will change that of low values.**

Some people with conservative imagination cannot understand it. They think that such conditions are not favorable for them, but it is useful for everyone rather than for selected part of society, as it happens now. **This is the logic of development raising its quality.**

Obviously, the above-mentioned process does not mean any violence on people, on their their mind and action. Major violence leads to negative consequences only. **Progressive intellectual and cultural development, moral progress should form a society of good,**

human, moderate people (according to A. Maslow). There are ample grounds for optimism that civilization - progress will go that way. Besides, we cannot ignore the role of subjective factors, progressive ideas and actions in the support of the desirable course of the mentioned process.

This is an inevitable prospect of human society and human life. This tendency is observed, but today it is demonstrated only in the progressive part of society. Not everybody understands that. In addition, widening its circle will lead us to human society and human life.

All the above said gives ground to arrive at an important conclusion about the prospective civilized and human future of the humanity, where moderation principle taking over selfishness and avidity will have an important part. And such a future will be achieved by overcoming some great barriers. Therefore, it is well said: **People of all nations and time, be moderate, this will save you from lots of trouble, from self-destruction, this will help you better organize your life!**

* * *

To sum up, we would like to draw the readers' attention to some theoretical propositions based on the investigation carried out on the topic under consideration.

Discussing social phenomena it is important correctly to understand the meaning of the terms 'welfare' and 'happiness' and to get rid of any misinterpretations and false ideas of them causing misunderstanding, which has always been widespread and is one of the main sources of wrong awareness, misbehavior and misfortune of human beings.

In economical theory and practice, the narrowed meaning of the term "demand" and the exaggerated meaning of the concept of "requirement" should be revised.

It is necessary to discuss welfare according to a rational, reasonable demand (demand based on that) rather than discuss general demand and its satisfaction. It is important to have a rational idea about satisfaction of those demands only, which bring real benefit to people. It should be taken into consideration that the market (market subject) is not interested in the benefit of wealth - it is just the demand it wants to exist.

We must advance the real (not illusory) benefit of wealth instead of utility, because it is the benefit that is a real welfare, while utility of certain products (satisfaction of certain demands) and over-

¹⁶ Philosophy of Metaeconomics and Economics, Tb, 1995.

consumption is harmful.

It is not right to interpret consumer sovereignty as necessary satisfaction of all his demands. The goal of the individuals and the society is satisfaction of real, reasonable demands yielding benefit. This is the benefit corresponding to the interests of consumers.

It is necessary to be aware of a simple, but generally ignored truth, that reasonable or moderate consumption of wealth is a real benefit. It is the source of welfare, while overconsumption can turn it into excess - false benefit causing harm to people.

We must reject the false idea of an individual (consumer, manufacturer) as the best assessor of his own position. Generally, majority of people make many mistakes for different reasons. They are lacking proper knowledge, information and ability objectively and correctly to analyze and evaluate events. Public intellect is better for that; it is public knowledge that must be the guide for individuals.

Generally, the idea of rationality of human beings is not true. Lacking necessary conditions they cannot always or cannot at all make optimal decisions and often act incorrectly. This comes from their irrational inclination, requirements and vicious mentality (psychics). Because of their irrationality, incorrect, no optimal decisions and actions, their situation is worse than it could be.

It is useless to claim for all the human rights allegedly based on high ideals of human sovereignty. It can result in a public chaos only. All the moral and legal norms are useful because it is necessary to limit irrational human rights.

Consuming power of a human being is limited to some reasonable extent. They do not need and cannot reasonably consume unlimited wealth.

Due to limited consuming power, it has no point to accumulate unlimited amount of consumer goods in the hands of an individual, because it will become excess, useless for that consumer. In other words, it means the excess. All the products - consumed or unconsumed - causing harm to people are the excess.

Basic factors of the wealth benefit are the beneficial potential and useful quality (purpose, direction, characteristic, measure). Potential benefit depends on how appropriate the product qualities are for healthy requirements of a human being, and the useful quality on the use of its potential in the process of consumption.

Consumption of wealth should be regarded as transformation of economic objects into social benefit, public welfare. Finally, the degree of such a transformation determines the degree of benefit (welfare)

from the product or service, i.e., whether they are necessary or excess for the given consumer.

Wealth has no benefit as soon as its consumption (accumulation) exceeds reasonable, rational level, i.e., moderate limits and does not transform into real public welfare. The less the wealth serves that purpose the greater the loss for individuals and for the society is. Wealth is of maximum benefit only in conditions of moderate consumption.

In the world, along with the terrible poverty, there is a great amount of idle wealth useless for real benefit, which is actually lost. Most probably, it is a third of the total world wealth. The reason must be sought in human irrationality, avidity, immoderation, unfair distribution and consumption.

Inclination to excessive consumption and accumulation of wealth is a dangerous manifestation of human irrationality, which has been the source of major disasters throughout the course of history. Therefore, it is reasonable to limit such inclinations within the moderate scope by raising true awareness. It is appropriate for human welfare, in general, and for consumer sovereignty, and in contrary to the liberal standpoint, it provides a favorable result (welfare) – general wellbeing, social order and stability.

On the way of human moderation and life humanization, it is still the human being, who is the main barrier himself with his anomalous value orientation, mercantile love of wealth - the excessive, unnecessary wealth, in a common sense. These are the barriers to overcome. It is necessary to achieve a new “public concordance” about the priority of general welfare with everyone achieving own well being in conditions of general welfare. Each person must be aware that enormous personal wealth does not mean real happiness; primitive selfish ambitions would not do people any good. Popular wisdom and religious doctrines confirm that.

Greed is a dangerous social pathology inherent to humankind. It is one of the sources of acute social discomforts. Raising public awareness about moderation concept and significance as well as introduction of moderation principles can save society from destruction, providing the way to general happiness. It is enough to get rid of selfishness and avidity to live comfortably! In our era, one of the important challenges of humanity is to restrain avidity and to achieve moderation. Other ways lead to dead end! A motivation for common welfare must replace the greedy and selfish human nature. It is possible. It is the only way of human survival on the earth.

Market system neglecting moderation is unfair.

It allows unjustified division of people into different strata as well as inequality in incomes, wealth, rights, level of living; accumulation of enormous, excessive amount of wealth in the hands of a couple of individuals, on the one hand, and extreme poverty of a huge mass of people, on the other hand. It makes life immoderate, derives insolvable problems and vice causing danger to human existence. Only

the society as a whole (state) trying to humanize social life takes measures (social security, charity etc) in its own to alleviate problems, to reduce injustice. However, it is not enough. The world expects more changes – radical changes. Inevitably, there will be such changes and introduction of moderation principle will have an important part in that direction.

ზომიერების ეკონომიკობა

გიორგი მაღაშვილი

სტუ-ს სრული პროფესორი,
სახელმწიფო პრემიის ლაურეატი

თანამედროვე საზოგადოება მრავალი გამოწვევის წინაშეა. მათ შორისაა ადამიანთა მანკიერებანი, რომლებიც, დოვლათის საერთო უკმარობასთან ერთად, ხელს უშლის საყოველთაო კეთილდღეობის დამკვიდრებას. ამ მანკიერებათაგან ამჯერად გამოვყოფთ სიხარბეს, გამძაფრებულ მიდრეკილებებს სიმდიდრის ფლობისადმი, დამახინჯებულ ფასეულობით ორიენტაციას, რომლებიც განაპირობებს ადამიანთა მიერ ზომიერების პრინციპის დარღვევას. ეს უკავშირდება ეკონომიკური სუბიექტების მხრივ არარაციონალურ ქცევებს, ზედმეტი, უქმი, ფაქტობრივი სარგებლობისთვის გამოუყენებელი დოვლათის (სიმდიდრის) დაგროვებას ცალკეულ ადამიანთა ხელში, მაშინ როცა ადამიანთა უმრავლესობა საარსებო საშუალებათა მწვავე უკმარობს განიცდის. ასეთი მდგომარეობა უსამართლობის, ზნეობრივი მანკიერების ერთ-ერთი გამოვლინებაა. ადამიანთა მოთხოვნილებები და სამომხმარებლო უნარი ჯანსაღი ცნობიერებისა და ურთიერთობათ ფარგლებში უსაზღვრო არაა. მათ არც ისე ბევრი სჭირდებათ, რომ არა სიხარბე. რეალობაში დოვლათის შექმნაში ცალკეულ ადამიანთა წვლილი და განაწილებისას მათ მიერ მიღებული წილი დასაბამიდან დაცილებული იყო და სულ უფრო სცილდება ერთმანეთს. ეს აღვივებს არაზომიერებას. იგი კაცობრიობის საფრთხედ იქცა, რადგან ამის შედეგად ადამიანები მწვავედ უპირისპირდებიან ბუნებას და ერთმანეთს. აუცილებელია კაცობრიობამ ზომიერების დაცვაზე იზრუნოს, როგორც ამას გვკარნახობს უდიდეს მოაზროვნეთა სიბრძნე, რელიგიები და პრაქტიკა. საწინააღმდეგო შემთხვევაში მძიმე მომავლის საფრთხე იზრდება.