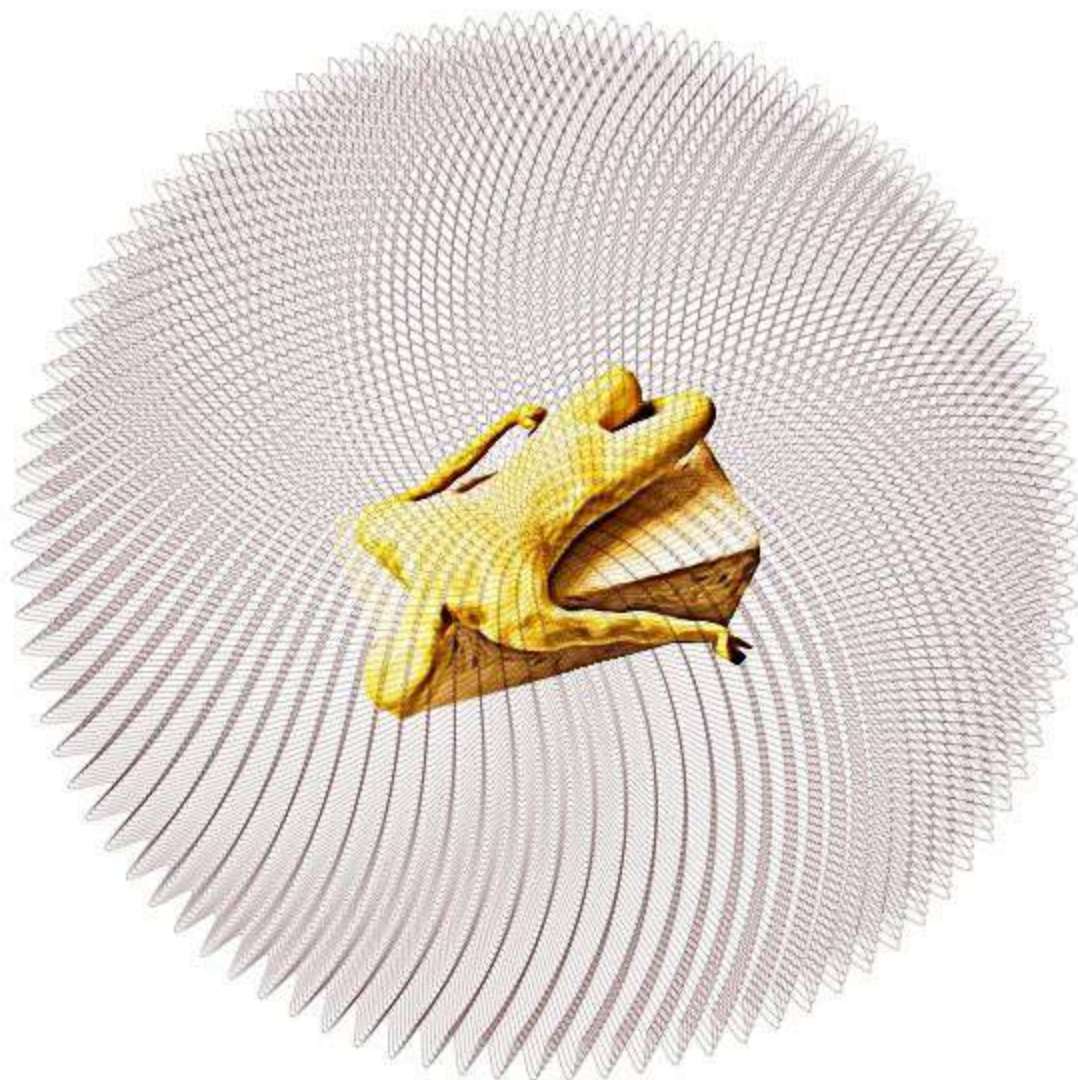


**PRICELESS OBJECT  
THE MOST EXPENSIVE THING IN THE WORLD**



**MANIFESTO**

KELVIN HUGGINS VIVAS

**THE PRICELESS OBJECT**  
**“THE MOST EXPENSIVE THING IN THE WORLD”**  
**MANIFESTO**

A handwritten signature in black ink, consisting of stylized initials 'KH' followed by a period.

KELVIN HUGGINS VIVAS

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The creation of *The most expensive object in the world* has many purposes. However, the deepest one is to initiate a new economic model. From a conscious act, we call the attention to those who think that a true economic system should serve humanity, and humanity has to support it.

It has been a long time since the economy was solely managed for the principles of the *creation of value* and for the simplification of exchanging goods and services. It has been a long time since currencies have been supported by an exchangeable object of extraordinary value. We have pursued an enormous path from the moment when the first villages exchanged incipient agricultural products to the moment when the creation of the intricated, manipulated and speculative market of “*subprimes*” (including their creative financial engineering) occurred. On top of that, this market has always been bailed out by citizens as demanded by governments.

A story to tell, where humanity has undergone material progress and increased dramatically its life expectancy and health but it is within an unsustainable and predatory system which is at the gates of major conflicts never seen before. In a world where wars for water are latent, where externalities create a mirage of economic richness of extreme consumerism, where the banking industry bets and always wins and when it does not, citizens have to pay for the economic damages over again and again. This happens because it is almost a fact that a system based on debt needs exponential consumption. However, this system cannot endure and is unsustainable because it is within an ecosystem of limited resources. Consequently, the system will collapse, but not before the collapse of upholding people with their debts and jobs.

*The Priceless Object* represents a frontal critique of this model and, among their multiple purposes (and maybe the deepest one), intends to create a new beginning for a new economic model which serves humanity, and humanity will have the means to support it. The best of the universal wisdom and the incipient quantic technology enable this precise moment for the achievement of this task. *The most expensive object in the world* calls the attention to raise awareness about our economic system. This is imperative and immediate actions should be taken. Now.

There are consequences for our species if we do not find solutions for our rooting problems, and it could even compromise our own survival. Currently and ironically, our society depends on the highest actors of our unsustainable economic system, and governments cannot fail to serve these actors. If governments fail to them (by losing money of investors, savers, State resources, etc), the political system will provide the required money from their contributors in order to “rescue” these economic protagonists. If they do not do it, the consequences would be very serious for societies due to the nature of our current economic system.

There are no *societies*, *cultures* or even *countries* within the economic system and even more, humanity suffers due to the effect of any economic meltdown. These collapses are interconnected and instantaneous, and the causative agents are disengaged of policies of local sustainability and knowledgeable about tax shelters. In addition to that, they are beneficiaries of unconditional rescues, special contracts and tailor-made news while humanity suffers during its development

and survival. It suffers because people were born within an intricately system promising richness and this promise is often in exchange of actual humanity.

*The Priceless Object* should not be confused with any movement of social individual or of certain groups and countries which are microeconomic facts for the considered scale. The representation of *The Priceless Object* is deeper and entails the whole species and its ecosystem within a macroeconomic scale. In light of this, *ceteris paribus* ("other things equal" in Latin language) forecasts an abruptly dystopian future. In light of this, this manifest.

*The Priceless Object* reminds us of the necessity to consider humanity above all and as a whole, including urban, aboriginal and every autochthonous culture. *The Priceless Object* reminds us of the richness of our differences and the need of an economic and integral *tool* for a whole. It is a superlative judgement for a superlative humanity.

*The most expensive object in the world* reminds us that we are living in one of the stages of the development of our history, and today, what we consider immobile and perpetual, is only a glance on the pages of our history.

Everything changes through an awareness act. This manifest is a call to action for people who consider themselves as forgers of their own destiny in accordance with their most universal values and assumptions. *The most expensive object in the world* also states that today the highest number of people in human history have this thought. The moment is now.

*The Priceless Object* is the material representation of the point in the graph about the law of supply and demand within the art world. On this point, the supply is equal to one because "*The most expensive object in the world*" is unique and unrepeatable as a concept. The only exception to this law is the expectation of the buyer for potential future increased prices.

*The Priceless Object* reminds the global potencies, any political institution, any monarchy and any State, without any judgement value, their impermanence in time. *The Priceless Object* reminds them that humanity has a common reserve for the creation of fiduciary money. *The Priceless Object* reminds them that humanity has a solid base to issue supranational fiduciary money of real reserve for any currency of current circulation and for any exchangeable object to come in the future. *The Priceless Object* transcends any potency, any political institution, any monarchy and any State. *The Priceless Object* will always exist while the law of supply and demand and trading exchange also exist.

*The Priceless Object* represents the end of cognitive bias of the global economy when economic prosperity has to be determined. It does not represent any *anarchist* principle because *The Priceless Object* represents a sophisticated act of rebellion, paradoxically, contrary to *anarchism*. It pursues universal institutionality of the economy and understands the need of an internal transformation of corporations and governments product of civic activism derived from the development of a more integral conscience that meets our needs as unique species.

*The Priceless Object* is not *anti-systemic*. It considers these types of protests as primitive for our complex current societies. *The Priceless Object* considers this practice as destructive rather than constructive, and takes for granted the end of ethical and moral debates about reasons for why the system is being destroyed.

*The Priceless Object* considers that the only acceptable goal is the evolution on what it is already built toward the improvement of the conscience of protagonists of every society, corporations and governments. It also considers that the only means of action is the civic work within an institution validated in accordance with the highest universal standards. *The Priceless Object* constitutes a starting point for this purpose, it is the first starting point of technical character once its economic assumptions are established.

*The Priceless Object* does not even accept the term “*socialism*” (sic) as a name for any doctrine related to Marx and Engels among many others because *The Priceless Object* considers the use of this term as an improper appropriation of the language in favour of a political cause divorced from social elements in their full meaning.

*The most expensive object in the world* is immune to any sophisticated and manipulative language with political and personal objectives of power appropriation.

*The Priceless Object* concludes the debate about the convenience of the *anti systemic* and *anarchical* philosophies for current societies. *The Priceless Object* considers the *anti systemic* and *anarchist* ideologies as obsolete and anachronic at the moment of the publication of this manifest. It considers the “*socialist*” (sic) and *communist* experiments as early stages of comprehension of human societies and resource management, human rights, private property and any legal protection for natural and legal persons. The debate about “*socialist*” (sic) and *capitalistic* societies, which provoked armed conflicts and genocide in the past, are hereby concluded with the creation of *The Priceless Object*.

In the purest representation of the term “*creation of value*”, *The Priceless Object* leaves behind the *capitalism* in its ideological sense, reducing it as a simple *tool* to be useful for societies based on a previously developed and acquired judgement. *The Priceless Object* defines *capitalism* as a system lacking in attributes of moral values and incapable of acquiring them.

Based on what humanity has learned so far, *The Priceless Object* unblocks the debate and comparison between these “ideological models” (“*socialism*” (sic) and *capitalism*) by defining the first one as an *ideology* and the latter as a *tool*. In retrospect and, as an epilogue of these primitive stages of human history, *The Priceless Object* makes use of the acquired knowledge throughout human history during some of its chapters:

The most savage capitalistic expression during the most advanced stages of “*socialism*” (sic) where perpetrators take advantage of any private property and lives of the population.

The fruitless wish to reach a humane *capitalism*.

And as a corollary:

The unawareness of the responsibility as a synonym of freedom, implicit in the phrase “The *“socialism”* (sic) has not been implemented yet” and its variants.

The development of the conscience permits the origin of more advanced and evolved political systems. This happens when people become immune to any language manipulation with purposes of domination.

Any particular issue not represented by *The Priceless Object* is not exempt from its exclusion. For example, any ideology intending to promote a collective ideal about individual rights, the individual responsibility in favour of any cause, the intimidation and insecurity of the population and the violation of any article of *The Universal Declaration of Human Rights*. All of them could be immediately considered as the antithesis of what *The Priceless Object* represents.

Another purpose of the creation of *The most expensive object in the world* is to touch the deepest basis of any ideology of human history. From a conscience act, the symbolism of burying your own hands in earth, moulding the constitution of these ideals with mud, and assigning the perennial condition of *The most expensive object in the world* allows *The Priceless Object* to represent the creation of value beyond any price during an interpretation of an exponential function.

From a conscience act, a call to attention is made for people who consider that a real economic system should serve humanity, and humanity has to support it. *The Priceless Object*, within its human-shaped symbolism, describes the simplicity of its principle with the following statement:

*“Take mud, the most humble material on earth, mold it and assign it the highest price in the world. Change it as many times as necessary.”*