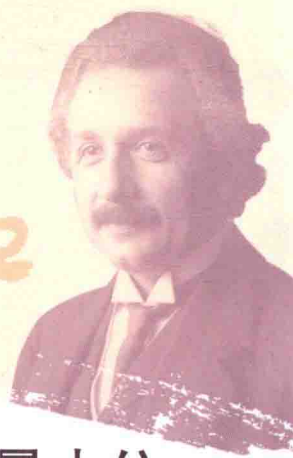


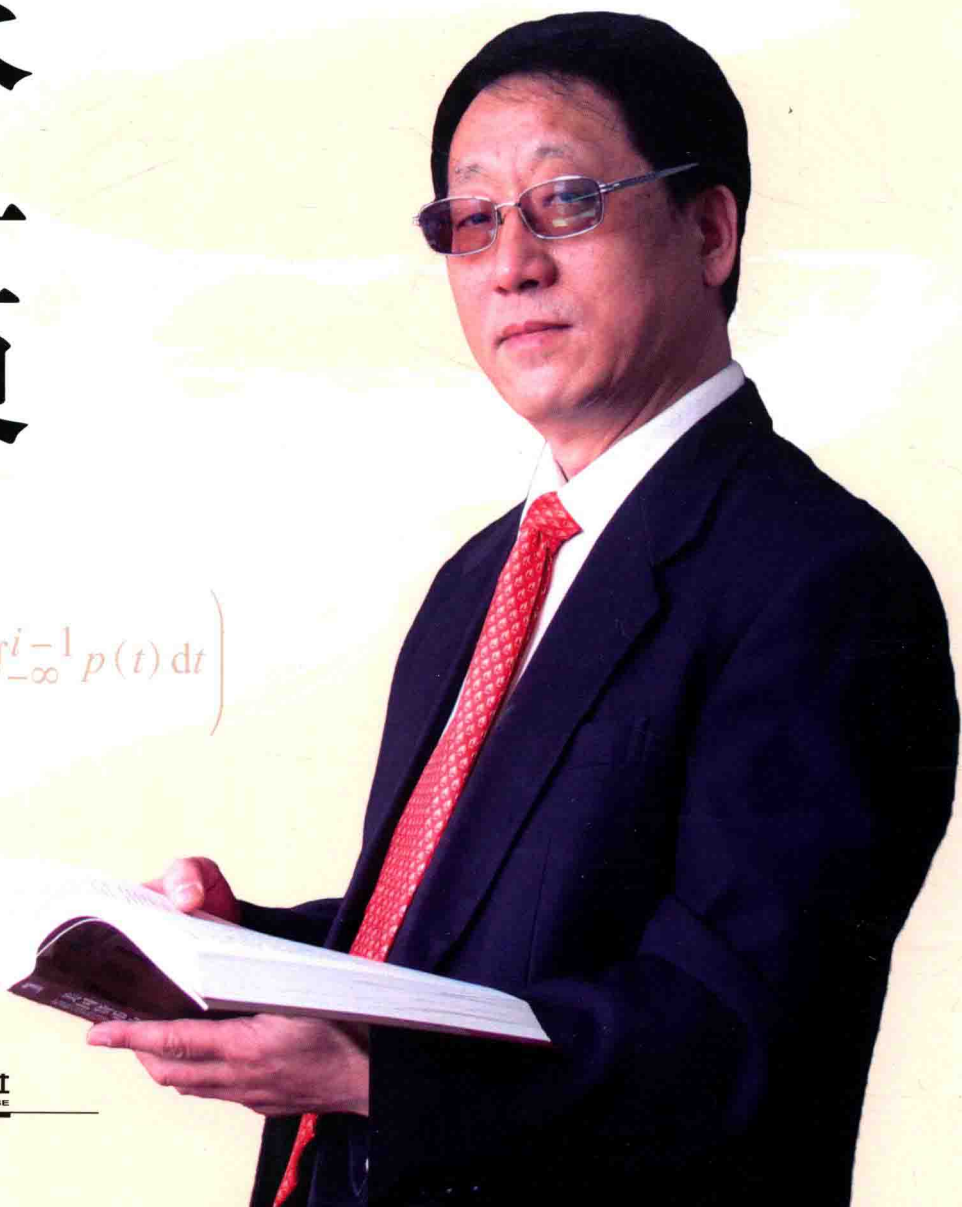
货币·国家·世界

曹钟勇 / 著
Tsao Chung-yung



—— 基于爱因斯坦能量本位
Currency • Nation • World
—— Based on Einstein-Energy-Standard

$$EU = \lambda \left(\frac{F}{P_t} + \frac{1}{P_t} \int_{-\infty}^{t-1} p(t) dt \right)$$



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曹钟勇 著

Tsao Chung - yung

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内 容 简 介

本书研究了货币充当一般等价物的三个基本特征、货币的爱因斯坦能量本位及将它作为未来“一个世界、一种货币”,即世界统一货币(世元)本位的终极意义。研究了铸币税的范畴及其消亡的历史条件、比特币的属性、中外历史上的货币短缺危机与成因、当代货币短缺——债务危机的成因及应对、金融泡沫与金融危机的生成机理。论证了金融、财富、货币三者之间的关系,提出了未来基于能量本位的货币发行量与既有世界货币总量之间的关系式,预测了由货币联盟推动的区域统一及由全球化催生的世界统一货币的发展趋势。阐述了基于爱因斯坦能量本位世界统一货币与构建人类命运共同体的关系。

本书内容涉及经济学、政治学、哲学、物理学等诸多领域,可供此方面研究的相关专家学者、研究生作参考。

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《财富本源与世界统一货币》(2008年11月初版,2010年11月重印)和《货币·国家·世界》(2014年12月初版)两书出版后,已在学界引起一定的反响。国内外一些学者,比如美国哈佛大学肯尼迪政治学院原副院长 Alan Altshuler 教授曾与作者就有关论点进行过深入探讨,中组部研究室的李熾恒研究员则在其新作《缔造大同:钱学森“世界大同+共产主义”理论新论》一书中就我的一些观点有过摘录。关于货币的爱因斯坦能量本位概念是在我参与的一些演讲或研讨中探讨最多的话题,同时也是上述两本著作的理论基点。简而言之,所谓货币的爱因斯坦能量本位是指未来世界统一货币制度所规定的,以能量单位表示的未来世界统一货币价值的计算标准。据此定义,我们又可进一步将之简化为:货币本位即单位能量。而由此本位规定的货币,则类似于“纸黄金”的概念,可看作“纸能量”。

本书之所以取名为《货币·国家·世界——基于爱因斯坦能量本位》,即把“爱因斯坦能量本位”也置列书名,主要是与中国国家主席习近平提出的构建人类命运共同体这一理念及世界对此的积极反应态势有关。该理念的核心是“人类同住地球村,不同文明、不同宗教信仰、不同社会制度、不同发展水平的国家是一个相互依存的命运共同体,相互尊重、平等合作、互利共赢、融合包容”。2017年2月10日,在联合国社会发展委员会第55届会议上,“构建人类命运共同体”理念首次被写入联合国决议。同年11月1日第72届联大负责裁军和国际安全事务第一委员会会议通过的“防止外空军备竞赛进一步切实措施”和“不首先在外空放置武器”两份安全决议,该理念再次被载入这两份联合国决议。

我个人认为,构建“人类命运共同体”的具体形态在初始阶段的相当程度上可以表征为大同世界的构建,其基本含义是一种人类可以持续地和谐生存和繁衍的社会形态,包括人与人之间、人与自然之间存在的一种更为平和与协调的关系和秩序。结合以色列作者尤瓦尔·赫拉利(Yuval Noah Harari)在其《人类简史:从动物到上帝》(Sapiens: Brief History of Humankind)一书中提出的人类要走向融合统一的重要前提之一是货币统一的观点;同时,结合本人在《财富本源与世界统一货币》《货币·国家·世界》等方面的研究,本人仅就大同世界的构建与世界货币协调之间的关系谈点认识。

如果能对人类的货币史进行较为详尽的回顾,我们不能不说,最初发轫于交换媒介的货币对人类文明社会的发展的确起到了一种独特的、积极的、有效的推动作用。我们甚至可以在某种程度上说,一部人类的货币史就是一部人类文明史的缩影,今天乃至将来,无论如何来评价货币在对人类文明进步的过程中所起的独特作用都是不为过的。但同时,我们也不得不承认,由于货币本身的异化,人类既有的货币体系又是与大同世界格格不入的。这是因为,在现有的货币体制及由此决定的金融体系下,由于各国(或地区)的金融当局根据各自的需要而发行不同种类、不同数量的货币,各种货币之间又不得不寻求一种本身并不稳定的汇率平价,因此无法解决以下一些根本问题:

(1)货币的供应量历来是与投资规模直接相关的。在现有的货币体制和金融体系下,由于无法从全球的范围来控制货币的供给总量,因而就无法制约人们为追求财富增长而带来的巨大投资冲动,从而无法制约人们对自然资源的过度索取和对生态环境的破坏,最终直接威胁到人类和自然之间的可持续以及和谐共存的关系。

(2)由于无法控制货币的供给总量,因此无法从根本上扼止通货膨胀现象,保证经济秩序的持续稳定,从而也无法避免世界上绝大部分人口所持财富被不公正剥夺现象的频繁出现。

(3)货币供给总量的增长无法做到与经济增长——人类实际财富增长水平的一致。同时,由于货币本身币值的不稳,因此无法精确表示人类财富的价值,从而导致财富价值的虚幻。

(4)现有的货币体制和金融体系,显然便于一些强国可以利用其本国货币的强势地位而获得货币溢出效益,从而引起世界范围内财富的不当转移。

(5)由于货币不同,因此不同货币间的汇率价差一直是金融投机的主要追逐目标之一,而金融投机则是造成金融市场动荡和财富泡沫的最主要原因。

应该说,货币问题决不是货币问题本身,它是经济问题的集中反映。即使当代货币主义学派的经济政策研究的基本目标也已从过去强调货币的“自由”经济效果而向经济稳定、经济增长,并向强调“平等”“收入均等化”和“权利均等化”等方向转移。可以说,这决不是偶然的。

进一步地说,如果我们要深刻理解世界统一货币与大同世界之间的关系,我们必须首先看到问题的两个方面:一方面,人类由于长期以来对货币及其由其表征的财富价值的错误判断和使用不当,在当今的人类社会已造成表面是属于纯经济问题,实质是事关人类能否持续地和谐生存和繁衍的严重后果,并且已经积重难返。

正如弗里德曼(Milton Friedman)1976年12月在美国芝加哥大学的一场演讲中所指出的那样:“全世界许多国家今天正经历着历史上有破坏性的通货膨胀,非常高的失业率、经济资源使用不当,并且在有些情况下,人类自由受到压制”;另一方面,我们更应该看到,随着经济全球化的深入发展,更广泛意义上的世界一体化进程也在加速。在这个进程中,各国联系更加紧密,相互依存也更加密切,地球上的人类作为一个整体已休戚相关。人们已经普遍认识到,人类对自然的过度索取,尤其是对能源(能量)的无节制使用,将导致对整个地球生态的破坏,从而对人类本身的生存构成直接威胁。比如,全球气温上升导致自然灾害的增加,无论是生活在东半球还是西半球的人们都已无法逃脱。此外,世界上每时每刻发生的各种政治活动、经济活动、军事活动、宗教活动等,其影响面和冲击力已不再局限于某一区域或某一国度,它会随着信息的迅速传播在全球引起相关波动。现在,地处地球任何一隅的人们也不再是孤立的,他们已与全人类紧密联系在一起。如仅就气候变化问题而言,正如中国前国家主席胡锦涛在亚太经合组织第十五次非正式会议上的讲话中所指出的那样:“气候变化问题,事关各方利益,需要各国联手应对。在气候变化上,帮助别人就是帮助自己,开展合作才能互利共赢。”如果说,应对气候变化问题是如此,那么应对诸如世界经济失衡、能源资源压力增大、生态环境持续恶化等问题也应该如此。

由以上分析可知,如果能够“引入世界统一货币及其货币发行的单一增长规则”(简称“统一货币、单一增长”规则),则有望从根本上解决上述问题,并且有利于从货币角度,进而从经济领域来推动经济稳定、经济增长,权利均等化等秩序的建立,从而有利于推动人类大同世界的建设。这是因为从建设“大同世界”的基本含义来看:如要实现“人类可以持续地和谐生存和繁衍的社会形态,包括人与人之间、人与自然之间存在的一种更为平和与协调的关系和秩序”,那么就可以发现必须有两个基点:一个基点是在人与人之间建立一种更为平和与协调的秩序;另一个基点则是在人与自然之间建立一种更为平和与协调的关系。由于通过“统一货币、单一增长”规则的建立,一方面,可以控制货币投放以控制投资规模,从而控制人类对自然资源的过度开发和使用,以促进人与自然的和谐;另一方面可以消除或极大程度地缓和通货膨胀,挤出金融泡沫,消除强势货币和弱势货币之间的不平等,从而有利于促进人与人的和谐。这两方面形成的合力就非常有助于推动人类社会大同世界或人类命运共同体的构建。

据此,我们有理由认为,人类既有的货币体系必须改革,已有必要创建一个新的货币体系——基于爱因斯坦能量本位的世界统一货币体系,它无疑是建设大同

世界的必由之路。而且“一个世界、一种货币”既是改革的基本思路和创建的终极目标,同时它也是人类货币使用的最方便形式。而这个目标一旦达到,人类就可以在大同世界的“一个方面开始看到一种永恒的、合理的、庄严有条理的秩序系统,这一系统兼顾了道德和法律。”而我们可以预见是:货币是人类命运共同体存在的必要条件,而基于爱因斯坦能量本位的世界统一货币则有利于推动人类命运共同体的构建。

纵览古今,横视全球,上天似乎已在昭示人类:一方面,人类作为地球上最具智慧的生灵,已由上天注定要对地球上所有生灵的存亡负有不可推卸的责任;另一方面,人类本身的存亡也需要人们在不久的将来做出某种协调以求得世界的和谐与安宁、人类的永续和昌盛。鉴于人类的生存和繁衍直接依赖于财富,人类所有的活动又都围绕着财富的创造和享用进行,而财富的直接表征又是货币。所以,就会出现一个很自然的命题——为了求得世界的和谐与安宁、人类的永续和昌盛,人类就需要对货币的统一做出某种协调,或进行合作。如果说,最初人类“合作的原因是生活的压力、生存的压力……合作的起源是从血缘开始的,然后从血缘走向地缘、走向扩大化。”那么,今后由既有的类似欧洲区域性货币统一走向未来世界的货币统一,从某种程度上来说也正是人类的合作开始“从血缘走向地缘、走向扩大化”的具体过程。

作 者

2018年9月18日于上海

< . . ● Introduction

At present, the world still has not walked out of the shadow of the global financial crisis triggered by the America subprime mortgage crisis which occurred from August 2007. During this period, the outbreak of the European debt crisis has become a burden on the pace of global economic recovery and development, moreover, the inherent defects of current international monetary system and financial mechanism have been thoroughly exposed.

Being a companion work of the former book (2008 edition and reprinted in 2010), titled as “One World, One Currency: The Wealth Origin and the Global Unified Currency”, this book is a deepening research on existing theory of the former.

In short, the former book mainly expounds the basic theory of the main line as following: On the basis of research of the domain of the material essence and spiritual essence of the human wealth, it points out that wealth is the ultimate source of money, and money is the surface feature of wealth. The ultimate nature of money is to represent the existing wealth, and this nature also specifies that the total amount of money can only be determined by the stock of existing wealth. Such general relation further establishes a basic principle: namely, certain amount of money must correspond to certain entities' wealth, which is called as “the principle of effective currency correspondence with real wealth”. Meanwhile, the money standard decides the value of money, and the money supply is also determined by the quantity of substance which stands for the money standard. The ultimate essence of the money standard is that one unit of money must contain a certain amount of stable value which could be accepted universally and agreed upon unanimously. The former book also proves that extremity of the Einstein-energy-standard would converge to be a constant. So, the Einstein-energy-standard could be used as the global-unified-money-standard which might be used in future by human society. Thus, it can fully bear the functions of five kinds of money, such as value measurement means, circulation means, storage means, payment means, and world currency. If it were so, we could realize the ideal realm of “one world, one currency”. After through an initial period during which all countries (or regions) have completed to interchange their currencies with the global unified currency, based on the

ratio (SDR) accepted universally (Thus, the relationship between the monetary value and existing economic base of the world could be constructed), the global unified currency would be issued in future by the independent World Central Bank with a single rule at a fixed growth rate according to the growth rate of the global GNP in short term, but according to the growth rate (1.6%) of the earth's energy in long term. Meanwhile, human beings can only use the limit amount of energy which would be the earth's Einstein-energy minus the total amount energy to maintain normal operation of the earth and to protect ecological balance.

Based on the former book's theory mentioned above, this book continues to deepen the relative research which focuses on the following fields:

Firstly, the problem about seigniorage. It can be found that from the point of human history to use currency, when a country's (or state's) monetary standard changes from "conventional acceptance" and "universal apply" into "to be stipulated by the law", then the mintage problem, namely, the mintage right of people is reverted to the ruler's hand, so that it creates the implementation conditions for appearing the seigniorage. Afterwards, if a monetary authority issuing currency which is to be used beyond the country's boundary, and is to be held by the non-issuer countries, which use these currency as their trading and reserve currency, thus the issuer makes this currency have the characteristics of the international currency and even the world currency, corresponding with the currency hegemony. Then, it also produces the problem of international seigniorage. But from the perspective of development history of the world currency, it seems that there is not necessity for existence of seigniorage. That is to say, on the one hand, the seigniorage did not exist in earliest time; On the other hand, even if the seigniorage was widespread later, but it might fade away. However, the most fundamental principle to eliminate the seigniorage is that "the mintage-authority should not benefit from coinage itself." So as to Bitcoin, it is not a kind of currency, but is a virtual asset represented by the tokens.

Secondly, the definition of currency shortage in this book, refers to a sovereign country facing a kind of overall disorder phenomenon of social working mechanism, because the money supply (or circulation) is less than a reasonable demand for liquidity under the condition of normal economic operation. People are not hard to find that, in those periods of monetary history represented by using metal currencies, such as gold, silver, copper, the currency shortage crisis was usually shown in two aspects: one was decrease of circulation of metal currency or supply shortage comparing with the normal demand. The other one was continuous depreciation of metal currency itself, namely,

the gold content was decreasing. According to existing data of monetary history, it seems that ancient China's currency phenomenon is more prominent in the first aspect, while the ancient western countries' conditions were more outstanding in the second aspect.

Thirdly, the debt crisis usually refers to a kind of phenomenon, in which a country's large amount of debt in international lending field is more than this country's solvency itself, resulting in its inability to pay its debts or have to do moratorium. But according to the statistical caliber about the debt crisis, it usually includes a country's external debt owe to other countries, but not domestically. Generally to say, occurrence of the debt crisis for a country is that there is not enough foreign exchange for repayment, so in essence, the debt crisis is another expression of the currency shortage crisis.

Fourthly, the financial bubble refers to a kind of phenomenon, in which the excessive inflation of financial assets' price is beyond the basic price decided by the real economy assets. Because the price is expressed in the form of monetary value, so the difference between the total asset prices represents the difference between the amounts of monetary assets. Clearly, this difference part is also due to aggregated monetary amount above the basic price decided by the real economy assets. According to "the principle of effective currency correspondence with real wealth", because there is no real wealth correspondence with this part of currency beyond the effective currency, the exceeded part of currency must correspond with virtual wealth, which is not true. Only after the bubble burst, the rest of it is the real wealth.

Fifthly, from the point of modern financial history, in reality, the financial bubble often displays as a kind of bizarre phenomenon, after continuous rising in price of a series of financial assets, such as enterprise assets, stocks, real estates, and exchange rate, so that the market prices are much higher than their actual prices. While, the so-called financial crisis refers to a kind of financial turmoil, which is caused by the function disharmony of whole society's financial system. Its concentrated expression is that all or most of the financial indexes, including short-term interest rate, securities, real estate, etc., sharply deteriorate; A large number of enterprises and financial institutions collapse or go bankrupt; Based on expecting that asset prices would fell sharply, the investors in quantity undersell their real estate or long-term financial assets to converted into currency. Moreover, the thought-provoking is that, the premise conditions of financial crisis are produced by both of inadequacy of current international monetary system and financial mechanism, but is also associated with the currency functions that

itself undertakes. Because financial asset is a characterization of existing wealth, in nature, it points to (but not equals to) the stock wealth. Meanwhile, the so-called Financial Interrelations Ratio refers to a ratio of financial assets value and whole entities' wealth value (i. e., national wealth). I can testify that the Financial Interrelations Ratio's upper limit equals to 1 plus the ratio of the newly increased wealth and aggregated wealth in human history. This is a threshold of normal relation between finance and wealth. The rest part of financial assets beyond the maximum Financial Interrelations Ratio is virtual wealth which corresponds to a financial bubble.

Sixthly, from the perspective of monetary history, we can prove that there exists such a necessity, namely, appearance of an international currency, its initial appearing form usually is a monetary union in a region of the world, and it may (or wants to) propel unity of this region, through getting economic unity at first and then going to political unity. That is to say, the purpose of political unity is often put behind; By a logical extension of this point, under the background of globalization, if the currency integration process for human society would go along the way that some "optimum currency areas" would be formed in advance, such as Euro zone, Asia Yuan-zone, US dollar-zone ..., then, the difficulties caused in the field of technology and politics for using global unified currency would be much less. While, after emerging the global unified currency, then it might eventually promote the world toward unification. We can say that this trend is not only the need to solve the paradox problems of the current world's currency, but also is an inevitable development trend for human society. At last, it is an ultimate mission for currency itself after its appearing.

Seventhly, according to Marx's theory about community and currency, the currency directly is a reality community. As long as there is a commodity economy in the world, there will be currency which is inevitable. So currency is a necessary condition for the existence of the community of shared future for mankind, while the world unified currency based on Einstein-Energy-Standard would help to promote the construction of such community.

The author

On September 18, 2018 in Shanghai

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第1章 货 币

1.1 货币的范畴

1.1.1 货币的定义

当今世界,约有 230 多个国家或地区使用不同的货币。¹关于货币的定义,正如各国存在着不同种类的货币一样,也存在着不同的定义。

1) 货币的一般定义

《经济大词典》中关于货币的一般定义:货币是指固定地充当一般等价物的特殊商品。^①

2) 其他关于货币的定义

历史上许多政治经济学家、经济学家或哲人从对货币本质理解的不同角度出发,对货币下过不同的定义,比如:(1)亚里士多德把货币看作“中介货物”;(2)亚当·斯密认为“货币是为了克服交换的不灵敏”而形成的产物;(3)马克思认为,货币是从商品世界中分离出来起一般等价物作用的商品;^②(4)米尔敦·弗里德曼在他的《自由选择》一书中写道:货币是“一个共同的普遍接受的交换媒介”,它是“建立在普遍接受的传统习惯上的,而这一传统从某种观点看来,是一种虚幻的信念,”即“货币的价值是建立在虚幻的信念上的”;^③(5)也有学者认为“如果一个物件事实上在支付中被普遍接受并被用作支付中介,则不管它的法律地位如何,它就是货币”;^④(6)还有学者认为货币是“协议的产物”“商品货币对等的比例”“天生的”“法律制定的”等。^④

3) 本书关于货币的定义

本书对货币的定义是:货币是公意约定并被普遍接受的一般等价物。即本书在将货币作为一般等价物之前,加了“公意约定”和“普遍接受”这两个充要条件。公意约定是指某一单位的货币必须包含一定量人们共同约定标的的价值量;普遍接受则是指这种标的本身具有普遍认可,可以度量、相对恒定(不仅是稳定)的价值内涵;而一般等价物是指它作为等价的价值载体可与一切商品(或服务)进行交换。

1.1.2 货币充当一般等价物的三个基本特征

货币充当一般等价物所具有的三个基本特征是指:

① 《经济大词典》编辑委员会. 经济大词典:财政卷[M]. 上海:上海辞书出版社,1987:117.

② 马克思. 资本论:第1卷[M]. 中共中央马克思恩格斯列宁斯大林著作编译局,译. 北京:人民出版社,1975:104.

③ 米尔敦·弗里德曼. 自由选择[M]//曹龙骢. 货币银行学. 北京:高等教育出版社,2000:6.

④ 曹龙骢. 货币银行学[M]. 北京:高等教育出版社,2000:6.

(1)货币是表现一切商品(或服务)价值的工具。正因为货币是公意约定并被普遍接受的一般等价物,所以任何一种商品(或服务),只要能够交换到货币,就意味着货币所代表的公意约定的价值已由货币过渡到该种商品(或服务)本身,它的价值就能得到体现。这完整地反映出货币作为一般等价物的公意约定性。

(2)货币具有直接同一切商品(或服务)交换的能力。货币作为价值直接体现者和社会财富直接代表,具有直接地同一切商品(或服务)交换的能力。这完整地体现出货币作为一般等价物的普遍接受性。

(3)货币作为一般等价物,它是表现、衡量和实现商品(或服务)价值的工具。这是货币的公意约定性和普遍接受性两种性质的同时体现。

1.2 货币的产生及演变

1.2.1 货币产生的渊源

如果说劳动为人类创造了一切有价值的物品,那么交换就使某些人有可能利用许多没有交换依靠自己的劳动永远得不到的东西。更进一步地说,如果每一个人只能掌握自己凭双手的劳动直接生产的东西,那么人类便永远不能脱离极端无知和野蛮的状态。^①当然,原始的生产与交换是为个人或家庭生活所需,这与后来的为某一市场所需的生产和交换是有本质区别的。^②我们不难想象,在人类的原始社会时期,首先出现的情况是“先民初无钱币,各以剩余用品彼此交易。出其所有,获其所无。物品不限一端,时地不必固定。”^③而有了交换,就会促进分工。英国经济学家亚当·斯密(Adam Smith, 1723—1790)认为,分工起因于交换能力,分工的程度则受交换能力大小的限制。^④法国经济学家萨伊(Jean Baptiste Say, 1767—1832)则称:“分工是巧妙地利用人的作用的一种方法,分工可扩大社会的产品,换句话说,可扩大人类的权利和人类的享受。”^⑤

至于后来货币出现的原因,亚当·斯密认为,货币是在人类社会出现分工之后,因方便剩余产品交换的需要而产生的。他说:人类社会的“分工有如此多的好处,但它最初却不是任何人类智慧遇见到并想要得到分工所能带来的普遍富裕的结果。它是人性中某种倾向的必然结果,虽然这种倾向是非常缓慢和逐渐发展起来的,这是一种没有强烈的功利色彩、物物交换、以货易货和用一种东西交换另一种东西的倾向。”随即他又指出:“一旦分工完全确立,一个人自己劳动的产品就只能满足他的需要的很小一部分。他把自己劳动产品的超过自己消费的剩余部分,用来交换自己需要的他人劳动产品的剩余部分,以此来满足自己的绝大部分需要。这样,每一个人都靠交换来生活,在某种程度上变成了一个商人,而社会本身也逐渐成为一个完完全全的商业社会……但当分工最初开始时,这种交换

① 格雷·格雷文集[C]. 陈太先, 眭竹松, 译. 北京:商务印书馆, 1986:39.

② 米克. 劳动价值学说的研究[M]. 陈彪如, 译. 北京:商务印书馆, 1963:37.

③ 王献堂. 中国古代货币通考[M]. 青岛:青岛出版社, 2005:3.

④ 亚当·斯密. 国民财富的性质和原因研究:上卷[M]. 郭大力, 王亚南, 译. 北京:商务印书馆, 1972:16.

⑤ 萨伊. 政治经济学概论:财富的生产、分配和消费[M]. 陈福生, 陈振骅, 译. 北京:商务印书馆, 1982:102.