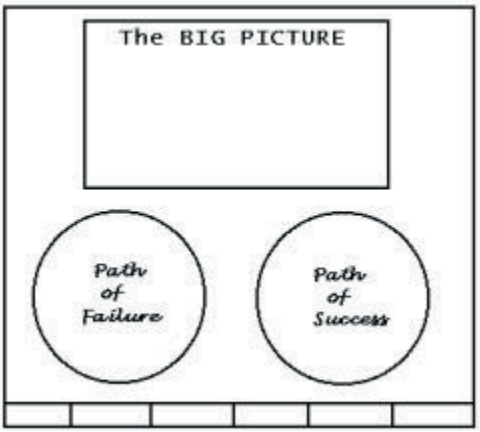
Dollarocracy
and the
Game of Exchange

DOLLAROCRACY

Once upon a time, on an unhappy planet, many people played a game that was laid out like this.



There were four main features to the game. There was the Big Picture puzzle, just partly assembled. There was a line of six categories, along the bottom edge of the board. And there were two endless cycles, named the Path of Failure and the Path of Success.

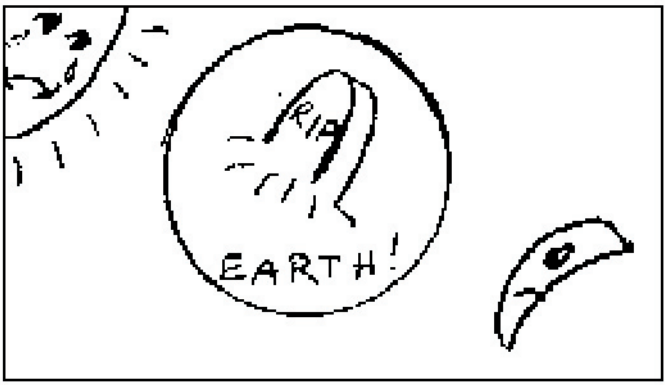
To start the game, the players rolled dice. The Even rollers entered the Path of Success, while those who rolled Odd spent their turns on the Path of Failure.

The players went round and round, spending money on every turn. There are rules for just

how much a player spends, but for now it is enough to note that Success players move most of the money, every turn.

Players spend by placing currency in a stack next to any or all of the six categories on the edge of the board. Players work as a team to make these stacks higher and higher, until Ta Da, a certain high number is reached in any pile. Then, one piece of the Big Picture puzzle is paid for and placed on the board in the spot marked Big Picture.

To sum it up, here is what the puzzle looks like, completed: the planet is dead, and the Sun and the Moon are sad. That is the end of the game.



Well, the time is now, and the planet is Earth, and this is a not-so-fun game. There are so many people playing this game.

In Dollarocracy, we have much more power than what we pretend in Democracy, the ability to choose which of two distant men shall be called the most powerful.

In Dollarocracy we are each the most powerful, voting and vetoing with absolute reign every time we use a dollar. We don't have to register to vote in Dollarocracy. We do it each time we buy something.

We are buying the world of the present, of the future. Little by little, bit by bit, with precision accuracy we are buying six pathways to death. The six pathways, the categories listed along the edge of the board, are:

Gasoline
Government (federal income tax)
Novelties
Foods (from malignant methods)
Public Utilities
Insurance, Interest, Investment Companies.

These things do not kill right away, nor do they kill every time. On the surface they give every appearance of being life - essential products and systems. They are, however, examples of cultural and individual addiction.

CULTURAL ADDICTIONS & GENUINE NEEDS

We could define addiction as a situation of dependence upon something as though for survival, even though the thing contains seeds of one's eventual undoing.

As with drug addiction, addiction to the six pathways need not be lethal in each case. Overall, the extreme of the addiction is death: by overdose, by unprepared withdrawal, and especially by side-effects or by-products of the addiction.

In addition to increased chances at death, an addictive condition is one where the essential nature of the person is distorted.

Because the addictive substance is considered by the body to be an actual part of the self, the natural self distorts to create room for the thing, then centers itself around the task of securing a steady supply.

The hazards of building a culture on the six pathways are not just that it will kill us as people and planet in the long run. The immediate drawback is that our daily life process is increasingly distorted, more and more removed from a truly human life. Does this need to be illustrated?

Is your life something sandwiched between paperwork and driving? Is the high point in your social and family life, the TV? Did you postpone your life until after work, this weekend, next year, after retirement; only to find out when you got there, all there was left was frustration and disappointment?

Would you do what you do, even if you didn't get paid?

It is not my function to convince you with elaborate detail that the six pathways are lethal. It is rather my interest to call those who are already convinced.

There are many written works with information presented with intent to convince: and of these, we cannot be sure of the truth in every stated fact. Maybe some are exaggerated. Maybe we are missing some huge data that we don't know to look for, and things might be worse than we already can believe.

But this much is clear: to resist the belief that conditions on our planet are on serious declining spirals because of our own actions - is not at all the same as eliminating that possibility in the actual world.

The six addictions:

Gasoline

Our cars, plus constant doses of more gasoline, are explicit examples of an addictive condition built into our personal and collective lives.

Because American settlement has been built (and distorted) around the existence of cars, we need cars for access to goods, foods, companions, fun, nightlife and for privacy. We have grown to need them to fulfill almost any role in human society.

This is killing life on Earth. Wastes from gasoline combustion and crude oil transport are the by-products that pollute. Driving kills us personally; crashes account for as many deaths each year as all

American death in the whole Vietnam war. It threatens to kill us collectively: control over oil is a key motivation for war.

Government

To announce that government is part of the problem and not the source of solution is not anti-American. I am American, and feel grateful to be so. America is more than a government. America is the God-child of all nations. The best and worst of all countries have come, to flourish and take ourselves to extremes.

It is not American government in particular that shows an addictive condition. It is any government that involves people attempting to control other people that becomes addiction.

Government pretends to supply guidance, safety, justice, freedom, truth, peace and a humane sharing system. It in fact provides only symbols of these.

The distortion of the addiction is the separation of the self from responsibility and choice. We hand our government a paycheck, some guns, and command them to tell us - *indeed force us* - how to behave. When it doesn't turn out right, we conveniently have someone to blame.

The eventuality of death is the preparation for nuclear war. For, while governments cannot offer us real solutions, they can offer us a final out: suicide in global war.

The Arms race is a coalition of services, governments to their peoples, providing a cyanide pill in the hollow tooth: a ready and immediate death if things get so desperate that we want to give up.

Of course it would be presented as though there were some issue at stake. Would it really fool you?

Government is appropriate over goods or resources, not people. Making one person lord over another is competing with God and the results are necessarily bad.

Novelties

Novelty is a name for any manufactured object that is designed to be trash within, say, one hundred years. We need goods, we need tools. What do we get? Lots of garbage.

Objects that are predestined to break (planned obsolescence) after they have insinuated themselves as staples are addictive substances. The by-products are industrial wastes.

Public Utility Energy

Luxuries were renamed conveniences, then renamed necessities. One way of measuring standard of living is to measure the distance between a person and the elements of nature. The rich never have to touch dirt, or feel changes in temperature.

That kind of distance from nature takes so much energy to maintain. This is the cultural distortion of the energy addiction.

The by-products that kill are the poisons in the air, water, and soil from the burning of oil and coal. The very mountains are blown away from ghastly methods of extracting coal.

What is it we genuinely need? Domestic systems, shelter, comforts, and fun.

Foods (from malignant sources)

When we buy foods grown with pesticides, herbicides, and experimental enhancers, we buy the destruction of our personal food chain. Is that suicide, or what?

We buy these foods with the intent of sustaining life. We do get life, for the most part. But we also get death. We discover that the food products we purchase, and our habits in consuming them are insuring the success of a myriad of diseases.

Production of beef adds up to the destruction of the rainforest and the fragile ozone layer. Factory farms overwhelm the watershed with super-concentrated amounts of waste.

It is so difficult to change how we eat. Are we addicted to those things that are harming us?

Interest, Insurance, Investment Companies

If you purchase stock in one of these financial industries, you are investing in addictive substances. You are the dealer.

If you buy mortgage contracts or insurance policies, you don't rake in profits from the sale of addictive substances, you just enable somebody else to. Insurance companies and banks are the financial foundations of all destructive industries.

Helping each other through times of need by pooling energy is the advertised premise of these financial arrangements. That is fine. But there is another something that is attached to that premise like piggyback legislation.

Banks and insurance companies are agents that invest. This investment is shaping the face of the world. Turning money over to these agents is transferring your votes, just as surely as electing a delegate.

Did you check your insurance company's investment record before you handed over your votes? Do you think an insurance policy will compensate for the effects of extreme weather? Are stacks of dollars going to make up for the radiation that pours in through a splayed outer atmosphere?

There is one criteria and one alone that determines which endeavor these investors support. It is financial return. The investors choose an enterprise that exploits a need in such a way that they may take more than they give. This is called making a profit.

With a world full of agents pursuing this end, simple math lets us know that there will never be enough of anything, ever, except inflation.

As long a BIG is defined by “how much can I take” instead of by asking “how much can I give?” scarcity will be the global norm.

Pursuit of money is the addictive substitute for the creation of wealth. In a state of true wealth, a person can afford to give much more than they take. The world becomes wealthy, when the strong give in every exchange a bit more than they take. Why do this? We shall see. Why do trees give out fruit?

When we buy Insurance, we are hoping for health. We are looking for trust that the future will be good for us. We are hoping for safety. In mortgage contracts, we seek shelter, and a guarantee of a place on this Earth that we can call Entitlement. Here is a list of some genuine human needs we attempts to satisfy when we play Dollarocracy.

access
a role
tools
goods
safety
domestic systems
foods
justice
shelter
fun
truth
comforts
peace
sharing system
health
nightlife
guidance
trust
privacy
freedom
entitlement

and there are more. We attempt to gain a sense of personal identity. We each need to distinguish ourself as a unique identity. This is part of what contributes

to purchase of unlimited varieties of novelties; we identify ourselves by what we own.

Added to the need to identify ourselves as individuals within the group, we need to feel ourselves accepted as a member of a group. We genuinely need community.

It is entirely possible that most Dollarocracy players would prefer not to commit global suicide at all, but the need to belong in something - *anything* - is directing the choice. It seems to be the only game around.

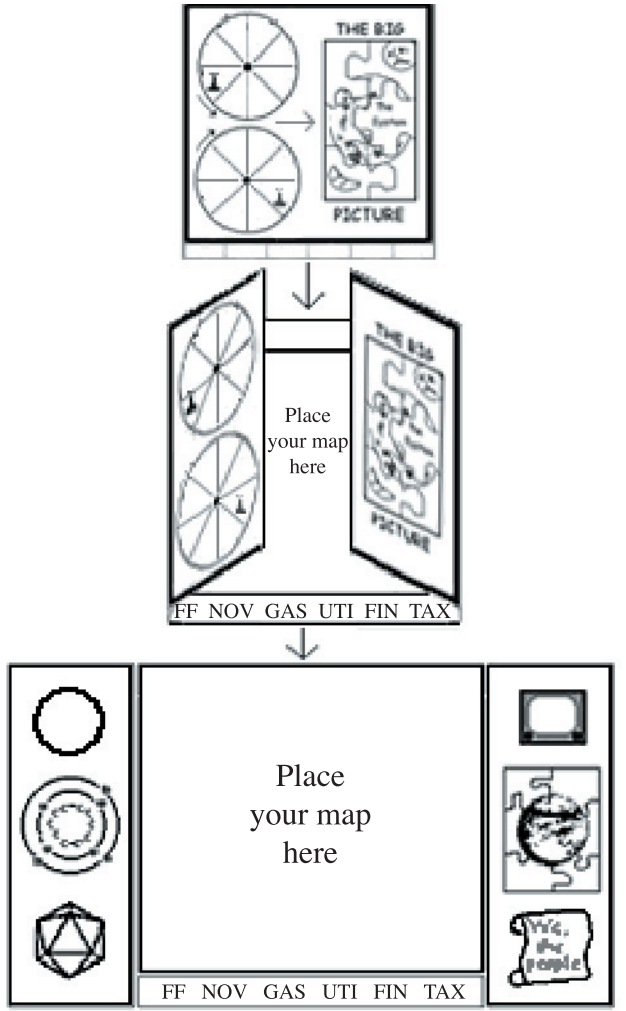
To do something else, right out on the playing fields of Dollarocracy, is like giving up on football while you are still holding the ball. You could very well get trampled.

If you think drug dealers are dangerous when their position in the chain of commerce is threatened, just wait till you see how the six pathway pushers behave when you stop paying for fixes.

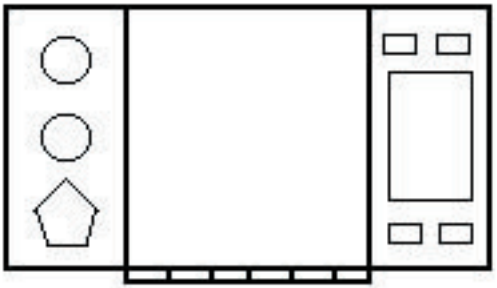
Yes, stepping away from Dollarocracy is a dangerous thing: the results are unknown. But to keep on playing is Death with a capital D - we are taking the whole planet with us.

Stand back, take a look. Just identifying the game lets us see our perdicament with new eyes.

The whole thing can be arranged in a different way. There is another game, and that is the substance of this technical manual.



The Game of Exchange



concept > behavior > outcomes

The new Game is shown as a progression of three panels, three stages. All three are arenas within which we play.

The first stage is conception. This arena is the world of imagination and symbols: of which religion, philosophy and art are the gates.

From conception we move out into the second stage, the world of routine. Routines - insignificant little actions made significant by repetition. It is routine that builds things like the Great Wall of China; routine droplets of rain that make rivers and lakes.

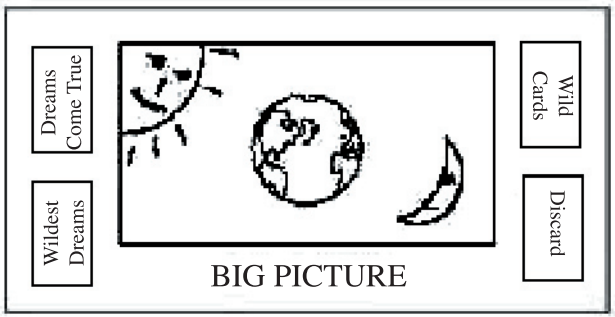
The routines of Dollarocracy, traced by money transference, are what build the Big Picture that is planetary death. The routines of the new Game of Exchange are what build the Big Picture that is planetary life.

The Big Picture is on the third panel in the Game: the arena that spotlights the unfolding of civilization,

man's mark upon the Earth, and humanity's ultimate fate. The story that plays out on this stage, we will all watch together as it unfolds in little bits on the six o'clock news.

The new Game is about exchanging suicidal mental models for new ones, and from the new mental models spring up new routines.

The shift in routine shifts the Big Picture outcome as well. When this puzzle is complete, we see a planet brimming with life - life eternal. The Earth has never been cozier, looked rosier, and the Sun and Moon are beaming with love.

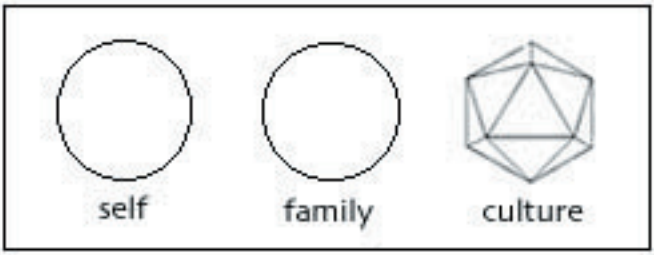


In this Game on either side of the Big Picture are piles of cards. As these turn face up, we see the blossoming of every hope and all fears.

Take care to note that spent Wildest Dreams make a pile marked Dreams Come True; while Wild Cards, what we fear, are nothing more than discarded. This is all bound to happen after people like us play our parts on the second stage, our workaday world

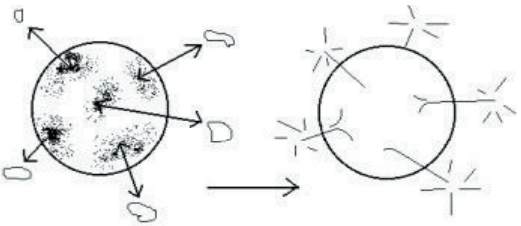
and our domestic scenes. The second panel shows a map. If you play, it is the map of where you live. The six Dollarocracy categories still appear, we can use them to chart our recovery from the addictions they name.

The whole Game of Exchange is an interplay of many elements together. We begin the Game in the first panel, in the realm of the mind, examining our concept. That is the first place we play.
The three units on the first panel of the game symbolize the three scales of being that describe human

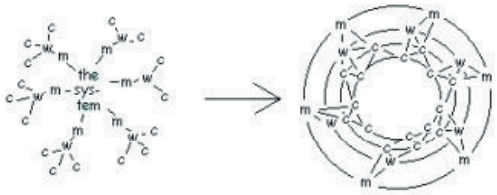


life: self, family, and culture. Our current concepts of these three entities are exchanged, in the Game, for new ones.

The symbols for self and family show themselves as two contrasting possibilities. The self can be shown as a planet with asteroids, or displayed as a radiant

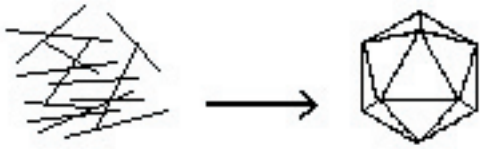


sun. In the process of play, we exchange one arrangement of self for the other. In the Game the circle for self is a disk that is flipped over as the reordered self is expressed.



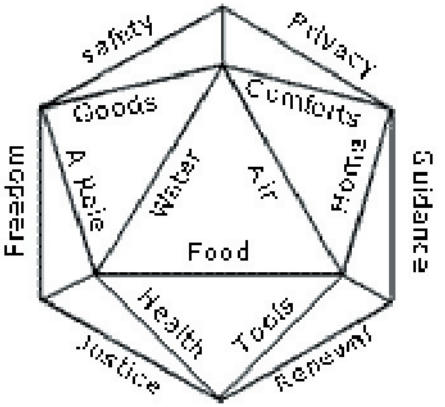
Likewise the symbol for family is a disk; the old model is overturned when the new one takes its place.

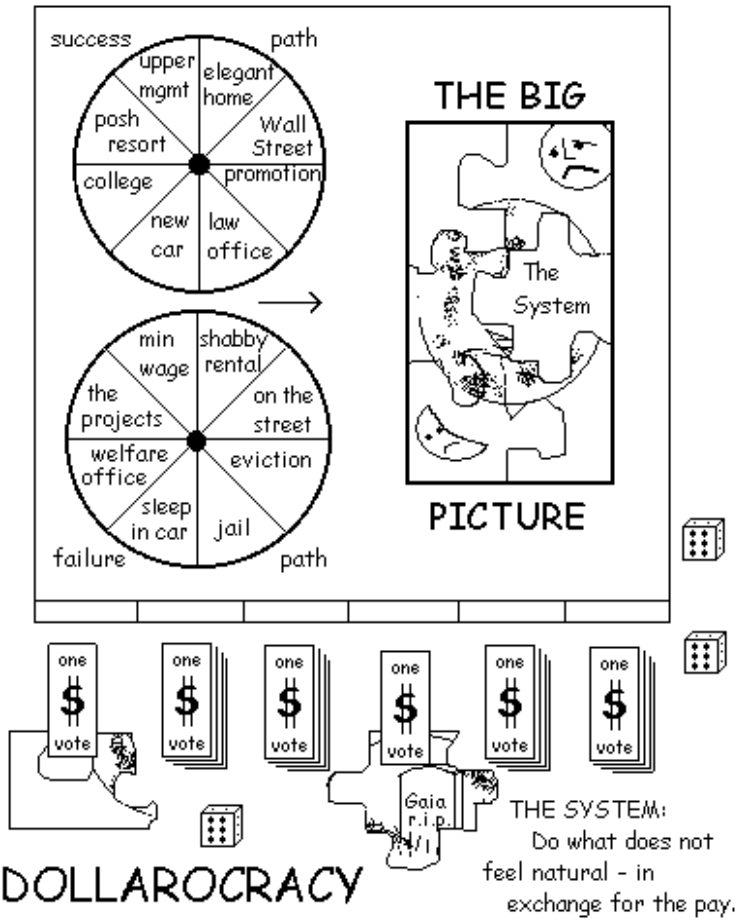
The Third symbol is a model for the whole culture. The icosahedron is a composite of many parts in balanced array. To begin the Game, the parts that make up that model are not assembled or defined. They exist in crossed purposes with each other.



To complete the Game, these parts are defined and assembled as conceptions of how to completely meet every one of the genuine human needs.

Fit together these concepts create a cohesive structure that is a singular model for an entirely new culture: a culture designed to fully complete human need without building for planetary and individual destruction.





Dollarocracy relies on The System:
Do what does not feel natural - in exchange for the pay.

The Game of Exchange is built upon The Way:
Do what you naturally do, and bloom thereby.

Trade the System for the Way.