

Jani Laasonen

Chaos - The Essence of Time and Money

Chaos and Cosmos book series

Part 1

Chaos – The Essence of Time and Money

Jani Laasonen

CHAOS – THE ESSENCE OF TIME AND MONEY

Chaos and Cosmos book series, originally written in Finnish:

Part 1: Chaos – The Essence of Time and Money

Part 2: Cosmos – The Path of Truth

Internet:

<https://janilaasonen.wixsite.com/kosmosbasedsociety>

<http://cosmosbasedsociety.blogspot.fi/>

<http://kosmosbasedsociety.blogspot.fi/>

Contact: janilaas@gmail.com

© 2017 Laasonen, Jani

Publisher: BoD – Books on Demand, Helsinki, Finland

Place of printing: BoD – Books on Demand, Norderstedt, Germany

ISBN: 978-951-568-373-1

Table of Contents

Dare to question your culture ... 7

PART I: From Subsistence Economy to Money Based Trade

The beginnings of economy ... 15

The birth of money ... 17

Gold as a medium of exchange ... 19

The birth of the city-state ... 21

Merchants and goldsmiths ... 23

The first debt securities ... 25

The first banks are born in Europe ... 26

PART II: The Problematic Nature of Money

The problem of loan interest ... 33

The illusion of money ... 36

The state and bank as partners in crime ... 40

The banking system institutionalizes ... 42

Abandoning the gold standard ... 44

A peek behind the curtain ... 46

PART III: Money as a Planetary Resource Operator

Cancer's intelligence ... 53

The union of money and politics ... 55

Power of knowledge ... 57

Indicators of social well-being ... 59

Money must circulate ... 62

The paradox of competitive society ... 64

Consumer culture ... 66

Technological unemployment ... 72

Scarcity-driven society ... 76

Artificially produced scarcity ... 79

Piracy – a crime against scarcity? ... 82

PART IV: Society Based on Negative Energy

Negative energy as a driving force of society ... 87
A world of confrontation and distrust ... 89
Don't trust anyone – there's no friends in business ... 92
The problem of problem-driven society ... 95
How free do you believe you are? ... 98
From mighty stallion to debt gelding ... 101
The labor market versus the slave market ... 105
Selling oneself in the labor market ... 107
Abandoning your culture means taking care of yourself ... 109
Racial segregation vs. economic segregation ... 111
Society based on scarcity ... 112
Society without scarcity ... 114
Charities and money ... 116
Money also corrupts science ... 119
Peak oil – the pinnacle of oil production ... 121
The ruler's Table of Duties ... 124
More drama or more well-being? ... 128
The synergy of scarcity and social inequality ... 131

PART V: Towards The Timeless Society Of The Future

Become aware of the root of the problem ... 137
Natural intelligence of balance and harmony ... 139
Awakening from hypnosis ... 142
We are one planet ... 144
At the edge of social evolution ... 147
The society of the future ... 150

Dare to question your culture

Five monkeys are herded into an enclosed space with a ladder at the center of it. Above the ladder, on a rope, hangs an enticing bunch of bananas. The first monkey to notice the banana bunch climbs up the ladder to reach for the succulent snack, but just as its hand is about to touch the fruit, the whole bunch rises up high out of reach. At the same time, a loud siren rings out and the entire group of monkeys is drenched with ice-cold water. When all the monkeys are totally wet, the siren turns off and the banana bunch is lowered back to its original position, well within reach.

Having dried off and recovered from shock, another monkey dares to ascend the ladder. The other troop members stay to watch the developments with interest. The previous events recur: just as the monkey has climbed high enough to get its hands on the coveted bananas, the rope tightens and the bunch is yanked away. Sirens explode into sound, and the whole troop receives yet another freezing-cold shower. This event is repeated so many times that eventually no monkey lifts a finger to attempt retrieval of the bananas.

Now the water pipes are shut off for good. The siren is also disconnected. The staff observing the experiment leaves the bananas in full reach of the monkeys. This way, the circumstances change from a critical banana dearth to an abundance of bananas. The fruit is now freely available, although the monkeys do not know this. They still recall the siren and the cold shower. It is wiser to remain far away from the ladder. Peer pressure also enforces steering clear, because if someone did try to approach the ladder, he would get the entire troop on his back. The monkeys don't want to get wet. The ladder is off-limits to everyone - and so the bananas remain uneaten.

Now the second phase of the experiment is applied. One of the troop members is replaced with a new monkey. The newcomer is unaware of the existing members' experiences with ice-cold showers and blasting sirens, and as monkeys lack conversational ability, the information does not get conveyed in any way. As the new

monkey sees the banana bunch dangling above the ladder, it immediately starts off to retrieve the fruit for its own, but to the new monkey's dismay, the entire troop attacks. The attack repeats every time the monkey tries to creep closer to the steps. After a few tries, the newbie understands enough to leave the bananas alone – not because it's fearful of a cold shower or siren, but because it knows it would be in trouble with the other members of the monkey troop. It's easier to be humble and submit than to defy and challenge.

Another switch occurs. Another of the troop's old members is removed, and another newcomer steps in. The pattern repeats: the monkey happens to close in on the ladder, only to have the entire group attack. And how does the second-newest monkey, the one who was just the victim of the same group violence, behave toward the newest member? Surprisingly, it is the most aggressive of the four attackers. It doesn't understand why the banana-loving tenderfoot must be punished, but because aggressive behavior appeases the other members, the monkey doesn't hold back his blows. The monkey wants to please. By behaving in aggressive manner, the monkey demonstrates that it has learned to play by the rules of its society. The monkey doesn't have to assess the fundamental reasons for its behavior, much less their rationality. The easiest way to go is to just assimilate to dominant culture.

As the old members are removed from the group, new ones step into their places and the pattern repeats time after time. When five switches have been made, there are no longer any original members left. Not one of the five monkeys that now make up the troop has felt ice water on its skin, nor have they heard the painful howl of the siren. The ladder is unoccupied, and there are enough bananas for everyone. Still no monkey climbs the ladder to eat to its heart's content. The society upholds an un-advantageous standard of behavior, because as a whole, the monkeys lack the ability to question the culture that surrounds them. Instead of questioning, each monkey concentrates on adapting its daily routines to the standards of the game. With the passage of time, these routines become so dear to the monkeys that they're ready to defend them with brute force. The monkey community is caught up in the vicious circle of its own perverted culture. The monkeys have become the patrons of their

own scarcity and misery, the creators and administrators of their own suffering.

If the monkeys could speak, and someone asked them afterward for the reason why not one of them was able to question their prevailing cultural norms, no-one would provide a sensible answer. It has simply always been that way. Although the original reason for the banana lack had long since disappeared, it had formed into an institution moderating all behavior within the troop, and the structures of this institution were adhered to out of habit. In the end, the laws and rule systems that originally erected around the scarcity of bananas maintained that scarcity even during times of abundance.

Human history offers countless examples of how easy it is for humans to grow entangled with very sick and perverted cultures. Much more difficult – yet all the more rewarding and necessary – is to learn how to recognize and break your own indoctrination, and free yourself from the mental prison it creates. Our ability to think and question is the trait that separates us from animals and makes us distinctly human.

So stop and examine your culture with fresh eyes. Dare to question everything you have learned, everything you're accustomed to. Broaden the base and perspective of your examination to include tens, hundreds, and thousands of years; examine past cultures, compare them to your own time and consider what in your culture is permanent, true, and everlasting. Consider which things are temporary – pure illusion typical of these times. What aspects of you, of your behavior, are influenced by this illusion? If you recognize a large portion of your thought and behavior to be determined by your culture, have you ever considered how much of you there is in yourself? Do you know anything about the real you? Who are you at your foundation, when your environment and the traits instilled in you by your culture are stripped away? Which actually guides your thinking – you, or your culture? Why allow your perverted culture think in you? Why not think for yourself?

One can awaken, decode one's own programming and squirm free of the circle of suggestion created by time and culture. One can become liberated from the illusions

of zeitgeist, learn to think for oneself and free oneself of the dictation of time-bound wisdom. The one who can separate time-bound illusion from timeless truth is no longer under the control of any ideology, sect, institution, or autocracy. One's thinking becomes independent and one's behavior is based on timeless wisdom issuing forth from the universal intelligence.

It is time to wake up!

If you feel within yourself that everything doesn't quite add up right, and you feel a compelling need to see into the unpolluted truth, unadulterated by opinions and truths of the times, you will have to sooner or later begin to interpret the source code of our societal system – its economic and monetary systems – and the societal mechanisms that have grown to be supported by it, for in these mechanisms is hidden the seed of humanity's collective ten-thousand-year-old mental illness.

The film *The Matrix* rose to cultish heights of popularity in the late 1990s, not only because of the merits as a film, but because it touched upon the sleeper and his subconscious desire to be free from his waking dream.

Everyone who has seen the film remembers the scene where its protagonist is asked to choose. He can become aware of all the systemic lies and thereby free himself of the programming, the slavery, or he can continue living life as he has been, superficially happy but aware in his subconscious that not everything is the way the system claims it to be.

The similarities with the movie and our modern socio-economic matrix are so identical, that I have no trouble concluding this introduction to direct quote of this film:

"You're here because you know something. What you know you can't explain, but you feel it. You've felt it your entire life, that there's something wrong with the world. You don't know what it is, but it's there. (...) The Matrix is everywhere. It is all around us.

Human history offers countless examples of how easy it is for humans to grow entangled with very sick and perverted cultures. Much more difficult - yet all the more rewarding and necessary - is to learn how to recognize and break your own indoctrination, and free yourself from the mental prison it creates. Our ability to think and question is the trait that separates us from animals and makes us distinctly human.

One can awaken, decode one's own programming and squirm free of the circle of suggestion created by time and culture. One can become liberated from the illusions of zeitgeist, learn to think for oneself and free oneself of the dictation of time-bound wisdom. The one who can separate time-bound illusion from timeless truth is no longer under the control of any ideology, sect, institution, or autocracy. One's thinking becomes independent and one's behavior is based on timeless wisdom issuing forth from the universal intelligence.

It is time to wake up!

If you feel within yourself that everything doesn't quite add up right, and you feel compelling need to see into the unpolluted truth, unadulterated by opinions and truths of the times, you will have to sooner or later begin to interpret the source code of our societal system - its economic and monetary systems - and the societal mechanisms that have grown to be supported by it, for in these mechanisms is hidden the seed of humanity's collective ten-thousand-year-old mental illness.



BoD[™]
BOOKS on DEMAND

www.bod.fi