

# BITCOIN MUSINGS 2022

Approaching the Membrane

By  
Dan Weintraub

Copyright © 2022 by Dan Weintraub

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

Book Design by HMDpublishing

# CONTENTS

INTRODUCTION .....	4
THE BITCOIN MOMENT .....	5
BITCOIN AS RELATIONAL WEALTH.....	9
BITCOIN AND THE CHALLENGES OF TIME.....	13
BITCOIN AS A NEW NEUROLOGICAL POINT OF REFERENCE .....	17
TECHNOLOGY, TRUTH, AND THE BITCOIN PARADOX.....	22
THE BITCOIN EPOCH AND MOHANDAS K. GANDHI .....	27
BITCOIN METEOROLOGICS .....	32
BITCOIN LESSONS AND AMERICAN EDUCATION.....	36
ORANGE PILLS AND OK CUPID.....	41
BITCOIN AS MUTUALITY AND GLOBAL BARTER.....	45
BITCOIN AND DISABILITY.....	49
DECOUPLING EXPLOITATION FROM GAIN: HOW BITCOIN ENDS INJUSTICE, AND THE IMPORTANCE OF “ORANGE-PILLING” THE ACTIVIST COMMUNITY .....	53
CONCLUSION.....	58



## INTRODUCTION

**O**n the pages that follow you will find a series of essays on Bitcoin.

I am an old guy, a boomer. I was born in 1962. I came to Bitcoin first as a curious high school economics teacher, then as a hopeful investor, and finally as a philosophically motivated Maxi and HODLer. I believe that in Bitcoin, and in the generation of Bitcoiners who have made up their minds not to relent in their call for something better for the world, that there is indeed hope for a species about whom I have had my doubts.

These musings are just that. Anyway, thanks for reading and HODL on, good people.

Warmly

Dan Weintraub

@danweintraub

Boston, MA



## THE BITCOIN MOMENT

By Dan Weintraub

**T**he birth and rise of Bitcoin is arguably *the single most* revolutionary moment in human history.

I recognize the apparent hyperbole in such a statement. And there are valid arguments in favor of other seminal events, such as the birth of Christ, the development of the printing press, the invention of the combustion engine, etc., as being higher in rank of influence on history's life-altering ledger. But my contention is that all of these moments, and any others that might make humanity's existential list, fall in line behind Bitcoin because what Bitcoin does is perhaps beyond our ability to comprehend.

I believe that in time, Bitcoin adoption and use will bring to an end a global financial system based upon all manner of exploitation and corruption, and will usher in a period of global economic peace, stability and equity that will save us from ourselves while propelling us toward a most bright and hopeful future. I recognize that such a statement may feel over the top. I have never been so confident.

I am an historian. I studied history in college and in graduate school. In the close to four decades since my graduation, I have taught history to students of all ages. During that

time I have come to recognize certain immutable truths. For example, I *know* from my decades of study that the frailty of human neuro-physiology, in concert with our collective ignorance as to the power of such, often leads us as a species down paths that we would perhaps not choose were we able to sift through data non-reactively. You see, history doesn't repeat itself, but impulses and behaviors do.

With regard to Bitcoin, here is what I know.

Currently, just shy of two hundred nations serve as home to pretty much the entirety of the world's almost eight billion souls. Prior to the rise of the modern nation-state, city-states, feudal states, premodern empires, tribes and clans formed the primary collective structures of human community. Virtually all of these systems were (are) hierarchical, exploitative and aggressive in nature. At the same time, economic systems evolved that paralleled and complimented the march forward of such forms of social organization: centralized, top down, government-controlled, often exploitative and conquest-oriented economic systems in which those with power built and pulled the levers of commerce and trade.

These political and economic systems are our legacy. They are the only stories we know. They are our sole frames of reference. The ideas we believe in, the narratives we hold as truth vis-a-vis the ways in which we organize and the ways in which we compete for resources, are based upon millennia of human experience. These ways of comprehending the world are baked into our collective consciousness at an almost epigenetic level. To express a vision of the world that does not exist under an umbrella of past experience is, well, science fiction to most. But Bitcoin changes everything. Bitcoin creates a hard fork in humanity's road that is more profound than may currently be imaginable. With one string of code, Satoshi Nakamoto has laid low empires, obliterated

governments, and destroyed the prevailing global political-economy.

With one string of code, Satoshi changed what it means to be human.

The Bitcoin revolution will stretch out over decades, over generations. Those of us here witnessing the birth will not be around to see what transpires. But that changes nothing. Bitcoin – a permissionless, uncensorable, unhackable, decentralized unit of account and exchange – will create a world in which the constructs of power, control, authority, governance, will all have to be recalibrated. Definitions will have to change. Narratives will have to be rewritten. Truths accepted as such for thousands of years will, in time, evaporate into the ether.

Evolutionarily, Bitcoin changes everything.

No other event in the history of modern humanity is more profound. In a world in which the primacy of peer-to-peer economic and informational relationships are utterly inviolable, contemporary systems of governance and commerce, of money and of law, become an anachronism.

I will not spend time here speculating as to institutional and temporal specifics, and please know that the road ahead will be hard. There will be moments of terrible struggle as the myriad incumbent powers strive to hold fast to their power. And yet regardless of the size and scope of the many acts of resistance to change that we will see, Bitcoin *has* changed the course of humanity.

It is this author's contention that it is up to every Bitcoin user, every HODLer, every Maxi, to resist the temptations toward avarice and power that have guided human action from the dawn. Bitcoin calls upon us to reject current paradigms, current economic ideologies, and to see this moment as humanity's best chance to fulfill our greatest calling. We

are not called to wealth and power. We are not called to conquest and exploitation. Those are echoes of a past we must have the courage to reject. Bitcoin provides a way out. Bitcoin may be our last, best hope for a planet in such distress. Bitcoin is the revolutionary and evolutionary moment so many have been waiting for. Bitcoin changes everything. The only question remaining is this: Are we ready to accede to Bitcoin's promise?





# BITCOIN AS RELATIONAL WEALTH

By Dan Weintraub

**W**hat is relational wealth, and why is Bitcoin humanity's last and best hope to experience the vastness and beauty that global relational wealth promises?

Hunkered down and shivering in my sleeping bag during a recent and seemingly endless stretch of sub zero New England days, I found myself reflecting upon the state of the world vis-a-vis such dynamics as the global pandemic and the emergent web 3.0 digital universe. And those reflections, not surprisingly, led me down the treacherous path of considering the overall plight of humanity and of the future for our species.

I am writing this to try and explain to you why the conclusions I reached are in fact so very hopeful.

Bitcoin is not simply an emerging (entirely sound, impregnable, unexpurgatable) monetary standard; it's not simply a way to ensure the maintenance of future solvency in a world in which fiat money and attendant inflationary fiscal policy inevitably means receding existential horizons. Bitcoin is so much more. Bitcoin is the vehicle to universal relational wealth, and nothing could be more reassuring.

As everyone reading this piece I'm sure understands, human beings are hardwired for relationships. Humans thrive when they experience close and loving relationships with caregivers and parents, teachers and coaches, friends and relatives; and human beings founder on the rocks of sadness and depression, mental illness and even sociopathology, when isolated from loving and attentive human interaction. Neuroscientific studies tell us that individuals involved in connected and relational spiritual practice experience greater "access" to such neurotransmitters and hormones as serotonin and endorphins. In short, we are happier and better off when we are together and connected. The data to back up such assertions is ever expanding and is unequivocal.

So back to the title of this piece: *what is relational wealth?*

Relational wealth is a state in which two human beings experience a rise in well-being through engaging in an interaction (a conversation, an exchange of ideas, a handshake, a shared laugh, an embrace, barter, etc.) that is unfettered and honest and direct and immediate and spontaneous and mutual and loving. There is no intermediary. There is no hidden agenda. There is no attempt at exploitation. There is no gaming of one for the benefit of self. Relational wealth is both the state in which individuals feel better and *are* better for having met the other on the global interrelational superhighway.

Bitcoin is the only, and is in fact the perfect, global interrelational superhighway.

If you are someone who pays attention, someone who has done or is doing her 10,000 hours of research toward understanding Bitcoin, then I would posit the inevitability of your recognizing the growing adoption of Bitcoin as something so much more profound than simply as a hedge against a flailing dollar; so much more revolutionary than as a new

fangled investment that provides the riches needed to purchase a fancy car or a house in The Hamptons.

Bitcoin, when realized to its fullest, creates a global economic biome in which all of the actors exist to support and promote one another. On this interrelational superhighway, I interact and transact with my fellow humans all over the world without need of permission from fiscal or political gatekeepers. On this interrelational superhighway, our interactions and transactions are inviolable, recorded for time all time on a ledger that verifies the transaction with neither prejudice nor preference. On this interrelational superhighway, all participants speak truth to individual power and sovereignty – there is no need to dance in this space other than with the utmost honesty and openness. On this interrelational superhighway I am able to reach out my hand to the entirety of the human species, and there is no power on Earth that can stop me from that most precious of gestures, that of acknowledged and affirmed mutuality.

When I am alone, when the chilly wind is blowing and I am self sequestered, when I am isolated from my fellow human beings, I feel the weight of solitude. For billions of people, feelings of hopelessness arise not simply because of such physical isolation, but because they sense a world around them in which their voices are silenced, in which their access to resources is increasingly limited, in which the gatekeepers and the power brokers manage the flow of resources and information so as to maintain a position of authorship.

Bitcoin, in time, has the potential to open all of those gates to all of humanity. And if we are willing to view Bitcoin not through the lens of monetary wealth, but instead through the lens of relational wealth, and if we have the courage to curate this emerging paradigm with love and resolve, we can save this world from its own worst instincts.

I am thus a Bitcoin maximalist in the same way I am a relational maximalist. In a very real sense, this is part of what people mean when they utter those most extraordinary words: Bitcoin Equals Love.



# BITCOIN AND THE CHALLENGES OF TIME

By Dan Weintraub

**W**e've all had this experience: you are sitting in math class, and the teacher is droning on about absolute values and limits and quadratics, and it's Friday afternoon, and the coming weekend promises excitement and delirium as a case of Pabst Blue Ribbon chills in the fridge at home. Of course, that hour-long class stretches on for what seems like an eternity. The weekend, on the other hand, passes in the blink of an eye.

Time is a confounding construct. While seemingly linear (based for example upon the measurable movement of the second hand on any functioning watch), time is in fact not linear at all. Time, being a subjective point of reference vis-a-vis human cognition, is relative. Relative to the way time moves during math class, for instance, time passes far more quickly when we are engaged in an activity that occupies our attention in a qualitatively different manner. Some might say that time is progressing at an equal rate for all people, but that we perhaps each experience the passage of time uniquely. My contention herein is that there is no

difference between the so-called movement of time and the ways in which we perceive the movement of time.

As most reading this will recall, in 2008 the global economy tanked. In the wake of this moment of apparent implosion, myriad bloggers (myself included) penned pieces about the impending doom we all faced: the end of fiat currency, the dissolution of the nation-state, hyperinflation, societal collapse, etc. None of this occurred. Here in the United States, the Federal Reserve and Congress and the Treasury Department instituted policies that staved off collapse. In short order, markets were again booming and the economy was righted. Yes there were residual systemic hiccups, and yes the system benefits a select few more than it does others and suffering surely happened, but for tens of millions of people it was as if the Great Recession was nothing more than a blip in time.

When the economic crisis of 2008 was unfolding, our construct of time horizons became distorted. Disaster was always “imminent”. Most pundits described the global meltdown in terms of years, months, even days. Our collective conception of time shifted because of the immediacy of the moment. In retrospect, while those predicting the end of things may well still, in time, be spot on, our analyses with regard to timing could not have been more wrong. Nearly fifteen years after the nexus moment of the financial crisis of 2008, the global financial system remains intact and relatively functional.

When looking at Bitcoin and predicting its future, we would be wise to maintain vigilance with regard to our fickle and ever-shifting perceptions of time.

For example, measuring Bitcoin in dollar denominated terms is not a fool’s errand because of the impending collapse of fiat money. Fiat money could potentially continue on for decades. While the impact of inflation feels in the

moment to be a cataclysm just waiting to happen, and while so many here in the Bitcoin ecosphere describe inflation (as but one dynamic) leading civilization toward a metaphorical and existential cliff, that journey toward the abyss could stretch out over decades, even generations. We are simply bad at predicting time because time is a subjective and malleable construct.

The aforementioned does not, however, alter the truth.

Here is one thing we *do* know: we know that over time, for the world and its citizens to survive and to thrive, a bitcoin denominated future is our only hope. For those of us who consider ourselves Bitcoin maximalists, this incipient future cannot arrive quickly enough. But unfolding world events are of course complex and infinite, and time frames are impossible to predict.

We are understandably impatient. Many of us need the hits of dopamine and adrenaline that come with checking the Bitcoin spot price every hour. Many more of us simply cannot disentangle ourselves from the myriad narratives that drive our compulsion to condense time into recognizable, finite chunks. You see, the real fool's errand here is our incredibly human obsession with trying to control and make sense out of time.

And so, at the risk of sounding self-righteous and holier-than-thou, I offer the following advice: if you are someone who truly and honestly subscribes to the thesis that a Bitcoinized world is our greatest hope, our best shot at a stunningly bright and gorgeous future, then don't concern yourself so much with time. Think of time not in terms of *your* lifetime, but in terms of your great grandchildren's lifetimes. Concern yourself not with the price of Bitcoin today or tomorrow or next year, but instead with the goal of spreading the evangel of a world in which human dignity and the unalienable right to life, liberty and property is truly

sacrosanct; a world in which access to resources, and information, is unfettered and frictionless; a world in which we all experience the gift of abundance.

The Bitcoin future will stretch out over generations, centuries. We are alive for the birth. Tarry less with today and more with a reassurance that, in time, our children's children will all have a chance to prosper and flourish.

This is the promise of Bitcoin. But, it's going to take time.





## BITCOIN AS A NEW NEUROLOGICAL POINT OF REFERENCE

By Dan Weintraub

**W**e measure everything, the entirety of our existences, in monetary terms. In this regard, humans have commoditized being human. Nothing is sacred. Whether it be love, parenthood, music, art, health and wellness, intellect, spirituality; nothing is immune from this ubiquitous frame of reference. Indeed, even those Bitcoin seers and Maximalists, people I profoundly respect and admire, the Michael Saylor and Max Keisers and Jack Mallers of the world – all argue the efficacy and eventuality and inexorability of Bitcoin from this shared frame of reference.

How did this happen? How did we as a species evolve in this manner?

Simply put, this happened because humans succumbed, from the proverbial beginning, to the neuro-physiological imperative to experience the good feelings that derive from the primacy of six neurotransmitters and hormones: dopamine, adrenaline, oxytocin, serotonin, endorphins and nor-pinephrine.

Human beings are feelings machines. We are epigenetically programmed, physiologically compelled, to feel good. Every aspect of our humanity is driven by this conscious and unconscious quest. And money – money as an expression of wealth, power, sexual authority and prowess, security, excitement, attention, etc. – evolved as the ultimate vehicle toward experiencing the good feelings precipitated by physiological access to dopamine, adrenaline, oxytocin, endorphins, serotonin, and norepinephrine. Indeed, the entirety of human history, of human endeavor, can be viewed through the lens of such physiological imperatives.

I apologize for the use of the following language, but the reality is, the truth is, that we are slaves to our neuro-physiology; we have been since the incipience of civilization.

So, how does Bitcoin alter this truth? Well, in and of itself, it doesn't. In every corner of the emergent and evolving Web 3.0 ecosystem, the conversations, the proclamations, the predictions, all still center around commoditization. Whether discussing Bitcoin (in particular) as a store of value, a hedge against inflation, hard money, whatever, the unifying frame of reference continues to surround our incredibly human, and painfully ignorant and quixotic and desperate quest to access the same melange of neuro-transmitters and hormones mentioned above. Store of value = security and safety = serotonin and dopamine. Bitcoin as gold and 10X asset = wealth and excitement = adrenaline and dopamine. I'm gonna get laid because I'm so rich = well, you get the point.

So based upon my thesis you might be wondering, how is Bitcoin really any different? How does Bitcoin compel us to become a different species?

One of my favorite moments from the Star Trek movie industry occurs in the film *FIRST CONTACT*. If you're geeky like me, you'll recall the storyline: Picard and crew

need to travel back in time in order to undo what the Borg have done, and in doing so allowing Zephraim Cochrane the chance to pilot the very first warp drive ship and thus to make first contact with extraterrestrials.

In the film *Lily*, a woman living in the 21st century, has inadvertently ended up on the *Enterprise*. She and Captain Picard engage in the following discourse:

*Captain Jean-Luc Picard : The economics of the future are somewhat different. You see, money doesn't exist in the 24th century.*

*Lily Sloane : No money? You mean you don't get paid?*

*Captain Jean-Luc Picard : The acquisition of wealth is no longer the driving force in our lives. We work to better ourselves and the rest of humanity. Actually, we're rather like yourself and Dr. Cochrane.*

How does this happen? What transformation takes place in the intervening centuries that moves humanity away from money as an access point to neurological fulfillment? Well, one can certainly extrapolate. Perhaps it's as simple as taking a pill; a pill that alters human consciousness in a way that changes the actions needed to access the feel-good stuff. (Of course the dystopian in me sees all of the pitfalls of such engineering. And of course, this is just a story, a fantasy, based upon our current understanding of all things.)

Bitcoin offers an answer to this question.

Bitcoin offers humanity a way out of our neurological madness because it represents immutable and inalterable truth; because this truth is relational, and exists between individual parties.

You see, if two individuals are able to eschew any and all attention to the noise, to the sickening cacophony of exploitative forces that are bent on using other humans in order to feel good, then humanity can be saved. Bitcoin offers them the vehicle to do this.

With Bitcoin, two individuals can build a mutually desirable and fulfilling relationship that enhances the quality of both lives. With Bitcoin, those two individuals are inherent equals. Neither is seeking to exploit the resources provided by the other, because to do so is anathema to the ever-emerging and growing ecosystem that rejects commodification of the human endeavor and human spirit, and that instead places value on bettering the entirety of the human condition. Because Bitcoin is uncensorable, those relationships have the ability to transcend age-old, exploitative narratives. Because Bitcoin's ledger is inviolable, duplicity and dishonesty simply lose their teeth. Because Bitcoin is permissionless, all relationships have the capacity to become pristine and equitable.

I believe that this utopian vision is possible, and I believe that Bitcoin is the vehicle.

Human beings can be monsters. Human history is replete with endless stories of how these monsters, these ghouls bent upon feeling good at the expense of others, created and used money as a way to realize their nefarious and self-serving and diabolical plans -- plans all based upon one common thing: *feeling good*. And...human beings are beautiful, gorgeous, frail, blessed beings, often possessing such an extraordinary capacity to act lovingly toward one another.

Bitcoin provides humanity with a once-in-a-civilization chance -- a chance to reject our current belief in and adherence to money as the ultimate expression of the commodification of humanity; a chance to make obsolete all of the power-brokers who have played upon our basest instincts for millenia. Bitcoin provides humanity with the opportunity to own our neurological selves from a place of true relational wealth. In the end, it's entirely up to us.

Bitcoin is there. It calls us to beauty, to love. It calls us to work toward the betterment of ourselves and of the rest of humanity.

Bitcoin is the open incitement to virtue that can save us from ourselves. I pray that we rise to the incitement.



# TECHNOLOGY, TRUTH, AND THE BITCOIN PARADOX

By Dan Weintraub

**T**echnology is “deflationary” vis-a-vis truth. What I mean is, with advancements in technology has arrived all manner of advancements in deception. Indeed, as technology moves forward, the ability to produce the illusion of truth (also known as *lies*) becomes easier and easier. The one exception to this axiom is Bitcoin.

Let’s take a brief trip through the past fifty-or-so years and explore the world of technology and its impact upon this thing we call TRUTH.

## FIAT MONEY

In 1971, almost exactly fifty years ago, Richard Nixon, on the advice of his trusted monetary steward Milton Friedman, decoupled the U.S. dollar from gold. As you are reading this piece on Bitcoin Magazine, I must assume that this is old news to you and that I need not provide the reasons behind such a move; nor need I describe the outcome of such events. But within the scope of this essay, here begins our descent into veracity’s purgatory.

Fiat money is a lie. It is a lie because its value does not correspond logically or recognizably with the units of labor needed to access it. In one moment one's labor is worth X, and in the next moment one's labor is worth Z (with regard of course to purchasing power). It is a lie because those who control it are able to "cook the books" without being held to any verifiable, inflatable, honorable standard. It is a lie because these same forces can use the bully pulpit (or some equivalent) to convince us all that things are good and that our irredeemable and floating currency makes us rich and prosperous. Tell that to the 40 million Americans who live in poverty.

## TELEVISION

At the end of the 1960s and into the 1970s, the number of homes with a television reached a zenith. Fascinatingly, in the early 1950s less than 10% of homes had T.V. By the time Richard Nixon resigned the presidency, over 90% were plugged in.

The proliferation of television lifted the art of dissembling to new heights. As but one example of a multitude, news footage of the Tet Offensive in Vietnam provided our leaders with an important lesson: *do not let the people see what's really going on*. From that moment forward, news coverage of American involvement in extra-national actions of aggression were covered by government-approved and vetted "journalists". Footage was reviewed, messaging was practiced, truth was circumscribed.

The use of television as propaganda-purveyor was perhaps perfected during the Reagan years. With a well-conceived script, a silver tongue, some coaching and just the right spin, the gold of truth could be woven magically (and quite easily) out of straw.

Finally, as television became the providence and property of its corporate sponsors, monetary influence trumped truth at every turn. Remember the Marlboro Man? Television, at one moment a great hope for bringing information to the masses, instead morphed into an obfuscation machine, a technology leveraged to promote and perfect campaigns of mis and disinformation.

## **THE WEB**

Leap forward to the 1990s and low and behold, the birth of the (public) internet! I remember purchasing a Dell desktop computer (with a massive 200MB hard drive) in 1993. I couldn't wait to get it home, dial into this internet thing, sign up for AOL, and begin flirting, or something. By 1996 I had a laptop, by the early 2000s wireless connectivity, and well you know the rest.

The internet promised that same free flow of information that the rise of television had predicted. In retrospect, don't we look silly? Between the power wielded by the companies that control access, to the myriad filters placed on our pipelines by all manner of ideological interests (I recall teaching history in Texas in the early 2000s, and my web search for "Karl Marx" being flagged by my school's filter, and subsequently being invited into the administration offices for a debrief); from the rise of fiat-driven monoliths like facebook and google to the invasive ministrations of government agencies such as the NSA in keeping tabs on all of our digital movements; from the emergence of deep fake video to the countless deceitful social media campaigns aimed at convincing citizens that falsehood is truth – the internet is at its best a cesspool of lies. The internet, or more accurately how the internet has evolved as a human construct, has become a place where the truth goes to die, where reality is only as real as is the power and ingenuity of those who create it.



I could go on, but you get the point. Technology is truth-deflationary. The more sophisticated the tech, the more likely it is to make falsehood appear as candor, lies as honesty, subterfuge as gospel. And here we are today. It is 2022, and it is damned difficult to trust anything we read, see and hear online. We are castaways on a sea of misinformation; around us stand billions of islands inviting us to rescue, and we have no idea which ones are real and which ones are illusions, mirages, spectres.

And then...Bitcoin.

The pseudonymous Satoshi Nakamoto may have chosen that name with utmost intent. You see, in Hindi, Satya (from “sat”) means truth. Satyagraha, truth power.

The thing that perhaps scares those in power most about Bitcoin is not its employment as a parallel and circumventational (for lack of better words, given the context) monetary network, but more its role in laying low the power of lies. Bitcoin – a permissionless, uncensorable, trustless, ever-expanding, inviolable, impenetrable, open network – is the truth’s lifeblood. As the Bitcoin network grows, as adoption and use expands (perhaps in ways we are only beginning to imagine), the ability of those who seek to control, to exploit, to conquer, is at first mitigated and eventually eliminated.

On the Bitcoin network, truth is sacrosanct. In time, a social-media informed internet will of course cease to inform. It will simply become an archaic and grotesque relic of human frailty and desire, not unlike the Roman Colosseum of old; dopamine and adrenaline porn for the hopelessly addicted. But *truth* will reside on the Bitcoin network. With some eight billion nodes at work confirming the veracity of the world’s infinite interactions, the ability to manipulate and control and exploit others, the ability to lie, will evaporate into a sea of truth.

This is one reason why those of us who see ourselves as Bitcoin Maximalists look at Bitcoin and see a living, breathing, organism; we see in Bitcoin a spiritual awakening, not as an ideology per se, but with faith in a network that places truth above all else. Indeed, if the highest good in the universe is truth, for us Bitcoin is that ultimate expression of good.

Bitcoin is truth-inflationary. Finally, something to believe in.



# THE BITCOIN EPOCH AND MOHANDAS K. GANDHI

By Dan Weintraub

**M**y goal in writing this piece is not simply to provide the reader with a small window into Mohandas Gandhi as a thinker, a teacher, a guru, a mortal man, but to see how we might extrapolate Gandhi's teachings into this moment in which we are bearing witness to the birth of a brand new epoch, the Bitcoin Epoch. I honestly believe that Bitcoin can help bring Gandhi's vision to fruition.

Mohandas Gandhi was a lawyer, educated in Britain, who during his lifetime became a human rights activist and spokesperson for the end of British colonial rule of India. Gandhi was also a religious man, a Hindu. He lived in a world in which two of the world's major religions, Hinduism and Islam, both coexisted and came into profound conflict. His story is well documented. You can learn more about his life if you are so inclined.

The following four variables somewhat characterize Gandhi's existential philosophy. Sadly, Gandhi's rather beautiful dreams for the world were dashed by all manner of human frailty and fallibility. Hopefully, Bitcoin resurrects Gandhi's

teachings in ways we will only come to understand generations from now.

## NON-VIOLENCE

*“Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man.”*

Non-violence at its most basic is fairly self-explanatory: don't hurt others. As a political expedient and within the context of movements for social change, non-violence is perhaps more nuanced. We are, of course, circumscribed in our understanding of non-violence vis-a-vis our multi-millennial frame of reference. In other words, it is very difficult to disentangle non-violence as a philosophy for living from non-violence as a form of political speech and/or action. Gandhi's embrace of non-violence was binary: non-violence as an expression of something holy, and non-violence as a way to maneuver around British military hegemony and imperial authority.

Bitcoin is a force that favors non-violence. Bitcoin rejects the use of violence as a means to various ends, for Bitcoin does not perpetuate an exploitative dialectic. With Bitcoin, in every corner of the globe, individuals are working together to defend each other's autonomy, each other's dignity, each other's sovereignty. Bitcoin does not demand that we ask permission, that we supplicate ourselves to powerful intermediaries. Instead, Bitcoin joins us together as an ever-growing and peaceful “army” toward the commonweal. Bitcoin is non-violence embodied, for it promotes mutuality and rewards connection.

## SIMPLICITY

*“Live simply so that others may live simply.”*

One of the hallmarks of Gandhi's life work was his embrace of simple living and his repudiation of our obsessive and exploitative pursuit of money and power. During the final decades of his life, Gandhi lived in relative poverty (relative to the individuals with whom he worked and about whom he wrote). By all accounts, this ascetic life informed much of Gandhi's spiritual and relational wealth. Indeed, he was one of the richest men in the world at the time of his death; not from money, but from love.

Bitcoin does not call us to greed, it calls us to community. Yes we may come to Bitcoin as investors in search of profits, but in time, if we are willing to learn and to have some imagination, we more often than not come to see Bitcoin as perhaps the greatest hope for humanity in the history of civilization. As such, Bitcoin calls us to simplicity because it only asks that we participate, that we place our trust in this ever-expanding trustless network, that we practice humility in the face of something bigger than we can possibly consider. And if we truly embrace the gravity and enormity of this moment, and if we honestly believe that a thousands-year-old system of money and governance is destructive and inhumane, then heed Gandhi's call when you come to Bitcoin: live simply, live humbly, build community, build the network.

## POVERTY

*"Poverty is the worst form of violence."*

Yes, Gandhi chose to live like the millions of his fellow Indians for whom poverty was not a choice. And yes, like Thoreau, Mohandas Gandhi perhaps could have availed himself of various safety nets (Thoreau used to eat dinners at his buddy Emerson's house to escape the monotony and privation of life on Walden Pond), whether resource-oriented or simply psychic in nature, when pushed to the limits of

suffering (He didn't). But Gandhi's words about the nature of poverty, and his lifelong struggle to alleviate one of the primary causes of poverty (the exploitation carried out by British landlords in India), speaks volumes to his vision and understanding of the incredible and abusive power of government-controlled money.

Bitcoin ends poverty. Bitcoin ends poverty because in a Bitcoin world people no longer associate profit with power; in a Bitcoin world, the accumulation of money is no longer an end unto itself. Why does this shift actually occur? Because Bitcoin, as an inviolable unit of account and exchange, as an uninflatable store of value and permissionless network, births over time an entirely internalized belief in and trust of the system, of that very network. People don't hoard because people don't feel insecure. People don't accumulate because people know that abundance exists for all. People don't grab power through riches because the power of riches no longer has any teeth. Bitcoin ends poverty because we become a world in which fear of not having enough dissipates into a distant and nightmarish past; we come to community, global community, because global community becomes our sole frame of reference, our universal sole *raison d'être*.

## IMPERIALISM

*"...I must not be misunderstood. Though I hold the British rule in India to be a curse, I do not, therefore, consider Englishmen in general to be worse than any other people on earth. I have the privilege of claiming many Englishmen as dearest friends..."*

Gandhi saw British colonial rule of India as evil. At the same time, he did not view the British themselves as evil. This distinction was critical in Gandhi's topological universe, as hatred of the other was simply another form of violence, and violence was an affront to god. Gandhi believed that human dignity demanded an end to colonial rule (and to

such institutions as untouchability), and to this end he was a non-violent warrior for most of his life.

Bitcoin is decidedly anti-imperialist and anti-exploitative, while simultaneously being inclusive and so very humane. Imperialism – whether national or corporate or what have you – always seeks to extract, to conquer, to vanquish, to punish. Bitcoin rejects such actions and motivations because the network is inherently invitational; the network thrives, it becomes more robust, as more people join. No one on the Bitcoin network carries with such sillinesses as national borders or political hegemony or skin color or station in society. That is the stuff of the past's ignorance. Bitcoin is anti-imperialist because, in a Bitcoin world, imperialism is entirely anathema to existence.

## FINAL THOUGHT

Mohandas Gandhi was not a saint. He was decidedly imperfect. But it is my contention that, were he alive today, and were he to do his 10,000 hours of study, that Gandhi would find Bitcoin in alignment with some of the central teachings that he embraced and espoused.



# BITCOIN METEOROLOGICS

By Dan Weintraub

**I**'m a storm chaser.

I don't mean that metaphorically. Throughout the late 1990s and into the 2000s, I worked in Texas and lived on the Great Plains; and each spring found me traveling the sparsely trodden back roads of Texas and Oklahoma, the Dakotas and Nebraska, in search of thunderstorms and tornadoes.

In meteorological circles, weather is studied (patterns predicted, events observed, etc.) under the umbrella of five defining categories: Misoscale, Microscale, Macroscale, Synoptic Scale and Global Scale meteorology. From the smallest and most immediately observable Misoscale, to the largest and least immediately observable Global Scale, meteorology breaks down the study of weather thus because it provides a four dimensional view into the world's churning and ever-changing atmosphere. Bitcoin can be viewed through a similar set of constructs.

The Bitcoin Misoscale is the realm of day trading and hourly price action and attendant prediction. Bitcoin Miso-scalists predominate on YouTube and Twitter and other like platforms, employing the tools of technical analyses to



try and move in and out of Bitcoin (and other crypto assets) as a way to generate income and profit. Bitcoin Miso's denominate Bitcoin in dollars and keep close tabs on the Bitcoin market in a manner that parallels traders in equities. There is nothing inherently wrong with Bitcoin Miso's. In fact, save for a few seers and Satoshi himself, we all enter Bitcoin as Miso's. We have all grown up in a fiat currency world, and so it is entirely logical that this would be our entry point. Indeed, it is fair to argue that the only way to Orange Pill someone who knows nothing about Bitcoin is to begin with the Misoscale.

Next comes the Bitcoin Microscale. Bitcoin Micro's think about Bitcoin in time frames that tend to span months to, at maximum, a couple of years. Their focus is constrained by yearly tax cycles, immediate spending needs or currents in the equities markets. Bitcoin Micro's find the profit-oriented musings of such folks as Raoul Pal most resonant, as Micro's denominate Bitcoin in dollars and their time horizons, while longer than that of Miso's, are still quite attenuated.

Next up are the Bitcoin Macrosalers, or Macro's. Bitcoin Macro's are the first group of what we call HODLers. They see Bitcoin in terms of such ideas as a hedge against inflationary trends in fiat currency, or as a store of value over time. Macroscale Bitcoiners look at Bitcoin over multiple years, even decades. Bitcoin Macro's have a vision that is influenced by such thinkers as Michael Saylor. They still tend to denominate their thinking about Bitcoin in dollars, but their view of Bitcoin transcends the realm of simple asset accumulation and begins to explore such ideas as Bitcoin as digital real estate. Bitcoin Macro's are also the first meteorological category of Bitcoiners who start to consider Bitcoin in terms of itself, or its constituent units known as "Sats." Bitcoin Macro's take a long view. But make no mistake, while visionary in some manner, Bitcoin Macro's are still firmly rooted in this world, the world of fiat dollars and

hedge fund management and investment banking and the like.

Next up is the Bitcoin Synoptic Scale. It's in this realm that things get really interesting. Bitcoin Synop's may still have a foot in this world, but they are dancing with the liminal. Synop's are the first generation of digital shamans, Bitcoin Maximalists who speak in terms of hyperbitcoinization and Bitcoin as the world's reserve, perhaps sole, currency. Bitcoin Synop's often view Bitcoin as a living organism, both practical and mystical in nature. When you speak with or listen to a Bitcoin Synop's, their eyes twinkle with a sense of wonderment at this unfolding moment. Max Keiser is a prime example of a Bitcoin Synop's. When he talks about Bitcoin, it's from a place of mind and spirit. Yes he still talks about dollars, but only because he is compelled to do so paradigmatically.

Finally we have the Bitcoin Global Scale. A Bitcoin Global's line of measure stretches into multiple generations and centuries. Bitcoin Global's see Bitcoin in a scope that parallels the rise and fall of empires. Global's grok Bitcoin as they grok faith, god, truth. Global's envision a world in which every human being *is* a node and in which every human "transaction", whether it monetary or informational or spiritual, is verified and sacrosanct, inviolable and uncensorable – in other words, a world in which truth is the only commodity. Bitcoin Global's may stack Sats, but they do so to be part of something as yet unrealized and perhaps unimagined. To Global's, Bitcoin and dollars are no longer correlated. Global's are explorers, individuals who place their faith in something so much larger than themselves.

While I am loath to judge, I believe that Miso's and Micro's are missing the boat. In their quest to become fiat money millionaires, they are all but ignoring the importance

to humanity of Satoshi's genius. They may come around. I must remain hopeful.

Bitcoin Macro's, in their current iteration, are really just digital asset investment bankers; but they are roundly brilliant women and men, and they *do* possess a profound understanding of the perfection of Bitcoin, and I am optimistic that they will in time eschew the power of the dollar and join us on our journey to a better future for all.

Humanity's best hope for a brighter tomorrow is found in the dreams and ideals of the Synop's and Global's. Bitcoin is the world's only hope for a monetary system that mitigates rather than nurtures growing inequity. Synop's and Global's recognize that a Bitcoin future could be a future in which poverty recedes and abundance prevails, in which greed and exploitation are undermined by global democracy and unfettered access for all, in which the quest for relational wealth replaces the desire for monetary wealth.

My sincere hope is that the 3 M's, the Miso's, Micro's and Macro's, come in time to reject the call to riches that is so loud and enticing, and instead join the growing chorus of Synop's and Global's who view Bitcoin, that most perfect and democratic of all human creation, as the path to salvation for our species.



# BITCOIN LESSONS AND AMERICAN EDUCATION

by Dan Weintraub

I remember the first time I read Howard Zinn's *People's History of the U.S.* I was in college at the time and already attuned to the goings on around the world, so it's not that I was stunned or dismayed as I poured over each chapter of Zinn's treatise. Reading Zinn was not an "Aha!" moment in terms of content, but more so with regard to the construct of education as an industry. Funny then that I ended up in a career teaching high school history for close to 35 years.

The American education system is a fascinating melange of intentions. On one hand, public education was an open-hearted if not quixotic attempt at inclusion and equity of opportunity; on another hand, it developed as a way to support the ever-growing industrial architecture of the nation; and on yet another, American education was created as a propaganda machine aimed at instilling in youth all manner of prescribed values and beliefs regarding family, economy and nation. Bitcoin offers us important lessons and ways forward as the educators of our children.

A caveat: This is *not* a piece about investing in Bitcoin in order to fund failing and crumbling school infrastruc-

tures, flagging teachers' pensions, etc. This is also not a piece about teaching Bitcoin classes in high schools. That would be pretty much the same thing as old people like me teaching the social contract through my experiential lens to young people whose experience and interests are their own. Just more top down bologna. No, my goal herein is to offer Bitcoin, Satoshi's vision and genius, as a model for how we might help create an education system that is open, honest and free.

## PERMISSIONLESS

American education, both public and private, is **not** an open system. There are myriad gates one must pass through in order to gain access. Some such gates include things like social class, religious affiliation, community orientation, family history, etc. One of the beauties of Bitcoin is that everyone arrives as equals. Not only that, but there are no gates one must pass through in order to be accepted into the network community. The American Education System should strive to emulate such a model. This means honoring above all such ideals as individual intellectual and neurological sovereignty, as well as building a system that is entirely open and accessible without prejudice.

## TRUSTLESS AND UNCENSORED

Teachers and schools demand that students trust them implicitly, without question. Schools do this by couching the desire for control under the guise of values, the need for order under the guise of pretend codes of honor and policy, the demand for enthusiasm and blind optimism under the guise of patriotism and reverence. The kids who don't trust the system, who buck expectations (in other words, the thoughtful ones), are punished and ostracized. Teachers and schools are constantly imposing values, beliefs, political

ideologies and other such dogmas onto their charges. This is evident in both liberal and conservative educational enclaves (Liberal schools demand adherence to all manner of values-based language. Stray from the accepted norm and one is likely to be canceled, which in schools is code for expulsion. Conservative schools restrict access to information vis-a-vis internet filtering, textbook contracting, etc. Both sides demand that students and families trust these norms without question.). Bitcoin in part works as an inviolable global monetary network because of the motto, “verify, don’t trust”. In a trustless system, data and law prevail, not individual will nor the power of persona. Schools would do well to heed this call. Censorship and imposition of values is the stuff of intellectual Fascism, and we all know where that leads us.

## **DECENTRALIZED**

I once worked at a school that had an administrator for every 3-4 teachers: department chairs and deans and program directors and on and on and on. All information, whether internal or external in nature, passed through several stages of vetting and editing. Classroom syllabi had to be approved by department heads and academic deans; external communiques with parents were reviewed and edited by both the division head and the office of development before being approved for release. “All messaging must be on point and consistent” was the institutional refrain. Moreover and more sickeningly, all curricula had to be scoured and safe, free of anything that might place the institution in a backpedaling stance. In short, the school had become so focused upon its own perpetuation that freedom of expression, of learning, became an inside joke.

The pedantic and expert (dilettante?) driven, holier-than-thou structure of the American classroom, in concert with increasing centralization and efforts at control,

stunts learning and intellectual growth. It's no wonder that kids are fed up. Here again we can learn from Bitcoin.

In a truly decentralized ecosystem, each individual's work is their own, verified through peer review by a majority of "nodes", all in the collective interest of transparency, truth and freedom of expression. Sounds ideal, really. In such a Bitcoin-informed school, each student acts as an inviolable node on an institutional intranet, with no filters, values, oversight, intrusion, provided by the institution itself. Teachers act as repositories not of information per se, but as experts in navigating the world of data in order to aid students in asking germane and relevant questions of search engines and databases. Students create bodies of work based entirely upon their own interests and curiosities, and the network verifies students' efforts and investigations. Go figure: a school in which young people are valued not as financial or corporate or governmental commodities, but as independent and sovereign entities.

## **PROOF OF WORK**

We learn by doing, not by sitting in rows and having some graying intellectual yammer at us about this and about that. Moreover, we learn when we are free to explore any and all possibilities, without being circumscribed in our explorations by ideology and prejudice, unspoken values and societal norms. Indeed, every great moment in the history of human intellectual endeavor results from work done, from personal data gathered, not from simple recapitulations and rehashing of old stuff.

Another of Bitcoin's brilliances is the Proof of Work model. Increasing "effort" must be applied in order to solve increasingly complex problems. Isn't this what we want our students to accomplish? Michael Saylor describes a class during his freshman year at MIT, during which a problem

is posed to the class – a real world problem that demands a real world solution. Something that hasn't been solved yet – and the students dig in and offer up thoughts. Wouldn't it be interesting if we asked our students to solve dilemmas and conundra that we, the supposed adults in the room, haven't the foggiest notion how to fix?

## **THE BITCOIN SCHOOL**

I have only mentioned a few of the magnificent elements that Bitcoin as a construct brings to the world. I haven't even begun to explore how the Bitcoin network itself might compliment such a new educational paradigm. The bottom line is this: our schools don't work, and the solution is frighteningly simple. Emulate the Bitcoin network as an institutional model. If we really want to help a generation blossom, this is the path.





## ORANGE PILLS AND OK CUPID

By Dan Weintraub

**T**his piece may sound glib and impertinent, and I have purposefully written it with a touch of the silly and sardonic. But make no mistake: people in the older generations (my generation) are scared; they are scared because they see receding financial horizons and the possibility of a solvent retirement slowly ebbing away. They are also scared of Bitcoin. To many of them, Bitcoin is the stuff of evil, of the dark underbelly of a criminal society. They are genuinely frightened. Our job, my job, is to allay their fears and hopefully empower them with enough knowledge so that they can participate in the Bitcoin revolution. It's not going to be easy, but it is my mission.

### ONE DAY ON OK CUPID

I recently had an interesting experience. I'm 59, single, and covid-be-damned, still looking for a date. (Ya ya, all you youngsters, laugh now. Just you wait!) I was on OK Cupid one snowy Saturday afternoon and I struck up a conversation with a super smart and funny woman. We did the usual flirty banter, filling in the blanks of life stuff, favorite

movies, yada yada. Then she asked me why I put “other” for my religious affiliation. I responded, somewhat jokingly and tongue in cheek, Bitcoin; Bitcoin is my religion. Silence. And then, this: “I don’t like the direction this conversation is heading. I don’t want to talk about Bitcoin.”

Fascinating! What the hell happened? She was terrified. This quite brilliant and thoughtful woman has somehow absorbed decidedly negative and scary narratives about Bitcoin. The informational echo chambers she inhabits have told her that Bitcoin is for bad people. She clearly figured I was a scammer, that I was out to steal her money, or worse! She was so upset. She ended up blocking me! I didn’t even have time to try and explain, to disabuse her of these false notions. I plopped down at my desk and pondered the enormity of this moment – not that she ghosted me; ummmm, that’s happened before – but that she was clearly totally freaked out by my utterance of the word, BITCOIN. This seemed important to me. My concern with finding a date now became secondary to my concern that the simple utterance of the word BITCOIN sent this person into a tailspin.

My dating self-summary/profile is purposefully snarky and silly. I want to come across as both smart and as a smartass, and so I work hard at sounding clever and a bit grumpy, but not overly cynical. (I know. Premeditated, but entertaining) On OK Cupid, the section directly after one’s biography is all about goals. Honestly, I am semi-retired. I do a little consulting work. But goals? Nothing earth shattering nor overly ambitious.. I usually skip this section. Hmm. Not this time, I thought to myself. This was my chance. And so, in a moment of Bitcoin-informed bravado, I penned the following:

**Current Goals:** “...Sincerely...my current goal is to help people understand more about Bitcoin, and how this uncensorable, permissionless, decentralized, uninflat-

able, non-confiscatable, peer-to-peer, entirely equitable and non-ideologically democratic monetary network will change the course of world history for the better. The misconceptions surrounding this revolutionary technology are rampant. I want to help disabuse folks of those narratives so they can learn about Bitcoin objectively and without prejudice. Ask me anything! (*I don't want your money*. I just want you to have the chance to learn about this extraordinary technology.) Or...don't. That's cool too..."

I figured, what the hell. If I ended up going out on a date with anyone anyway, I'm sure I'd let slip something about Bitcoin at some point (especially if red wine were involved). And by the second or third date she'd have perhaps seen me sneaking peeks of Michael Saylor or Jack Mallers on YouTube between dinner courses. And so, I published my new profile and waited. My thumb twiddling was brief. Jenny responded almost immediately: "...Hi Dan. If you can explain Bitcoin to me, that would be useful, right?..." Bingo! Now, I'm not entirely sure if Jenny is interested in Bitcoin or in me, but at almost 60 years old I'm not sure I really care.

Truth is, Jenny indeed wanted to hear about Bitcoin, and our DM-ing began. For reasons about which I cannot be certain, she felt safe enough in that milieu to engage in the conversation. Unfortunately, it soon was clear that there's just way too much information to simply text about it, and Jenny was understandably circumspect about exchanging phone numbers. ("I met this weird guy online. He seems harmless enough. I thought he found me exciting, but all that really makes him excited is goddamned Bitcoin.") I needed a second plan, a way for women who found me maybe a bit interesting, and who were intrigued by my Bitcoin spiel, to access a little info without having to engage with the weird guy. Strategy number two: share my bitcoinuni-

versalist website on my profile. (It's my blog about all things Bitcoin.) Bingo number two: Kristin!

Kristen sent me a message on OKC, having navigated to my website, and she wanted to learn more. She even asked if I might help her purchase her first Sats! (No date. Maybe this is a mistake? I mean, I'm not on OK Cupid to sell anybody anything. But...Bitcoin!!!)

## TALKIN' 'BOUT MY GENERATION

Look, I believe that there's nothing more important at this moment in the human endeavor than spreading the Bitcoin evangel. And I don't want my generation to be left out because of irrationality, lack of understanding, etc. But frankly, it can be hard to get a foot in the door vis-a-vis this topic with my peers. There's so much disinformation spread around the web concerning what is arguably the most important technological moment in history.

Truth be known, orange-pilling my peers is a bitch.

But, here's what I *do* know. I may never go on another date. BUT, as of today, *four* women have solicited information and advice from me about something far more pressing than dinner and a movie. They have found a way to Bitcoin – yes an unexpected and somewhat silly way, but a path nonetheless.

Match and Tinder, look out.



# BITCOIN AS MUTUALITY AND GLOBAL BARTER

By Dan Weintraub

**B**arter is an economic system in which money is, for all intent and purpose, absent. I give you guitar lessons, you give me chickens. There is no medium of exchange, other than the actual goods, services, expertise, etc. It wasn't all that long ago that people lived in communities in which such mutuality formed the foundations of human organization. Much has changed. Bitcoin offers us a chance to reclaim mutuality, the very spirit of barter, as our human birthright.

## THE NATURE OF MONEY IN HUMAN CIVILIZATION

Money is extractionary. More accurately, human beings employ money in an extractionary manner. Because of this, the process of accumulating money is both self-reinforcing while simultaneously community-negating. With the increasing power that comes with money's accumulation comes an attendant decrease in the perceived need for community. The more money one gets, the more power and influence one experiences, the more one wants to accumu-

late so as to compliment this ever-expanding power, the more one exploits rather than engages in community, ad infinitum. According to Forbes Magazine, the top 3 richest men in America hold more wealth than do the bottom 50%. Their net worth is over half a trillion dollars. This gives these men (and others like them) the ability to extract *anything* they want from people and institutions. Because of this dynamic, these individuals exist outside of the community. The concept of mutuality is alien to them for it is not applicable to their needs. They needn't build relationships within a community because money provides the ability to extract what they desire without relationships. Herein narcissism and psychopathology blossom and flourish. Indeed, because money rejects community, and because those in control of money have no need for community other than as a way to meet objective needs, it is a means through which sociopathology and sadism are in fact realized. Now extrapolate this on a global scale and imagine where it leads. Money eschews compassion for corruption, connection for contempt, cooperation for coercion. Money is a virus, infecting all those who experience its intoxication by moving them incrementally away from mutuality and imperceptibly toward sociopathology.

## BARTER AS COMMUNITY

Contrary to money, barter *is* community. In a system of barter, acknowledgment of mutuality, of commonality, is essential. Without such relationalism, one dies. As but one of myriad examples of this premise, we all recognize that barter's relativity is subject to the ideals and social contract of community. (Such an agreement need not exist with money.) Relative to my guitar lessons, a doctor's expertise is more valuable. The doctor and I need to negotiate a fair trade: "How about three months of lessons for you to treat my sprained ankle." All of this is transacted over coffee. Be-

cause we are part of a community, because mutuality exists at the core of the transaction, the doctor self-sabotages by trying to extract too much in return for her expertise. The doctor is thus compelled to engage in community because she cannot extract payment objectively. This virtuous dynamic is self-reinforcing, and over time the doctor becomes increasingly connected to and reliant upon community – emotionally, psychologically, spiritually, economically. Neuroplasticity is predictive of this dynamic. Everyone who lives and transacts in this community becomes reliant not simply upon each other as sources of objective needs, but more significantly as agents of human connection and contact. The virtuous cycle precipitated by barter helps those in the community flourish and thrive. Now project *this* on a global scale.

## **BITCOIN AS BORDERLESS GLOBAL BARTER**

Mutualism is defined as “...the doctrine or practice of mutual dependence as the condition of individual and social welfare...” (Merriam-Webster) Bitcoin and mutualism are thus one and the same, for in Bitcoin we are entirely dependent upon one another vis-a-vis the network, and this interdependence is productive of the individual good. With Bitcoin, while individual sovereignty is sacrosanct, the collective agreement of individual sovereignty is cooperative. As such, Bitcoin and the community (the Network) can be both trustless and interdependent, permissionless and subject to an evolving social contract, transparent and private, impregnable and ubiquitous, entirely secure and entirely open. Bitcoin is strengthened, the network is strengthened, by the community. The more nodes, the more adoption, the more secure and powerful the network.

Remember, the essence of barter is mutuality. Bitcoin promotes mutuality because it is invitational rather than exclusive. Monopolization of Bitcoin as a currency is counterintuitive because Bitcoin facilitates mutuality in transaction, not exclusivity. In a world in which peer-to-peer relationships are essential and productive of network growth, in a global system of barter, extractionary actions become disempowering. Bitcoin moves us toward mutualism at first because of self-interest, and later because of normitization. In other words, just as in a system of community barter, extraction and accumulation ends up being self-sabotaging. In time, the norm of mutuality becomes self-reinforcing. Thus Bitcoin is itself a virtuous cycle incarnate.

The ideals of barter, the ideals of community, are life-sustaining. Bitcoin is an agent for a world dying to be reborn.





# BITCOIN AND DISABILITY

By Dan Weintraub

**I** recognize that disability is a catch-all term, and one in fact that has fallen out of favor politically. That said, I will continue.

In this piece I am going to refer to my personal experience with disability. More precisely, I am going to share my son's experience with neuro-atypicality in a world not built for him. I will then go on to explain how Bitcoin changes things for him, and for others suffering similar kinds of isolation, marginalization and exploitation.

Eli is nineteen years old. He has a cognitive disability. After seventeen years of testing, his mother and I do not have a specific diagnosis to lean on. (Truthfully, a diagnosis at this point wouldn't mean much.) Eli is who he is: a warm, engaging, empathic young man whose ability to process information in the abstract, or at least to communicate such abstraction, is limited. Eli can tell you who all of the U.S. presidents and vice presidents were, but could never answer questions such as, "Why did Ronald Reagan get elected in 1980?" (I mean, perhaps none of us can answer such a question, but you get the point.) Eli's quest for personal independence will always be attenuated by his disability. His future may be replete with joy and fulfillment, but it is also

circumscribed by limits to access to the world in which he lives.

Enter Bitcoin.

## **NEUROTYPICAL CENSORSHIP**

Neurotypicality is always assumed. This is true of individuals and institutions, schools and systems of governance. The default interrelational state, the one most of us dance within, is one of complexity and abstraction. If one cannot accede to such a standard, one is alienated from the myriad processes that create and sustain community. This alienation is in itself a form of censorship. For example, Eli's participation in the daily machinations of an able-bodied world is censored both because he cannot join in on a par with others and because he has been instructed to not speak of certain things (lest he be misunderstood and accused of transgressions about which he could never be aware). Eli understands neither the unwritten rules of engagement nor the nuance and subtlety of language. He is an outsider in a universe of "normality".

As an uncensorable, completely open monetary network, Bitcoin provides Eli with a means to participate without prejudice. His transactions (and your transactions) log equitably on their respective blocks. Yes, he may not comprehend what is going on when he uses Strike or Muun to transact, but that frankly matters not; what matters is that Eli comes to Bitcoin as an equal, and that is something he may never experience otherwise.

## **PEOPLE WITH DISABILITIES OFTEN HAVE LIMITED FINANCIAL RESOURCES**

In an inflationary world, one in which state resources allocated to persons with disabilities are in decline both nom-

inally and relatively, Bitcoin provides savings that may be critical to an individual's very survival.

Back to my boy.

Eli's financial horizons are finite. He will probably work part time in a job that pays minimum wage. His expenses, on the other hand, will be significant. The current monetary system is so punitive and extractionary, that Eli cannot participate. Eli cannot hold Visa and Mastercard credit cards because these vehicles charge usurious rates of interest. And Eli being Eli, he wouldn't be able to understand the exploitative nature of our credit and debt financial system. Additionally, Eli's savings account garners him nothing in the way of income via interest. If he does hold the proceeds from his paychecks in such accounts, those fiat dollars are actually depreciating in value and utility.

Bitcoin provides Eli with money that is appreciating, with security that allows him to be in charge of his resources, and with transactional vehicles that charge zero interest and have virtually no fees. For people like Eli, Bitcoin is a godsend.

## **BITCOIN IS TRUTH AND STRENGTH EMBODIED**

Individuals with cognitive disabilities are often quite defenseless. Possessing neither guile nor natural skepticism, people like Eli are easy prey for those seeking to manipulate and exploit. While Bitcoin as such does not protect the vulnerable from all manner of scams and predation, a decent hot wallet set-up, along with a few guidelines for use, is so much better than debit cards, credit cards and cash.

By way of Eli as an example, A Muun Wallet and Strike on his iPhone allows me to send Sats (or cash) securely and instantaneously. There is no intermediary looking to make money on Eli's monetary activities. Because each Bitcoin

transaction is recorded in perpetuity on the blockchain, any malfeasance on the part of individuals bent on exploitation is, in a worst case scenario, open to investigation. Finally, because of the cooperative momentum-toward-beauty of the Bitcoin network, the chances of Eli encountering a scoundrel are simply far, far less on the Bitcoin Standard than in the dark and twisted universe of traditional banking.

## **BITCOIN IS INCLUSIVE AND HUMANE**

People spend a lot of time fretting over the panoply of suffering that humans exact on one another, but in the end little is done to help those in need. Bitcoin changes this dynamic. Bitcoin is an open invitation to virtue, and in the case of people like Eli, Bitcoin's virtuous cycle impacts him just as it impacts us all. Bitcoin is a call to action (rather than more hand-wringing). In a world full of closed systems, the Bitcoin network is an open system that is ever-strengthened by more people joining in the celebration. The network neither discriminates nor exploits. Hallelujah!

The world has ostracized and marginalized (and far worse) people with cognitive disabilities forever. Bitcoin helps us more toward a world in which Eli meets all of you who are reading this on equal footing.



## DECOUPLING EXPLOITATION FROM GAIN: HOW BITCOIN ENDS INJUSTICE, AND THE IMPORTANCE OF “ORANGE-PILLING” THE ACTIVIST COMMUNITY

By Dan Weintraub

**T**ens of millions of people in the United States consider themselves activist and social justice minded; individuals engaged in some form of work that is either directly or tangentially focused upon political/social change. Indeed, according to Gallup, some 40% of Americans see themselves as environmentalists. And a recent Case Foundation study (2017) reveals close to one-in-five Millennials identify as activists in one manner or another.

Until we do a better job of addressing the Wall Street and government informed narratives around Bitcoin, until we invest far more of our personal resources and time into demonstrating how Bitcoin promises a better world for all, these activists, these would-be change agents for good, will continue to fight battles that simply cannot be won – and those who suffer injustice will continue to do so.

## PEOPLE ARE HARDWIRED FOR JUSTICE

Any quick google search that includes words like *justice* and *equality* reveals a human ecosystem in which concerns over exploitation and inequity permeate every nook of the human endeavor. Tweak the search just a bit and you will discover myriad organizations and foundations, meet-up groups and Facebook communities, centered upon righting all manner of societal wrongs. The data could not be clearer: *people care*. People care about a broken criminal justice system and about the scourge of domestic abuse; people care about economic injustice and skyrocketing homelessness; people care about lack of access to affordable health care and about a fair wage for labor. Parents want their children to grow up in a world in which the air they breathe, the water they drink, the food they eat, doesn't make them sick. And people care about living in a country in which 40 million Americans, currently living in poverty, might find a way out of such violence.

One of the extraordinary things about human beings is that we are programmed, hardwired, toward equity and justice. Yes, the manifestation of equity as a 21st century, politically manipulated construct has repelled many, but that doesn't change the fact that humans view fairness as essential to our interrelatedness. What is the primary complaint of any child who feels wronged by parents, teachers, friends? "That's not fair." Rarely if ever do you hear a five year old, after he has extracted a usurious fee from his pal for use of his Match Box cars, defend his exploitation by telling his little buddy that, well, life just isn't fair. Yes these words, justice and equity, have become loaded in recent years, leveraged by ideologues looking to gain power and influence through enmity of the other side. And still virtually everyone believes in the sanctity of a just world.

## BITCOIN AS THE APEX AGENT FOR SOCIAL JUSTICE

I recently had dinner with an old friend. She is an activist, a warrior for women's political and social justice issues. During our conversation my friend described to me the outrage she felt over her employer's unwillingness to do the right thing vis-a-vis an alleged instance of sexual misconduct in the workplace. We agreed, upon further discussion, that the employer's reluctance surrounded the issue of risk. My friend pointed out that, from her standpoint, the employer had their heart in the right place, but the financial risk involved in doing the right thing was simply too great. Moreover, we agreed that, under the umbrella of a monetary system in which social justice and equity appear extractionary, political opportunists can employ ideology as a tool to instill fear in those who might come to see moves toward equity as being unfair to them. And round and round we go.

The bottom line is this: social justice and equity will never exist in a fiat money world. People, institutions, nations, will only make the right decisions about the social good as long as it doesn't extract money from their coffers. Moreover and quite dishearteningly, those who feel they have the most to lose, those with the most money and power, will go to extraordinary lengths to disempower those who seek justice and an equitable world. (I mean, my god! Brandeis University, a school born in 1948 as a refuge from rampant anti-semitism in higher ed, refused for years to divest its investment portfolio from corporations benefiting from a relationship with the Apartheid regime, claiming fiduciary responsibility.) Bitcoin can fix this, but we have to prioritize our *own* activism by showing the tens of millions of political and social justice minded souls just how this happens.

Back to dinner with my friend.

Toward the end of our evening together, I took some time to introduce to my friend the idea of Bitcoin as a catalyst for change. I had to do so carefully, as her stories around Bitcoin are incomplete and propaganda-informed and so very negative. So instead of going off on some evangelistic, philosophical rant (not a good way to approach Orange Pilling someone who holds very strong political values), I simply shared a little bit about money and financial imperialism and international remittance and Jack Mallers and Strike.

The thing about most activists is that they *do* recognize how injustice is not a single issue phenomenon. My friend may focus the bulk of her attention upon women's empowerment, but she also knows that corporate exploitation and a history of U.S. imperialism in Central America is real and is anti-human rights and is part of the greater struggle for a just world. And so this story, Strike's story, made tangible for her one way in which Bitcoin offers the world a way out of hell.

## ESCHEW IDEOLOGY

Tens of millions of American activists are searching for an answer. They are spending hours each week engaging in marches, protests, petition drives, lobbying efforts, letter writing campaigns, bake sales; countless hours spent trying to change a system in which an ever-increasing number of people struggle, in which life is increasingly unfair.

This is *not* about ideology, and yet that's the lens through which we have become programmed to see it. Left vs. Right, Democrat vs. Republican, Liberal vs. Conservative – these are all artificial constructs perpetuated by those who benefit from such polarization and conflict. And at the heart of it all is a system of money that is extractionary and exploitative, a system that rewards othering and hatred and inequity, a system in which abundant resources are hoarded and con-



fiscated out of fear and greed. Bitcoin can in time shift the monetary paradigm to one of mutuality, of cooperation, of shared resources and shared values – not political values, not ideology, but the one thing everyone seems to want...fairness.

Bitcoin does this by decoupling exploitation from gain. In a Bitcoin world – a world in which truth is verified by an inviolable network, a world in which cooperation and mutuality and global barter become normative, a world in which everyone comes to the global network as equals – extraction and exploitation no longer behave as the driving force of human action. In a most beautiful sense, we all become children again, imbued with a sense of wonder at a world suffused with joy and built upon a foundation of love. Those who seek to exploit gain not from such motives. They live on the fringes, sociopaths stuck in a purgatory of their own making.

## CALL TO ACTION

Today I will share this evangel with *one* friend, one individual from my circle of people who sees the world as somehow unjust, who is involved in political or social activism of one kind or another as their expression of a desire for a better world. We need these folks to understand Bitcoin as a righteous agent for change, for they possess a passion for justice, for equity, for fairness.

I hope you will consider my call.



## CONCLUSION

I am thrilled to be part of this moment in time. Thank you to all who made this moment possible for folks like me... and thanks for reading!!!

Visit me on Twitter

@danweintraub