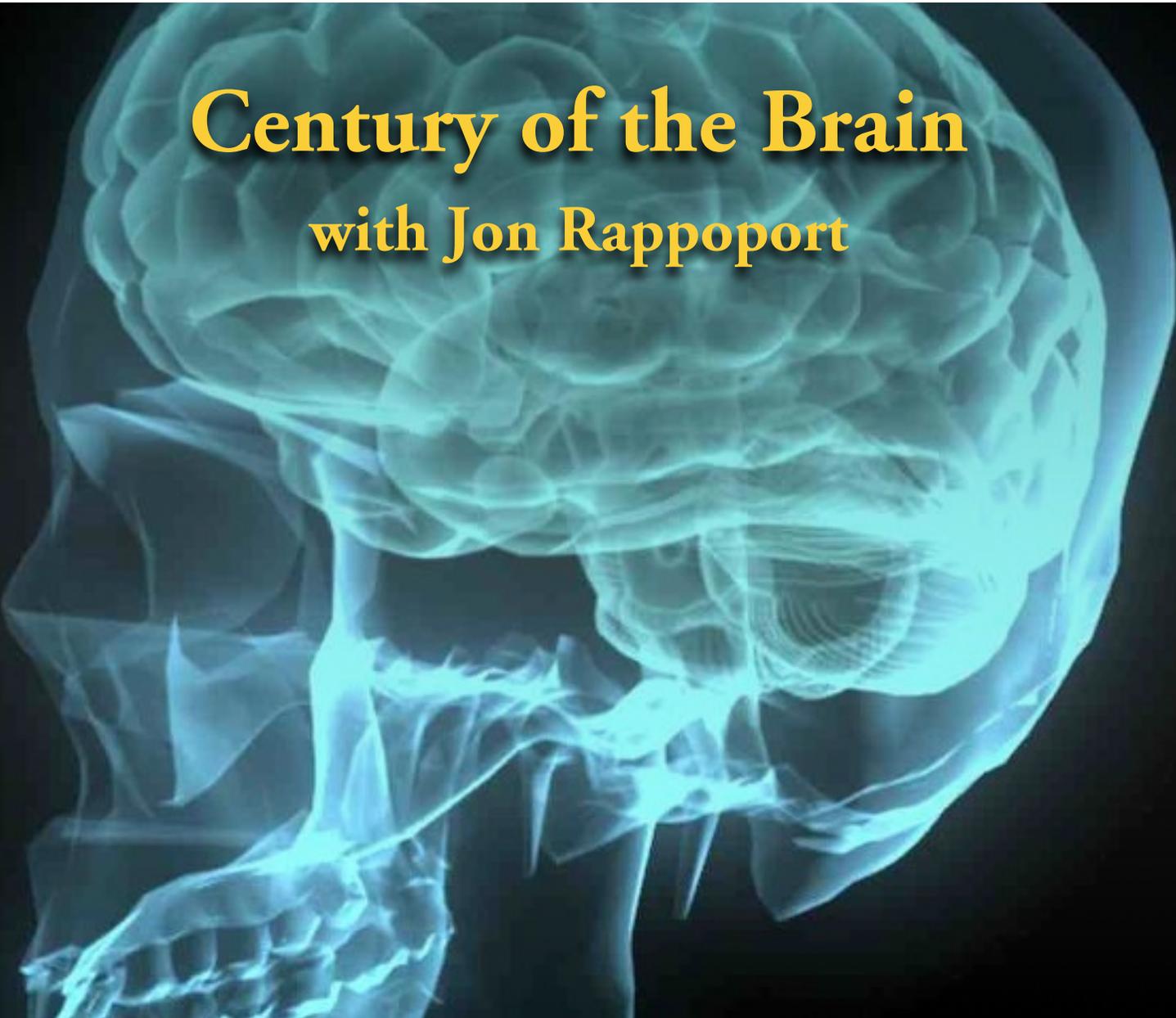


BUILDING WEALTH IN CHANGING TIMES



The Solari Report

SEPTEMBER 26, 2013



Century of the Brain
with Jon Rappoport



Century of the Brain

September 26, 2013

This is John Rappoport for The Solari Report, and this is Tuesday, September 17th, 2013. The name of this is "Century of the Brain." "Century of the Brain." I'm going to say 1996 – somewhere in there – I was giving a talk, and I said to people, "The twenty-first century is going to be the Century of the Brain."

What I mean by that is that researchers are going to get tremendous amounts of funding, and they're going to leap in, and they're going to try to do things to the brain. They're going to try to figure out exactly how it works, and they're going to try to replicate that with machines, computers, and so forth.

Also, they're going to try to alter the brain. They're going to try to do things to make it better, so to speak. We're going to get into what all that means at this point.

But I want to start off first with something that is related, but maybe not so obvious. That is: what happens to a person during their lifetime, when they hit 40, when they hit 50, when they hit 60, and they look around, and they begin to say, "Well, things are not so great. Things are not so great in the world. All sorts of crazy stuff is happening out there. Here I am here, and so what I have to do is figure out a way to survive. No matter what's going on outside, I'm okay. We're okay. Family. Friends. However it looks"?

So the person begins to take steps. This is all well and good. But somewhere along the line, something very significant is lost in the shuffle, and that is what I would call self-expression. I've talked about this before. Because expressing yourself through words, through what you do, what you say, what you write is a tremendous part of what life is.

But most people cut themselves off from that. Because they say, "Well, what good would it do? It doesn't matter. I'm not really going to affect what



happens around me. Events are taking their own course. They're going their own way. Who can stop it? People are insane. Governments are insane. Etcetera. Etcetera. Etcetera. So therefore, why should I even consider really expressing myself?"

And the answer – well, there are several answers to that question. But one of the main answers is that when you do it, and you do it consistently, you begin to have new ideas. Nobody can predict what those new ideas would be. They're yours, and you come upon them. When you come upon new ideas, you have new energy. You have new inspiration. You have new direction.

The second thing is that it's extremely healthy for you when you express what you really think, what you really believe, what you really feel. It's healthy because it's a natural function, like breathing or walking or sleeping. It may not be in the biology textbooks, but it's there in the human book of life – of your life.

But somehow this has been lost. It's been lost through passivity, through spectatorship, through entertainment, through all sorts of machinations of modern civilization, to the point where a person, you could say vis-à-vis life, vis-à-vis the world begins to believe that nothing that they really think is all that important.

If that becomes a sort of centralized position that a person takes, they begin to deteriorate. They begin to do downhill. They begin to decline. That's what happens. They may not make that connection. They may not see it, but it happens.

Now what I mean by expressing yourself – it can take any form. Since I'm a writer, I'll talk a little bit about that. But anybody can write. I sit down every day, and I write, and I discover that the days, the weeks, the months, the years go by, I am expressing more and more of what I really believe and see and think and understand.

It's like layers. You peel one layer away, after you've expressed everything in that layer, and you find another layer. You do the same, and you find more. You expand internally, and you become stronger, more energetic, more



powerful, more determined, more real, more imaginative, more uncompromising with the basics, the deep-rooted things that you really think.

Unfortunately, most people already decide that they know everything that they think. They know everything that they believe. They know everything that they're going to know that's of any importance. The dye is already cast. Their life is already, in a sense, laid out.

That's not true at all – not in the slightest. But in order to express yourself fully, you have to get past that one. Because that's a giant roadblock 100 feet high and thousands of feet wide, if you already believe that you have expressed everything that you think.

This is a trick that is played on everybody who goes through the educational system, because they begin to see everything in terms of shorthand, of answers to questions, of getting the right answer, of getting a good grade, of performance, and so forth, and so on. None of those things require you to really express fully yourself.

Expressing yourself fully is a process that unfolds over time. When one is really engaged in it, discovery occurs. "Well, I didn't – well, that's a new thought. That's a new idea. Yes, that's occurred to me before. But now I'm looking at it squarely, and it looks different to me now. I should say something about that, or I should write something about that, as in keeping a journal."

I don't even want to call it a journal because that has all kinds of pop psychology connotations. A notebook, – a big, fat, thick, blank notebook that you write in every day. "Yes. That's a new idea. That's a new thought. Let me write about that now. Let's see what I can do with that." And on and on and on you go.

New things occur to you. You become new. You see yourself no longer stagnating or no longer in the same place. "Yes, I'm in a good place. Yes, I'm in a very good place. This is the place, and this is the place I'm going to be in.

“Unfortunately, most people already decide that they know everything that they think. They know everything that they believe. They know everything that they're going to know that's of any importance.”



This is the place I'm going to stay in. I'm not going to budge from this because this is good."

No. It may be a good place that you're in. Sure. Fine. But it's not really a dynamic place. It's not changing. It's not expanding. You're not really coming upon new aspects of yourself, new aspects of your unlimited consciousness. You're a lot bigger, in other words, than you think you are.

What I'm suggesting is a way to get there. If you don't, then everything that you see, everything that happens in the world, everything that you take in through your filters of perception tends to have a certain kind of set monotone to it, because you're in an unchanging place. So you kind of color everything with that unchanging nature of the way that things are for you.

No matter what you say about it, sooner or later, you're going to get bored. You're going to get tired. You're going to get solid. You're going to solidify. You're not going to be too happy about it. You might attribute that to aging or the fact that you've been around the block a thousand times. "I've seen it all." Etcetera. Etcetera. All of that.

No you haven't. Absolutely not. You haven't seen a fraction of what there is to see. Nobody has. Nobody has. But you don't discover that unless you really start expressing yourself.

Okay. I could talk a lot more about that. But in contradistinction to that, we have the brain – the "Century of the Brain." Scientists are going to discover everything about the mind and consciousness by investigating the brain and by seeing what all the neurons are doing – and the connections and so on. "Oh, we're going to find out."

In that vein, I have an article here in front of me, which I'm going to quote from, the *Science World Report*. September 17th, 2013. "Scientists Discover Source of Imagination in Human Brain." Yes. Okay. Let's check this out.

"In the past, researchers theorized that the human imagination requires a widespread neural network in the brain. Evidence has been difficult to produce." Blah, blah. Blah. "Researchers decided to focus on how the brain



allows us to manipulate mental imagery. An example would be imagining a stick to be a sword, or imagining a honeybee with butterfly wings.

"So the researchers asked 15 participants to imagine specific abstract visual shapes, and to mentally combine them into more complex figures, or mentally dismantle them into their separate parts, then measured the participants' brain activity with functional MRI brain imaging.

"Turns out that a cortical and subcortical network over a large part of the brain was responsible for the imagery manipulation. This network closely resembled the 'mental workspace' that scientists theorize might be responsible for imagination."

Okay. Then on and on and on. Then this bombshell at the end from the lead author of this research paper: "Understanding these differences" – meaning the differences between humans and other species – "will give us insight into where human creativity comes from, and possibly allow us to recreate those same creative processes in" – drum roll – "machines."

Oh, boy. Yes. We're going to make creative machines. Okay. So let me take this apart. The big delusion of brain researchers is that they are at the cause rather than at the effect. In other words, they don't want to admit the possibility that somehow the imagination or other processes of consciousness could occur outside the brain.

Because the brain is their field, and they're predisposed to believe in materialism, meaning that there's nothing beyond rocks and trees and floors and ceilings and so forth. If say, imagination was occurring outside the brain where would that be? I mean you know where you're going to go for that?

However, as I explained before many times, the whole idea of materialism as a philosophic position is riddled with complete absurdity. The brain is made up of the very same atoms and subatomic particles as the floor and the ceiling and rocks and everything else in the universe.

There is no indication, as far as conventional physicists would tell you, that these tiny, tiny particles are alive in any way, or that they are capable of



generating something new that wasn't there before, which is what happens in imagination. So therefore there's nothing about the brain, absolutely nothing, from which you could infer that imagination is really starting, taking place, originating in the brain. Absolutely none.

Imagination is a non-material function. It's a function of consciousness, which is not the brain. But having begun to imagine these simplistic things that the researchers had the volunteers imagine, you provoke a change in brain activity, as an effect of imagination.

But they're starting from the wrong end, thinking that they are going to discover imagination in the brain, which is like saying that a gun lying on the table is, right now, responsible, in and of itself, without any change, for whatever bullets are going to be shot out of it at any future moment in time. It's like saying that when you hold a magnifying glass up to a line of print, that the magnifying glass is actually seeing the letters in a larger way.

It's like saying if you've ever – well, let's take bowling as an example – that when you bowl a strike, to understand how to bowl a strike or what a strike really is, if you take enough photographs of the pins lying apart, you will know everything you need to know about knocking down ten pins with one ball. You can eliminate the lane. You can eliminate the bowler – right – who's got the ball in his hand, and who's practiced thousands of hours in order to roll that ball down the lane and strike. It's all of those absurdities – mistaking the effect for the cause. What you see in the brain is the effect of consciousness. Consciousness is non-material.

Now the researchers, however, are undaunted by this. They're going to just leap ahead. What they're going to do eventually with machines, when they say that they're going to make machines creative, is – they're going to introduce some sorts of – I would call them combiners, software that will redistribute information inside the computer, and rearrange it, and can do the same thing with images. It can take many images that are separate and combine them. It can take them apart and recombine them in different ways.

They're going to say, "This is creativity, and this is all that creativity is, and therefore, we've created a creative machine. Wow. Therefore, we don't need



human creativity. In fact, these machines are going to be so great that humans will be able to sit around just eating potato chips by the middle of this century. Because everything humans can do, machines will be able to do better, including think, express, and create."

Yes. Good luck with that one. I really wish them a lot of luck with that one. But you see what we're looking at here, from a cultural, societal trend is – and you've seen this I'm sure. I've written about it in many articles – more and more information coming out in the press about brain researchers.

"Oh, we're going to do this with the brain, and we're going to control the brain. We're going to be able to introduce false memories into the brain. Thereby this will be a very humanitarian gesture. Then people won't remember anything bad. We'll be able to substitute good memories for bad. We're going to do all of these things with the brain – the one that's in your head and in your children's and grandchildren's heads – to manipulate it, to change it, to maneuver it, to make it into something different."

So what is this going to do to consciousness? It's going to do a whole lot of very, very bad things. Because now, as you walk around, as you live your life, there is a functioning relationship between you, your consciousness, and your brain.

The brain is a kind of translating mechanism that can take these impulses that occur on a non-material level in consciousness and can make physical translations that will affect the body, will affect all sorts of bodily processes. This is sometimes referred to as the mind-body connection.

But now what's going to happen, if these researchers have their way, is that they're going to rearrange and scramble that connection. They're going to make it different, without any thought of causing harm. Because you see they don't believe that there's any other dimension besides the brain.

So what difference does it make? They're just substituting one piece of software

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for some piece that's already in the brain, and no harm; no foul. But there will be great harm. You can't tinker around with the brain and not expect to disrupt the consciousness or mind-brain connection.

Not only that, but from another angle, what's going to happen is that as these experiments are called and propagandized as breakthroughs – monumental breakthroughs – more and more people in the general public are going to be convinced that there is nothing called the mind or consciousness. It is really all the brain. Therefore, their lives are lived within that kind of conceptual notion of what the brain is and what the brain isn't. Everything becomes about what? Pleasure versus pain.

Oh, well. Listen. If I can take a drug, or through some electromagnetic means stimulate my brain, like the brains of rats in many experiments, so that I can continuously experience pleasure or experience it much more of the time, then I'm certainly going to opt for that. So where do I send money? Which doctor do I go see? How do we do this? Are they going to have this happening in drugstores, like they do vaccinations?

This is one of the things that they're aiming at – the pleasure/pain ratio. Let's change it. This is the brave new world, of course, if you've read the novel by Huxley. If you can reduce a person's conception of life through propaganda, through false information in the press about the great new knowledge of the brain that is coming, that is here, that has been researched, and so on, and so on, and so forth, then you lower a person's expectations about what life is all about – especially when that person is not expressing himself fully or not even expressing himself at all, except here and there, now and then. Grunt this. Grunt that.

Now when you covertly bring into society the idea of the pleasure versus pain formula, as the pinnacle of what a civilization can achieve – maximizing pleasure, minimizing pain – that's what it's all about. You're going to have a brave new world. It's going to be coming up right around the corner, and people are going to look for ways of maximizing pleasure.

Now are we talking about the pleasure that you might get from expressing yourself? No. From reading or looking at great expressions that others have



accomplished? No. Are we going to be looking at education in any shape, form, or way as some sort of appreciation of great thought, of great art, of great philosophy, of great legal thinking, of even great technology? Less and less and less and less and less.

Even people who are enamored of technology as the end all and be all are going to find their ranks considerably diminished. Because all of that will be left to a very, very small cadre of people who have, "the talent for it." While the rest of society, coming right out of brain research and the Century of the Brain, are going to be handled on the basis of pleasure versus pain.

So, in other words, we're talking about low-level pleasure. We're talking about immediately graspable pleasure, like eating sugar. Right now. Experiencing some level of physical pleasure. That's it, maximizing that and minimizing uncertainty, confusion, sadness, loneliness, struggle, etcetera, etcetera.

In other words, trying to, so to speak, surgically remove all of that negative stuff, a great deal of which happens to be what a person goes through in order to live a life that they can respect, something they can be proud of and stand for and achieve through work, effort, etcetera, etcetera.

Yes, we're going to eliminate all that. Yes, we're going to just dump that on the side of the road. We don't need that anymore. You see? You didn't have to go through all that. That's just some sort of nonsense from the past. It's ancient ideas – that somehow the struggle and so forth – that all of that was important.

But you see we've shortcutted all that. We've got you to the point now where we can just induce the sense of achievement, without ever having achieved anything. Right? And so there it is. That's called pleasure. Yes, we can now simulate – scientists say that we can now simulate the pleasure of having achieved something without having gone through it all.

It's quite fantastic. Harvard is very proud of this. It's published in the *American Psychiatric Journal*. Blah, blah, blah, bippety, boopity, bop. Yes, the procedure is here, and you can have it.



I'm sure that you could immediately see how many people are going to fall for that right away. "Oh, give me some of that. Yes. Here I've been struggling in my job or struggling to create something here on my own. But you see I don't really have to do that.

"Because the payoff really is the sense of having achieved it. It's not really anything else. If they can give that to me on a silver platter, then I've got it. That's pleasure. That's what that is. So let's go. Let's go for it."

Coming up. It's coming up. It's coming up right around the corner. This little silly article that I just quoted from about imagination is just one of many clues to that. So that's the Century of the Brain. It's a way to control the population.

I mean you can put people into a sense of desperation and chaos by manipulating the economy and doing all sorts of actions that will prevent the free market from succeeding, and jobs from coming back, and so on and so forth. You can do all of these things, and they are being done, of course. You could call that Phase 1 – a big, long Phase 1.

But Phase 2 is going to be something quite different. It's going to be emerging from the murk and the shadows and the pain and the suffering. "Look at what we can give you now."

The prelude to that, really, if you were to go back and search through articles from – I don't know – 20, 30 years ago, you would see that kind of a heraldic – "Here we go. It's fantastic" – upon the release of antidepressants, a new – a line of SSRIs – Prozac, Zoloft, Paxil. "A new era is upon us. We can create happiness now."

Of course, these drugs are complete failures. They induce violence and all sorts of brainstorms. I'm not going to get into that. I've written extensively about it. The information is out there. You can find it. But the propaganda was exactly the kind of propaganda that I'm talking about.

There are still millions and millions and millions of people who are taking these drugs under the delusory idea that really this is going to just shortcut the



struggle in their life. "Yes. Okay. So I didn't get where I wanted to go. It's all horrible, and – I don't know – I'm confused and whatever. So here's the pill. Let me take the pill. Let's go with the pill. Let's do it. Then everything will be okay, and then I won't have to worry about all this other nonsense."

This is what the brain researchers are looking at in Phase 2 up the road. Then you can mollify and satisfy and tranquilize and sedate a whole population. Now that's already happening, as I say: millions and millions of people on painkillers and sedatives and so forth – and tranquilizers and all of that. Yes.

But I'm talking about something more sophisticated, in a way, something – I don't know. What would I compare this to? If you took psychedelic mushrooms and unknowingly gave a person – unknown to them – a very, very, very tiny, tiny, tiny, tiny fragment of one of these mushrooms, you might – you might – no guarantees, but you might see that person a half-hour or an hour later acting differently, like, "Yes. Hey, things are pretty good. I don't know what happened. But I'm sort of feeling good. Yes, it's pretty good. Okay. That's an interesting experience."

Then after maybe 20 minutes or a couple of hours, they'd say, "Well, I don't know what that is. But I'd sure like to have that on a regular basis. Yes. Yes. Yes. Yes. Yes." Something on that order, as a comparison.

But as time rolls on, these brain researchers would increase the level of sophistication to a point where it's like you're faced with 37 doors that you can open, and it turns out that through pharmacological and brain research, no matter which brain you open, you're going to experience a certain level of physical pleasure.

You're tuned up for that. That's going to be okay with you. You're going to register satisfaction with that. Then what these researchers are going to try to do is to arrange your life so that you're always living at that level.

If they can do that or anything vaguely approaching it, then creativity,

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imagination, self-expression, the kind of determination and willpower that it takes to do the things that you most want to do in life – all of that is going to go by the boards. Bye-bye. Bye-bye. Bye-bye. Bye-bye. Bye-bye. Bye-bye.

That's the kind of society we'll be living in. My prediction is that they will never be able to do what I just described. Because there are going to be outbreaks, leaks in the system, flaws, breakdowns – not only because their research didn't cover all bases, but because of what I started out to talk about, consciousness as separate from the brain and the mind.

Consciousness is not going to just go to sleep eternally in the face of all this insanity; it's going to do something about it. That means that the person is going to do something about it. It may not be a proportional response to the brave new world that's being imposed on everybody. It may be wild and strange and sudden.

But various kinds of breakdowns are going to occur. People are just not going to be able to deal with that kind of life as a steady state. It's not going to work. Consciousness is going to rebel against it because consciousness is about other things – much greater and more far-reaching things.

As, to return to my original point, one would discover, if one were to sit down with a notebook every day and write and write and write and write and write and express oneself fully, and express oneself more fully in conversation with other people as well, participating perhaps with a group of likeminded people – not that they agree on everything, far from it.

But it's that kind of expression that they're looking for, that kind of conversation, that level of conversation. That's an exercise of consciousness. That's not an exercise of brain. That's an exercise of consciousness. That wakes up consciousness.

The so called singularity, which I've talked about before, which is a fiction invented by Ray Kurzweil and other technocrats, is the notion that somewhere in the middle of this century, researchers are going to be able to do such fantastic things with the brain and with machines that they will produce a computer that can do everything a brain can do, and is far more intelligent and efficient.



At that point, everything about society will change. This is a religion – a secular religion fomented by truly hopeless people. At the core, they have developed a hopelessness about life and about themselves, that somehow, this is their only out. This is their only escape hatch. This is their only portal into a future that they can feel excited about.

Nothing else really can excite them. They want to reduce the idea of a brain, really, to a machine. They want to reduce the idea of the mind to a machine and consciousness to a machine. They feel that somehow God will be born out of this machine. I mean they really take it the whole way. You know? They're going the whole distance with this fairytale – this is really going to be the religion, backed up by technology.

For the first time, ladies and gentlemen, we have a religion backed up by technology. Take a look. Enter the tent. Pay the small fee, and we'll plug you up for five minutes to one of our super-duper computers, and you will experience what it's like to be a fully functioning brain/machine, with access to unlimited amounts of data, information, and knowledge, and talents and abilities you never thought you would ever be able to possess.

This is the kind of PR that they're floating out there. You know? You're a Mozart, and we'll make you into a Mozart – even if you don't want to be a Mozart. This is where they're going. Take a deep breath, boys.

I as I say, they're going here because they can't think of any other place to go. They feel trapped. They feel hopeless. Without this, they're lost completely. Lost completely. Sorry. I didn't do it. They did it to themselves.

If you want to look at a larger picture, it is: technology will solve all our problems. That's the myth. Of course, it can look like it works if you've got a nation of 300 million people, only four of whom are actually expressing themselves fully.

It can look like this is really working – because the active component of a life, which are expression, getting to new places, new ideas, new launching of new enterprises, you see, instead of just sitting back and saying, "Give me the magic formula. Let me plug in." And that's it.



If that's all you have – the plugging in – then it will appear that technology solves everything. Because that's the level at which people exist. So all you really have to do – you've prepared them, in other words – they're prepared. It's like the salad is there on the table. All we have to do is add the dressing, and we're ready to go. If that's the kind of society that you turn out, then yes, technology will solve everything. There are a lot of people betting on that – betting everything, shoving in all their chips.

The question is: are you? If not, why not? What is it about you that you feel is not part of that mural of the future? I don't care what "belief system" you have – what you believe in, what you don't believe in. That's entirely up to you.

But what we're heading for here is the pleasure versus pain formula. You go to a movie. You sit there in the theater for an hour and a half, and you experience tremendous special effects that stimulate your adrenals, that mimic, in a way, what it would be like if you were really experiencing what's happening on the screen. Yet it's only a movie, and it's only happening on a flat screen, and it's not even IMAX. It's not even 3D. It's certainly not holographic, in which you feel like you're in the middle of it.

So right there is the template for achieving a feeling of having achieved something or experienced something, without having to go through it. So imagine chemical synthesis, electromagnetic research, brain researchers, all pharmacologic researchers, all coming to meet at this place where they want to maximize pleasure and minimize pain for the entire population. That's what they're doing.

They're backed up by all of the PR that the state, the government, big corporations, and foundations can muster as – "This is it, folks. This is what we've been aiming for, for the last 15,000 years of civilization. Now we've finally arrived. Here it is. Oh, it didn't work quite as well as we thought it would. But in the next phase – here we are – it's going to work even better for more people."

So to take it all the way back to Pavlov and his experiments with animals, and the ringing of bells, and the drooling, and anticipation of food, and so forth and so on, we're really talking about being able to bring on conditioned reflexes – automatic responses.



Except that the dog is not going to drool now at anticipation of food when the bell rings, even though there's no food there. Because he's been trained, by having food there whenever the bell rings – it's going to be beyond that. The dog is going to experience already having eaten when the bell rings, even though he hasn't had any food. Right? Hasn't even bothered to stick his head down into the bowl and chomp away. He doesn't have to do that. He can just experience already having eaten.

So to write a little quick science fiction, people will be able to experience already having lived a fruitful and wonderful life – right – at age 20. "Here. Take this drug. Now you will have the experience and sensation of having passed 85 years on this planet or 105 years of a marvelous life, which we will now end." Yes. So that's my Philip K. Dick moment for the day.

Every bit, every note of passivity in a human being yearns for the experience of having experienced something without experiencing it. Right? That's the wish fulfillment part of passivity, is – "Boy. The bottom line here is if I could just have the feeling of having already arrived, without having to do anything to arrive, then my passivity would be justified – completely justified." Right?

“Every bit, every note of passivity in a human being yearns for the experience of having experienced something without experiencing it.”

Because I would get exactly what passivity is all about. I would experience it. I wouldn't just think about it, but I would feel it. Yes. That's what's at the root of all human passivity. That's, in a way, what everybody who sits there glued to the TV set is hoping for. Never quite gets there with TV, but it's like that.

If I could just watch a show and really have the full body experience of the triumph of the hero in the show, without having to lift a finger, while I'm eating popcorn, sitting on the couch, then what else do I need in life? What else do I need indeed? What else do I need indeed? That's it.

Now if you read *Brave New World*, you'll notice that near the end of the book, there's a kind of a breakdown. Things are not functioning perfectly. A new character enters the scene earlier and has a few ripple effects and so forth. But some of the universal drug at the dispensary is there for all the genetically



engineered humans who are alive, which means everybody, so that they can reinstate the correct pleasure/pain ratio and "live full lives."

That's like having a backup system when the first system goes down. Yes, we turned on the generator, so the lights are back on in the hospital. Yes, we have backups on backups for our computer system. So even though something went down, we've got everything saved, and we can reinstate the system. Etcetera. Etcetera. Etcetera.

We have parallel systems running and this and that and the other thing. That's all part of the 21st century and where things are headed as well, the backup systems. Because, yes, there are some people that are really ornery and nasty and resistant and so forth and so on.

Now along with all of this, we have social programming, which is nicey-nice, nicey-nice. That's not enough. So we need more polite nicey-nice, nicey-nice. Everything is good. We have this dichotomy that's created by the pop psychologist and the social programmers called positive and negative.

One must always remain in the positive sphere, and not get into the negative. Because the negative is bad, and it just reveals that you have issues. Issues. That's kind of a stigma. You really need to work on your issues. It's sort of the Oprah view of reality. You must work on your issues because you are expressing negativity.

This is a very clever – like a meat cleaver, divides positive from negative. Are you in the positive? Or are you in the negative? Are you in the positive? Or are you in the negative? Oh, you're in the negative? Oh, well. Then you have to do nah, nah, nah. You're in the positive? Good. Okay.

All the good, happy androids are in the positive, and now you're in very good company. This social programming has gone on and on for a very long time now – at least since the 1960s. It has gained steam, to the point where people feel embarrassed and ashamed about being in the negative.

The negative includes resisting. You know? "He resisted arrest." Ooh. "He resisted the investigation that was going on into himself, from the authorities.



Oh, he resisted. Wow." Bad, bad, bad boy. He resisted. He's ornery. He has his own ideas. He's not just simply following the pap that we feed him. Hmm. Hmm. Hmm. That's negative.

It's revealed in his "outbursts" of negativity. Everybody at the party stops, and people look at this one person, who seems to be "spewing negativity." Oh, dear. Dear me. Dear me.

When this is a very sane reaction to many things that are going on, and will go on with greater force and density and concentration, as we move up the line in the 21st century. So the social programming feeds into this as well. You see?

Because if a person is conditioned to believe that he has to stay in the realm of positivity, when the researchers make the great announcement that we have reached Nirvana, and we have the chemicals and the electromagnetics to give you the experience, essentially, of having achieved something, without having to do anything to get there and so forth, a lot of people will plug in purely on the basis that they want to stay in the positive sphere.

Okay. Well, that's very positive. Yes. Everybody says, "Yes. What could be bad about this? This is very positive." Somebody's sitting there on the 21st century version of *Oprah* saying, "It's positive."

That Oprah says, "You're right. It's fantastic. I mean I've never really thought about this before, but I see what you're saying – that we can give people – everybody, anybody – doesn't matter – they could be living in a cardboard box or a mansion up on the hill, and they can all experience the same thing of being happy and satisfied, of having had an experience which, let's face it, most people will never be able to achieve on their own.

"But now it can be induced. Now it can be brought about through the brain, through our understanding of the brain. Yes, we really have reached the jump-off point here. This is really a demarcation line between everything that went before in history and now. Yes, we've really gotten there. This is it. Fantastic. Wow."

Then whatever the version of video is then, or holography or something, that



Oprah raises a little stick or whatever it is and says, "I recommend this for everybody. Dr. Blah, Blah, Blah here has been one of the key researchers in opening up all of this possibility. So get it. Do it. Order it. Understand it. You'll find out how you can really have it all the time. Isn't this marvelous, marvelous, marvelous?" The audience goes crazy. Social programming.

The truth is that is what is mislabeled as positive versus negative is all a kind of resource of energy that a person can utilize to do, act, work, achieve, express, speak, write, stand up for, innovate, invent, create things that have never been there before, whatever that is – whatever that is for that person. New innovation. So the social programming is all based on what, to many people, is convincing, but is a false distinction, a lie, a piece of programming, mind control, etcetera, etcetera, etcetera.

That's it for today. That's where we started. That's where I went. I hope you'll find this useful. I think it's quite important. Feel free to visit my site at nomorefakenews.com and explore two collections, which are very much related to what I've been talking about here – "The Matrix Revealed" and "Exit from the Matrix." Thanks, Catherine; another good month. See you next month on The Solari Report.

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Nothing on The Solari Report should be taken as individual investment advice. Anyone seeking investment advice for his or her personal financial situation is advised to seek out a qualified advisor or advisors and provide as much information as possible to the advisor in order that such advisor can take into account all relevant circumstances, objectives, and risks before rendering an opinion as to the appropriate investment strategy.