



The Solari Report

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**“How Do I Live a Free
& Inspired Life?”**

**with Dr. Joseph Farrell
& Jon Rappoport**





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C. AUSTIN FITTS: Ladies and Gentlemen, welcome to The Solari Report. This is Catherine Austin Fitts, and I’m joined by Dr. Joseph Farrell and Jon Rappoport. We’re going to be talking about how to live a free and inspired life. In fact, we’re going to be talking about an event we’re doing together in November to ask that same question.

The history of this is that we spoke together in San Mateo. It was a very impactful experience I think for everybody involved. The audience came out with many more questions we wanted to drill down in the face of what is going on in the planet. What do we do, and how do we make sure – as a Solari Report member in the audience said – “How do *we* break away?” That’s what we’re here to talk about today and what we’ll be talking about in November.

So Jon and Joseph, welcome to The Solari Report. If we could just begin with – and I’ll start with you, Joseph – a little bit about what happened in San Mateo and why it’s led to this discussion that we’re having today.

JOSEPH FARRELL: Well, one of the things that I experienced there was we definitely set a new standard for conferences. There was a very elevated tone of discourse, both from the speakers but – much more importantly – from the people who attended.

I was literally stunned after my own individual talks. I usually went outside to catch a breath of fresh air and was literally mobbed by people shooting questions at me and talking and sharing comments and so on. At one point I think I had about 60 people sitting around me at the picnic table. They were all kind of standing in a semi-circle, and we were just carrying on this conversation.



Everybody that I contacted that way had the sense that something had to be done. This was a consistent theme of their remarks: What do we do? How do we manage to live our lives? More importantly, how do we make some sort of impact on the society around us and the culture around us? And more importantly, how do we create to some extent an inertia to resist some of the changes that we don't think are terribly healthy within society?

This was a consistent theme, at least in the conversations I had with everybody. I think we created a kind of a critical mass. We raised the bar for what conferences should be and should do, but it also became quite apparent that people were wanting some mechanism, some way to be able to get together – not necessarily in a conference atmosphere – but to get together and brainstorm and share ideas with each other. I think that's kind of what we started with this workshop.

C. AUSTIN FITTS: One of the best things that happened was rather than overwhelm them with more information about the Breakaway Civilization, Jon, you took a slightly different tactic and gave a presentation that I know left a lot of people feeling like they could really power shift the whole situation.

Why don't you tell us a little bit about your presentation?

JON RAPPOPORT: I sensed from the beginning almost after a couple of the initial talks that the audience was wanting to know: What do we do now? The information was so good and so specific, and one talk after another after another painted a very clear picture of where we are in the sense that there is a covert civilization that is running the society that we see around us. Naturally what people picked up on was, "Okay, so where do we go from here? What do we do? What can we possibly do against this?"

I began thinking about how I was going to structure my talk – or restructure it in light of realizing that – and so I began with the idea of: If you're asking the question, "What do I do now?" to whom are you asking it, really? I mean there could be more than one target.



Ultimately to whom are you addressing that question? That's a question that people are addressing to themselves.

C. AUSTIN FITTS: Right.

JON RAPPOPORT: They have to consult within themselves to find an answer or answers to that question.

I began to see – as all three of us did – that this would become a very fertile subject for another kind of event – a different kind of event which is what we're talking about now.

C. AUSTIN FITTS: There were a couple of things. One of my favorite moments at the conference, in fact, wasn't at the conference. It was after the conference was over. After you'd given your speech I ran into a friend who had this incredible smile on his face. I said, "What are you thinking about?"

He said, "I'm figuring out my next big thing." The 'big thing' being something that Jon had referred to about, "The sky is the limit. Think about your next big thing." He was clearly pretty inspired. I hadn't seen him look that good for a long time. It was great!

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One of the things that I got that also happened was Joel Garbon, who is the head of the new energy movement, who is really a remarkable fellow, was there on Sunday when we all spoke. There was nothing that we said that Joel doesn't already know. I contacted him afterwards and he said, "You know, it was really a life-changing event for me."

I said, "Why is that? There is nothing really new in terms of information for you."

He said, "No. It was a matter of seeing all the presentations lined up with no disinformation and no entertainment and no silly business." This was very much the bar that, Joseph, you had insisted we set.



JOSEPH FARRELL: Right.

C. AUSTIN FITTS: I'm almost thinking that it set a new standard in open-source scholarship. But I think when you have something that is at that quality, it can really start to shift people's feeling of what they're a part of.

Let me just bring up the question, Joseph, of the role of helping people understand not just what is happening today but history. I think part of the power of that day was the way that you brought in the history.

JOSEPH FARRELL: Well, we live in a culture, Catherine, where as far as I'm concerned, I'm a former college professor. Some people may not know that. I ran into this phenomena very early on. That is, we live in a culture where the media and where 'quackademia' as I sometimes like to call them has basically cut us off from history.

They've concocted a historical narrative and taught people to look at it a certain way, particularly in this country. The idea that people band together to make common purpose to achieve social or cultural or political goals has been all but drummed out of you by the time you reach college. The standard American cultural response, particularly in academia, to the idea of conspiracies actually being something that drive history or drive historical events has all but been read out of the curriculum. Of course, we know from recent events in history that this simply isn't true.

For me, one of the defining things that we have to understand is we have to have a historical perspective on what really moves history, and that's conspiracy. If we stop and look at it, conspiracy doesn't necessarily mean or imply something bad or evil in intention or method. What conspiracy simply means is that people breathe or move together to achieve some sort of common purpose.

In other words, almost all human activity in history is a conspiracy of some sort, but some are very highly organized and even recognized in our law like corporations. Some, of course, have been for very evil



purposes and for things that probably all three of us would find highly counterproductive.

But this is a social fact. This is a fact of human nature. My approach to this has always been kind of quasi-historical, but first of all we have to remember where we've been. Secondly, what can we learn from those types of organizations – both the good ones and the bad ones? What did they do that made them successful? How did they organize themselves? How did they establish communications? Most importantly, I think probably for most people who attended that conference in San Mateo and for your listeners, how do we learn to vet sources of information and how do we learn to vet whom we can trust to make some sort of common cause and purpose to bring back a stable and peaceful society within institutions that are ethical and trustworthy?

Those are the big questions for me, and I think history has an important part to play in how we address those questions.

C. AUSTIN FITTS: Right, including proving that people have done it before under even more dire circumstances than we're facing.

JOSEPH FARRELL: Absolutely.

C. AUSTIN FITTS: One of your points to me on many occasions has been that we can't really address money or financial systems or different kinds of institutions until we address culture. Ultimately culture is just the set of values that we covenant with each other to live by, and without that there can be no trust.

JOSEPH FARRELL: Exactly. I took the attack in the little presentation that I made for this workshop that let's look at two individuals in history who had very, very different goals and very different kinds of organizational conspiracy, if you will, that were behind them. It's very clear that one of the ways we have to begin to think is in terms of identifying people who share our values – the people who are already implicitly part of some sort of social covenant with us – although we may not know who they are.



In other words, the first thing that we have to do is identify. We have to be very specific. This isn't simply an intuitive thing. If necessary, we have to go to the point of writing down and drawing up very specific lists of our own personal hierarchy of values, what our future vision is, what our goals are, what we would like to see happen in five, ten, fifteen years, and so on.

Once we get an idea of that, then we're in a position to start looking at the people who we want to associate with and the information sources we want to turn to to bring that about.

C. AUSTIN FITTS: One of the things I didn't understand until I got thrown overboard by the powers that be is how I was trained that whatever we needed we just invent or we just buy, but we believed absolutely that we were perfectly capable of inventing and creating our world. It was to my shock and amazement that I discovered that that was somehow considered to be impossible or illegal.

Anyway, it took me many years but I came to the realization that the greatest thing that protects the status quo is the inability of the general population to imagine alternatives or imagine that we have the power to get together and invent whatever we want, including a whole new way of doing things.

That's when I came upon Jon Rappoport's work. Jon, I wanted you to talk a little bit about all the amazing things you've done with imagination and how imagination fits in. History is a great inspirer because it shows us what other people have done and how they've done it. Ultimately we have to each imagine our own pathway and then organize together.

Talk to us a little bit about imagination and what you're going to be talking about on November 8th.

JON RAPPOPORT: Well, I think we could start with this in line with what Joseph was talking about. One of the things that history shows us is that reality is invented for the public, the mass, society by people who are



conspiring to do so, and they take it very seriously. This isn't just a small piecemeal operation. There have been groups and organizations down through history who have made it their business to say, "We're going to create a very convincing reality about what life is, about what its limits are, about what principles pertain, about what perceptions should feed back to people, etc., and yet try to conceal that this is what we're doing. That we are imagining it and we are imposing it. We want people to believe that this is (a) real and (b) the only reality. We want them to believe that it's very natural and they've come upon it in a natural way and it's part of what you discover in life and there is no way around it. In truth, we – the conspirators – are perverse artists and we are imagining and creating this whole reality for everybody else, but we don't want to let that cat out of the bag."

A great deal of my work has been to show people the nuts and bolts of how this is done, how behind the scenes this stage play called 'reality' is built so that people get a sense and a flavor and a sensory feeling about, "So this is how it's done. This is the way it works." Then by extension people can understand, "If they can do it for us and for me, I can do it for myself." That's the natural conclusion to reach.

That is a major starting point for what imagination is all about and how people have been hypnotized over a very long period of time and cultures have been hypnotized and societies and so forth into thinking that this way out does not exist at all, that there is no such thing really as imagination or that it's just a toy for children – a plaything – and when one reaches adulthood you throw that aside and you become very practical and adjust and fit in and so forth and so on when this is not the case at all.

C. AUSTIN FITTS: It's interesting. There are certain traps. A lot of my work is on the practical nuts and bolts of all of this. One of the reasons I'm so adamant that it helps to understand what's going on is that's what you

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need to see how it interweaves with the practical nuts and bolts. Jon always is my reason for loving many of your interviews because you bring it down to: How does it work at the nursing station and what does the doctor do and how does that connect with all of this.

One of the first shocks that I received was I suddenly realized when I first started to go out and do public speaking tours that everyone I'm speaking to is taking their opinion of other people from a media representing the people who are trying to kill them.

If you're trying to kill me but I allow you to determine who I think is a winner and who I think is a loser and how I think is a good guy and who is a bad guy, then it's fair to say I'm not going to make it.

JON RAPPOPORT: I think you could predict that alright.

C. AUSTIN FITTS: Part of this is: If we're going to navigate them, we need a way to understand the world around us. That starts with, as Joseph said, getting reliable sources and information which is, of course, how I found you guys. I was looking for reliable sources of information.

Part of it is literally removing the addiction that is present in the body of politic for untrustworthy sources of information or untrustworthy associations or dependency. A lot of my work, for example, is dependent on trustworthy financial institutions. Our whole lives are intertwined in a very practical way with the very people and institutions we'd like to get away from.

The practicality of doing this is pretty tricky.

JOSEPH FARRELL: Yes. Information and perception are some of the key things that I think all three of us are intending to address at this workshop because perception is the basis of how we act. That, in turn, is based on the information that is made available to us, and then how we synthesize it. Even the act of synthesis has been so poisoned by the various media outlets – television, newspapers, some of the internet sources, academia, and so on – that my own approach has always been that you compare



sources carefully.

You have to start taking responsibility for your own information. That is a key thing that I found both during teaching, challenging people to trust their own mind, and to question the textbook or to question the professor.

Let me give you an example, Let me give you a story that I think will help illustrate this, Catherine, for your listeners.

I'm an old-fashioned professor. I'm very old school. I don't believe in these fill in the blank with your #2 lead pencil standardized tests at all. Most of my tests in college are essay tests. I read their writing. They were graded on not only what they wrote but how they wrote it. That made me terribly unpopular because they were used to the prefabricated answers. We can envision the standardized tests and SATs or something like this with the question, "Who killed John Kennedy?" with four answers: A, B, C, and D: Lee Harvey Oswald, Jack Ruby, and some fake answers. None of them are going to tell you 'Answer E: a conspiracy of mutual interests of different factions involving Cubans, mafia, etc.' You get the picture.

One day after one of my notorious essay exams my students in the history class just begged and pleaded and insisted with me that I give them a multiple choice question type of test. So I did. I came up with a test and it had 26 different answers to choose from and the test was only one question, and the 26 different multiple choices were all wrong. They were all very subtly differently worded from each other. I handed this thing out and I'm looking at the students. They've got their heads down. There are a few moans and groans and sighs and squirms.

One student after the test was done came up and handed in his paper. He said, "Dr. Farrell, can I see you outside?"

I said, "Sure."

We went outside and he said, "I really had difficulty finishing this."



I said, “Why is that?”

He said, “Well, I really thought about the answers, and none of them were correct.”

I said, “Congratulations. You get the A.”

This is the problem. We have to first of all start learning to trust our own mind. Just because somebody has a PhD behind their name or is standing in front of a classroom or doing a PowerPoint presentation doesn't make them right or an expert. All it means is that people have been so conditioned to think that, “Their answers or their insights have to be wrong; therefore, we have to ‘play the game’ as Jon puts it in his many talks.”

This is part of the matrix reality that is being created around people. We have to change this idea that we're passive before information. We have to start becoming responsible for the information that we turn to and for the sources that we turn to and then realize that we are responsible for our own synthesis and action upon our perceptions.

C. AUSTIN FITTS: One of the things I realized that I hadn't realized when I was listening to the presentations in San Mateo is that I'd come to think of scholars as people who are used to hurt me, control me, or try to gaslight me into the official reality. I'd forgotten that scholars are people who can make me powerful and support me and lift me up. It was like, “Wow!” Western civilization is back. This is great!

JOSEPH FARRELL: Exactly. This, to me, is one of the key defining things. If people feel helpless before a flow of information, there is probably something wrong with the flow of information.

C. AUSTIN FITTS: I just have to talk about two things that happened there that were my favorite moments because they go to the heart of some of the things we're going to talk about. I'm hoping you guys remember them because I'm going to ask you to talk about them.



The first was Jon Rappoport when a guy got up from the audience and said, “Now what are we going to do?”

Jon went off in the beautiful way that only he can do. Do you remember what it was, Jon?

JON RAPPOPORT: I don’t.

C. AUSTIN FITTS: You basically said, “What do you mean ‘we?’”

JON RAPPOPORT: Oh, that’s right.

C. AUSTIN FITTS: Then you pointed at me and said, “You thought that was easy? That took years for her to figure out.”

Then you said, “What are *you* going to do?” But it was back to the individual and personal responsibility and each one of us inventing our pathway and our contribution.

JON RAPPOPORT: Yeah, and just to comment on what Joseph just said, the information that’s being invented for us – the false reality – is really designed to make us feel helpless.

C. AUSTIN FITTS: Right.

JON RAPPOPORT: The purpose of it is to corral people into a certain kind of space where there are no exit signs; there is no way out. One is utterly convinced, “Well, this is it. The only thing I can do is to figure out how I fit into this big ‘it’ because this is the only it there is.”

Of course, it’s all false and it’s all built as a closed system which feeds into itself in various ways. Just think about what that does to a person’s own sense of imagination. Well, that’s the first thing that they’re going to throw overboard because imagination as a quality is that faculty that every person has that, among other things, allows him or her to exit and get outside any reality and instead build one of their own.

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If all the information sources are designed to make people feel, “Well, this is my life. It’s rather limited, fenced in, and small, and I have limited roles to play here so I better figure out how to fit in,” then imagination is not going to be any part of that. Hence, there are not going to be any exits.

When that person said, “What are we going to do?” essentially they were admitting, “I’m trapped in this false reality of deceptive information that is making me believe that I exist in this space and this space only and there is nowhere else to go.”

C. AUSTIN FITTS: Curtis Mayfield has a wonderful album called *New World Order* that he produced in 1989. One of the songs says, “One way in and no way out.”

JON RAPPOPORT: That’s right.

C. AUSTIN FITTS: The other thing that happened at the panel was one very wonderful Solari Report subscriber got up and asked us what we thought of the Goddess Culture. I could write a book and do an entire course on how to play women and men against each other. I’ve been watching it my whole life.

I think that’s the number one divide and conquer game. If you could heal that divide and conquer game you could heal all the others very easily.

Anyway, I kind of said, “I don’t buy that. Don’t fall for that...” but then Richard Dolan went off. You could see he’s suffered that one. Then, Joseph, you jumped in and the two of you did like a duet on the whole topic. I was crying – I was laughing so hard!

Maybe, Joseph, if you could talk a little bit about the ‘divide and conquer’ game. To me that’s another very dangerous one.

JOSEPH FARRELL: Like you say, that’s the oldest game in the book. Divide men from women.



C. AUSTIN FITTS: Right.

JOSEPH FARRELL: Divide age groups. I come out of an education system, and probably you two do as well, where we're divided and conquered from elementary school. We're slotted into these ridiculous age divisions: first grade, second grade, third grade. Then by the time you get to middle school or junior high school, they add to this divide and conquer routine that you're slotted into this class for 50 minutes and then you run for three minutes to the next class. You sit down and you barely start being able to make progress in a certain discipline, be it spelling or social studies or what have you, and then the bell rings and off you go to the next class.

They keep everything deliberately divided. This is the matrix reality that Jon has been talking about so many times. We're taught to think, "We can't survive without this education system."

Well, by golly, yes we can.

C. AUSTIN FITTS: Yeah.

JOSEPH FARRELL: The old country one-room schoolhouse performed very well. It mixes people and children of different ages in the same room. It allowed the teacher to teach, and when you get right down to it, we think of all the famous people who have contributed to Western civilization – Socrates, Da Vinci, Aquinas, Kant, Newton, and on and on. All these people never went to an American public school. They never took an American standardized test from a certified teacher from a state certified teaching college.

In other words, this is another form of reality. This is the old divide and conquer game, and it's everywhere that you look. What it does is it prevents you – just like Jon says – from having your own individuality, your own individual imagination, and most importantly, your own individual personality. We are collectivized and slotted and categorized and labeled and numbered. That is the matrix reality.



To realize that you're not powerless and that you are responsible for your own information, your own synthesis of that information, your own perceptions, and your own actions, that is an extraordinarily liberating moment. I've literally stood in front of classrooms when I was a professor and seen the light bulb go off on students' faces.

C. AUSTIN FITTS: Isn't that an exciting moment!

JOSEPH FARRELL: It is a very exciting moment because it makes it worth while.

The divide and conquer game, Catherine, is everywhere around us. We could do semester-long seminars on it.

C. AUSTIN FITTS: How to beat the divide and conquer.

JOSEPH FARRELL: There are false divisions. This is fundamentally what I think people have to understand. These divisions are false. They are false dialectics. I have nothing against dialectics, but there is good dialectics and there is bad dialectics. These are a particularly specious form of it. Once people realize that this balkanization of American society – we've got the hyphenated American now: black-American, white-American, old-American, young-American.

This is the other problem. This is all balkanization. What it's really saying is, "You're not an individual. You're not a person."

C. AUSTIN FITTS: Right. They're trying to do the same thing to you and me that they're doing to the Ukraine or to Russia. They're trying to balkanize everything.

JOSEPH FARRELL: Exactly.

C. AUSTIN FITTS: It's funny. I needed Jon Rappoport with me the other day because I was talking to a mathematician. I was trying to bring him down. He was in a state of complete apoplexy, and I was trying to help calm him down.



He had gone to his kids' school for back to school night. He was getting an introduction to their new math curriculum – common core. Now you've got a mathematician in the south, and they introduce him to an algebra problem. The message was that the kids were supposed to work together to get the solution. It wasn't important if they got it right; what was important was that they worked well together.

He was looking at me and he said, "Math is very simple. If you get it right, it's right. If you get it wrong, it's wrong, and it's no good if it's wrong."

I said, "Don't you know that if your family is killed driving across the bridge made by the engineers who couldn't do math you will die happy knowing that they had a very positive collaborative experience?"

I thought, "This is the complete absence of Western civilization, but well-packaged."

JON RAPPOPORT: I did some reading recently because this phrase kept popping up in some articles I was reading, 'cooperative learning,' to discover that not only is this being promoted in schools everywhere, but there is now a meta-academic discipline which is writing about and researching cooperative learning. It's sprouting very cancerous tumors as it goes.

Again, as you say, the whole point they emphasize is the process of sitting there with several other students and working on something. Oh, but, "Now we have to divide up the tasks and this will develop tolerance with the slow people and the fast people."

C. AUSTIN FITTS: So, Jon, how many vaccines does it take to make a classroom good at cooperative learning?

JON RAPPOPORT: Exactly. You know, there is divide and conquer, and then

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there is 'globify and conquer' where everything becomes one giant glob of melted down cheese where all the people are considered to not be individuals at all but you only exist because we say you're part of a group.

C. AUSTIN FITTS: Right.

JON RAPPOPORT: To enforce this, we're going to use this filter by which you get all the information in your education through cooperative learning. Again, the idea of the individual is completely eradicated and stifled and so forth. So when people come out of that system, all they can do is look around for other people to attach themselves to, because that is the fundamental lesson that they've learned in their education.

JOSEPH FARRELL: Let me chime in on that one.

C. AUSTIN FITTS: Please do.

JOSEPH FARRELL: When I was a professor, this became one of my mantras. In fact, I even taught a class once in philosophical ethics and it was aimed towards businessmen. Most of the people in that class were coming out of a business background and they were subjected to various management theory textbooks: whole person management and all of this clap-trap: team players, win-win solutions.

I pointed out to them that these are all groupthink. These are all done to homogenize you and 'globify' as Jon aptly calls it. They 'globify' you into some particular mass to accomplish something.

I said, "Let's stop and ask ourselves: Did Verity compose his operas as a team effort? Did Velasquez paint his paintings as a group effort? Did Leonardo work in a group? Did Newton? Did Einstein? Did Leibniz? Did Rene Descartes? Did any of these people work in a group? No. They didn't. They put their ideas out there and claimed the academic right to be wrong. This is everything we have to overcome. We have to overcome this constant globify mentality and take responsibility back and claim our right to be wrong.



People are afraid of that because no one likes to be wrong. The fundamental fact of any information processing that any of us as individuals do is we're going to be wrong at some point, but that doesn't abrogate the responsibility to do so.

I couldn't agree with you more, Jon. I'm so sick and tired of hearing about cooperative education and all this nonsense it's not even funny.

C. AUSTIN FITTS: See, I'm very lucky. I live in the south, and we value eccentricity.

JOSEPH FARRELL: Exactly. From my own personal background, Catherine, I know you and Jon have been through some more things. This was my reason for doing my doctorate at Oxford. By the time I entered various PhD programs in this country, I left them all because I was still being told I had to go to x number of general education courses, I had to listen to some droning professor calling a book report a lecture – which it isn't – and I still had to get my name ticked off in a role call book, just like I was in kindergarten, and I had to fulfill x number of credit hours.

Over at Oxford I was thrown into the deep end of the pool, and – trust me – over there everybody is an eccentric.

C. AUSTIN FITTS: From what I've heard about your education at Oxford and others, you were really expected to come up with original research and results.

It's like, "Well, what is your original contribution going to be?"

JOSEPH FARRELL: The academic standard there – and it used to be the prevailing standard in universities throughout the West, and I'm sure that things are probably changing for the worse even over there – the two standards, Catherine, were you either come up with an original synthesis of old data or you come up with new data and then seek to synthesize that into the body of whatever discipline it is that you're dealing with. It's expected of you. There is no course structure there. You're not required to attend one course. The only thing you have to get through is



the exam at the end of it.

C. AUSTIN FITTS: I'll never forget. When I grew up as a child I spent a lot of time with my mother's father, my maternal grandfather. The dinner conversation was always, "Okay, well what are you going to contribute to Western civilization? Here's what this ancestor did, and here's what that person did. This guy messed up. What are you going to do?"

It was always, "Well, what are you going to do?"

If the car needed fixing, "Are you going to go out and figure out how to fix a car? What are you going to do?"

It was interesting because my father came back from World War II. He'd been in a mash unit in Burma during World War II. He came back and took one look at the emergency medicine system in this country and completely reinvented it. He got it adopted across the country in a way that saved lives.

His half-brother went out and developed the first kidney transplant facility in South Carolina. Their father had been the guy who introduced penicillin to Tennessee. All he ever talked about was the competition to see who could make the biggest, most power-shifting contribution to advance our civilization.

If you had said to any one of them, "Well, how much money did you make last year?" they would have looked at you like, "What's your problem?" It was like, "Are you from Miceville or what?"

JOSEPH FARRELL: Exactly.

C. AUSTIN FITTS: I was having dinner with somebody who had known them about a year ago, and it brought it back to me. I realized: How did things ever get this bad?

JOSEPH FARRELL: Jon said something with the emphasis that we have to use imagination. We have to step outside this matrix reality. Part of that is,



and I believe this very strongly, the inevitable component of social responsibility. I used to illustrate this with my students by asking them, “When was the last time you heard a democrat or a republican use the phrase ‘the public welfare’ or ‘the good of the people?’”

C. AUSTIN FITTS: I don’t remember.

JOSEPH FARRELL: What they always talk about is ‘the good of America’ and usually by that the implication is ‘the good of the elite’ or ‘the good of the nation’ or ‘the good of the government’.

In other words, we’ve all but lost that public discourse of social responsibility, and social responsibility and cultural responsibility is a very different thing than the globification.

C. AUSTIN FITTS: Right.

JOSEPH FARRELL: The ultimate ground of the social responsibility like that is, as you say, a covenant. It’s a contract. For that to occur, you have to have some hierarchy of shared values.

C. AUSTIN FITTS: Right.

JOSEPH FARRELL: We’re back to Civilization 101. How are we going to go about achieving that? I think we’ve absolutely got to step outside of the matrix, use our imagination, and get out of this globification mode.

C. AUSTIN FITTS: When we started to work on this together, I took a working vacation in August. I said, “I need to come up with a new vision of my inspired and free life.” All I could think of were obstacles. I thought, “What I need to spend some time doing at this event is getting inspiration about blowing by the obstacles.”

The one thing I’ve heard from all The Solari Report subscribers is their

“What they always talk about is ‘the good of America’ and usually by that the implication is ‘the good of the elite’ or ‘the good of the nation’ or ‘the good of the government’.”



number one obstacle is having people in their lives, including very close family, who don't want to blow out of the matrix structure. I think for me the biggest challenge was learning to love people but let them go. You have to say, "Look, I'm blowing out. I love you. I'll see you at Christmas every year, but that's it. I'm out. I'm moving on."

To me, a lot of the biggest questions are, "How do I deal with people in my life who embrace the matrix or don't want to leave it or are naïve or brainwashed or on and on." I know that is a very big obstacle. I was going to ask you what you thought were some of the big obstacles that we're going to probably end up talking about.

JON RAPPOPORT: I think that is a huge one that you just mentioned. I think everybody who will be there has experienced it in one way or another.

When you break out, you realize that what you've been accepting as the truth is not really the truth and that you have to fall back on your own resources and begin to live a much more independent kind of life. Then you see that the people around you or a particular person does not seem to understand what that means and if they do, they don't want that. They don't want you to do that. They feel threatened, afraid, and they feel that you've broken the covenant established with them because at one time your relationship with that person seemed to be all about A,B,C,D, E, and F. Now you're into R,S,T,U, and V way down the line somewhere. They're thinking, "What is this all about? I don't like it. It's not good. It's a threat. You've become very strange, etc."

That can be the biggest obstacle for a person – how to stand on your own and yet connect with other people who are not.

C. AUSTIN FITTS: Right.

JON RAPPOPORT: How do you connect? When do you connect? On what basis do you connect?

One of the things that helped me a great deal – because I reached several of those crises along the way in earlier years – was to begin to see that



this whole matrix-like network of people acting with each other in certain prescribed ways was a piece of theatre. It was really a theatrical presentation that they had all signed onto. They were all participating in it and there were roles and scripts and lines to deliver and places to laugh and places to say this and that and so forth and so on.

At that point it occurred to me, “Well, if I want to for 15 minutes or a half-hour or three hours or whatever it is, I can sign up for this play.” One night only for me. For others it could be 50 years, but there is an option there.

Okay, here I am in this situation. To some extent I can see it. When looked at from that angle, it’s not totally repulsive. It can be kind of interesting on a very limited basis. I can become an actor in that play, but I can also leave the play – and I would and I do. It’s that in and out and in and out capacity – to me – that makes life tolerable when you’ve actually broken through and broken away.

C. AUSTIN FITTS: Right. I remember my greatest moment was when I realized I could read any mainstream press or watch any mainstream TV news and read the covert side into it.

I just want to tell you one of the most interesting things that has happened to me recently. I very much enjoy working with money with the next generations. One of the things I’ve started to see in our subscriber base is people coming up to me and saying, “I want my kids to understand how things really work because I’m afraid for them. They’re going to go out into the marketplace and they’re going to compete against the sons and daughters of the Japanese Yakuza, the Chinese Triads, the Ukraine oligarchs, the Goldman-Sachs partners, and those kids are going to have learned from their parents how the world really works. I can’t afford for my kids to go listen to 13 years of common core and come out and be targets for those predators. I need them to be able to navigate.”

They’re beginning to realize that the truth is necessary if their kids are going to make it in a very changed world we’re going into.



JOSEPH FARRELL: Again, this is all about obstacles and whom to trust. For my part, my experience through the association of ecclesiastical bodies and so on and then as a college professor was I quickly learned that my role was really not to convert everybody to action or to my particular point of view. What my strategy became was I had to put enough of my vision or my interpretation of things out there as a sort of test-template to see who would nibble.

In other words, it's the old military adage: strategic offensive tactical defensive. You take the ground and then sit and wait and watch for what happens. See who attacks you, see who sits back and doesn't care, see who contacts you and says, "Oh, yes, I've seen a similar thing." It's those people who one can begin to talk with and see if perhaps there is some basis for further common action.

We have to also get out of the globification mentality that we have to convert everybody. No, we don't. That's God's job to put it bluntly. All we have to do is, again, take individual responsibility, claim the academic right to be wrong, and share enough of our views that people will know where we're coming from and whatever circle we're moving in – be it a local school board or what have you – and then let people who share those views contact us. That becomes the beginning nexus of further contact, further conversation, and hopefully further action down the road.

In a certain sense, we don't have to remove the obstacles. The obstacles – if we learn the strategic offensive tactical defensive technique well enough, the obstacles remove themselves.

C. AUSTIN FITTS: That's true.

JOSEPH FARRELL: Very important.

JON RAPPOPORT: There are two states of mind: one in which the obstacles seem to be so many and so overwhelming that action is impossible, and then there is another state of mind that you were just describing to us, which is not really. If you make your position known and sit there and



see what happens at the fallout and see who shows up and who doesn't and how they show up and so forth, you begin to see the beginning of a strategy, as you say, for working in concert with others that is so far superior to just embedding yourself in the mass.

JOSEPH FARRELL: Yeah. What it does is it shines the light on the sociological topography that surrounds you in whatever location or whatever profession or whatever endeavor you are involved with. Doing that sort of thing reveals the structure that's around you. We have to bear in mind that, yes, we're dealing with a great big huge new world order pink elephant in the room, but that pink elephant has hairs on the body and feet on the ground in whatever locality we're in.

What this does is it identifies the implicit players who are part of that structure and it shines the light on who's sitting on the fence. It ultimately will reveal the people who are thinking the same sorts of things.

It's just good old military doctrine. What it really is is a kind of reconnaissance, forcing that structure to reveal itself.

JON RAPPOPORT: I've seen this so many times as a reporter where I thought I was covering one story, and it turns out I'm actually working on something completely different.

I started thinking to myself, "Well, I'm actually working as a sociologist here on this story."

JOSEPH FARRELL: Exactly.

JON RAPPOPORT: In a very real sense, the players are revealing themselves to me, I'm talking to them, and lo and behold, what they're showing me is that my original starting point has nothing to do with the game that's

“We have to bear in mind that, yes, we’re dealing with a great big huge new world order pink elephant in the room, but that pink elephant has hairs on the body and feet on the ground in whatever locality we’re in.”



actually being played here. This is a completely different game. Those are some of the most illuminating moments, I have to say, especially in the early work that I did as a reporter where I would set out and say, “This is it. I’m going to prove this,” and I would start talking to people. I would suddenly realize, “Wait a minute here. This is a territory that is surrounded and infiltrated by players of whom I have absolutely no knowledge. Now that I’m gaining it, the bigger picture is now emerging and I can actually deal with it and I know how to deal with it because I’m piling up authentic experience as opposed to preconceived ideas.”

JOSEPH FARRELL: Right. To draw an analogy, it’s a military operational plan or it’s a business plan or a marketing plan or what have you that once you do the reconnaissance, it may reveal the assumptions of the plan are all wrong and they all have to be changed.

This is the other thing that is very revealing about the historical approach to all of this. You see these types of activities constantly in history where a group or a conspiracy of some sort has some sort of plan but it encounters some sort of obstacle so it adjusts the plan. It responds to the actual circumstances of their reconnaissance. This is crucial. I hate to put it in these callously military or intelligence operations terms, but this is the way people have to start thinking and acting. Flexibility is always crucial like you say.

I’ve had the same experience. I start out to write a book and I have a certain preconceived notion of where it’s going to go. I start researching, and all of a sudden I’m discovering that I’m in a completely different world than what I imagined was there.

C. AUSTIN FITTS: Let me turn to the event. I just want to make sure we cover some of the details for people. We’re going to be sending invitations to subscribers who are in the area and who have asked to be included in the invitation list. That mailing will go out on September 17th.

If you’re listening to this after September 17th and you would like an invitation, please just let us know at customer service or www.member@Solari.com and we’d be delighted to send you an invitation.



We are looking to fill 35 slots, it is going to be very small. It will not be recorded. We will do a report afterwards for subscribers and the members of Joseph's site and the people who Jon invites. It will just be our private membership groups.

Again, if you are interested, let us know and we will send you a mailing. We're going to start in the morning on Saturday, November 8th and we are going to go from 8:30 to 6:30. We will provide breakfast and lunch. Then everyone attending is invited to join us the following day. We're great believers that a good night's sleep will let things percolate and we'll see what emerges.

We're going to have a non-hosted brunch (you pay for yourself) at the Creekside Inn, which is very close to Allied Arts where we'll be having it in Menlo Park. We've got a great group in the Bay Area, and we're hoping some of them will come.

There's a lot of connectivity, and hopefully a lot of people who either attended the Secret Space Program Conference or have watched the stream.

Again, let us know if you're interested in getting an invitation because we'd love to have you. We're hoping if this is successful that this is the beginning of a conversation that we can take to other places, including into the heartland of the country.

Jon or Joseph, would you like to add anything about the day and what we hope to get accomplished?

JON RAPPOPORT: I've spelled it out as far as I can. I'd like to hear what Joseph has to say.

JOSEPH FARRELL: Well, I'm fully on board with the two of you and with the people at the San Mateo conference. I'm hoping that we can begin a conversation and begin to create some critical mass and discussion on what each of us can do and how we can network and so on and so forth. I'm really looking forward to it.



C. AUSTIN FITTS: Okay. Well, Jon, Joseph, it's always a pleasure. Thank you so much for joining us today on The Solari Report.

JOSEPH FARRELL: Thanks for having us.

JON RAPPOPORT: It's been great.

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