



The Solari Report

APRIL 9, 2015



**Imagination: How It Gets Torn
Down & How to Build It Up**
with Jon Rappoport



Imagination: How It Gets Torn Down & How to Build It Up

April 9, 2015

Hello, everybody. This is Jon Rappoport on The Solari Report. The title is, 'Imagination: How it Gets Torn Down, and How to Build it Up'.

Those of you who have heard my previous Solari Reports know that I've talked about the subject of imagination before. I will talk about it again because I think it's so incredibly vital. Why? Because imagination is that quality that does not accept reality as it is presented. Reality as it is presented is contradictory, paradoxical, disturbing, insane, unworkable, etc.

We don't want to go through our lives considering that reality as it is presented to us is our only option. That would be a tragic mistake. And those people who at the same time want to accept reality as it is presented but find some convenient loophole that would allow them to rise to the top of the food chain – so to speak – while maintaining a kind of normal, average view of reality are in for a shock. It's not going to happen.

In other words, escaping from or exiting from reality as it is presented to us is not some kind of a parlor trick where a person says, "Look, I'm just your normal, average person who has maybe a little bit more ambition than everybody else. What I want to do is maintain the status quo in my life, in my relationships, in my environment, and everything, but I just want that little trick – that late night infomercial that's going to show me how to get out of something that I'm in and will allow me to become fabulously rich, successful, happy, and so on.

It's not a parlor trick. Exiting from consensus reality or reality as it is presented to us by propaganda, by media, by government, by mega-corporations, by intelligence agencies, and so on. The way out is not just simply by finding a little crack in the structure and wriggling out. That is a difficult lesson for many people to learn – a very difficult lesson.



I've seen it play out with many people who think that they're going to find the trick – the snap of the fingers, the right sentence to repeat to themselves over and over again – something which is going to give them a leg up while still maintaining their role in the stage play as a normal, average, not very perceptive human being.

It doesn't work that way. It works through imagination because imagination is the conception of things that do not currently exist. It's the very wide conception of possibilities, none of which currently exist. It's the ability to think about possibilities, to think about the future that is not yet cast in stone, to think about where you would like to go in your life in order to live a happy and inspired life. It's the many different avenues from which you could choose what those avenues would look like, and in every case they would look like something that does not exist now. There would be differences – significant differences.

So when someone says, "I really don't have any imagination," or, "I really don't know what that is," or, "I don't understand it," what they're essentially saying is, "I can't conceive of possibilities that don't now exist." I think this betrays a certain disingenuousness because everybody can conceive – to some degree – things that do not now exist, things that they want, lives that they want, futures that they want that are not currently in force or are not currently happening. Everybody can do that to some degree.

To increase the capacity to do that, that opens up the entire vista of the future for an individual so that he or she can consider many more possibilities and flush them out, visualize them, sense them, feel them, and experience them. Even though they have not yet been created, experience them to some degree.

With that kind of feedback, decide, "Where do I want to go? What do I want to create? What do I want to invent that is not currently part of my life but is what I want to strive for, and what I would commit myself to striving for?" Not just in the short term but over a long period of time. Make no mistake about it, we are talking about commitment here.

So what happens to people's imaginations? Why are they torn down? How are they torn down? Well, of course, through disappointment. The little girl wants



to grow up to be a dancer. The young little boy wants to grow up to be a professional athlete. By the age of 12 or 13 or 14 they decide that's not going to happen so the dream, the vision, the imagination of what it would be like to achieve that fades away. With it begins to grow a certain kind of passivity, a certain kind of cynicism, and a certain confusion arises.

“Well, if I can't have what I really want, then why should I imagine anything else?” That could be a very big one. “What good is imagination if I've been spending my childhood imagining this great dream coming true and now I see that it's not going to happen? What good was all of that, and why should I continue to rely on my imagination?”

When a person experiences that kind of disappointment or several, they begin to downplay their own imaginations, and yet they still want to exit the reality of their lives as those lives exist now. They want something more, something better, but they don't want to really conceive of it.

When I say 'imagination' and 'conceiving of it' I mean something that becomes palpable to you and real. For example, let's suppose that somebody wants to plant a million trees around the world – just off the top of my head – and they begin to imagine what that would look like, how that would feel, and to some degree what that would entail. They go to sleep and one night they wake up at three o'clock in the morning and they walk to the window of their bedroom and they look out over the city and they're alive with great energy and tremendous exhilaration because they are going to pursue that dream, and that dream is very real. It is, in fact, more real than the so-called real world to them.

“Plant a million trees. Yes! Let's do that! That would be fantastic,” for that person.

So the conception of it is not some faded, vague sort of thing. For that person, it is trembling with life, energy, excitement, adventure, and the person looks forward to the prospect of hard work in making it come true. That person

“When a person experiences that kind of disappointment or several, they begin to downplay their own imaginations, and yet they still want to exit the reality of their lives as those lives exist now.”



looks forward to that kind of work. They do not look at it as some sort of incredible burden that is weighing him down. That's what I mean by imagining.

So disappointments can tear it down, and also of course the advice of friends and family and so forth who want the child who is now grown up to fit somewhere into society, which means to fit into the accepted reality. Soldier, sailor, doctor, lawyer, teacher, etc. – the convenient pigeonholes. Well, you've got to be practical now. It's time to get real. It's time to think about your future and to prepare for it.

All of this is transmitted in a kind of sober, somber way that certainly doesn't inspire imagination. It inspires conformity. It inspires fitting in. It inspires routine, repetition, acceptance, and by that I don't mean some sort of profound acceptance but I mean a superficial acceptance of superficial reality as it is presented. That begins to tear away at imagination.

And then, of course, accompanying this is as general loss of the appetite for adventure because how are you actually going to give credence and power to your own imagination in the widest possible scope if at the same time you have lost your appetite for adventure. Certainly you and your imagination are going to come up with something big that is going to imply adventure embarking from the shore, pushing off, and sailing upon the open sea in a vast space of adventure. Therefore, no appetite exists for adventure any more than consequently a person is going to devalue his own imagination because he knows that it is going to lead right around and come back to adventure again.

This, of course, affects many, many adults. They just don't have that same appetite for adventure anymore. They don't have that same thrill. They don't have that same ambition. They feel more like exercising caution. There's more of a defensive posture. There's less aggressive energy. There's less rebellion. There's less 'devil may care' and less 'shoot for the moon'.

"All of that was a good idea when I was younger, but now that I'm where I am at middle age or more, it's not really appropriate anymore. It's not really appropriate for me anymore. I just don't have the same kind of energy, the same kind of enthusiasm, etc."



Playing that string out to the end leaves one with a sense of, “Well, I just want to take a pill and relax and watch TV. That’s it.”

That’s also how imagination gets torn down. Also, of course, a person can be very curious, do a great deal of research and investigation, and find out what lies behind consensus reality, how that reality is manufactured, and who are the kinds of people who are manufacturing it, and what is the world really doing? How is the world being run? How is it being controlled, etc.? Where does that lead?

If you don’t pursue it any further, it leads to cynicism. It leads to self-defecation. It leads to, “I’m stuck. I see the truth – or a great deal of it – that I didn’t see before, but how am I going to change all of that?” No answer appears, so the person sinks into a doldrum. That counts for a great deal of how imagination is torn down.

When you define certain situations in “practical terms” the answer that is spat out at you seems to be, “There’s nothing you can do about it,” when you frame the situation that way.

“Well, if it’s me against the entire world of manipulation, how am I going to succeed? I don’t see any possible way. Therefore, why waste my time imagining things that I could do? Let’s just stay confused, accept things as they are, consider myself wiser but less capable in a way and less energetic and just give up the ghost.” That’s the wrong way to formulate the situation. It is responsible for a great deal of tearing down of imagination, and I want to go into that a little bit.

There is something deceptive, you see, in forming a picture of you vis-à-vis the world in those terms because it sets you up for defeat. It presupposes the lone soldier versus a titanic army at the very beginning. Therefore, the conclusion is inevitable.

Why do people frame the question and the situation that way? This is extremely important to understand. Why do people look at it from that angle? Because they have already devalued themselves as individuals – their energy, their creative power, their ability to invent a new future, to mount an



adventurous high-flying project of great dimensions, etc. They've already made that devaluation, you see, and said, "No, I'm just me. I'm a person. I'm just a person..." Now this 'me' is up against the whole world of manipulators, and, "How can I possibly succeed? I can't. Therefore, end of story. End of life. Just play out the string."

But you see, that's a trick. It's a trick of self-deception. The person will say to you, "Look, I've evaluated the way the world works, and to the best of my ability, what I've discovered is that I as an individual am up against overwhelming odds when I consider who and what the controllers are and what power they have and what they're doing and all of that."

People will tell you that as if that is the whole of the analysis, that that is the bottom line truth of the analysis, and it isn't because as I just said, prior to making that conclusion the person has already devalued their own efforts, their own possibilities, and what they can do. They don't want to admit that to themselves that they've done that because then they would have to be responsible for admitting, "I've devalued myself here." Wait a minute. They don't want to do that, you see. They don't want to disturb that stone.

Instead they just kind of switch it all around and say, "Look, here. I'm just one person. I'm up against a galactic army. So what am I supposed to do?" No answer. No solution. End of story.

That is self-deception. That's not realism. It seems to be realism, but it's not. So many times I get that message from people and they want me to provide an answer to them. "What can I do? I'm just one person?"

Well, I don't have the time to go into it with every person who says that to me. I'd be busy for the next 100 years trying to sort out all of these individuals. So I'm covering it with this blanket pronouncement. There is already a prior devaluation of the individual by that individual that has occurred before that individual comes to this apparently realistic conclusion that nothing can be done about anything. That's what one needs to look at because that's another way – a primary way – in which for intelligent people their own imaginations are torn down. That do that little stage magic trick on themselves.



They conveniently forget that they've already devalued their own imagination power – sense of reckless abandon and adventure and 'go for it' and 'shoot the moon'. They've already devalued all of that, you see, for whatever reasons, some of which I've explained already.

Then, on top of that, they say, "Look, here's the test for it. I'm the pawn, and the other side has all the pieces. How can I possibly win?" They look at you as if they've got you. "Tell me the answer because otherwise what good does all of this talk do? What good does all of this research and investigation do? There's nothing that can be done."

No. I'm not falling for that one. I never have. I never have because I sense the basic defense of posture involved in a statement like that. I sense the self-victimization inherent in a statement like that. So I don't bite on that.

People need to look at their own prior devaluation of their own power to find the answer, and if they come back to their senses and realize – again – their own sense of adventure, magically the whole issue of 'me versus the world' begins to dissolve; it begins to fade out.

"So what?" is now the answer. "So what? So I may be a raid against vast forces, but who cares? I'm going to shoot the moon. Nothing is stopping me from doing that. Nothing is stopping me from bringing back and restoring my imagination. I can do that, and then I can launch a great adventure of my own choosing."

Do you see that? Do you see how that works? If you don't, you're sunk – to put it frankly. It's the restoration, and that's the second half of what I want to talk about.

Imagination: How it gets torn down, and how to build it up. How to build it up. And the wall that needs to come down is the entire emotional nexus

"People need to look at their own prior devaluation of their own power to find the answer, and if they come back to their senses and realize – again – their own sense of adventure, magically the whole issue of 'me versus the world' begins to dissolve; it begins to fade out."



collection of sensations and feelings and thoughts and so forth that collect around the idea of, “I am not very powerful. I am not very adventurous. I am not very imaginative. I am not willing to shoot the moon and launch the great adventure.”

Looking into that is how you build imagination back up, and it could be done in a microsecond, or it could be done over a long period of time. It depends on the person. For some people, just the act of recognizing, “What have I done to myself here? It’s ridiculous! I don’t want that. Forget all of that.” Bang! They’re back in business. They’re back in business again.

“I’m not operating some kind of military game board here with me against the world. That’s not what’s going on here. I’m restoring myself. I’m preparing for action, and I have to re-establish priorities here. I have to get back to the best of what I am.”

Then if one wanted to review his or her past, one would see that to the degree that success has been obtained in any area there has always been a kind of quantum leap of ‘devil may care’ involved, of ‘this looks good’ or ‘this feels good’. “I can see it; I can imagine it. I can imagine it being the case. I can imagine it happening. I can imagine the excitement. Therefore, I’m going to take the leap.”

Yes, of course there is work involved and so on and so forth, but without that moment of that leap nothing happens. So people need to renew that sense of the leap.

In an area that you might not have any connection to this at all, consider what poetry is – what a poem is. A great poem always plums depths of feeling. It always brings out larger vistas of feeling and sensation and thrill and ecstasy and profound conceptions of things – the high, the low, everything.

How does a poem get that way? Is it through having the mind of an accountant – one plus two...? No. The poet makes leaps – internal leaps of language – connecting words and phrases that have never been connected before, and building them into a crescendo of adventure.



*Now as I was young and easy under the apple boughs
About the lilting house and happy as the grass was green,
The night above the dingle starry,
Time let me hail and climb
Golden in the heydays of his eyes,
And honored among wagons I was prince of the apple towns
And once below a time I lordly had the trees and leaves
Trail with daisies and barley
Down the rivers of the windfall light.*

Dylan Thomas, *Fern Hill*. Read the poem out loud to yourself ten or twenty times and put some feeling into it, and you're going to see what the leap is all about.

*Now as I was young and easy under the apple boughs
About the lilting house and happy as the grass was green,
The night above the dingle starry,
Time let me hail and climb
Golden in the heydays of his eyes,
And honored among wagons I was prince of the apple towns
And once below a time I lordly had the trees and leaves
Trail with daisies and barley
Down the rivers of the windfall light.*

*I went out to the woods
Because a fire was in my head...*

Song of the Wandering Aengus by William Butler Yeats.

*The silver apples of the moon,
The golden apples of the sun.*

These are the reconstructions – you might say – of imagination. These are the leaps. This is not a systematic operation. How to build it back up – imagination.

Realize and understand that everything that you've ever done that has been exciting to you and successful has this leap in it where you go from where you are to where you want to be without any proof. This is not evidentiary. This is not a legal argument in court where you're arguing before a judge as to whether or not you should take the leap. This is you just doing it. You do it because you want to. You want to do it very much. This is you taking the leap. You've done



it before.

That's what made excitement really something gratifying, and success. Always there was a leap involved, and so there is again. That's how you build back up or you restore your imagination – which is always there. It never goes away. It's not a piece of material that needs to be re-sewn and re-glued and repainted or dyed or printed or anything like that. It's always there – whole and pure – ready for anything. And you restore it by understanding the idea of the leap into adventure – into the adventure that you want. That's what needs to be restored.

When that is restored, then all the practical considerations that would ordinarily keep a person from making the leap go away. They're irrelevant; it doesn't matter. Who cares?

It's always possible to assemble a vault of so-called facts to explain to yourself why it's improper and foolish and too expensive and debilitating to make a leap. One can always do that, and people do that all the time. They do it on a grand scale, they do it on a small scale, they do it in various different ways.

“Here is the list of reasons why not.” So what? That's all just puffery and embroidery and postponement and foolishness. Anyone can do that. People do it all the time. And our society, of course, is increasingly playing to that. “Give us your list of reasons why you can't do anything and we will help you,” is basically the formula.

“Oh, well I can do that. Let's see. There's this and that and this. Let me write all this down. Here are my 55 reasons why I can't do anything.”

“Okay. This is very good. We can give you this much in return for that.”

“Well, thank you very much.”

“If you give us another list of 55, we'll give you more.”

“Great!”



You can opt for that if you want to. You can opt for that if that's what you want to do. That's the way the world increasingly works, but it's not the way you work. It's not the way the individual works. The individual works in a much different way.

Alternatively you could think of this as the athlete coming out of retirement. The athlete quit the game for three years for one reason or another, but now he's aching to get back – he thinks. So what's he going to do to get back in the game that he loves so much? Well, the first thing that has to happen is he dusts off and washes down and exposes that fundamental desire for adventure because that's what the game is: adventure. Once he's done that, then he can begin to go back into the gym and do this and do that and so forth and so on. All of that is important, but without that fundamental renewal of the desire to make the leap nothing happens. Without the desire for great adventure, nothing happens.

So, yes, there is the athlete sitting on his porch, retired, putting on some weight, not thinking quite as quickly as he was before. His level of energy is somewhat depleted. There is a sense of vague self-satisfaction, but discomfort at the same time. He is itchy, cranky, and all of those things that happen. We don't have to look at this as retirement; we can just look at it as aging and getting older and gaining more experience in the world. That's what we all have, and this is what tends to set in – all of which legislates against the idea of the great adventure and making the leap.

If a person could clear the decks and say to themselves authentically and truthfully, "I want to make another great leap," and mean it and feel it, his imagination would immediately be restored to him. Immediately. That's what imagination is waiting for.

"Well, I can provide you with all kinds of possibilities here, my friend. You bet! How about this? How about that?" The person can now imagine all sorts of things that would become his or her future that do not exist now and that are not part of reality.

“All of that is important, but without that fundamental renewal of the desire to make the leap nothing happens.”



Do you see how that works? This is not a mechanical proposition we're talking about here. It's not, "You move this piece here and you put that one back where it was before and everything clicks in and you're all set." No, it doesn't work that way. Life doesn't work that way. It never has worked that way.

All the Horatio Alger's stories of people who have built themselves up from nowhere into great success, all of the entrepreneurial stories that you could put back to back, all of the stories of people who have come out of desperate situations and made a great life for themselves, all of that sort of thing inevitably involve shooting the moon, the great adventure, making the leap. That's what it is.

So that's what you should be thinking about and asking yourself about. Renewing. That's where the renewal comes in. That's how building the imagination back up really occurs. That's what one needs to focus on.

Periodically this happens to everybody as I discussed in a prior Solari Report on renewal. It happens to everybody.

The trickery of self-deception has to be eliminated. Framing questions and pondering in a direction that is inevitably going to result in the conclusion of, "Nothing can be done and I can't do anything," has to go by the wayside. That's the easy way. That has to just be taken out with the garbage.

Unworkable doesn't serve you. It doesn't give you anything that you want.

"I will now prove in 63 steps that I can't do anything that's going to really change anything." Okay. Let's assume for the moment – incorrectly – that you could actually demonstrate this in 63 steps like a geometric theorem and you could do it correctly. What do you have then? You have something that defeats you. You have something that holds you back. You have something that adds up to a great big fat zero.

So what brand of truth is that when the "truth" leads you to nothing – nothing new, nothing happening, no advance, no progress? What sort of truth do we call that? It's certainly not your truth. There are different kinds of truth, you see.



Just because something could be demonstrated on a piece of paper but at the same time does great disservice to you and your future, that's a certain kind of truth, but it's not the kind of truth that you want because it does you no good. Why should you adhere to that truth? There is nothing in the universe that is declaring that you must accept the geometric theorem that reduces you down to nothing.

You want the kind of truth that is going to attach a rocket engine to yourself. That's what I'm talking about here, and that's how imagination is restored.

When I was talking about poetry a little bit ago, the poet is making leap after leap after leap because he knows that contrary to any practical view of language or so-called scientific view of language, words and sounds can be put together that produce something that has never existed before. That can be ecstatic. That can leap beyond what we usually call reality by light years, and so can a life. So can a future. So can inventing a future. So can imagining and conceiving of a future. So can conceiving of a great project.

Now we're talking about the kind of truth that actually does serve you, that makes all the difference. It's naked, it's raw, it's super-real, and it doesn't have any kind of formulation implicit in it that is going to turn around and bite you and say to you, "You see? There's nothing you can do."

I see people all the time who say, "Look at the world. Look at what's happening in the world. Look at what's going on. Look at what we know when we have lifted the curtain part way and we've seen what's behind it. Look at all this." What does that do to us if we're "honest" with ourselves? It drives us into despair. And why does it drive us into despair? Because it takes us out of ourselves – and not in a good way.

It takes us out of ourselves. It promotes a breaking of a connection between you and you. In breaking that connection, it breaks the connection between you and your power, you and your imagination, you and your reckless disregard for mechanical facts which is behind every success story.

So that doesn't work. It never has.



As I'm sitting here, I'm just thinking about people who I've talked to who have come up with this fantastic theorem that proves that they can't make any change. "How do I make a change in the world and make things different and better?" Please, forget about that for a moment. Just put that aside. That's the wrong formulation.

It's the wrong formulation if you're not already in position of your own power, if you're not already inspired and excited and thrilled about how you're going to invent your future, if you're not already back in touch with your imagination, if you're not already full of tremendous reservoirs of energy that are just ready to be expressed, if you're not ready to shoot the moon, if you're not already ready for the great adventure.

Conversely, if you are all of those things – if you are ready – then the question of, "How do I change the world for the better?" is just going to be part and parcel of the future that you invent. It just is, and you don't have to worry about it. You don't have to consider it. You don't have to drive yourself crazy with it. You don't have to obsess over it.

Personal despair, chronic despair is illusory. There's something about it that is not true to yourself and not true to what you are. Whatever you may have concocted as a sort of super-structure to rationalize and justify and explain why and how you have a personal sense of despair is also illusory as are the more orthodox rationalizations like, "I'm getting older, I'm not as healthy as I used to be, I don't have as much energy, my thinking is not quite as quick, I'm not as ambitious, etc."

All of those have a significant element of illusion about them. You could say, "But some of these are actually true." No, no. They may be true at the moment, but, again, this is not the kind of truth that serves you. There are all kinds of different kinds of truth. Don't think that you've got a monopoly on the only kind of truth there is. You don't.

"But it's true. There really isn't anything." No, no, no. Self-deception, illusion. It's a hard lesson sometimes, but it stops being a hard lesson once you drop it like a hot brick and you go, "I'm ready for a great adventure."



Then there is this issue. Suppose you're ready for great adventure but you look around and you don't see anybody else who seems to be. Aha! Yet another reason to despair.

Well, too bad. You're just going to have to toughen up. Okay. Maybe those people will change their minds. Maybe they'll come along to something greater. Maybe other people will show up who are ready for the great adventure, but this is not going to hold me back. There's nothing that can hold me back except me.

Is it really more comfortable to be surrounded by people who agree with you that nothing can be done about anything? Maybe for a few weeks. It's kind of like a vacation. "I'm going on vacation. I'm going to go on this vacation called 'Nothing Can Change.' It's fabulous. You get together with people like this in a cabin in the woods and you hang out and just talk about, you know. Ridiculous. Nothing can change."

"Is it really more comfortable to be surrounded by people who agree with you that nothing can be done about anything? Maybe for a few weeks."

You kind of relax behind that and you let go of strain and stress and so forth. "Yeah, it's great." It's a great vacation. Nothing can change.

Do you want to start a really successful travel company? There you go. I offer it to you freely. You'll make a million. "Come aboard for the 'Nothing Can Change' vacation. Be surrounded by people who agree with you down to the core. You can regale yourself with tales of disappointment and despair for a week or two in a picturesque location and feel refreshed again."

Once in a while it's a great vacation. Everybody should take that vacation. But then you come back and you say, "It was good. That was a lovely illusion. Now let's get back to the truth that actually serves me."

Rolling the dice. Riverboat gambler. Shoot the moon. Great adventure. Take the leap. That's where I'm going.

Now some people will say, "I'd like to take a great leap, but I just don't know



what it would be. I can't imagine it." Not really. That's another one of those deals that's just deception and illusion. I'm not buying it.

It sounds good. "If I could just take a pill that would restore my imagination because I'm ready to take the great leap. I just can't imagine what it would be. If I could get a pill that would bring my imagination into full flower, then I'm sure I could imagine what the leap would be. Then I would take it."

No, I'm not buying that. If you're really ready to take the great leap, your imagination swings into gear immediately. It swings into gear immediately. You can feel it. You can do it. You can begin to imagine the alternatives.

Now if we put all of this under a microscope, we would see that imagination and willingness to take the great leap are intrinsically and inextricably all connected. It's a little bit chop-chop to try to separate them entirely as if they were two unconnected things.

No, they're connected, but the place where people want to go to sleep and stay asleep has to do with the willingness and the desire – the active desire – to do the 'devil may care' thing. Maturity and adulthood are supposed to be times when you take into account all of the different consequences of doing something before you do it, and this is absolutely preposterous. This reduces you to a machine.

"Let's enter this into the computer and look at all of the consequences. Okay, here they are. I've got the spreadsheet. Now I can see whether I should take this action or not." Wow!

I had somebody write me something to that effect the other day. Man, is that guy on the wrong track! That's what a machine might do. "We're programming the computer so we know now, of course, within a 90% confidence rate that if we take action x, here are the consequences. We look at all of them, and then we can make a determination using algorithm y to decide whether we should take action x..." Really? That's life? No.

But for a person who has lived his or her life for the last 30 or 40 years in a way dedicated to not taking a great leap, dedicated to not launching the great



adventure, then there is a habitual feedback system that legislates against doing it. That person may wonder, “Well, how do I work with this? How do I undo this? What do I do?”

Aside from just saying, “You do it because you want to,” the only other recommendation I can make is to think back to a time in your life when you weren’t that way. You most decidedly were not that way. If that has to take you back to when you were ten years old running in the forest, so be it. Wherever you have to go, however far back you have to go to know what that aspect of you is all about, do it. Recognize yourself in that way.

Those are the moments. Those are the insights. Those are the illuminated happenings.

“When I was ten years old, I was running in the forest. I had no idea where I was going and I didn’t care. Every moment was ecstatic. Every moment was on fire. Every moment was leaping onto the delicious and gorgeous unknown and being surprised and delighted by everything that I found.” Do whatever it takes to reignite that in you.

Finally, as we wrap this up, the individual is a decision maker among many other things. So the individual has the free will to decide to go or not to go, to stay or not to stay, to launch or not to launch, to leap or not to make a leap. Beyond anything else the individual has the freedom to make that decision. Recognize that so that if you don’t go, if you don’t launch the great adventure, it’s you making that decision consciously. It’s not anybody else making it for you. It’s not the world making it for you; it’s not your brother making it for you or your cousin or your family or the fact that the illuminati are manipulating the entire planet. It’s you making that decision about yourself. You are the one who is shutting the lid, ending the story.

If you can live with that, and if that’s what you want, then that’s what you’ll do. But it certainly helps if you know that you’re the one who makes that kind of ultimate decision. “No, I’m not going to go. No, I’m not going to launch. No, I’m not going to leap. No, I’m deciding not to.” Therefore, my questions are now answered, you see. I have no more questions because I made the decision. There’s nothing more to say. No whining, no complaining, no



excuses. The lid is done. It's closed. The story is over if that's the way you make that decision.

The more conscious you are of being the one who makes that decision, the less likely it is that you will close the book on yourself. The more likely it is that you'll say, "That's ridiculous! I don't want to make that decision. No. The decision I want to make is to open it all back up again." Unlimited possibilities. Unlimited future. That's the decision I want to make.

That was a quick hour! Thanks much for listening. This is Jon Rappoport. My website is www.NoMoreFakeNews.com. Thank you, Catherine. We'll talk to you up the road. Bye.

DISCLAIMER

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.