

"COMMUNICATIONS"



Aryan

PRACTICAL IDEALISM

API: Communications with Travis

to Aryan practical idealism, where we analyze concepts and ideas and try to make them a practical reality related to white activism and survivalism. So today we'll discuss communications in whatever form, specifically emphasizing cyber communications, if we could call them that, for various ideas that we can use to spread messages and interrelate with one another. So my guest, I don't know if you want to go by a pseudonym or do you want to use some? You could just continue, I don't know, show, exposure, whatever you want to call me.

I don't care. Okay, I don't want to expose you to other people. So how about we can just call you shall exposure, exposure again.

Yeah, that's fine. So what are your conceptions of useful communicative means or forms of communication that we can use to avoid censorship, to spread the message maximally and to be effective in our communications with one another? I think what could work is sort of a, something that hasn't been tried, I don't think, is a sort of a secret society or something that's a relatively hidden operation where we might have some kind of secret forum that's like invite only. And there would be certain prerequisites to access or really, there could even be like certain levels, like the lower level, it could be based on trust, you know, like the lower level would be the, you know, just kind of the entry level types.

And then as you advance higher, you know, by either deeds or, you know, proving that you're legitimate, then that's where, you know, actual decisions with the organization would be taking place because we wouldn't want to get infiltrators who try to push their self-destructive agendas and basically subvert the entire organization to, basically, into something else entirely. Or else just to infiltrate it and associate it with illegal activity and then take you down through the state, which you definitely don't want. So in other words, Turn it into like a, people who would turn it into a terrorist organization, I would, I would kick out immediately.

So in other words, you want first this organization would exist in an electronic form. Is that what you're saying? It could be both. It could be both.

I would say sort of like a clandestine ghost wolf sort of a way where we don't really have uniforms. We don't really have any, you know, it's very hidden. Like we might have some kind of a ring or something like that or whatever it is to that sort of esoteric that maybe you could identify members with, but it would be something very subtle.

It wouldn't just be, you know, some uniform or you're walking in the street and yeah, so no racket basically. No public organizations. I would say publicly would not be the smartest idea because then that would get infiltrated and fall apart.

And or it would be associated in the public mind with terrorism through the media so they can justify potentially planting something on you and then, you know, raiding you or something like that. Just like in a Ruby Ridge type scenario or something of that sort, whether you're living in an urban environment or whatever environment, then you're taking the risk of being sabotaged and taken down by the self-proclaimed authorities and being, you know, associated with criminality because dead men tell no tales, as they say. So yeah, once the jig gets a hold of, you know, knowledge of certain, you know, I guess identification or really ways to recognize the organization, then they would use that and kind of like what they did with the Nordic resistance movement, or I think the Greek Golden Dawn, I think that happened to them, where they would just, you know, see these symbols and say that's like a terrorist act or whatever it is, and that's certainly not what you would want to have anything to do with.

So it would just have to be very underground organization. Yeah, so in other words, what we need is to have an organization, informal network, which is not geographically limited in scope, but can be anywhere on the earth at any time, and the means to ensure its security and its efficacy, communication amongst members, is to basically have certain cyber communications and non-cyber communications, real-life communications, that are encrypted and very highly secure so that they cannot be infiltrated and they cannot be known by what calls itself the authorities. So in other words, you basically have to act as a gang for the most part, but specifically you were referring to a forum and websites as a cyber communications means or medium to unify people and bring them together.

So what specifically in your conception would that entail exactly? Whatever would be most effective at a reach, well not necessarily reach, but if you, well secure, whatever would have the highest sense of security basically. So it would probably be like an invite-only website with, and if it were, if anyone did enter this website that, like we mentioned earlier, that pushed certain agendas or whatever it was that would drag and debase the organization down, that's where you would kick them off the site and maybe even, well I mean blocking their IP wouldn't do much because then they could just go and get a VPN and have fun with that. But you could also have a member, I just saw something, oh I just saw some video talking about that comment system, that new comment system on BitChute that's critical of it.

I haven't watched it, but I mean that brings up another point is that we would want to create our own way, our own engine, our own hosting service, because if we just were like Gab or whatever it was and used Disqus and Mastodon or in the case of the forums where they use DreamHost, I think we would want to build our own servers to make sure that they couldn't shut our site down. Yeah, everything's got to be encrypted from the very beginning, like from the ground up, from scratch. There can't be any utilization of the currently existing technology except insofar as it can be completely bracketed off or just used in terms of its architecture.

Yeah, it is interesting how some sites they would change their domain address for security reasons. Well, that's not really necessarily the best option. No, I don't think it would.

You need to get right into the nuts and bolts of the actual technical details, the programming of computing so that you can have, I'm not an expert in this myself, but so that you can have a completely distinct forum that piggybacks onto the internet like a dark web, only it would be like a light web. It would be a web of truth, I guess you could say, that only people who are vetted and through various rigorous processes based on interrogation and first person involvement. And so it could sort of be like in a medieval castle, they have layers, like the outer town, and then you have concentric circles of security.

So you go closer and closer, and the closer you get, the more you're knowledgeable about what's going on. So the outer circle could be just more to reach people like putting out websites and this could be used on various forums and so forth, just generally like right now with basic regular propaganda, just websites that advertise it and make people aware of what it is. Yeah, and also we should have a site that doesn't have any sort of loophole where you know, we say we're a free speech site, but in reality we're, you know, censoring certain words, because I just clicked on that video and basically the issue with Bidshoot's new comment system is that videos that are marked not safe for work, you can't comment on.

So what we need to do is have a website that is very general, that enables people to cut touch base with one another, hook up with one another at a basic level, and then from there, when they do that, then there's more encrypted sub websites or different, yeah, basically totally separate websites that they gain access to once they have been vetted in person, or if not vetted in person, then you know, only to the extent that they have earned sufficient trust based upon their actions, but it ultimately needs to be an in-person thing, so that it becomes very particular and very specific in one's particular location, so they can adopt this label if they base, if they agree to these various principles, that the organization, which could be like a society, it's not necessarily explicitly racial or explicitly political, but a society, if you agree to these terms, these ideas, then you can go further in it, and then from there, there are yet further terms that you agree to, and so it's basically through your demonstration of your adherence to these principles, then you go further and further into these different websites, so it's like a sort of nesting dolls type. What sort of initiation you think should be created for it? Yeah, to some extent, something along those lines, basically compartmentalization, so the point is, ultimately the goal is to have physical in-person real life activism and organization for the purpose of building power, networking, and resource, basically building communities as the ultimate end goal, but initially it's just putting forth the idea from there, continual vetting throughout the whole process through these particular tests of loyalty and adherence to these particular values, and this will have to draw upon

actual real people who meet actual real people at a certain point through the appropriate interrogative techniques, but in terms of the websites and organization, everything should be using different, ideally, as you said, a totally different server, a totally different encryption, or various technologies that serve as barriers in that sort of concentric circle type conception. Should we have a, on that site, should we have a, create some sort of video component of it, or like video addresses, or? What do you mean video addresses? Just sort of informative messages for those who are on the site, or what have you.

Yeah, basically it should be advertising, well advertised, and be made to cater to the demographics, obviously, that we're looking for, people who are reachable demographics. Again, starting from the beginning, more non-explicitly racial and non-explicitly political, and then from there refining it in terms of details, as the person becomes more and more involved in the organization, based upon their activism and so forth. I'm pretty sure that's how the National Alliance worked with William L. Pierce and the Cosmotheists.

The National Alliance was a little, well they were more public than, compared to what we're discussing, we're a little less, I mean I think they were the most successful of those organizations that already existed, but it's just, I think in the case of that, I think that that one would get infiltrated frequently, as seen with that degenerate Eric Glebe, who took over after Pierce died. To sidetrack by the details of these things, so it's just a general structure, you know, like the initiatic thing. What qualifications do you think that we should have for organization, whether it's lifestyle choices, or as we mentioned earlier with agendas, or what qualifications do you think? Basically, it would be as close to our values as possible without being explicitly racist or explicitly political, so it's just talking about tradition.

I think the alt-right, in the very general sense, is somewhat similar to that, but I don't advocate the alt-right or support the alt-right. I mean in terms of the general non-rationally explicit, non-politically explicit conception of tradition, so you're going to utilize these sorts of things which are related to the traditions of white people in specific areas, or in general, more general areas, the history of the people, the actual tradition of them, and then bringing that forward, presenting that to people, and that as sort of like advertising vehicles of that, only not something like a historical society, but something which is more structured, you know, that could be part of it, but it would be more just about like a league or a society which is very, you know, oriented toward basic principles, similar to the creativity movement, only not necessarily, not explicitly referring to white people as such, just sort of these principles and ideas of power, of strength, of, you know, willpower, of resisting tyranny, and so forth, like in Francis Parker Yawkey's Imperium, how he refers to the culture distorters in the culture, exactly, yeah, so it's sort of like indirectly alluding to the Jews, and so forth, and then, you know, so they're basically just substitute terms for those more explicit terms, that way people who are not, another

term he uses is international manipulators, yeah, exactly, so those terms being used as part of the advertisement and part of the sort of like more outer circle, I guess you could say, of the propaganda, that would be pretty much what should be done at first as the outer sort of like exoteric form of it, I guess you could say, and then as people go forward more and more in it, there's like curriculum that could be developed so that they have to read certain books, and so forth, you know, very basic pamphlets that we can, or whomever wishes to create such an organization, can develop based upon these general conceptions and ideas, based upon Francis Parker Yawkey's Imperium, based upon Julius Evola's work, based upon Pierce's work, and things of that sort, only not so naturalistically oriented, and then when people, you know, they, it's sort of like Scientology in a way, only not so corrupt and Jewish, because obviously Scientology is created by a Jew, L. Ron Hubbard, but just the general conception of that, it is just, you know, preaching, I guess you could say, or advocating a sort of salubrious living traditionalism and opposition to the, you know, the international manipulators and so forth. Yeah, and the literal sense of salubrious living, of having a healthy lifestyle, not necessarily of Kwasin's diet of veganism.

Yeah, the die-it, basically, but yeah, that I think is the general, very, very general approach to have, and of course people have done this already to some extent in whatever form, you know, so having like websites, and then specific forums related to the, to different websites, so that the outer, the most exterior of the, of the concentric circles of the organization, or the society, would be just a basic forum, and then from there, basic introduction, you know, to that, and then people can sign on and dialogue, and that can serve as like a recruitment platform, and then from there, you know, it would have to be further and further involved, and there shouldn't be any identification required on the part of the people, because they can just make up whatever ID they want anyway, like operatives, they can just fabricate any sort of ID, so that's not any way to vet people anyway, that's just the way that these honeypot organizations gather data on people in the first place, and that would deter anybody who doesn't want to have their name put on a list, and so forth. So, you know, we could even have that, or somebody could even have that penciled in, stating, you know, we don't want to, we don't need to know your name, your address, or even what you look like, you know, we just want. Yeah, because that brings up an interesting point, where someone that I was talking to mentioned, you know, creating a video site where, I think this is a bad idea on his part, where have a video site where everyone shows their face and gives a photo ID, I mean, that in itself sounds like you're giving your info, and that's, I think that's a terrible idea for security reasons.

Yeah, obviously, whoever said that is just probably an operative themselves, looking to gather data on people, for the most part, through obvious, explicit, you know, show, stand up, and be counted, but like Bill Rise said in his Might It Is Right podcast, keep your head down, you know, you don't want to, don't put your name on a list, read the

document, drop the list on Solar General website. So, thus far then, we have the general conception of this organization outlined, just through a pure, purely a website, and this would, again, entail all sorts of, like, leaflets, and flyers, and stickers that could be printed off, and you know, instructions as to how to distribute them purely within a legal context, and if it's not legal in your country, then maybe there would be some way to tailor that to the particular laws of the country, and if not, then who cares? You can just give advice about, you know, this person did this, and that's considered illegal in the country that you are, but that would be up to the person in a particular country to know their particular laws, and so forth, and, you know, from there, they can go and spread around propaganda, and that's part of their, sort of, like, initiation to prove their loyalty to the organization. They have to, you know, maybe videotape themselves doing that, although that would compromise and deter a lot of people, or it could just be based on the honor system, or something, but, you know, it's difficult to really vet people unless you see them face-to-face.

It's a pretty difficult thing. It could only go so far on the internet, basically. In order to get really involved, you'd have to basically form your own group and organization locally, and then do all that yourself according to various instructions, very detailed, particular things.

So, in other words, the general idea here is, like, an associate organization or a society, that's not a top-down structure, so that can't be taken down. It's just decentralized. Yeah, I would say your document on how to detect an agent would be a good, sort of, betting system for, you know, being able to detect someone's authenticity or inauthenticity.

I think that's only a very superficial and basic way, though. What needs to be done is very thorough, depending on how involved they become in the organization or society. Sure.

It would have to be more and more thorough, and more and more involved, so that they, you know, eventually, at certain points, depending on how much information they're going to receive, they have to do things that will potentially compromise them, maybe. Yeah, we wouldn't want a Tony Evola to happen or organization. No.

The thing is, though, I'm not too sure about it legally, but I think that the police can basically do whatever they want illegally, in order to basically entrap you. So, if you were to try to compromise people through illegal actions, then you might very well be subjecting yourself to, you know, arrest yourself for violating some type of law. So, maybe what needs to be done is just some type of, like, psychological manipulation and MKUltra-style interrogation of some kind, and or hiring a private investigator, or investigating them yourself, if you have the capability, or developing those skills as a private investigator, to further interrogate people, and come to an understanding of, you

know, whether they're an operative or not, and whatever.

Yeah, the only thing about that is many are experts at practicing deception, so you can't really always tell. Yeah, it's sort of hard, like George Lincoln Rockwell said, you can't out-sneak a sneak, unless you are one yourself, like that Jewish gang-stalking guy on BitChute, he's obviously, like, a habitual liar, right? I'm convinced that in his case, I think he's an infiltrator. Yeah, but the people like that in general are, you know, they're so much accustomed to lying, that that's just their way of life.

So, if you're not that type of person, then it's not as easy for you to interrogate or vet people like that, although you can read between the lines, you know, looking up various means of observing people's facial behavior, their sort of micro-movements of their faces, to see if they're lying or telling the truth. But it's always defeasible, it's never certain in any case, so it becomes very difficult to really know for certain, because all these ethnic gangs that have their little societies of, you know, initiation, blood-in, blood-out initiation, it's all based on ethnicity, so they look upon white people as necessarily an enemy, and they're already united together, so they trust each other based upon their blood, whereas we are so fragmented that we can't do that, because we don't have sufficient, you know, we're not an undifferentiated multitude like all the non-whites are, we're too hyper-individualized, and we have too much schism on that basis that fragments us from one from another, so it's difficult to, you know, really trust another person in that similar type of gang initiation type thing, where they commit criminal acts in order to bind one another to their organization, so I don't think it would actually work very well that way, and like I said, you know, a cop or something like that might do that, and then if you're going to incite that, you're basically committing a crime by inciting violence, I think. Right.

So how particularly people are going to have to vet one another and things like this, that's more a matter for organizations, as we spoke of last time, it's just up to them to do, you know, do your research and interrogation, Paladin Press, Zed Library, type PAF. Do you have any Paladin Press or Delta Press books? Yeah, I got all sorts of those printed off from the net on interrogation and stuff like that. Have you read that, I think one of their more known books is that Hitman book? Yeah, it's a stupid book, it was just a fictional book anyway, written by some woman in Florida, but we don't want to get sidetracked.

The point I'm trying to make is that, you know, we want to, it's up to the people to investigate their own people on the boots on the ground fashion. What we need to do, or what whomever needs to do, is to have an organization or group with its own associate, its own website, and that's like an associate organization that anybody in the world can take up and use, and that can be done through the website maybe, so that it's like a forum, an encrypted forum that can be used by pretty much anybody at a basic level, and then from there it goes to other websites unrelated to it, or at least not legally

provable to be related to it, that require more and more encrypted passwords and so forth based on vetting. So the more the person's vetted, the more toward the inner circle they get, the inner core in terms of like a concentric circle of different websites of an associated organization, and it becomes more and more concrete, you know, in the local area.

So from the globe, global level to the local specific level, you know, you're starting out with the websites, you see the advertisements around, or you go on social media and you see this organization or society being advertised on the social media, go to the website, agree to the principles of it, then you maybe leave a message, and then the person monitoring or administering the website gets back to you via an encrypted email and gives you access to a general forum, you know, like a lowest level forum where you can just ask questions and they can give you answers, and then from there further it would go into more specifics, specific forum. Yeah, that's what I mentioned earlier, where there would be sort of a structure where they're built on trust or the deeds or based on various interrogation methods, you would sort of have certain levels for each assignment, if you want to call it that, but really with whichever direction they're taking, whether it's propaganda or general, I mean, how do you feel about in-person meetups? I think it's essential at certain points that you have to meet up with people in order for to know them and to gain their trust and to actually be effective, because ultimately the purpose will be forming, you know, pooling resources together, buying property, land, and forming actual groups that do actual physical things, such as... Do you think that we should have chapters by region? That's what I'm saying, that it's... That's sort of like what the National Alliance did. Yeah, that's an associate organization, that you're associated with it by virtue of agreeing to the general principles espoused on the initial website, and then from there more and more pamphlets and so forth, pamphlets, articles, like Pierce had the Cosmotheist lectures, right? So that would be what it would be like.

It would be like a university curriculum, only in terms of a society based upon people's agreement with the principles, and they're fulfilling various questions based upon the material of the organization. And then if they don't really have time for all that, then they can only go to a certain level, right? So it's just like any sort of grade system or rank structure, like a military, because that's what needs to be done eventually is formation of security companies and formation of just like Claston had with the White Rangers or the White Berets, the security companies of a creativity movement. So basically, everything Claston did was right for his time too.

Of course, it didn't entail necessarily as much in the way of current technology, but it was more, it was explicitly racist. And so it didn't really, you know, it did work, but I don't think it will be as effective at this point because it's too difficult to avoid detection that way. And they can just shut you down because that organization is now associated with all sorts of criminality from various incidents that had occurred.

So basically, the creativity movement had the right idea and has the right idea, but it's not necessarily, isn't, you know, not good enough in terms of the particular approach. Right. Yeah.

And as for that curriculum, what would, what do you think would be suggested for that? I would say good introductory work would be like maybe obviously George Lincoln Rockwell among others. You don't want it to be explicitly racist. Yeah, I guess that's true.

Francis Parker Yawkey. Francis Parker Yawkey. Yeah.

Julius Avila, because it doesn't explicitly refer to race in all of his works, only in some of the works. And so basically it would be selections from these various radical traditionalists. And whatever.

Ben Klassen would be any good or? Well, no, because they're affiliated with that. Because he was, yeah, creativity. You can take quotations from these works that are non-explicitly racist and non-explicitly political, or you can tailor that material.

But there's always the possibility that the Jews and their operatives will associate it with that or trace it back to that. What about Reveille B. Oliver's work? Then that will associate you with that explicitly racist stuff, which is also explicitly associated with criminality because of whatever events had occurred. Yeah, that or your general region of where you're at.

Some countries don't. They can capture some people for. Like, I think in some countries, the Turner Diaries is illegal to own.

Yeah. So basically, you don't want to be affiliated with any content that might potentially incriminate you in that. It's got to be nebulous.

In other words, it's got to be a concept that's like a noumenon. It's not a phenomenon in the concrete, material, biological, racist sense. It's got to be like Yaki had approached it in a more general, broad sense.

How far are you through that work? Not very far, but I think that is the proper approach to take, is dealing with things at a more spiritual level, because that's the way things are in reality. And so you want to approach it as above, so below, however corny that sounds to people. Yeah, I viewed it as a pretty impactful work.

Unfortunately, many tend to ignore it because, unfortunately, many tend to overlook anything that could be viewed as dense or philosophical. Do you think Nietzsche would be? Yeah, you can incorporate some of that because it's not explicitly racist. But I would disagree with Nietzsche in very many points because it's more naturalism.

It's more Dionysianism. And Nietzsche has often been associated with, or he was spoken of as the half Jew by, I forget whom, stated that. It might have been.

Well, I know that he wasn't fond of Wagner's views in his later life. I'm speaking of Nietzsche being a half Jew in the sense of his particular content of his Dionysianism, because Dionysos was actually not an Aryan god, as Bill White was writing in the tradition of the mother. It's the consort of the great mother, which is Baal, which is basically what the Jews are.

Like in Freemasonic lodges, that's what Lucifer is. Lucifer equals Baal equals Dionysos. So Nietzsche is more Jewish than anything.

So I would not incorporate most of his works, maybe a little bit of his, but I don't think so. I think Nietzsche would be omitted from that. But this is a question of developing the curriculum itself.

So in other words, what needs to be done? Associate organization, general curriculum principles, as outlined, like in the White Man's Bible or the Little White Book, create a website that is the basis of that, presents that material. And then from there, you just put your email on. I want to be contacted.

We don't need your ID. We don't need your address. We prefer not to have that.

You know, use a fake email in communicating with us and we will get back to you with more content. Then you put your email in there, you contact with them, and then from there, if they don't seem like an operative after just a couple email exchanges, then you give them a link to another website totally unrelated to that, which would be a forum website. Ideally, this would be hosted on some independent server, which is all encrypted and so forth and hosted in somewhere like Iceland or something like that.

Do you have any connections where these servers could be made at the moment? Not so far, but something ideally in a country which is not under the jurisdiction or under the extreme control of Jews. In other words, a country like Iceland or somewhere way out of the way that has very intelligent people who are racist, who cannot, will not be shut down as easily by the Jews, by the system, so to speak. Yeah.

Whether it's by legally or through harassment or whatever, the way they could get to you. Could be cyber attacks or something of that sort that they would utilize. In other words, you want to do something along those lines with a very basic, bare outlines, bare bones structure.

It would be structured along the lines of concentric circles, so to speak, in that model, like an onion, like the Tor browser's image there. Everything is encrypted. Ideally, as you go in the organization, you could have your own encrypted emails, your own email provider, your own encryption software so that all of the emails that are transmitted are

in cipher so that they cannot be read by anybody.

And then you have your own decryption software that decrypts all of your emails. That at a higher level, we know when it's necessary to do that so that it can basically ensure maximal privacy. So encrypted email, encrypted software, hosted in a different country, ideally, than North America or in Europe or in most of Europe, rather.

What about Eastern Europe? I'm not too sure. Wherever. Wherever it would be conducive to maximal security and maximal undetectability.

And so that's a general structure. People develop a curriculum. They utilize principles from works that are not explicitly racist or explicitly political, just sort of general philosophical principles and ideas similar to the National Alliance, but not as explicit and not affiliated with any currently existing political or racial groups so that there can be no trace or association created between whatever group, organization or society people are forming and whatever currently exists.

So it's something totally new, totally unattached and unaffiliated. And then ideally, as people go forward, they meet people in person and then they create more physical infrastructure and physical organizations, groups, holding companies, security companies, just pooling resources together in a more survival sense, people even rooming together, basically like a gang or a mafia, because that's pretty much what it has to be in order to survive. You can't survive by yourself just being some homeowner or something like that.

And, you know, on the weekends, you just play organization. It's got to be your whole life, basically. Otherwise, you're going to be, you know, if you want to take it further.

Right. But obviously, you mean in the sense of having a double life, you think that wouldn't work? Well, it would work to whatever extent it could be made to work, but it's not. Well, of course, you're going to have to be affiliated with society to whatever extent because you're plugged into society.

The point is to create a parallel society so that you exist just like any of the other ethnic groups. You know, you've got your Jewish community, you've got your whatever. So this will be just a white community that exists as a sort of overlaid upon the society that currently has been overlaid upon whites as the founders of that society.

And then from there, people should have some type of cryptocurrency that they can use based upon the possession of actual real estate and, you know, physical, tangible goods, just like all these non-whites have. They've got their piles of gold and jewels and everything else, you know, their farmland and so forth in their own countries. So whatever it takes to build power on a personal level, that is what is needed to be done.

Of course, these are just very difficult of realization, any of these ideas. And they would

require quite a large investment of time and effort on the part of people. And most people would not have a willingness to do that because of the climate of this society, the possessive, individualist, self-serving mentality of people here.

Right. So what needs to be done. I would agree with sort of a pan.

Well, I mean, that's basically what it is, where it's not really centralized. So it could be wherever in the world, you know, pan, you know, sort of like a not in the physical sense of it is sort of like a world imperium, except it's not explicitly such it's just sort of like a hidden power, hidden underground power. Yeah, basically in the perfect world, what would be done is sort of as above, so below it would be from the Internet to the streets, trying to manifest these ideas in a practical, physical, real sense.

And of course, it can simultaneously be done in a physical sense. But you've got to have a sort of very sound foundation, ideologically, spiritually, of an organization, a society, a group, call it what you will, whatever the label may be and whatever the particular form of that may be in terms of that culture, that ideology. But I think it should be, you know, just mainly philosophical and or spiritual organization.

Like more or less any, I don't know, not necessarily a secret society, but in a sense of a sort of esoteric or spiritual society, if you will. It's pretty much all religions and all spiritual societies always have a rank structure. They always have an organization.

I spoke to that Professor Kariu guy who translates Ebola's works, and he stated that, you know, the Aryans never had any secret societies, that that was an Asiatic idea. But at the same time, it's still, you know, there's a grade structure in all traditions. There's always rank, there's always a hierarchy, and that hierarchy is always compartmentalized so that, you know, only people who are worthy can rise.

It's always merit based, based on a demonstration of the amount of effort and the type of effort and the quality and quantity of the effort you put in. So, yeah, the goal is the goal is a parallel society as a means of sort of withdrawing from the system perfectly legally and not having anything to do with it to the extent possible or having minimal dealings with it so that it just rots like overripe fruit on the vine of life, basically. So, it's like as if you had had your house infested with cockroaches and then you just, you know, or yeah, and then you just leave the house and after a while all the food goes away, there's no food source for the cockroaches, and then they either die off or they leave.

But of course, it'll never really work like that ultimately. I'm pretty sure ultimately it'll be some type of race war to the end, and that's why these organizations are even more imperative because it's not just, you know, on a fun time, let's create a fun little organization and create our magic society. It's no, this is life or death situation, food, shelter, water, heat, self-defense, security, and then the development of a higher culture starting as a basis of it, you know, a basis of a higher ideal, and everything else should

polarize around that ideal like the swastika around the pole star, you know, that looking at the pole star from the North Pole from Hyperborea, you see the pattern of the swastika with that constellation of Ursa Major, I think it is.

So, that should be the idea. And of course, no symbolism or anything that relates to anything racial because that would or doesn't explicitly relate to anything racial because that would obviously be considered illegal or whatever the case. Right.

I think that a lot of what could be used for reference would be maybe like 19th century historical works or, you know, before the corruption came through and distorted a lot of things and what could be taken from there. Well, even then though, that time period in history was itself corrupted by materialism as Yawkey speaks. Right.

So, it was. That is what Yawkey also mentioned. He mentioned that and also he expected that something that he was probably wrong about was that he thought the 20th century would be the exact opposite of that and they would just become, you know, he made a comparison between the 19th century being a capitalistic century while he expected the 20th to be more socialistic or just complete opposite to that.

But in a lot of ways, he was sort of like a post-World War II prophet of that sort. He was one of the first people after World War II who really pointed out these things. You know, he preceded Rockwell by some time.

So. Well, once again, they're just the forerunners of the future. It's as above, so below.

So, the ideas exist, like Miguel Serrano said in Adolf Hitler's Ultimate Avatar. You know, the ideas, they exist, but the enemy does not know that so far as can be understood. They think they've won, but the reality is Hitler won by losing.

You know, he won in the spiritual, but not in the material. So, the ideas continue onwards and these ideas crystallize, these thought forms, they crystallize in real existence of a more material kind in a literal sense. Like these thought forms and ideas manifest themselves in the form of the consciousness or mind of the actual individual people on this earth, and then they put into action or practice to whatever extent they're able to, but even then it still exists at a higher level, at a higher dimension.

Like when Ryoki refers to cultures, that's basically like the collective consciousness of the population, and the people are just like the plasmation of that being. That being is like a daemon or an entity, a conscious actual entity that has its own motivations, and we are just a part of that being. That's what I'm gathering from what Ryoki said.

It makes a fair amount of sense. Right. And, you know, he's made, he made observations just at that time of, you know, we're even seeing it now where the innovation aspect of the world and, you know, inventions and creativity, you know, they've really sort of disappeared and have just been replaced by this sort of, you know, recycled and

borrowed content from earlier cultures or earlier works to where they would just sort of do that, copy and mimic those things rather than create something entirely new.

And that's why, you know, there was sort of a point in history where they, you know, like Francis, you're probably familiar with Francis Fukuyama, you know, the end of history, you know, to where everyone was just thought that everything could be fine and we could all just go buy stuff and everything is okay. Well, just things will continually get better. That seemed to be the mindset a few decades ago, but I think that— That was progress of the 19th century.

Just in the last, well, even in the 20th century, I think people thought that was the case, but I think things are becoming more apparent in the last, just the last few years. And that clearly isn't the case. Those ideas are outmoded and there's just sort of like the decaying remnants of those ideas, right? Because the ideas are a real reality, they're objective, you know, thought forms that exist.

And so now those ideas are decaying dead realities and supplanted with other realities that are now crystallizing in material form. So it's basically become, becoming a reality, becoming a reified from a higher dimension into this physical material form. And the Jews aren't creators, we are creators and co-creators with the Creator.

As Pierce said, we are not just, you know, atoms and electrons comprised of these minute particles, but we are part of the collective of the Creator. And so we are just manifesting this, the creation of that through ourselves in our particular, our particular praxis. So that's what we need to do.

We need to bring these ideas into manifestation through these particular means. And obviously in order for something to exist, it has to be concretized. It has to be brought into reality through very minute particular actions.

In other words, it's got to manifest in reality, so. Right. And something that Yawkey mentions as well is the idea of also the dominium and, you know, the imperium and the dominium.

Imperium is obviously more masculine and the dominium is more feminine. And then, you know, imperium is more Apollonian and then dominium is more Dionysian and so on and so forth. What in this established parallel society, what rights would people have? I would say things to keep in mind would be obviously, obviously, the ability to defend yourselves and free speech to whatever extent, as long as it's not, you know, counterproductive to the survival of our people.

All these ideas have already been put forth in like the Third Reich, right? Basically, as a model of it. Those are the ideas, but they didn't entirely get everything correct there, like Evola says in his notes on the Third Reich. So basically, these ideas need to be derived

from such as Evola and I guess imperium and whatever more traditional society of the white race that existed, such as in the case of Vedic India, to whatever extent, and in other regions in ancient Rome.

But it's not really for us to make all these constitutions and so forth. All we can do particularly is serve as like a bridge to the superman in the sense of developing organizational structure and, you know, whatever you want to call them, if you want to call them bylaws or policies of the organization or group. So that's all we can do.

We can't just say, let's make up a utopian society because then that just becomes utopian because we don't have the means to realize that. I wrote about that in that white law book, that handbook from the white praxis handbook at hyperborean.info if people want to read that. That's sort of like a conception that I had of various, you know, means through which people should live according to my templates and ideas at the time of its writing, which I've changed to some extent in some ways, but I still agree with for the most part.

But even then, you know, we can only say what can we do with an organization and how should it be refined so that it can be practiced and what practices would it entail? These are basically monumental tasks that I would say are beyond myself. All I can do is just, you know, bring about various particular recommendations and ideas that other people who are more knowledgeable can take them forward and actually bring them into being. Right.

And the other thing, the other component to keep in mind is, you know, the geist, you know, the spirit. How could we really become spiritually unified to where there isn't any sort of conflict? Because I know that you'd have these shills who would think, oh, you know, we could just get the CI and the pagans, you know, they could just all get along and it could all just be this great unity. What standards do you think should be set spiritually, if anything? Simply exclusive to the organization.

Here are standards. If you don't adhere to them or if your values conflict with them, then to the extent that they do, we'll decide whether you can be a member or not. That's all.

So it's purely based upon individual judgments at a grassroots level. But in general, you have to agree with the general principles and the general outline of the ethics or for order or forms of conduct of yourself in life in general and in relation to fellow members and those who are not fellow members, the outsiders and the insiders, if you want to call them that. And basically, that's what it has to be, is we're only focusing on the formation of very micro organization, society, group, order, secret society, whatever you want to call it, club, even you can call it.

Once again, these are just ideas for other people to take up and put forward themselves if they wish. I personally will seek to develop something along these lines in conjunction

with whomever else. And, you know, so long as you agree with those basic principles and ideas and you don't conflict with them, then you can be a member of it.

But if the organization obviously says we are not supportive of Christianity, then you can't be in there if you're a Christian, no matter what variety of Christianity it may be. If the organization says we do not support matriarchy or a matriarchal structure, or then you can't be a member of it then. So it would be ideally you'd be focusing on more inclusive principles so as not to alienate people too much and be excessively exclusive.

And it should also be worded in such a way that it's intelligible to the average person, to some extent, you know, an educated, average educated person, but not so wordy and, you know, super complex that they cannot understand it. Like Pierce's organization was for intelligent people, but it was not beyond the level of the average person, right? It was sort of like the college educated person, or even to some extent the high school educated person. It was not necessarily super sophisticated at a basic level, because you want to have not mass appeal necessarily, but at least sufficiently general appeal that you can get a sufficiently large amount of quality members.

Right, I've heard that Pierce wasn't too fond of the skinhead types. Yeah, it creates a negative impression for most people. Yeah, and plus a lot of them generally can, you know, at least how he viewed them, they were typically just not too bright a lot of times.

Yeah, it's sort of unfortunately not everybody has all the means in their life to be able to spend their time cultivating their mind or, you know, maybe they never got a decent education in their life, but for whatever reason, you know, they want inclusion, they're attracted to whatever will, you know, give them a means to have inclusion, and maybe they have sufficiently healthy instincts, so they gravitate toward that, but they're not the most intelligent or intellectual people. So ideally this proposed organization group, association society, would attract people who are more intelligent, but not necessarily deter people who are not necessarily the best educated people, just people with healthy instincts. I remember one lecture of Pierce, he contrasted the more intelligent university-educated guy with someone who is a plumber, but the plumber had more healthy instincts, and the plumber further in the organization, whereas the other guy didn't bother to join the organization, because he was too interested in, you know, calculating self-interest.

So that is the distinction. I mean, just being intelligent or being intellectual doesn't matter. What matters is having healthy instincts, because the more intellectual people are in this society, typically, the more messed up they are in terms of their values, the more self-serving and corrupt, you know, to them life is just a mental masturbation, basically, with a lot of these white-collar workers especially.

So those types definitely you don't want to try to cater to too much. Only the more healthy-minded ones, and the principles should be presented in such a way that it

attracts those who are of more healthy mind, and repels those who are of unhealthy mind, regardless of how intelligent they may be. Yeah, what I found was interesting about Pierce's organization was how he would sort of, at times, appeal to the more elites of society, and if that's obtainable, you know, that's possible, but it's a very idealistic standard, I think, to set.

Snob appeal is good, but in the sense, in the form, where it doesn't necessarily deter other people of any socioeconomic class explicitly, it's just like a matter of character, of quality. Like he said with the plumber, that the plumber was of healthier instincts and of a more sound mind. He might not have, you know, thought very intellectually in terms of sophisticated words, concepts, and so forth, but he had a healthier mind, and so he is a greater value to the organization, because he's a greater value to the race, because he has a sort of blood memory, I guess you could say, instinct, if you wish to call it that sort of, but more at a higher spiritual level, and so you want to sort of bring people there.

You're not necessarily going to find people in picture-perfect condition, but you want to try to work them up and develop them in that way, so that they can, you know, obviously become more and more involved in the organization, and then ideally make that their whole life, more or less, so that they identify as the organization itself, because the organization should be like a particular concretion of the collective consciousness of the Aryan. It should be basically the organization of like the Aryan god, which is like the sky god, you know, Thor, and... Right, Norse mythology, basically. Not Norse mythology, but the mythology of the Aryan throughout the whole of its history, which is global.

Right, Odin, and Balder, and... No, because that's all just specific to Nordic, oh, talking about, if you listen to the other of the discussions I've had with that Nord-Lux-Bellator guy, he discusses how throughout history, globally, in Asia and everything else, the Aryans always had a sky god that they adhered to. Right, do you mean in a, what do you mean by, do you mean the universal sense? Yeah, in a sense of like, Uranic, in the sense of Evola, which is basically referring to the sky, referring to, as you said, you know, cosmos, like Peirce's cosmotheism. So, basically, that's what you want to work toward, in appealing to people of that kind, to bring them to a higher level, so that this organization becomes associated with that god itself, as a concretion of that deity, in a literal sense, like not just figuratively, in an actual literal sense, it becomes, just like in the ancient world, they had Jupiter, Optimus, Maximus, and things of that sort, where the god, where the emperor was basically a literal god, like he was identified with that, you want to have this organization like a god.

Right, to where it's sort of like the idea of the creator, in the class and sense of the word, where you basically be worshipping your your objectives, basically. Yeah, I'm not too sure about that. I know with Peirce's organization, it was more about, you know, more about the cosmos itself, the creator, in that sense.

So, it is basically religious in that sense, cosmotheism religion, but it is not as explicitly racist, it's just implicitly racist. So, people can identify it through the blood memory, at a spiritual level, not through words or, you know, various signifiers, necessarily, although it could entail symbolism, like this traditional symbolism of the Aryan race, which is basically symbolism related to the sky god, like lightning and stuff like that, like the essence, lightning bolts, but that's more, you know, it's obviously associated with National Socialist Germany, so you'd want to avoid anything that has those associations bound up with it. Right.

So, it's difficult to really conceptualize, just in an ad hoc way, right now, extemporaneously, without really understanding, having a very sound grasp of the understanding of the ancestral traditions of Aryans, all the symbolism and stuff, how it would concretely manifest, but that's up to other people who have a greater grasp of that to do that themselves. So, you suggested that the doctrine of Awakening would be a good tool for that? That may be. Various works of Julius Avala could be used as, first, it should be always like a university curriculum, 101, 2.0, you know, and so forth, gradually developing to a greater and greater level of sophistication.

So, the curriculum would be more articles and so forth, first broad principles and more easily accessible material, and then it would be more and more concrete, more and more detailed and complex, rather, as you go forward, as you gradually develop and do questions and answers on the basis of that curriculum. But this should always be, this should be like classes work, sufficiently simple at a basic level, so it can get people involved practically right away. You know, you don't want to have them studying forever, reading all these books forever, like a scholar.

You want to have them involved in action right off the bat, basically. Here are the principles, here are the ideas. Do you agree to the ideas and the principles? Yes, no.

And in a way, the material can be even supplemental. It doesn't have to be, you know, essential to the organization, group, society, call it what you will. It could just be tangentially related to it, so that it's not a necessary condition of involving yourself in it.

It's just, you know, just helps to solidify understanding, the members' understanding of things. It helps to bring them more and more into it as you go forward. I'm pretty sure all these organizations like Creativity and the National Alliance are all basically initiatic-based.

They're all based on these same sort of broad principles of, you know, the more heavily invested you become, the more involved, the more initiated you are into what they have to offer you. I'm pretty sure it was structured along those lines, and or is to this day, probably. So that should be like a general template of that particular organization, group, society.

Always with the goal of trying to manifest it very concretely. So other ideas that I had for communications are developing a Skype knockoff, so it could be audio-visual, you know, telephone service type of thing. Yeah, sort of a way to organize through video, if you want to look at it that way, a sort of private call.

Yeah. Discussing ideas. This implies having actual technicians who can make this a reality.

I personally could never do that. But some type of a Skype knockoff that's on its own independent server, hosted out of somewhere like Iceland or something. But I think this would imply a lot of infrastructure too, so far as I know.

I don't know enough about the technical side of computers to be able to actually do any of these things. I'm just, you know, presenting ideas that I think might be valuable. So that's one thing, the Skype.

You know, it has the same thing as Skype audio option or video option, and it could also entail chat, encrypted chats, which themselves could be encrypted, so that only the people there could gain access, people who have various passwords and are embedded. So that implies that you have this encrypted software, something that's very specific to this movement, that is something that can't be accessed by any of the government agencies. And of course, that would be very difficult to undertake as well.

So that is basically what I would recommend in terms of general communications in a cyber sense, that in addition to the cryptocurrency, on the website or on any websites related to this organization, there could be like a library website of all sorts of historical books and traditional philosophical and literature books and various other practical technical manuals and so forth that would be of use in general. A whole library website could be created. That's sort of like the one you have now.

Yeah, only much better and more developed and much more exhaustive. Even though William Pierce, you know, he might have the reputation that, you know, he has, but do you think *Who We Are* would really be a good, you know, piece to use for history wise or just because it was authored by William Pierce, it probably wouldn't be, it probably shouldn't be included on the catalog because of that. Well, what could be done is just to basically scrub the name of the person off it, make a new PDF without their name and so forth.

Yeah, that's one way to go. Do you think that we should distribute books, like become an actual publisher, sort of like with the National Alliance had National Vanguard Books? Well, at some point, if there were ever a possibility to have actual, the infrastructure necessary to print and distribute, then obviously that should be done, but that would be very expensive and that would be difficult to reach people because, you know, the government could come down and just rip apart your, just like they did with Clawson's

cache of books. They just took all the books and, you know, discarded them basically or destroyed them.

So they could do that with the printing press. What could be done though, this printing press could be some underground type of thing that's run out of somebody's property somewhere so that no government agent knows where it is. And then they just ship them around to different addresses before they ship them to people's address, but then it'd be very expensive with postage and so forth.

Do you think it's a bad idea to have a compound sort of like what the National Alliance had, like a headquarters or? Well, I think it's necessary for people to have physical infrastructural property, but not known to anybody else, except those who are highly vetted in the organization in person and known and tested out in countless ways through a proper interrogation techniques that are used by government, by military, stuff like that. So ideally, yes, in a perfect world, we'd have all sorts of temples or organizations, organizational headquarters that are not known to anybody else, and that are completely clandestine, and that are just basically like the individual's property. So that it can never be traced to any organization, because the whole idea here is an associate organization.

If you agree to all the values, then you can claim to be a member of it, you can claim to be a supporter of it. But that associate organization is not related to any particular individual or group, or has any financial paper trail that can relate it to any particular individual. So that way it operates clandestinely in a sort of gray man strategy type of thing, because that's the only way it could possibly work anyway, because anything that's above ground and known, anything that has a legal component to it, can be dismantled through the legal system.

Just like I think I heard one recently in Canada, there was this one, I think, a chemistry professor who tried to will \$300,000 to the National Alliance, and then the Canadian judge said that that's not possible, so he couldn't even will his own money to an organization he wanted to in Canada. So that obviously shows the nature of this country, and that shows the nature of things in general that you cannot operate openly at all, because you'll be shut down immediately by these people, because they're dirty fighters. Right.

Yeah, they don't care what method, no matter how grimy it is, they'll use whatever they can to keep you quiet. Well, that's what the Branch Davidians experienced in Waco, where they were basically burnt to death, I think, or several of them were shot. Shoot out.

Yeah, exactly. So that's what happens when you, who are not even explicitly racial, are an organization that's known to people, that has a compound, then they can just make up a bunch of stories and say, you're raping babies there, or whatever excuse they want

to make to try to gun you down. Because, as I said before, dead men tell no tales.

So long as they can kill you and get rid of you, then they can do that. Nobody's going to care, especially in a society like this, where the only thing people care about is themselves, then nobody on earth will care about it. And even if they do, they won't do anything about it.

And the jog knows that, which is why they can get away with that and would do that if they could locate you physically. So you have to operate as an associate organization, as a network, that cannot be tracked and traced, or known, and using the highest level encryption. Should we use Linux or something? No, you have to do everything yourself from the ground up.

Nothing that's existing. It has to be something totally distinct. Ideally, it would be something that can operate on the basis of the internet, but not use, but sort of like piggybacking on the internet.

I don't know technical details about these things, but like I said, I wrote in that article about that gang stalking guy, you know, it should be a light web instead of a dark web, because it's a web of truth that overlays the currently existing internet. So it can piggyback on the basis of that. And, you know, you can use the internet in this way.

I do not know how, particularly or specifically, in terms of technical details. But in order for that to be a reality, obviously, very advanced, knowledgeable people, programmers will have to do something about that specifically to create a light web overlaying the currently existing internet. And so too, in general, you know, it's always a question.

I think it shouldn't be something that you could just simply do a Google search and find. It has to be very private and obviously encrypted and maybe even have some sort of password to even access the site. Of course.

But the thing is, the lower level basic website, which will be advertised on the regular internet in a regular society, would lead to that ultimately, once you're sufficiently vetted, build sufficient trust, then you can go on to this other thing, which would be the light web overlaying the regular internet, just like your society is to be a parallel society that overlays the actually currently existing society. So that needs to be done as a condition of breaking out of this matrix. Right.

Break the conditioning, you know. Yes. So in other words, people have to be, we have to get highly skilled technical people who can make these sorts of ideas a reality.

And I do not have the skill or ability to do that. I don't really want to spend my life studying boring computers to try to figure that out, because I'd have to devote every waking minute of my life to that, because they've got countless other technicians who do that, working for the government and so forth, who know all that sort of thing, and who

can easily, you know, crack the codes or whatever the case. So this will take people who are like a super high level of sophistication, and only they can really do that.

Not myself or people at my level. So I'm just throwing these ideas out to other people in hopes that they'll take them up to do something with that. Sure.

Or we could build the connections ourselves and somehow get something going there. But you really just never know with, you know, like I said, with the way things currently are, it's very difficult to tell who you can really trust. Yeah, pretty much.

Because if you had the wrong person set up your site, they could just shut it down whenever they want and basically backstab you. Sounds like I'm being spied on here and having to listen to somebody on the other side of the wall or something like that. Right now? Yeah, just hold on a second.

I'll have to tell the person to shut up. Hold on. Who was that? Just that old drunk.

Oh, the drunkard. Yeah, he's yucking it up with his little comic books or whatever the fuck. You're watching his Democracy Now and Noam Chomsky.

Yeah, typical baby boomer idiots. He's got no clue about reality. He probably watches the Young Turks and thinks like, wow, they have some really revolutionary takes.

Yeah, I think he mentioned the alt-right once or something like that, years after it had even existed. But yeah, that's the general principle of Francis Parker Yawkey right there is the ideas. You know, these ideas that the baby boomers have are all dead now.

Democracy, egalitarianism, progress. Those ideas are dead and they are themselves the literal embodiment of the death of these ideas. Only they don't know it yet because they're full of themselves and they think that they're the be-all and the end-all, which is itself, as David Myatt said, homo-ubriati, man of hubris.

That's the baby boomers right there is that look at me, I'm the best. I know everything. Everybody else is an idiot compared to me and so forth.

So basically, their ideas are finished. They don't even know it yet. Just like they're finished and they don't know it yet.

But they'll soon know that once the real chaos comes in this world, which is inevitable. They're sort of like useful idiots. Yeah, they're just there to prop up.

That's basically they're the voting cattle, basically, of the Jew. Yeah, and in what they would literally call the goyim. Yeah, pretty much.

They basically are nothing but goyim. So basically, that's all that I really have to say about that topic for now. I would agree with that.

Because I don't really have any particular knowledge about these very technical issues, which require a knowledge of programming and a knowledge of the minute nuts and bolts of... Neither do I. I'm not to that level, at least. Yeah, and you have to be sufficiently knowledgeable about those sorts of things to actually do something with that. And I'm thinking somebody like someone from Scandinavia or Germany or something would be of a caliber that would require that sort of... Do you think that Germany still has free speech at all? I wouldn't say so.

No, but I mean in terms of developing these technologies, because they're the most intelligent people. Sure, I would agree with that. Basically, the Teutonic, Nordic type will have... You mean for running our servers? Developing the whole infrastructure from the ground up, a light web, encryption software that people can even get and put on their own computers, hardware encryption, encryption of these passwords, and encryption of your text, so that every keystroke you enter is encrypted in such a way that it becomes something totally different that can't be deciphered by government agents.

So these sorts of things need to be worked upon and developed by people who are in that field, who know that. And that's not me, so I can only say that much. There's sort of things that have to be made a reality by those who are best qualified to do it.

And, you know, I wouldn't say either of us are really necessarily technologically inept, but at the same time, we're not really experts either. So it would be someone who is really skilled with security, and building a user interface, and encryption, and really just the whole... Architecture of it. The whole well-rounded architecture of it, yeah.

And you have to be basically a programmer who does that stuff all the time, forever. Someone who is very knowledgeable and intelligent, and that's a specialized function. You know, a person who's a generalist who does other things cannot be a specialist, because such a thing as the division of labor, right? Yeah, it's kind of like what Norman Lowell mentioned in *Imperium Europa*, which he wrote as sort of like a sequel to *Imperium* that kind of elaborates on a lot of the ideas.

And what he would call is, he would say it's the idea in the sense of, you know, I, Imperium, D, Dominium, E would be Arian, except with E, H, Rian, Arian, and then A would be architecture, and really getting, you know, these plans to paper. Yeah, well, when he says Arian, he's referring to like Miguel Serrano, the A room. In Miguel Serrano's sense of the word, yeah.

So yeah, that's definitely what I'm in agreement with, totally. I haven't actually read Lowell's book, since I don't have very much money, I can't afford to buy these books. But definitely, it looks like something worth investigating, because he's part of the golden cord, that tradition, the Arian tradition with an E, H, and he's carrying it forward.

So it never ended, and it never will end, because it's a spiritual thing that just manifests

itself, particularly in concrete individuals, as above, so below, as an idea. So that's what we need to do. And that's our obligation, our duty, Arian duty to carry forth these ideas and so forth.

And, you know, being a self-serving, possessive individualist is not a viable solution. Even if you wanted it to be, and if you wanted it to be, you'd be a deviant, basically, because at this time, at this aeon in history, or in whatever, in reality, you can't be a self-server, because if you are, then you're subverting your own existence, because you're part of a collective, then you're shafting yourself. And it's sort of like radical.

I think that was what Lowell or someone responded, labeled it as like radical individualism or something like that, or collective individualism. Well, that'd be like individuation, I guess, because the individual, particular physical entity is a sort of like a concretion of that higher entity. Right.

So that would be an individuation of that, of that being in concreto, in a concrete sense. So basically, that's what I would have to offer in terms of communications ideas, especially related to cyber type stuff, in-person communications, or in a physical form. It's mainly just like what they've been doing throughout the last several decades with leaflets and flyers and stickers, clandestine propaganda spread, and then publishing various articles and things of that sort, which has been ongoing without interruption in a physical sense.

And then ideally, the creation of a physical library that could be in some or more than one person's property. Sort of an archive. Yeah, just like they apparently had with Pierce's stuff, only it should be, obviously, with people who are not known in any sense, totally clandestine.

Basically ghost wolf. Yeah, in circumstances that are like a museum archive, atmospheric conditions, you know, dry and warm, not humid, so that the material can be preserved as long as possible. And then ideally, it should be put on microfiche or some type of, you know, it should also be on lamination of some sort.

Yeah, depending on the nature of the material, you know, just a proper preservation techniques of all this sort of stuff. Sort of a time capsule in the event of whatever sort of chaos occurring in the world, that it'll still be there, you know. If people go in there, they'll look at it and they'll say, okay, this is the English language, A, B, C, D, E, you know, even children's books, so they can basically teach themselves everything in there.

Sort of like tales of the ducks and hens. Yeah, but I mean, like in terms of if some people in the future were to discover that, they could learn the English language from scratch, and they'd be able to decipher and understand the whole culture. Right.

So it'd be like a time capsule type thing. That's the sort of library that I would advocate

that people, you know, form. That's what I was trying to do to some extent myself, but now my life is personally sabotaged, so I don't think I can have much options in the way of preserving any material or even my own physical existence for necessarily very long in this world.

So unfortunately, the books that I have stockpiled, all the archives I've made, I've gathered from the net. Already the police stole like 14 USB sticks, three computers, five or six external hard drives of my material that I had spent years collecting. And of course, that's still dependent on the machinery to make it run, right? You have to have electrical power, you have to have computers, you have to make sure that those external hard drives will run.

So for people out there who have the money to develop a library, I intend to set up, if I can, a website which is a white library with all the PDFs and documents that I've gathered on it. And then, you know, if people have lots of money, they can set up like a library of sorts in a very secure, predominantly white area, proper atmospheric conditions, you know, microfiche, magnetic tape, SSD drives and USB sticks and computers and so forth to run them on. Maybe even put some highly sophisticated things you need on like lead tablets or something or whatever.

Because, you know, things like that, things carved in stone and so forth, they're going to last for a long time. You know, maybe get like waxed paper or something, but those are all very particular details. The general idea should be for people to create an archive of some kind so that they can actually preserve all this knowledge.

But that still implies that you're going to be able to have that entity which creates us that can read those things and understand them and act on them. So that's basically the whole of our culture. So the point is we're trying to preserve our culture identity through these societies and organizations, basically.

Right. That's the long-term goal. Well, it's both long and short-term.

Right. Because it's a living reality. We have to do that right now.

And there's no time to wait, you know, no promise for the future. It's right now. You know, there's no taking a day off or time off.

Basically now or never, you know, because we're really running out of time as it is. Yeah, that's the unfortunate thing that, you know, I came to understand this personally, my own personal journey, a fair amount earlier than this, but I never knew what to do about it entirely until coming to a more concrete understanding in recent last couple of years. And then by that time, it was too late in terms of the opportunities, financial and otherwise that I had.

So now that's all sabotaged. I have to begin from nothing at this point. And who's to say

if anything at all could be realized other than just putting these ideas out and saying to people, you know, here's a torch, you know, take it.

I'm not saying that this is the only torch, but it's, you know, something I'm trying to lend to that general fire, I guess, that Promethean fire, you know, even if it's only like a tiny little spark, basically something like that. Right. However corny that sounds.

Yeah, I mean, it's like in, as you wrote in your article, you know, cast a light of hyperborea over the Zion matrix. Yeah, pretty much. That's the whole idea, you know, parallel society.

We want to be the light in the darkness that is this world. And then, you know, sort of like what's in the Sibitri-Devi sense of, you know, being man against time. Yeah, exactly.

We want to work against the current of disintegration, against the current of disillusion. Instead of trying to cling to the past, you know, we're creating libraries and so forth to preserve culture so we can use it to elevate ourselves to a higher state of being, where maybe that culture, you know, it exists in eternity as a thought, as an idea, but we don't necessarily need it because we're more evolved or developed beings that don't even need physical reality anymore at a certain point, once we hit a certain stage of being. So who can say what that will be? But all we can say is, here we are now, and that's the way it is, so have to do what we can from this point, working toward that higher purpose, you know, like walking up a mountaintop, basically.

Yeah, it's best to just do whatever you can do, you know, in the sense of the 23 words, you know, whatever is best for the white race is the ultimate virtue, whatever's bad for the white race is the ultimate sin. I mean, that's basically what, just do whatever you can to stay productive and get the word out. And, you know, it doesn't have to be, you know, we obviously can't set our goals too big, like there isn't going to be some sort of magic revolution, you know, that's definitely not going to happen.

So the best solution that we can have right now is just build communities and survive. Yeah, and continue to try to grow the parallel society in opposition to the current society in the most clandestine way, because you can't just, you know, try to somehow live by yourself when you're being assaulted by others, right? You have to hit back, you have to strike against them because they're striking against you, and in the most effective and clandestine way, whatever that may be specifically, you know, it's up to individual people to follow their own path or find what solutions they deem appropriate and necessary. Exactly.

So is there really much that really needs to be said there on this topic, or do you think we pretty much discussed all the things that needed to be said in terms of organizing properly and what steps should be taken in the future? Well, other than just throwing out another idea or two about cryptography and encryption, basically books written by, I

think there's one book written by Dover Publications on that, you know, just whatever books written on, you know, more classical encryption, like languages, forming your own type of language or symbol system. Coded words or coded symbology. So when you're communicating in whatever form, the software and or the actual physical communications written or, yeah, written would be in that form so that nobody can understand what it is, you know, because that's what gangs use to have gang signs and stuff.

But obviously ours would be an infinitely more sophisticated symbol system that could be understood only within the group that is properly vetted and so forth. And then it could have built into it a sufficiently plastic nature that it can change in the event that somebody were to decipher it. Again, that would be a technical matter for people who are far more intelligent than myself.

So I would not be able to do anything in that regard because I'm not an expert in cryptography, but other people who can do that by all means do that. So that's just another idea I threw out there just on the tail end of the conversation. But yes, it should always be oriented toward those goals.

Making it a reality and manifesting it thought without action is sterile. You want to have a physical component to it, but always a spiritual end goal and beginning to it as well. So it's both physical and spiritual at the same time.

That's basically all I have to say about it to the most part. Right. Yeah, I don't really have much more to say on that.

I think we've mentioned just about all of the important details. Hopefully the gang stockings, gang squad doesn't flag this one down. Yeah, I'm not too sure.

Who knows? Yeah, you never know. I mean, I could just tell that in terms of how those agent types are organized, they seem to run a lot of the sites and what's really out there currently. And that's kind of what we're mentioning is we need to really start from something from scratch and start something that's really new and really sets a new standard.

Yeah, and that's purely up to highly advanced, intelligent people beyond my capacity. So I'm sure people have thought of this before, but maybe they haven't heard of some of these ideas and maybe they can make them a reality through their own particular personal skill. So I guess that's all for tonight.

Yeah. I guess we'll hopefully have some more listeners to the next shows of Aryan Practical Idealism. So thank you.