

The Graham Hart Show - With Brizer 2020.03.30

Hello ladies and gentlemen and welcome to the Graham Hart Show with me, Briser, here on Cornell Revolution Radio and out at grizzledotblogspot.com, where I welcome you to the best news aggregate site on the World Wide Web. It's good to have your company folks and if you'd like to join us in the chat room, click on the HTML5 chat link on the top right hand side of the page, just below the player of your choice. I'd also like to welcome the listeners of your folk radio, good to have you all on board and I'd also like to make it clear to all listening that I reserve all rights to my words as do my guests.

So, it's Monday, March 30th, 2020 and yes, we are officially in the twilight zone, I think we can all agree with that, crazy days indeed and we've got two very interesting guests for you tonight and we'll obviously be touching on this and other things. First up, we have, we have Larkwell, they're both on together, both of us, you know, it's going to be the three of us. Lark in Texas, I'm sure most of you are all aware of Lark, he's been a busy little bee lately, he's been doing radio shows, filling in for people on the Republic Broadcasting Network.

He's also been a guest on Mark Windows on Windows on the World and he's been getting the whole communitarian word out there to a lot of people, which has been great to see that, a lot of people beginning to see it now for what it is. So, you know Lark pretty well, we've got him on and along with, he's invited another man who I have heard of before, I have listened to one or two shows but I don't know that much about him, but he's going to tell us anyway, it's Dr. Hans Utter, I believe an accomplished musician and composer and he's big into Asian kind of classical type music and he's an expert on the sitar and these very exotic instruments. Yeah, so I suppose we'll start off with you first Hans, thanks for joining us today.

Tell us a little bit about yourself and your music and then of course how you kind of got into all this kind of stuff that we're talking about this evening. Sure, well thanks Browser, it's a pleasure to be here and I'd like to thank Lark for bringing me on board too. So, my background is, pretty much covers every range of the music industry primarily because you have to survive, right? So, I've done everything from being a professor to playing in punk rock bands to doing composition, music production, etc.

So, I'm not really a prostitute because I'm more expensive, I'm more like a courtesan for music. But yeah, so how I got into all this stuff, I have been aware of certain things when I was younger. I guess everyone knows how old I am, so I can't lie about my age.

I'm not a woman, even though I'd like to lie about my age, but in the early 90s, I actually left the United States, lived in India just based on what I was seeing happening and of course, India is probably even worse now than being in the States for all of us, but I had known Jan for a while. I had my first book, which is nothing related with these topics and

I started doing a series with him and it ended up becoming a pretty expansive topic and in terms of looking at this, I looked at all the elements, all the society, modes of production, the means of information, dissemination, all these different psychological aspects, well, hence the name psychobiology, right? So, really looking at sort of a holistic perspective, but trying to ground it in a philosophical outlook and now unfortunately, I can't escape it because I'm under lockdown, right? So, if I try to escape my conditioning process, they'll cart me off in the van for re-education camp. So, that's a real brief introduction.

I can go into more detail, of course. Yeah, good. I mean, do you think your music and that seems to have brought you along in that way, is it because you seem to think that there's a big connection between music and consciousness and healing and all that kind of thing? Well, certainly, I mean, my initial research in terms of my detailed research was really focusing on the East India Company and so I did a lot of extensive looking at that as well as looking at Central Asia, at the Soviet system, some of these Central Asian republics, really looking at the larger Persianate sort of empires, right? This goes back to the Silk Road and various other dynasties around that, but I certainly saw that there, especially with the East India Company in terms of the re-education, in terms of, for example, the current sort of Hindu-Muslim divide and how that was constructed in a lot of ways and how it had ramifications, well, has ramifications right now, right, with the current Modi regime in India.

But when I applied basically my model, my model of examining music and society or culture to Western music, I initially was going to do one show, it became a very large series because when you start looking into that, you just start peeling back so many different arrays or layers, right? And fundamentally, I would say that what we're looking at is a war or a battle for the consciousness, you could say soul, whatever you want to call it, but it's on the level of this sort of voluntary acquiescence as well as these conditioning trauma patterns that are deployed in a whole wide of, you know, different arrays from early childhood to mass media stuff to major publicly, you know, public events, etc. So all these things kind of tie in together and in a certain way, you know, music is, it's kind of a fluid medium, but it really models or represents consciousness in kind of a unique way because it's so abstract, it's not representational, and yet at the same time, it directly influences our emotions, how we perceive reality, how we organize reality or how we disorganize it. As well as being really a central component of the countercultural movement of the 1960s, which, you know, which has created the train where something that's like what's occurring now could happen, right? So it's, but it's also a way to get into these ideas, it becomes concretized, right, that it becomes very much experiential.

Believe me, people react very personally, you know, they love a certain band, you know, I had people threaten me, deadheads, you know, it's quite, quite interesting. Actually, Jerry Garcia talks a lot about basically our current police state in very laudatory terms,

you know, everyone going into their own virtual reality with virtual sex suits, and no one has to contact anybody, and they can just create their own world. So all this stuff does tie in together.

And it does, maybe it hurts to find out that your hero, you know, or your people you've identified with, you know, in this realm that we think is free, right, music, that can often, you know, create distress, but at the same time, looking at music and the way we can organize our communities, without scare quotes around it, you know, organize our communities and ourselves. I think music is also a very powerful tool, which is why it's been targeted. And that ties into the level of consciousness.

And, and also how, in fact, our bedrock language, our bedrock interpretations of reality are now currently on the, you know, sort of on the final chopping block here. So that would, I guess that would be my statement there. Yeah, I agree.

I think, just saying about music, growing up in the 70s and 80s, you know, at all, you know, all these different rock bands and everything you got into, and then you kind of realize that it was just all part of a mind control program, you know. And, you know, when you take a step back from it, then when you look at who's controlling the music industry in itself, it's quite frustrating to see that. But, you know, I still kind of like it, I think it brings back nice memories of those times when things seemed to be a little bit more sane than they are now, that's for sure, you know.

But it was all leading up to something. Is that what you're saying? Is that where we are now as a result of all of that, is it? Well, it's a component. If you look at Alan Lomax, which he did this very detailed research on different types of social organizations, and this was all categorized with, you know, where this is scientific, quote unquote, right? So you have different types of social organizations and stuff like that, and tying that in the sound.

And so that was actually applied in the development of these popular musics. In fact, like, say, The Child, right? We call it childhood, that was an invention, right? We didn't really have this or your childhood youth market. Obviously, we had kids or whatever, but there was an idea of them having their own sort of music or their own sort of identities, per se.

And so the development of these demographics helped to shape the consciousness, right? Of, you know, of all these different groups and create these divisions, as well as some kind of, as I said, these kind of trauma patterns or access points through symbolic interchange, right? Of the sound and the image, etc. But, you know, I think music connects you with your memories, with your identity. That's why, like, a song will bring that moment of the past back to you.

And that's why, you know, I have people, you know, they maybe go a little bit too far and

say, oh, all this music is evil and this net. Well, no, I mean, you have to understand that you have to be able to have the discernment to know how and why things are affecting you. And certainly not everything or everybody, per se, was, you know, was party to that.

But usually even in a group that you have one or two people, it may just be the producer, it may be the entire group, it may be just one person in the group, right? That's steering this in a certain direction. But, you know, if you look at the current music videos and the current rap music, it's just reached a point of absurdity, right? Even when I started doing this, it wasn't even close to what it is now. But it's really at the sort of, you know, end game of this we call social engineering.

But it's more than social engineering, right? So the music, though, I think is also especially safe for the Irish, right? The music is preserved, really create a standpoint of resistance, right? And connection and mutual sharing. So it's extremely important. And you can't just throw it out.

You know, the Irish ballads, I forget the exact quote, but, you know, we don't need any guns. We just, you know, as long as the Irish have their ballads, they'll never be subjugated. I forget who said that quote, but something along those lines.

So I think it's, you know, we have to balance these things. Oh, yeah, yeah. No, I've always appreciated Irish music growing up as well, because it was always around me, you know.

Sadly, though, it's been seems to be hijacked by the far left and thinking, you know, that it's their kind of stand up for equality and all this nonsense when it actually it's about their nation and their people and their history and tradition. You know, they seem to forget that part, you know. But anyway, let's bring Lark into the conversation.

Lark, how are you tonight? Are you coping with all this madness at the moment, or how's things? Yes, in fact, about a half an hour before we went on air, I returned from the store. The little one had me running an errand. And I noticed in the aisles, there were these six foot in length styrofoam colored hollowed out sticks.

They look to be jousting lances. And the sign on the box said that this was intended for five year olds. And I'm thinking, what is intended for five year olds, a six foot jousting stick? And then I learned it was to teach them about social distancing.

Oh, dear. And meanwhile, I'm noticing people walking around with masks. Half the shelves are empty.

It was like I was in Bizarro World. But I've been experiencing that for just a couple of weeks. And just as we were hearing haunts, I was reminded of my own introduction to music, and interesting music.

I came from a military family and my parents were quite strict. And so I remember I didn't even hear Jimi Hendrix until a classmate of mine who was a year older invited me over to his house. He was an only son.

His father was a colonel. And he introduced me to Jimi Hendrix, Jimi Hendrix experience. And I thought, wow, what have I been missing out on? And then when I was a senior in high school, I was a transfer student.

And my new best friend was a transfer student from another high school. And we were both athletically minded, but we didn't like to coach. And we wouldn't go out for organized sports at the school.

And, you know, we were we prided ourselves on being kind of apart from the pack or the herd. And as it turned out, he was a musician. And he grew up in a family that was well to do.

His father was a certified life underwriter. And they lived over by Texas Christian University in one of the better neighborhoods of Fort Worth. But he had siblings and everyone in his family could play two or three musical instruments.

And I'll never forget this guy because, of course, became best friends. And by the time we got out of high school, he was being recruited by the likes of the Johnny Winner Band and other named bands of the time. Remember, this is in the early 70s.

And I remember his band like it was yesterday. I mean, the drummer in his band taught music in Oklahoma City to college students in that town. And his bass player played a fretless Fender bass.

He was six foot seven. He looked like Jesus incarnate. You know, he was a long hair.

They all were. We all were. And he wound up marrying the lead singer in his band.

I remember him like it was yesterday. His name was Jonathan Jernigan Baker, and we called him Johnny Be Good. And anyway, Johnny was always one of these guys that, you know, we all experimented with drugs.

And we always thought we were intellectuals of sort. We thought we were all music snobs, for instance. And anyway, Johnny fell in with a group like he had since he was probably a teenager.

People that like to push the boundaries of civilized behavior, let's say. And anyway, he got caught robbing a Bruce music store, presumably for some kind of whiz band things to make the music that they were creating sound better. And anyway, he got thrown into prison.

And by then I was married to a Christian girl who I'd met in a small town in Texas who

happened I met who happened to be on her spring break or summer break from Oklahoma Christian College. The town she grew up in was, you know, about a thousand people. And the last time I heard of Johnny Baker, they said that he hung himself in prison.

And I thought, what a terrible thing to happen, because here's a guy that was, I mean, he would light up any room. He was just an average looking guy, you know, probably about 5'11", 160 pounds. But he was always quick with his wit and with his fists.

And if I know Johnny, what happened is when he wound up in prison, he probably pissed off somebody in one of the gangs, in one of those prisons. And they're the ones that probably murdered him. And I'll never forget Johnny Baker.

He was playing Eric Clapton lick for lick when he was 14 years old. Remember Crossroad. But I remember years later, back in the 80s, a lot of my friends were musicians.

And of course, some listeners may know, I think you know, Brizer. I used to be a chef by trade up until about 1994. And I, of course, I was consumed what I called culinary art.

But when you hang with musicians, their art is the only one that matters, as you know. Because they're quite a self-centered lot. But that didn't dissuade me from appreciating people like that in the 80s, because all my life I had been attracted to people who were eccentrics, who thought outside the box, because I always knew I could learn something from them.

But that's what I was thinking. And then not five minutes ago, I pulled up the entry from the Devil's Dictionary by Ambrose Bierce on the internet for the word idiot. Because people always ask me, you know, what is communitarianism? You know, what do they stand for? How do you recognize a communitarian? What is a communitarian? And to this day, I think that Ambrose Bierce's definition for idiot in the Devil's Dictionary is an ideal definition for what is a communitarian.

Can I share it with you all? Please do. And hopefully someone can post this in the chat room. The devilsdictionary.com, the entry for idiot.

And idiot, of course, is a noun. It's a member, or he or she is a member of a large and powerful tribe whose influence in human affairs has always been dominant and controlling. The idiot's activity is not confined to any special field of thought or action, but quote unquote, pervades and regulates the whole.

He has the last word in everything. His decision is unheard of. He sets the fashions of opinion and taste, dictates the limitations of speech, and circumscribes conduct with a deadline.

Now, that is a wonderful definition for a communitarian. Yeah, it certainly is. But it

wouldn't be my definition of the word idiot, though.

But then again, when you're looking at what we're seeing at the moment, are we not living in a idiocracy of some type? Yeah, you go back into, if you go to etymology online, that's etymonline.com, I think. And you look up the entry for idiot, you'll see that it goes to the Greek idiota. It's the same route from which we get the word ideology, which, by the way, came into the English lexicon post-French Revolution, from the science of ideas, the French ideologie.

And an idiot or idiota in the Greek was a person who was only concerned with private affairs, never was he concerned with public affairs. And then since that time, you know, in modern parlance, we think of the village idiot, for instance. So yeah, there was a part of me growing up that always felt like, I rather like the village idiot.

And remember, it was Marshall McLuhan who coined what we know, and what Hillary Clinton knew, as the global village. But anyway, since I thought we might be touching upon communitarianism today, I thought I'd bring that up. Yeah, absolutely.

And Hans, you've come across this fairly recently yourself, or have you known about it for a while, like communitarianism? Have you been listening to Lark before, or you've come across Nikki Rapana? How did you kind of come across it yourself? You know, I really came across it relatively recently. I mean, I'd seen it around, you know, there's a lot of terminology and various theoretical discussions, sometimes within the quote-unquote alternative media, that to me sometimes are just not really conducive to an understanding. So I kind of, I was kind of vaguely aware of it.

And then I, you know, became more interested in it recently, and I've done, I think I've come up with my own definition, which I don't want to supersede Mr. Lark, but I've had to kind of wrap my own mind around it, because you're noticing the language, for example, social distancing requirements, right? This is pure communitarian language, community space, common core, all these things are representing what communitarianism is. But, you know, for myself, what I've, you know, come to understand in my brief sojourn into this space, or understand meaning as a way I can digest it and apply it, it really is a fundamental restructuring of the basic philosophical undergirding paradigms or patterns that go back to ancient Greece, and replacing them with another type of ideology that posits itself as a reaction to liberalism, and in this case, liberalism, not as we think of a liberal or conservative, but liberalism in the sense of a liberal education, which means the basis of the full education, the full knowledge to become a citizen, say in Rome, you know, the trivium, quadrivium, understanding of these knowledges, so you could become a free person. So this idea of liberalism as a free person with individual rights, that is actually what is fundamentally attacked by communitarianism, and so this philosophical quote-unquote revolution, or de-evolution, gives rise to a variety of forms, and in the second sphere I think communitarian operates

on is legalistic, right? So it really is a set of laws, a set of laws that are, that supersede any type of national, regional, or any type of authority you can think of, and these supersede them within these global frameworks, but at the same time, communitarianism is based on this idea of volunteerism, right? So this idea that we are not capable of handling our own freedom, that we need to look towards the collective good and need to be defined by that, and so basically communitarian viewpoint is sort of, at least starts out with what will be termed as informal social controls, right? So this relates to how we see ourselves within a group, how we're valued within the community, quote-unquote, but the fact is, this is all top-down, and so we can go on and on because it connects, it draws on and connects and subsumes many, many different ideologies, but the one thing I do like about communitarianism, it is an actual Hegelian dialectic.

The use of that term in the alternative media, from David Eick bringing it up, you know, problem, reaction, solution, technically that's not a Hegelian dialectic. It's a process, but an actual Hegelian dialectic is a full transformation, and eventually the Hegelian dialectic leads to a one-world state, and these are major forces in ideology, such as capitalism and communism, so that synthesis is truly a dialectic, and in the, you know, within the Hegelian philosophy, the one-world spirit, right? You could say the one-world mind sort of manifests in all these different ramifications, but the entire world is being moved towards sort of this ideal state. I don't think Hegel had something in mind like the communitarian state, but the fact is that communitarianism actually uses this Hegelian dialectic in terms of that of a full transformation of the fundamental nature of reality, which I think we're witnessing right now, so I guess that's, and I could go into more specifics, but I do think it's extremely important because it has a very strong concretization of all of these different types of treaties, you know, agenda 2020, 2030, 21, sustainable development, all these things, the global, right, global to local community, but it's based on this idea of individual freedom, and suddenly, well, we're not, we have to let go of this idea that we have our own sovereignty and sovereign rights, but in fact, we have to work for this collective good, and so that's sort of what's behind it, and I'll just close with one other point that the third element, I think, is part of it is this, or maybe third and fourth, is a psychological aspect, which is really, it's a virus, so to speak, that goes into the mind, it infects the language, that changes how we see ourselves and our relationships with other people, and ultimately, I think it would result in the elimination of even the concept of freedom from human consciousness, and then there's also the esoteric element, we go to Martin Buber and Lurianic Kabbalah, which is another thing that I kind of looked into a little bit as I was going into it, but I didn't get into many specifics, but so that's my sort of general outline or understanding of it, but you know, Lark obviously has done a tremendous amount of work, as well as Nikki Rapana, but I think, I mean, my end point, again, or sort of a baseline, was this is actually a philosophical revolution, which means that, say, for example, all of the American Constitution is based on certain fundamental philosophical concepts, and you can upend those concepts, you upend the concept of natural law, you upend the concept

of the sovereign individual, suddenly you've transformed everything, so you can have 10,000 laws, you can have 10,000 organizations come from that, but so that's what I think the battleground, or one of the battlegrounds, articulated through communitarianism is.

Yeah, and one thing I've noticed, you know, which really made it clear, the whole communitarian agenda, because sometimes it's hard to explain to people what it is and how to see it, because as I said, the people on the left would say, well, it's capitalism, people on the right would say, well, it's communism, you know what I mean, and they can't seem to get, bring the two together, but looking at this, what's going on now, all I'm seeing from the media, whenever I do look at it sometimes, it's all, it's where we all have to work together on this as one, the community all has to, you know, let's, we have to beat this thing together, you have to be on board or, you know, otherwise, you know, you're being negligent and you're, you're, you know, you're not thinking of your fellow man and everything, because you might have this disease and you can pass it on, and it's just so blatantly obvious now for people to understand what communitarianism is, it's happening here, this is it, and this is where we are going. Lark, what's your take on that? I mean, this, for me, was just a major eye-opener for me, watching the language that's been used lately in the media, it's just in your face now. I think that we have to be, I think we have to be mindful of the fact that we are in a mimetic war, and so we also have to be mindful of the fact that slavery begins in the all appeals from outside sources, even within yourself, always appeal to either pathos, logos, or ethos.

These are actually things in the sense that memes are things as well, because a meme is a unit of social replication. In other words, a meme is said to be successful if the host infected by the parasitic meme, or the parasite, passes this on from his mind into the mind of another, and it repeats itself over and over and over, then you can be said to be infected with a parasitic meme, and a meme acts very much like a gene, in a sense, from husbandry, or from the passing of the DNA, from mother to father to child. But it also acts in the same realm as, say, the social Darwinists would have it.

When they think, for instance, about natural rights, they think, well, you know, it's quite natural that men should rule over others. It's always been so. And so I try to remind people that this is a meme war that we're involved in, that we're waging, that's being waged upon us, whether we realize it or not.

And when we adopt the language of the would-be conqueror, then what we are doing is we're giving in to the conqueror. Because again, slavery always begins in the mind. And what I see it boils down to is this.

There's a twofold agenda to global to local, globalized communitarian governance, which is a scientific dictatorship of the so-called community. And the first is depopulation, the second is techno-slavery. Once we wrap our minds around simple concepts like that,

then we get it.

And then we see our place in the world. And then we have to ask ourselves, how do we prevent ourselves from becoming enslaved? How is it that we prevent ourselves from being a victim of depopulation? And we see when I speak of depopulation, I'm talking about total war. It's the idea is to affect a soft kill or a genocide of the human population.

We have to understand our terms. If you look up soft kill online, you understand that it actually has certain meaning, especially within international law circles, the same with genocide. And if we go to websites like GenocideWatch.com, we can learn, for instance, what are the 10 stages of genocide.

So it's really not always only about mass murder. It's about conquest. And I like to say that examples of this kind of warfare that is being waged against us that we are not often cognizant of are psychological, asymmetric, nonlinear, cybernetic, biological, cultural, spiritual, electronic, socioeconomic, memetic, also known as engineering or warfare, but also chemical warfare.

And now we have terms of art like lawfare out there. And I say to complete that, that these so-called grin technologies that we are so aware of today, that would be genetics, robotics, information and nanotech, each of them figures prominently. So that's the first thing.

We have to understand that it's two part. Number one is depopulation. And the second thing is what I refer to as techno-slavery.

And frankly, so did the Unabomber, Theodore Kaczynski. You can read online a PDF entitled Technological Slavery. And remember, his college dissertation was entitled Industrial Society and Its Future.

You can read it to this day, but you can get the correct version if you do a search for technological slavery and download the PDF. I think it's like 700 pages, but it's well worth reading. And he compiled that while in maximum security prison in Colorado, in association with two of his colleagues from academia.

But it speaks to AI, the information age, big data, the Internet of Things. We have to define our terms, recognizing, realizing that technologies are simply tools. And examples of which are all man-made contrivances, like, say, language itself.

And then any and all utilitarian or utile, useful devices, instruments, toys, like money, and smart everything. This is important to grasp. We are becoming enslaved by our own contrivances, our tools.

And so another way to appreciate what I'm trying to put out here, and by the way, if anybody wants to email me, I send out a couple emails or two or three at the most every

month to a small group. I think I've got about 100 names on the list now. I used to have a few hundred.

But I'll be happy to send you this sheet that I'm looking at right now, which, of course, I think Bryser and Graham and several of the people in the chat room, as well as Hans have already received. And I'll send you these things so that you can look into these things yourself, because I don't consider that I am an expert about a damn thing. I'm just like the little kid in elementary school that's during show-and-tell in the classroom, I've discovered something and I want to share it with you.

And I want to see more people talk about this. But see, only you have the authority, the power within yourself to recognize whether this kind of material has relevance to your life, yes or no. I would expect that you should cast out anything that has nothing to do with you, that means nothing to you.

But I simply present this kind of material so that people can become familiar with communitarian parlance, the language the politicians and the smart guys are wielding against us to gain control over us. Because I don't like seeing people fooled. I don't like to see them deceived.

And it angers me. Okay, and so that's why I do what I do and why I've been doing this for 15 years and speaking publicly for 10 years, because I'm simply trying to get people to look at the material. I know damn well that most people out there listening to my voice right now are just as smart or smarter than I'll ever be.

And this is just a fact. And I know that they will lend their own language to my language and other people's language that have looked into this and apply it into their own lives. Because this is important when we study communitarianism and we oppose it.

That's because we are interested in this life in this plane of existence. And we care about people that we care about. We don't want to see other people hurt.

And we want to see other people have full enriching lives. That's the only reason I do what I do. And I don't do it for money, fame or anything, because frankly, it doesn't matter what I think.

At the end of the day, it matters what you think, and what someone you love thinks going forward in this world. But I'm happy to send you these papers because I've linked cybernetic theory, memetic theory to these what I call overarching agenda items. Again, depopulation and techno-slavery.

I would like the listeners to see it like I see it because I've learned it from others. So I'm like, I'm no different from you. I stand on the shoulders of giants.

And I just want people to see these things. You know, if you want to, you can look at the

Borg from the Hollywood movie Star Trek series. Remember the quote.

This is what communitarianism is. It's the great elephant in the room that no one talks about. You know, how do you digest an elephant? One bite at a time.

Think about the Hindu fable of the blind man and the elephant. One blind man happens upon the side of an elephant, and he encounters a wall. Another one encounters his trunk.

Another one, his tail. Another, a leg. They're all seeing one aspect of being, if you will.

They're seeing only one aspect of what they cannot describe as an elephant. But communitarianism is the elephant in the room. And that's why it too is a thing that, you know, must be addressed.

But that quote is, we are the Borg. Lower your shields and surrender your ships. Your technological and biological distinctiveness will be added to our own.

Your culture will adapt to service us. Resistance is futile. Yeah, indeed.

Hans, anything to comment there yourself? I mean, I think for a lot of people who are waking up, you know, through time, you know, as they go through it, they see, it's like a depopulation agenda with regards, particularly say to big pharma vaccinations, this type of stuff. And then look at things like mass immigration, corruption within government, you know, the stealing of property and wealth from the middle classes and stuff like that. You can see that people are being impoverished and are being made sick.

But they can't quite put their finger on it. And I think that's what Lark is trying to say. There is a word for it.

It's called communitarianism. And we have been given the tools of our own enslavement, and we're actually using them ourselves against ourselves. Do you agree with that? Yeah, well, the, I mean, depopulation, you know, well, first of all, only specific population groups are being targeted for depopulation, or depending on location specific, right? So certain, certain population groups, they, they have massive populations, partially due to the intervention of the evil white man that allowed them to have clean water, etc.

But the fact is that, yeah, I mean, even depopulation is it goes through, for example, feminist ideology. And he mentioned mimetic or medium warfare, you know, the idea that, well, you know, I want to enjoy my life, I can't have the responsibility to have kids. Other side is, it's extremely expensive to have kids.

So that that's, that's part of it, you have to spend a tremendous amount of money, tremendous amount of capital. So instead of, you know, the most important aspect of a human being, at least sort of speak in the material plane is to continue the race or to

reproduce, that's now, you know, that's now framed within the language of our current economic currency system. And we can go on and on through, you know, types of, you know, glyphosate, phosphate, toxins, etc.

But also, promiscuity, you know, promotion of pornography, things like this, these have really deep underlying psychological effects on people. And so, and then just back to the idea of, you know, mimetic warfare, mimetic warfare is a type of nonlinear warfare. And in sense, it's an ideological ideological warfare, but it's also a warfare of perception.

And it's encoded. So if you turn on the mass media, depending what you're watching, you're watching, there could be, you know, 50 different or 10 different examples of this mimetic warfare that's going on. And, you know, for example, for myself, there's a lot of movies, I just can't stand to watch film anymore, most of it or television, because I get so pissed off, my wife is like, go out of the house.

Okay, so I try. But it's there, right? Once you start seeing it, it's there. But, you know, fundamentally, I think that we do have to return to some kind of base level, this is the adversary, right? This is a great adversary, that we almost confront both within ourselves and within the world.

And so it's, you know, it's very important that, you know, we gather together what we have in our own self and our own sort of spiritual core, as well as in our relationships, and in the spirit that we can influence. And I think that that's where it starts. Because the if you look at, say, the 7g, that's, you know, who knows if that's just some other kind of fear porn thing, but 7g is supposed to be, you know, it's supposed to feed off of human emotions and experiences.

So in a sense, we are literal nodes in the, in the new worldwide web with this, you know, full satellite coverage. So I mean, that's what it's going towards. And whether or not those things are about to be actualized, or they're just there to create a sense of hopelessness or fear, the fact is that, you know, again, we're looking, we're watching this being deployed instantaneously on a mass scale.

And just to close, I'll say that, that Ezioni, you know, the sort of the modern, you know, face of communitarianism, you know, he's an early book, and he wrote in 1973, about genetics, you know, the new frontier. And in my limited reading, again, thanks to Lark for all the material he gave me, and, you know, whatever I did as well, is that the idea of a mass sort of event is something that will transform the medical system into a communitarian model. Because some of the stipulations are that the medical system is actually non communitarianism, because the individual is concerned about their health.

So how do we make the medical system communitarianism? Oh, well, we have a mass event that everybody, you know, must comply. And you know, you go out, you wear your masks, and then social distancing, etc, etc. So, you know, it is real time.

But, well, I'll go continue on later with different ideas. But yeah, so that's my somewhat brief response here. Right.

Yeah. Lark, so you just put your email there in the chat room. Do you want to put that in there? Yeah, I think I put it in there.

Did you? Yeah, yeah. I said, do you want to put your email address on there? Yeah. Not at all.

If people want to write to me, I mean, again, I see my job since I've been doing this for a while is simply to bring other people into conformity with some of the language that's being wielded against us so that we can recognize it. And so it's not about entraining anybody. It's about helping other people become familiar with the language of communitarianism.

And what what created it? What formed it? What? Why is it relevant today? And why is it so dominant, quite frankly, because it really is very pervasive within every single aspect of our lives today, within every occupation. It does not matter. But they can write to me simply to a lark in Texas at Gmail dot com in the subject line, simply write the word subscribe or anything like that.

You can be anonymous. You never have to have any other interaction with me. But this gives me permission to send you stuff via email from time to time.

And frankly, the two papers that I'll send anybody that writes me with the subject lines, for example, on this one that I'm looking at is is entitled compilation of recent emails, notes, videos, links free to share. And the second one is nine words. And if I get time, I'll send another one on eugenics and you sociology, for example.

I mean, I've been putting out these things for years. And one of my papers. Well, actually, three of my papers are are published now outside of my old static Web repository of research notes, which is at Larkin Texas dot blogspot dot com.

But one is called communitarianism. First things first. The other one is called Lark on communitarianism.

A keyword search of those words will yield those papers. And a third one is called weaponizing. The language closes the doors of human perception in which I try to illustrate how language is wielded in in very subtle ways to, shall we say, ensnare us into the spider's web of communitarian code speak.

And when we learn about the nine words, what we're learning about is how to avoid the lessons learned from a read of something called the anatomy of slave speak, as well as what I also mentioned earlier, which is technological slavery, which I termed, of course, simply techno slavery. But this is what we want. We don't want to be slaves and we don't

want to become victims.

Yeah, that's it. I've just seen a comment in the chat room there from BSA 650 Belarus. The Belarus president refuses to cancel anything and says vodka and saunas, saunas will ward off coronavirus.

You know, I think he's got a good point. Yeah, I mean, it's good to see, at least from what I'm seeing out there, there's a lot of mainstream doctors and ordinary business people, whatever, coming out now calling out the scam for what it is. I just hope this builds up quite a bit of momentum.

And even talking to some people I know, they're beginning to kind of question this as well, what's going on. And I try to break it gently to them that it's just kind of all being planned and, you know, that this is not just some pandemic that just came out of nowhere. This is, you know, out of some Chinese market, Wuhan, you know, there's a lot more to it than this.

And it's not the virus you need to be concerned about, even if they exist in the first place. Just listen to my show last week with the lady from Ilsa Dora Laker from German New Medicine, she'll tell you like, you know, there's a whole other side to that story. But just to get people to start questioning this a bit and because I actually feel that they've gone a bit too far here.

What do you guys think on that one? Go ahead, Hans. Okay, yeah, well, that's one of the initial thoughts that I had was this, this was kind of the bridge too far, right? Going worldwide, going all over the planet all at once, simultaneous, immediate lockdown. And so I hope so.

You know, the other side is, of course, this is just to aggregate data from a variety of sources, and then get ready for the real number one rollout, or the major rollout, whatever. But I do think it's too far. I think at least that everything people have talked about for so many years is now right in your face, in a lot of different ways.

And I just want to mention another way this is being used, right? Because, you know, the quote, unquote, communitarianism, it's well, I mean, as a philosophical basis, or a legalistic framework is one thing, but it ties into this kind of aggregate mimetic warfare, very much grounded in cybernetics in order to map and model every single human being, and predict their behavior and create, you know, like you're trying to like Gmail, Gmail, you write one word, and they'll write half the sentence for you. I find that a bit, a bit weird. But the idea is that, you know, they, this was rolled out with all these different sort of conspiracy theories in mind, right, or various different tiers of belief systems or different, you know, populations.

And so that was already devised from the beginning, which, again, is a protocol, the

epistemology, I'm sorry, epidemiology, right, of mimetic warfare. And again, they use these terms, virus, and all this, this stuff is very, you know, it's part of mimetic warfare. So, so really, what they did was model all these different groups.

So whatever theory, you know, you've got the extreme, oh, this is a bio warfare, it's completely fake, it's, you know, it's this, it's that, you know, and so there's all these different sort of black holes, and some of them may not be black holes, right. But But there's, there's a little little box for everybody to go into. But like phase array, you know, these, you know, signal triangulation stuff.

So you kind of force everybody into a similar destination. So my hope is that this really is too far. You know, based on a lot of the, you know, you go around, I just saw a guy today, he looked like one of those monks, he was he made had a homemade bio containment suit, it was pretty funny.

He's walking down the street, like a white monk, you know, with his with his face mask on and everything. But anyways, yeah, so I don't know, do you think it's too far? I mean, I hope so. That's my, I think this may be a very important moment to kind of push this stuff and wake people up.

And I think that's, it's really important. Because, you know, once you get injected with your, you know, RNA uptake vaccine, then, you know, your own body becomes a prison. So hopefully, we're not going to hit that point.

Yeah, just, you know, I suppose, just to kind of keep it simple for people is just to say, well, listen, you know, you know, when you look at the normal figures, every winter for flu or any other kind of cold or viruses, there's no real difference there. I mean, most of the people who seem to be dying are elderly people who are probably going to die anyway, you know, and of course, obviously, it's sad, you know, people will say, my grandmother died. And of course, that's sad to hear that.

And nobody, you know, we're not putting that down or anything, but it's kind of saying that are they actually dying of this thing, you know? And are these, the figures that they're putting out there have been fudged in some way. And we're hearing, of course, that the test kits they're using are totally unreliable. So, you know, just on those few things alone, people should be at least asking questions and maybe saying, you know, this has been blown out of proportion.

Do you know anyone who's died? Do you know anyone who's got it even? You know, simple things like that. And I think it's just because all I've seen when I look around, I see a lot of people who are, who will just jump out of your way. If you're coming, if you're walking towards them, and stuff like this, and they get, you know, this is crazy.

No one ever do this before. And because of what? Because of the media pushing this

stuff out constantly, day by day by day. And everyone now is just so afraid.

And they need to shake themselves out of it. And I think the more, if they keep us indoors, people are going to go a bit stir crazy. And hopefully, we will see some kind of a backlash.

I think this is a real opportunity for us, you know, a real opportunity. Let's hope we can do it. I think, I think we deserve a break, because they've been doing this stuff to us for years, with all sorts of, you know, mind control techniques and everything, you know, all sorts of false flags and whatever to keep us in this state of fear.

And if we can call them out on this one, I think it'll be huge, huge. I think a lot of people actually are. I think, I think a lot of people like myself are wondering if I need to invest in a hazmat suit or a burka, you know, do I need to finally put a Faraday cage around where I sleep at night? You know, because at the end of the day, I don't fear this so called virus so much as I do these electromagnetic frequencies that are being bombarded with 24-7.

And I think that's worth looking into. I think Dr. Martin Paul has been addressing that and others. I think, frankly, this so called pandemic, as I term it, is to test the systems worldwide, you know, hospital systems, you know, the systems for putting together vaccines, how much compliance can they get? What percentage of people will take that shot, you know, that's going to further weaken their immune systems? Because again, this is a chemical and biological warfare operation that's being waged against us just as much as anything else.

But it's also about forcing compliance, accepting global governance and remembering, of course, that we live in a time of instant communication and they love it that we love our toys. Hi guys, we're at the top of the hour. So we'll take a quick music break for about four, just four and a half minutes, I think.

Yeah, we'll come back to you after this. A lot more to talk about, very interesting first hour, Clark of Texas and Dr. Hans Utter. So hang in there, guys, and we'll see you on the other side.

And this is the seal and crazy. So back to you after this. Okay, welcome back, everybody.

This is Bryser here on the Graham Hart Show with Bryser and special guests tonight, Clark of Texas and Hans Utter. Hope you enjoy the first hour and we'll continue on, lots more to talk about. We were talking through the break there, guys, maybe about 5G and how that's kind of been rolled out along with it.

I mean, it's difficult to kind of actually prove whether the whole thing is connected, you know, unless you're really into the science, so to speak, and we're not. I mean, Clark, you may remember you were on the show with Dr. Martin Paul and he reckons there could be a link to it, although he hasn't, couldn't really confirm it. But it does seem to be

a case where 5G is being rolled out.

We're seeing a lot of very sick people. I'm also very interested in what, there's a book out there by a guy called, is it Arthur Furstenberg, I think, who wrote about the Spanish flu. And he said that was mainly caused by the fact that the world, well, first of all, it was the trauma after World War One, which obviously would have an effect on people's health, but also that the world was being electrified at that point as well, the whole electricity grid was being switched on.

And us, we've been electrical beings, made up of like 70-80% water that this new electricity fields that are all around us are affecting us in our natural state. And that's why people are getting sick. So, any thoughts, guys, whoever you want to go first? I'll say something real quick.

Okay, Hans, yeah. If you don't mind, guys, please. You can work on that.

Go ahead. Okay. I had to run to the restroom here and, you know, fire up my crack pipe to get enough energy to finish the show.

So, I'm really amped up. But the thing with the 5G, I mean, this, the, you know, so vibration frequency, I mean, that actually, you know, music in itself, of course, this is a form of vibrational energy. And so, the electrical grid with the implementation of that, you had all these new disorders that came up, including psychological disorders, based on the fact that you think electricity is doing something bad to you, or even radio, that's considered now a psychological disorder.

And so, the fact is that the disruption, right, of the human ecology, so to speak, connected with the Earth itself, you know, with the magnetosphere, with all the, you know, basically the entire Earth as being sort of a, you know, magnetic, electromagnetic being as well. It's very central. And 5G, I mean, one of the things 5G does is, you know, just like our cell phones, why do you choose frequencies that are exactly same as frequencies that our brains run on? There's a whole vast array of frequency spectra that do not have these type of harmful effects.

And just to understand this, it's very simple. You look at infrasound, right? Infrasound is extremely, extremely low frequency, you know, ELR, extremely low frequencies, ELF. And so, these can be used.

You can even try it yourself. If you've got the speaker system, you can't physically hear an ELF. But these can be used, they directly operate, function, you know, in the nervous system.

So, for example, there's a certain frequency you can play. It's called the brown tone. You actually can, you know, make you defecate.

You can induce states of euphoria, states of intense paranoia. These have been rolled out in various kind of crowd control, you know, under the guise of crowd control and stuff like that. So, that's a basic example of frequency interference or modulation.

Because again, I mean, our brains operate on specific electrical frequencies. When we get to 5G, what happens is that oxygen itself becomes poison, because it becomes irritant, because the 5G interferes with our ability even to uptake oxygen, right? So, you talk about food and water, well, you can survive some time without water. How long can you survive without oxygen? And so, and I have reason to believe they may have installed 5G antennas on these, you know, electrical power poles outside of my house, all the way up and down the neighborhood.

I hope they haven't, because that would really suck. I'll have to go live in the woods. But the fact is that 5G is basically, if you want to describe a virus, where you, you know, you're coughing up blood, you can't breathe, because your body cannot take in the oxygen from, you know, your red blood cells can't absorb the oxygen.

So, it's using particular frequencies that are, you know, they were used in Eastern Europe, in Russia to basically kill tumors, right? So, you take this as sort of like a death ray. And so, that's what, so 5G is the protocol not only for, you know, oxygen itself becoming poison. Of course, it's going to have different levels of effect on different people.

Older people will be more affected, etc. But the other side of it is, too, of course, the 5G allows the internet of things, the smart cities, where, and the cashless, you know, society. And so, just the surveillance potential of 5G is bad enough.

But, and of course, the effect on the DNA, all this stuff. But, you know, the main thing is it, why do you pick a frequency that basically kills all life? And so, there, we have a great cover for 5G side effects. Partially, I want to believe that some of this stuff is exaggerated.

I think there is, you could describe as an alchemical mystical aspect to this stuff, in that if you get enough people believing something is happening, it helps to make that actually happen. That's sort of my Pollyanna, sort of an optimist view that maybe they're not actually going to roll this out. But the fact is, no, 5G is, just based on the frequencies and, you know, again, the web, you have to put these things, you know, a couple, you know, 50 yards apart or whatever.

So, it's a total blanketing. And then you got Elon Musk with his satellites, beaming 5G over the whole planet. So, you know, it really, it's really crazy.

Yeah. Yeah, you make a good point there, whether, you know, because people are talking a lot about it, and they're very concerned about it. And, and it's because they just

get very concerned about it, that they get sick, maybe or something.

I think there's something definitely to that, you know. And Incidora last week was kind of touched on that too, where we, you know, if we get too involved, we got too caught up in the fear porn, so to speak, we got sick as well. So, that's where we got to be kind of very careful and then kind of take a step back and not let it get to us too much.

By all means, be aware of what's going on, but don't get caught in it somehow. They're out to get us and we're going to all die, you know. I mean, I wasn't expecting this virus thing to happen at all, at all, you know.

It just kind of just came straight out of left field, you know, it just took us all by surprise. And I suppose that's a great form of warfare, isn't it? They just take everyone by surprise and here we are. And then we're seeing a different type of fear now, where everyone thinks they're going to die from, from what exactly? From fear itself.

And I'm wondering, are people who are getting sick, there's another question, I'm wondering if people are getting sick and they say, oh, I know someone who died and then they get sick and it's kind of passed on, it's a kind of a psychological thing. I too think that you stated it well, Hans, but for whatever it's worth and for the listeners, they can do a quick search on the internet for something entitled Magneto Biology and Organisms. That's Magneto, like magnet, Magneto Biology and Organisms.

And then on YouTube, Dr. Martin Paul with Larkin, Texas on our future. Martin Paul is spelled P as in Pablo, A-L-L. So that title on YouTube is Dr. Martin Paul with Larkin, Texas on our future.

And then you'll see the links below of Dr. Paul's papers in which he, in fact, it's called 5G, Great Risk for EU, US and International Health, Compelling Evidence for Eight Distinct Types of Great Harm Caused by Electromagnetic Exposures, that's EMF, and the mechanism that causes them. And as I understand it, vis-a-vis the harm to the blood, that would be the hemoglobin in your blood and its ability to uptake oxygen and deliver that oxygen to the cells. So it causes apoptosis of those cells.

So it's a killer as far as I'm concerned. And I think this is something the companies really don't want to let out, that frankly, this drive for these smart cities and smart everything is actually quite deleterious to our health. ID2020, Hans, do you know something about this? I mean, I've looked into it.

How do they plan to roll this out? For people who don't know about it, it's a digital ID for everybody pretty much on planet Earth. And the only way they can do it is through vaccinations and 5G or what else? Or is there something else to this? This is what I'm hearing. Yeah, you know, what we have in the States, we have something called Real ID and RFID tags and stuff.

So this has been around for quite a while in terms of this idea of having this universal ID that it gives you access, right? Whether it's access to buildings, whether it's access to take an airplane flight. But the Real ID also contains a lot of other information. So, you know, even if I want to go to my gas station and buy a bottle of Jameson to celebrate Ireland or something, sometimes they're going to take my ID and scan the barcode on my ID.

So there's a lot of other aggregate information contained, say, within the driver's license. So the ID2020, in fact, there's, you know, pretty interesting if you look at the actual ID2020 foundation organizations, right? So this is basically, you know, a bunch of different groups, including, you know, Microsoft, whatever, looking towards creating this global ID, global ID system, digital identity alliance, DIA, same paradigm. And so I just brought this up here.

Let me read a quote from them, just to quote this from Peggy Johnson from Microsoft, quote, closing the identity gap is an enormous challenge. It will take the work of many committed people and organizations together across different geographies, sectors, and technologies, but exciting to, but it's exciting to imagine a world where safe and secure digital identities are possible, providing everyone with an essential building block to every right and opportunity they deserve, which is kind of interesting, they deserve. What do I deserve, you know? You know, but so ID2020, in terms of what it actually is, in terms of the full rollout, it is an injectable nanoparticulate scannable identification linkage of you with all of the available or accessible information, which, you know, again, you would assume that just like if, you know, the CIA or DARPA scans your driver's license, they're going to get more information about you than the dude at the convenience store.

But the fact is ID2020 is, you know, at its, you know, highest level relates to this reverse uptake kind of RNA-powered vaccine. So it's a type of vaccine that has the power to pierce the genetic code. So the RNA is going to give instructions to the DNA, which can be remotely modified.

And basically, your entire body, you know, becomes the prison, I think I said that very beginning. So say you walk through the airport scanner, and depending on their access level, they can see your entire internet history, they can see, you know, every porn website you went to, they can see every legal thing, they can see your financial history, and all that's going to be aggregated through these artificial intelligence algorithms. And so that's ID2020.

You know, if it's this full implementation is rolled out, it's, you know, you get it, it's kind of the end of the line, you get it, you know, it's where you dig your heels in. No, absolutely not. That's it.

Over my dead body. That's me. No.

So I can accept that. You know, as far as ID is concerned, hello, I'm here. You see me in front of you? There's my identity, right? Right there.

I don't even have to give you a piece of paper with my straw man name on it. You know? I'm me and I go by that name, but I'm not going to have some kind of thing in my body telling me what you think I am. So no, can't be having that.

Mark, have you looked into this ID2020 yourself? And there's a question that came in, by the way, I'll ask. Do you want to answer that one first? Well, as far as I'm concerned, I mean, we have to realize that there's people that really believe that, you know, things like piracy and slavery are good things that have the wherewithal to impose their will upon us. As long as we're cognizant of that, we can believe that these people are capable of anything.

So I'm, you know, it doesn't surprise me in the least. Yeah, I think it's something that we need to be concerned about for sure. And what was the question? Ask like what form of global governance will collaborate at a binary at a binary weapons project? Do you get that? Well, I think so.

I'm not sure what is meant by a binary weapon, because frankly, everything has been weaponized against us. It seems today, you know, the airwaves, the media scape that we are enmeshed in, you know, I constantly remind people that we consume more media today than any other time in human history. And so if we think we're immune, because we don't watch the Talmud vision, or we don't read the big city newspapers, well, I don't think that's so.

Because the truth is, is that, you know, things like facts and truth in a communitarian world have been redefined. Remember, we live in a post truth world, at least according to the Oxford English Dictionary of a couple years ago. And then, you know, we have to get into the trajectory of philosophy and religio philosophy even over the centuries up till today.

You know, you know, people like Ludwig Wittgenstein, and Hegel, and Kant, and Nietzsche, and Alfred Korzybski, Jacques Derrida, etc. A lot of people don't read this kind of material, but I personally have been fascinated by religion and philosophy all my life. If you, you know, so when we talk about a binary weapon, and collaborative governance, remember, collaborative governance is actually a communitarian term of art, just like interoperability is.

Because today, you have to have cross-agency communication. And a global governance or system of one world global governance, call it one world government, or new world order, if you will, it requires a lot of partners in crime. And so you have to ask yourself, are you one of the good guys? Or are you one of the bad guys? You know, how do you know that you're not part of an organized crime scheme? Yeah, well, that's, I mean, if

you ask a normal doctor or nurse out there, that question, they'll say, well, I'm trying to save lives.

I'm doing the best I can and whatever. And they go in with a clear conscience. They want to do this type of work they want to do.

To be told that it's very difficult for them. This is the problem we face, isn't it? Yeah, I'd like to speak to the analogy of the guy that, you know, is happily married. He has two or three children.

He goes to church twice a week. He pays his taxes on time. He's got good credit, keeps his nose to grindstone.

And yet he drives the truck, which delivers the fluoride gas to the water treatment plants. He sees no harm in what he's doing. You know, just like the nurse who injects her patient or his patient with a, frankly, a weapon.

You know what I'm saying? There's a lot of people that are swept up in organized crime they don't realize. I can tell you that I've been to a few restaurants and I was very interested in culinary art. I was European trained and I got recognition for my work.

But yet in 1994, at the top of my career, when I had moved back to Texas from the Pacific Northwest, I left that profession when I was at the top of my game. Because all my entire career, I knew that I was caught up in organized crime as long as I was having to compete within that industry. And I was essentially poisoning my customers.

And I knew it. And I could not get away from it as much as hard as I tried. Yeah, but you figured that out for yourself.

For the ordinary, say, nurse there, um, they think what they're doing is right. They've been, you know, they've been to college, university, they learned all this stuff and, you know, well, you know, they're saying, I'm trying to save lives. Who are you to tell me that I can't do this? It's just amazing, you know? Bryser, these people were subject to trauma-based mind control in the same way that doctors were, the same way that your average legal beagle, your attorney is today.

You know, you know, you think and also the same thing that happens to people that join the military and go to boot camp, they are being socially conditioned. They're being socialized to essentially do what the hell they're told. And these people that are in these professions, like the law and of medicine, they would not dare break ranks because they are making bank.

They're doing very well in this economy. And, uh, you know, they're scared to death to break ranks because they know damn well, if they do, they're going to be branded and they're going to be unemployable. And this is how they affect all the professions.

I also like to use the example of the, of the article that was written by Ryan Grimm several years ago. And it's, it's entitled, it was entitled, How the Federal Reserve Bought the Economics Profession. And frankly, it is the template for how they bought all the professions.

And so today, the most brainwashed amongst us, the most culpable amongst us for what we're seeing, the ones that have multiple degrees, these people are playing the, you know, the game of success, of career, of, uh, I call it careerism and credentialism. And see, that's why when you look at my papers, communitarianism, first things first is essentially what other people have said about communitarianism and what is a communitarian, for instance, you know, what, what are the roots of what we call environmental law, for instance, and then Lark on communitarianism is my contribution to the discussion in which I introduce the schools of thought, which contribute the most, which simply could not be excluded from the list of this, to this, to a definition and, or an understanding of this school of thought, this ism word called communitarianism, because it has been described as an all-encompassing school of thought. Remember, communitarians posit that rights do not exist unaccompanied by duties and responsibilities.

They suggest that individual rights must be balanced against the rights of the community at large. It's the proverbial camel's nose under the tent, which colors every decision that's made within the, uh, the fields of, uh, international relations, within, uh, conflict resolution, uh, it doesn't matter the industry. When we're talking about communitarianism and the, the, uh, the, uh, the mind, the meme that it is and what it stands for, it, it literally infests every single aspect of our lives.

And you can see it, you can point to any profession, any occupational group, any policy initiative, any policy directive, and you can see it as long as you understand what it is. And then you realize that all of these people in politics from your mayor, from your governor, to everybody in the federal agencies, administrative state, the legislative bodies, the judicial bodies, it's all communitarian today. All of it.

Yeah. Um, uh, do you mind if I, Hans, yeah, jump in, Hans, yeah. I love talking over people because I'm the angry American.

I'm not even from Texas. See, Texas, people from Texas a little more, uh, I was about to say kosher. I didn't say it.

So, but, uh, but, uh, you, well, I was, uh, I don't have access to the chat room. Uh, I was, I'm going to have some stuff, maybe if you could post that for me. Um, but, but there's, there's this wonderful, um, sort of mystical picture here on the ID2020 site.

Um, identity data is outside of individual control. So we don't have our own identities. We don't, we're, we are these giant children, um, that must be, um, well, mansplained.

You guys remember the mansplaining? Um, and I, and I've seen this, this trajectory develop, um, you know, 2015, um, the United States is important, right? So United States, the EU is also central, um, to this, but the United States, when they passed the, uh, combating domestic extremism bill, which is where basically they have all these groups, all these local intel groups collecting data on people, because the real terrorists, you know, are going to be your evil, your evil Caucasian male or whatever. And that's our new domestic extremists, um, hate speech, all this stuff ties in together. And then we look at the, the ID2020, we see also this very, you know, positive, smiley language.

Um, and, and, you know, I want to say that what, what really got me into communitarianism, the organization is, is trying to understand like what these words mean, like stakeholders, shareholders, this and that. Um, but identity is neither portable nor persistent. What is, it's not portable.

I mean, I don't carry my identity with us. Oh, blockchain. Oh, well, this big revolutionary idea of cryptocurrency.

Oh, well, let's just make our global currency based on blockchain. You know, I mean, I'm glad for everybody that invested in Bitcoin, you know, whatever, but, uh, you know, and, and, but we have to understand that they use the language of epidemiology of disease. Um, there was an article, a journal of biological sciences describing, you know, conspiracy contagions and how to, how to stop this flow or spread of these conspiracy contagions.

So we've moved from, and I apologize if I'm, I'm being a little bit, all right, I'll cross the board here, but basically move from the, you know, the terrorist was the Islamic, the evil islamicist guy to, you know, we've moved from that to now we have our domestic extremists, which is, you know, the guy down the street could be that to now the, the hate criminal is somebody who doesn't, you know, doesn't like non-binary genders. Okay. That's our, that's our next level of domestic extremism.

And now finally, anybody can become an agent, an agent. You're a terrorist agent because now it's all based on this disease control. And this is all based on these modeling actor network theory.

All this stuff is computer modeled, right? And you can see it very clearly. So we're all now biologically potential terrorists in that we're spreading something. So now we have to be tagged, you know, just like our cattle or our dog with our injectable biochip.

And so just to make sure everyone's safe in order to get on an airplane. And eventually, I mean, ID 2020 will result in your entire currency will be a personal personalized cryptocurrency. So the community of the communitarian worldview is actually going to create the ultimate version of everyone is fractured in their own little state where they have to, you know, they have to protect themselves because, you know, just like the

Stasi model of East, you know, East Germany, anybody could be in, you know, can inform on you and you could be informing on anybody.

And, you know, and then if I don't have anyone's listing has been to Eastern Europe or to the Soviet Union or former, you know, communist paradise, there's a really weird sense of unreality, which, you know, I don't mind, you know, when I'm in kind of high danger levels, it actually makes me relax as opposed to daily stress. But I'm starting to experiencing that now in the United States of where the fundamental ground of reality starting to warp. And it's based on this, again, we are all potentially terrorists of that, you know, we can have thought crime, hate crime, but, you know, they did kaleidoscope to stuff.

And this thing dropped really fast. And you know, 2020 was a year, you know, how long we've heard about 2020, right? So, okay, that's my. Let me, let me, let me add this to what you just said about epidemiologists and how they're defining reality for us in a lot of ways.

In fact, I recommend that the listeners just do a search on the internet. What is epidemiology? So that you understand exactly what it is. And remember, this is something that people train for that they get degrees for nowadays.

And the same is true of things like bioethicists. So, if you go to my chat room, my old chat room that I use from time to time, it's simply just a numerican.chatango.com. Perhaps somebody can put a link in the chat rooms, just an American spelled J-U-S-T-A, numerican, N-U-M-E-R-I-C-A-N. Again, a play on words.chatango.com. And you'll scroll back and you'll see something called core values, one word core values, 2013.

Well, this is written by some Israeli epidemiologists. And what they are writing about in this PDF that you can download and read for yourself is how to justify what is and what isn't hate speech, especially as it concerns antisemitism. So, they're trying to basically use the language of epidemiology to encode into the law this idea and this definition for what is hate speech and what constitutes whether or not you're culpable or liable for criminal prosecution under hate speech legislation.

This is the telltale of everything this is about. Three prefacing quotes. The first is from Proverbs 18:21.

Death and life are in the power of the tongue. Secondly, from Arthur Kessler, remember the 13th tribe. Wars, wars are not fought for territory but for words.

Man's deadliest weapon is language. He is susceptible to being hypnotized by slogans as he is to infectious diseases and where there is an epidemic, the group mind takes over. Thirdly and finally, from Abraham Joshua Heschel.

Auschwitz was built not with stones but words. That says it all. And today we have two

new religions.

One is humanism. The other is scientism. And it's important to look these words up.

The father of secular humanism in America is the late Paul Kurtz. Many of his ideas were adopted from Thomas Paine. The rights of man, for instance.

And remember the universal declaration of human rights which was championed by Eleanor Roosevelt and Ralph Bunch after World War II. That was the universal declaration of human rights. Well, guess what? A close reading of that document tells you that you really have no rights.

And that's a fact. You have to read that document closely and realize that the language can indeed be twisted. And it is twisted because communitarian code speak is very much akin to Orwellian newspeak or double think.

Yeah, but the way I look at it is I've got God given inalienable rights. And nobody, no man, no communitarian can take them away from me. So how did I deal with that one? This is where I'm going to go if I'm going to be challenged on this type of stuff.

I just reserve all rights. I'm not going to comply with this. You're going to be dealing with a deputy sheriff.

You're going to be employed by some government. And they're going to tell you otherwise. And so you have to stand your ground.

Of course, you're correct. Okay. That's it.

You have to stand your ground. That's what Graham Hart did when he was called in. But like, for example, in your country, in Ireland, in England, in Canada, in America, around the world, communitarian law enforcement today is a fact of life in America since 9-11.

It's a fact of life. And so this begets the question, well, what is communitarian law? And believe it or not, you can type that in your search engine, ladies and gentlemen, and you could begin to ask questions and find out. Because what you think something is, or even language says, is not always so.

Remember, there are certain things within there are communitarian buzzwords, for instance, that you may be familiar with, like sustainable development, sustainability, free trade, free trade is not free trade at all. Okay, and then we have words like quality learning. Now, if you're a parent, and you have a child in the public school system, and you hear this term of art, quality learning, you think it means one thing.

But guess what? It does not mean what you think it means. And then you might hear something like quality of life, you may read it. But then maybe you're not familiar with the United Nations Global Happiness Report.

That sounds so I feel so happy when I hear that. It's, I'm telling you, it's Orwellian. But it forces us to learn the language of our oppressor so we can recognize it.

And I'm going to tell you an easy way to find out. You can go on the internet right now. And you can go to archive.org and to the Wayback Machine and you can type in nord.twu.net. That is a domain name or address that Nordica Frederick, Nikki Rippon's daughter, has since she was nine years old.

Nord is short for Nordica. TWU is the Web Union. And there you're going to find the original Anti-Communitarian Manifesto written in 2003.

And you can look in the appendices in that book, you can read it for free. And in the appendices, you're going to see communitarian buzzwords. But then you're going to see something which is alphabetized towards the back of the book, some 300 pages and you're going to see in alphabetical order, Big Mother's Double Tongue Dictionary.

And then you're going to learn. You're going to be confronted with this language that you think means one thing, but it means entirely something different. And so when you see those talking heads on those talk shows on Sunday, bear in mind that they are using communitarian parlance.

And they're talking right over your head. I see it. Most people don't.

So we have to become familiar. Another thing that you can do is you can type into your search engine the definitive Anti-Communitarian Manifesto. Now, this is the 2012 edition, the revised edition of that same book entitled The Anti-Communitarian Manifesto, this time entitled The Definitive Anti-Communitarian Manifesto.

And it's combined with something called 2020 Our Common Destiny. And it's taken from the 1987 Brundtland Commission report entitled Our Common Future. But if you do that, I would recommend that if you gain any, if you get any value from it, go to Nikki's website, tap on that link, Living Outside the Dialectic.

That's the keyword search terms, Living Outside the Dialectic. And throw some shekels Nikki and Nordica's way. I think Nordica's got four children.

I mean, two weeks ago was minus 40 degrees below zero. And these people live 250 miles north of Anchorage in Alaska. Now, they did a lot of heavy lifting.

And so, you know, when I first started speaking out about these things, I wanted to support them, because I knew that they had done tremendous. Remember, I chanced upon their website the first year I ever got online. And that was in 2004.

You know, I mean, it was it was five years before I finally had to speak out. You know, because I'm going, wow, why isn't anybody talking about this outside of academia? You

can today you can type in your search engine, two words, coronavirus and communitarian. And you're going to be shocked at what comes up.

Coronavirus, communitarian, two words, type it in your search engine, and take a look what's on the front page. I mean, we're seeing stuff from the New York Times, the Washington Post, the Baker Institute. We this word is out in front of us.

It's in our faces, ladies and gentlemen. And all we need to do is just say the word. Get used to it.

Okay, because I'm telling you, if there is one single word, which describes what the hell we are witnessing in real time, right now, today, the word is communitarian. The school of thought is called communitarianism. Remember, when you see a word that ends at that suffix ISM, don't be put off.

It simply means a school of thought. And within every school of thought, there are will always be variances of opinion. And so we don't want to be put off by this word.

At the same time, we need to recognize bullshit when we see it. And we are encountering it, we're confronting it. We're being subjugated by it every single day.

Right. Moving into the last 15 minutes here, maybe we can think about how we can maybe beat this. Hans, I know you've talked a lot about mind control and stuff like that.

And as I said, we talked about it earlier. The ordinary nurse or cop or soldier or whatever, I think they're going into it for the right reasons and they'll do what they're told. And then when you try and challenge them what they're doing, you get this, you know, anger and they really want to kill you themselves.

I mean, you say, I've got to feed my family and I've got to pay the bills and all the rest of it. We can all understand that. But I'm trying to find a way how I can, using simple language, how I can get through to people and see it for what it is.

Do you have any thoughts on that? Well, you know, I think it's important to use simple language, you know, depending on the, you know, the platform. Sometimes it's, you know, sometimes I'll use a little bit more complex language just because it's essential to get some basis to understand this is a, you know, it's a war of consciousness. It's a war of language.

It's a war of perception. But at the same time, there's simple steps you can take to fight back. Now, your man on the street is not necessarily going to be able to relate to that.

And, you know, by the way, there are a lot of people go into the medical profession because of the amount of money they can earn per year. Well, I want to be a doctor because I earned this much money. I want to choose this career because this is my

guaranteed income.

So and then, of course, within all these different disciplines or these different career options, there's a huge conditioning process, which we've touched on a bit already. I mean, you try, you know, I mean, I'm glad I went through you got a PhD. It's just I'm just right now throwing off some of the, you know, the conditioning that's done through that because it's pretty intense, right? Some of these things.

At the same time, most people are afraid and they they do not want to step outside. However, they've defined the world around them. So this particular crisis gives a very defined space of of action or reaction, right? So that's why people are trusting, because they do not want to imagine that anything like this would not be real, that all these people would, you know, would be incorrect, that they would actually be this kind of a rollout of a global, you know, police state.

So in order to communicate with people, I mean, it's kind of difficult, because I think that, you know, when people are really conditioned, I mean, I gave up doing it, be honest, because I've had people physically attack me, I guess I may went about the wrong way. But I just said, forget it. You know, I mean, I will communicate subtly, try to put ideas in people's minds, I'm certainly not going to lie about what I think.

But I think that really, that, you know, the important things, one of them, by the way, I do have an ebook, it's on mindcontrolmusic.wordpress.com. So if anybody, it's called sort of a some types of solutions with some other ways of looking at stuff. So anybody, it's a basically send me a donation, whatever that may be, it could be, could be 25 shekels, or \$5, or 10 cents, but I didn't, you know, spend some time on it. So that that's there.

But I think that, you know, we, you know, I look at the metaphor, the armor of God, which I mean, by that is not said the Bible verse, but we need to get a type of a radius around us, right, control our own energy fields, be aware of things that are influencing us, whether they be emotional, biochemical, electromagnetic, whatever that may be. Because I think there's a lot, the fact is, we are these electrical beings. And, and so we can actually develop some measure of our protection within ourselves, which takes inner work, which takes going through a lot of these trauma based conditioning patterns, or they could be, you know, familial stuff, whatever you want to call it, you're gonna call it spiritual development.

I think that's really essential right now, that we really try to find, try to live up to and connect with the highest possible state we can be at. And then, you know, the fear, you know, if you go into, you know, the importance of these different glands or different organs, different organs have different types of intelligence, this is sort of been proved, we find it a lot in Chinese medicine, but the kidney is the center of fear, but it's also the center of awareness. And so fear is obviously necessary, if you're facing a direct threat being attacked, but to balance fear, to balance these emotions, to be aware of what's

being manipulated externally, to be aware of when, you know, we're being caught up in various types of narratives or conflicts, you know, which we can see, again, in the alternative media, right, lots of different conflicts over different issues and falling out and all this stuff, you know, a lot of divisiveness.

So that doesn't really, I think we're at a point where that needs to be let go. So the first thing, step one, I think, is to clarify yourself, you know, diet, mental health, to remove traumas, to create a sort of a sphere of protection, which, you know, I won't get any more detail. And the second one is establish networks of people that are legitimate.

And in case stuff does go south, that you have some kind of place to connect to people, what if the internet is turned off, right? You know, there may be other technologies, you know, how to grow, you know, people that have seeds, you know, stuff like that. So that's also very important. And then, you know, and then finally, you know, just, you know, acknowledge the fact that, you know, when you're born, you're going to die, right? That's the one acknowledged fact of human life is death, right? So by looking into the mirror of death at every moment, that's how we develop courage.

You know, we're not here in the Bolshevik Revolution, we're not in the frontlines in World War One, we're not in Romania, like the Iron Guard, you know, we're not facing that kind of stuff right now. So let's stop being so cowardly. But at the same time, we're in a psychological mimetic, you know, alternate reality, warfare that's being waged.

So we need to be very intelligent and strategic. And then again, shout out to LARC for, you know, really putting out the communitarian and stuff, because that's a very important way to sort of unwind this stuff. So I have to tell you, gentlemen, when I hear anybody that I have respect, even use the word, I'm so delighted.

I'm just, I'm just because, you know, we need good minds on this. We really do. And when we understand that the imposition or the super imposition of communitarian law is a reality, and it's predicated on a law, which was 60 years in the making in Europe.

Remember, the language of European law is communitarian law. That is the law of the European Union. And it's the same law that is that's part and parcel of these trade agreements.

It's now imposed itself in our law enforcement agencies across the spectrum. And it's, it's imposed itself in our courts. It doesn't matter where you live, it can be shown it can be proven.

But I also want to remind you that this is rooted in something that we can correctly call cybernetic theory. And it goes back to the Macy conferences. Remember, in 1948, Norbert Wiener wrote a book called cybernetics on communication between the animal and the machine.

This was integral to what those four or five Macy conferences in the 40s and 50s were all about. The war had been won. And now the game was on to win the peace.

And so I have discovered a website just in the last couple months, and it's called the asc-cybernetics.org. And this is the American Society of cybernetics. You know, when these people got together, these various scientists, you know, from the physical scientists, the life sciences, and the social sciences, none of them could speak each other's language because it was so specialized. At the end of the day, because their language was so specialized, they had to come up with a way to communicate.

And so they decided to adopt a tabula rasa, a blank slate, a scraped tablet. And they called it applied systems analysis. They decided to discuss the nature of control.

And this is what we're up against. These are people that require for their machines your biological input. And guess what? It may be that you have to deny them your biological input in order to escape from them and not to enter, have to enter into contractual relationship with them.

Yeah. I definitely should jump in there when you're talking about in the legal framework, because Mark, as you know, I've been fighting the banks for the last five years, because I've been trying to take my dwelling. And there was a paper or a judge put out where talked about the common good.

And the common good was that we have to save the banks and put Irish people who've worked hard all our lives, who fell into hard times onto the street. But don't worry, we're going to make some like little shoebox apartments for you all and put you all in there. That's the common good.

So you can see that it's right in there. So even though the banks are wrong, even though they send in their lawyers who lie through their teeth big time, and I've called them out in their lies, and that's why they weren't able to touch me because I actually challenged them on it. So they've left me alone.

They didn't rule in favor of me, but they didn't rule against me either. So it was kind of like a draw, if you want to call it that, you know, we didn't. But that's fine.

But that's what you're it's the same thing. This whole thing called the common good, what is it? It's not in our favor, because when we think of the common good that we all can live, we can all have nice lives, have a nice job, a nice house, blah, blah, blah, that's all common good, right? But their common good is, as you said, a techno slavery. Well, what they want to destroy is personal autonomy, exercise of free will, true freedom of choice.

They want us to have lives. Privacy. That's right.

That's right. You can't keep your thoughts to yourself. We want to know what you're thinking.

And let's always remember what the communists always said, you know, that they wanted to eliminate the entire notion of property rights. And with property rights comes privacy. You know, they, you know, if you remember, the communist caste system was the intelligentsia at the top, call them the one percenters.

Then you have the nomenklatura, call that your thought leaders and your bureaucracy, which in a communist system or caste system is something that is enlarged, it's expanded, so they can be formed as a firewall between the intelligentsia and the bourgeoisie, that would be your middle class below them and your proletariat, your peasants, your wage slaves, your landless serfs at the bottom. They attack first and foremost, the middle class. And what are we seeing happening in the world right now? It's the middle class, the bourgeoisie, which is being attacked.

They are the ones that are being assaulted. They are the ones that are being stripped of their rights, stripped of their property, stripped of their wealth, because guess what? It's going to accrue to the intelligentsia. And then all of us are going to be left as beggars and squatters on the land, asking for permission for every damn thing we have to do.

And this is what we stand to lose. And what they stand to gain is ownership and control of the future. And then again, you know, the other side to all of this, before we kind of close off, we can go over a few minutes, but you know, we can see how the central banks are pumping trillions into the economy to so-called help businesses and whatever and families through this crisis, right? And really what it is, is getting us into this slave system where we're going to be always in debt and that all those trillions are going into the pockets of hedge funds and asset managers and everything, who are going to buy up everything for pennies.

And this ties into the Agenda 2030 thing, where there'll be no such thing as like private property for us, the goyim. And remember, they're trying to breed conformity, dependents, co-dependents, interdependents, everything except independence. That's it.

Hans, any final words yourself before we finish up? If you want to give us any websites and anything that people can look you up? Sure. Yeah, I do have, like I said, I have an ebook. It's on mindcontrolmusic.wordpress.com. And I have my website, which I haven't updated for a while because I haven't been able to hire my Indian tech monkey to keep running off with my money.

All those. But yeah, basically, hansutter.com is sort of a generic, I usually just use that for book and shows or whatever, but that blog I mentioned. And hopefully I have some other stuff.

I've got eight books that I'm ready to publish here, just have to get the publishers lined up. So that'll be hopefully coming soon. And yeah, certainly appreciate any support trying to get this going.

I do have my whole studio set up here, so I'm ready to go into full production mode because, you know, as when I first talked to Lark, I was saying, you know, this is, it's unique both in the opportunity, but it's also unique in the fact that we're really facing like, this is not abstract, right? This is like the where, the place where they come and they take your car, they take your house, they have the police on the street. This is the psychological conditioning. As you said, at the same time, the banks are going to buy up all the tangible assets.

And it's all going to be done with a smiley face. So those doctors and policemen that think things are good are going to get swept up in it. So I think we can form a wedge.

And I think that's, it's really important right now to do that. And, you know, again, I appreciate the opportunity. Thanks for having me on.

Thanks to Graham. Thanks to Lark for, for giving me the thumbs up. And yeah, so that's, yeah, well, hopefully we'll, we'll get you on again sometime in the future if we're not all sent to the gulag in the meantime, you know, for a wrong thing.

But you never know. I don't think so. I think I've seen something good.

I've seen some good things happen here. I'm beginning to see people are kind of just questioning this. At least, at least they're questioning it now.

They don't, maybe don't know as much as we do. I'm just talking about the ordinary folk out there, right? And I'd be kind of going, hold on, this is a load of bullshit, right? I'm hearing that now. That, that makes me feel good.

I'm going to have to keep, keep that energy going and saying, yes, you're right. It's bullshit. Now have a look at this.

Have a look at that and bring it forward. And I'd love to see one day when all of us, you know, a whole load of us just get out onto the streets and just go and do, go about her business and just say, put a finger up to this whole thing, you know, this is nonsense. And it'll bring down the whole, whole bloody, whole bloody lot, thankfully.

And then we can get control of the reset button and put things right. Yes. Awaken the memory of the, sorry to interrupt you there, but awaken the memory of the blood, right? As Irish, you know, you have your ancestors, that's in your blood.

Okay. The memory of the blood, my ancestors who, you know, signed the declaration of independence. So that's also there as a, cause that's something that connect when you

call spiritual or whatever, but there's something there, right.

That's the, Oh, it doesn't exist, but the memory of the blood. I mean, I think in Ireland that I would look forward to see you leading the, you know, the new Joan of Arc or whatever, you know, you'll be surprised around the horse over there because it's important. I mean, the Irish, I think have a very important role fighting against oppression.

Well, we've had 800 years of experience of being oppressed. So we've got a bit of, you know, as I said, we've got a couple of centuries under our belt here. So let's see what happens.

We just have to reignite the people. And I've still seen a lot of various people still fast asleep though. I just, I think once it comes to their door, once that really starts coming to the door, I think people are going to go, hold on, hold on a minute.

And something will reawaken, you know, that connection with their ancestors, whatever, you know, who fought against those oppressors way back. Those damn Brits, you know, they'll come back and say, okay, let's do it again. The land of the double cross, Reiser.

Yeah. Clark, any final words? Well, I'd just like to say thank you all for the conversation. I welcome you as partners in crime, as mentors, as friends, and especially to the people in the chat room, the people listening, you know, we are all potential partners in crime and what are we dealing with, but partners in crime, advancing this communitarian agenda nationwide, globally, and everything else.

And we simply have to wake up to the reality that there is always something new we can learn. We can learn from each other. Let's not forget what it means to be independent.

And let's not forget that we are endowed with spirit. It was breathed into each and every one of us. We are unique and one of a kind.

We can learn from each other. We can learn from everyone and everything that we encounter in this life. But what's important is that we are able to live this life on our terms and not be enslaved by the agenda that mindless, unwitting dupes and useful idiots impose upon us outside of our own experience.

And so, yeah, I'm very happy to have spent the time with you all today. Great. You're doing great work, Clark.

We're getting that communitarian word out there. It's taking time, but we're getting it out there. Instead of saying Mark Windows and that, he's been talking about it a lot now, even though he didn't know about it.

And I was glad to be able to introduce you guys to get it out there. It's great. It's, you

know, it's amazing.

Small little connections here and there, and we can get a really powerful message out to people and people are getting to catch it. I put it into a lot of YouTube, you know, comments underneath, you know, people are talking about what's going on. I said, check out Communitarianism, look that up.

This is where we're going. And people are going, yeah, I've heard about this and looking into it. So we're getting there.

Took a bit of time, but we're getting there. I think so. And by the way, there must be a dozen people in the chat room today that are all hip to this word.

And, you know, I want to give a shout out to especially Frederick Blackburn, who I think is a fabulous talent and extraordinarily bright man. And I mean, people like you, Bryser and Graham and now Hans and others, you know, that you know, can be hip to this thing and not close your mind to it because it really is something that's confronting us. It's in our face.

And so we as men, especially, we've got to stand up to this. And today we're in an intellectual war. This battle is for the battle of the mind and it's a battle for the future.

And it's for all the marbles. At the end of the day, it's up to us, folks. We can point fingers all day long, but at the end of the day, it's up to us.

We can go out there, we can beat this. We can do it tomorrow. We can do it tomorrow.

That's how easy it is now. So we'll leave it at that, folks. I'd like to thank Larkin Texas.

I'd like to thank Hans Utter for coming on to the show tonight. Fantastic conversation. I wish you all well, folks, in your self-isolation and keep your social distancing and whatever, you know.

We have to conform, we have to obey. But no, joking. Listen, folks, let's get through this.

I'll be back next week if we're here. I assume we will be. But just stay strong.

Get the word out as best you can. I know you can't go out there and maybe meet people. People are still afraid to meet you face to face, but you can call them up on the phone.

You can talk on Skype. You can do whatever, right? Get the word out. We have an opportunity now, a big, big opportunity to turn us around.

So let's go do it. It's up to us. So with that, I'll leave you be, and I hope to see you all again next week at the same time.

Take care. Bye-bye.

