

Jay Dyer on Creation, Orthodoxy and Transhumanism

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Transcript

REBECCA: Hey folks, I am Rebecca of Blonde in the Belly of the Beast. If you are not familiar with my channel because you've come here to see the infamous Jay Dyer. For those of you that are not yet acquainted with Jay's content, he has an excellent YouTube channel. He does content on orthodoxy, Hollywood, modernity. I don't wanna limit the breadth of your work. Those are just a few things that you talk about. I firmly believe that you are the most well read man on the internet. And you have a show on Info Wars and your Twitter is great. Check out his YouTube channel. All of his links are below. So welcome Jay. Thank you, guys. I felt like this would eventually happen. I remember seeing your videos, back in the Trump days of 2016. And I watched clips here and there and shows that you would do. And I did see some of the talks that you and Robin have done. And so yeah, I'm glad to finally have this conversation. And thank you for those kind words. Yeah, me too. I've just really started diving into your content because Robin was like, you gotta check out this video that Jay did and this video. And I had seen you around and I had watched some of your shows but I had never really gotten into deeply into your orthodoxy content. And so I kind of, if it's okay with you, I just wanted to get right into that to a bit of a theological discussion. Because I'm dealing with an issue that I would imagine is plaguing many people in my audience. And I know you have personal experience with this as well because I just watched your video about the journey to orthodoxy throughout your entire life. I'm Catholic, I'm not a traditional Catholic. But at my local church, we had this wonderful conservative priest. He was against some of this tranny nonsense that was infiltrating the Catholic schools around here. So they packed him up. They sent him to Bumfuck, Idaho. And then they replaced him with two Nigerian priests that did not speak English, like barely spoke any English. It was clearly in a front to the community for having any kind of pro-white, I identitarian reputation. That's what they were doing. It was a punitive measure. And since then, I have been so mad that I am basically a lapsed Catholic. I haven't been a church in a long time. I haven't been a confession in a long time. And my instinct is to reject any church that has been infiltrated with this paused ideology and Catholicism clearly has. But my first question to you,

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REBECCA: isn't this how people veer further from the true faith? If I believe that Catholicism is the one true faith, even though I'm not entirely sure that it is, shouldn't I try to reform it from within rather than looking outward, which is what I'm doing?

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DYER: Well, the first thing I would say is that I do empathize with a lot of the journey that you're talking about. I had very similar thought process going through my head back in about 2007 or eight. And I think that these are the stages that many of us go through. We think, well, maybe I should stick around in the novus sordo, maybe I need to flee to a Latin mass parish, maybe I gotta drive one, two hours. I got to the point where I was driving two hours to the

Latin mass at least once every two weeks. At that time, I would have to drive to either Memphis or Nashville, two hours from where I was at, kind of in the middle of Tennessee. And the Latin mass is only served by the SSPX at that time every couple of weeks. So I had to alternate. And I guess that worked for me for a while because I thought I found refuge in the traditional world. People here have the same morals, we're kind of on the same page, geopolitically, politically, whatever on the right. But then I think what happens is that eventually you run into the ideological problems and the moral problems. And I don't mean to exclude myself, we all have moral issues and whatnot, but I'm saying the problems in the world of Catholicism, even in the trad world, the people that you meet, a lot of great people there, I still have a lot of friends from that time period from that world. But yeah, you sort of start to have these big contradiction issues that you got to grapple with. Even some of my big Catholic friends right now, I think are grappling with this. We've done many podcasts, for example, Tim Gordon, great dude, love the guy. He's, I think, kind of working with, grappling with a lot of these issues in the Roman Catholic world. So I feel you on that. And I think the main problem with thinking, can I stay and reform it, is that it's not an institution that functions bottom up, it's an institution that's very much top down. And so if the top gets captured, and I'm not saying this to make Roman Catholics mad, but if for the sake of argument, the Vatican as an apparatus gets captured, it's probably not gonna be reformed from the bottom up because it's such a hierarchical institution. So I'm not anti-hierarchy, I'm pro-hierarchy, but that's one of the downsides of kind of an autocratic system is that if the autocrat becomes captured, then all your base are belong to us, right? When it comes to the, to the Libs and whatnot. I just think it's feasible to think you could reform it from within.

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REBECCA: Do you think that the ethnic delineations within orthodoxy act as some kind of impediment from it being taken over wholesale by leftist ideology?

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DYER: Actually more so than the ethnic would be the decentralized nature of the Orthodox Church, that might sound odd, but the Orthodox Church is decentralized. It's not in any way like the Roman Catholic Church other than that we have bishops. And people might think that the patriarchal Constantinople is like something akin to the Pope or something like that, but he's not. He cannot tell any bishop anywhere outside of his circles, his jurisdiction, what to do. And even another bishop in his jurisdiction is still just as much a bishop as he is. So there's a lot of limitations there. And I will say too, just to be totally forthright and honest, the Orthodox world is large, not as large as the Roman Catholic world. And so it has a lot of the same problems as any other big institution. There are liberal priests, there are movements within orthodoxy to liberalize it just like the Roman Catholic Church. In fact, the movements are identical and it's a lot of the same people, a lot of the same NGOs, a lot of the same money, a lot of the same players. So we shouldn't think from the outset like, well, it'll be greener pastors. I'm gonna convert just because of greener pastors. Now, I would say that I think the scale is a lot less. So I don't think there's the same scale of the problem of Skittles stuff, Skittles

priests, PEDO things. I think the scale is way lower, but you will find some of the same problems in terms of like, particularly amongst the Greeks in America for whatever reason, they've been here for a long time, they're very wealthy as a jurisdiction and they have a tendency to kind of go along with the Democratic Party. They're very closely tied to the NGOs, the deep state, et cetera. In fact, there was a big article that came out of the American conservative yesterday two days ago where they were talking about, they were lauding the fact that they're very close to the CIA and all this kind of neoliberal stuff. So there's gonna be sectors, where we have very similar struggles and problems, but on the whole, I would say the decentralized nature of orthodoxy does operate as a firewall to some of the corruption. Do you think that that is the reason

0:07:43 **REBECCA:** that orthodoxy has been growing so exponentially? I mean, outside of being less subject to infiltration, I think that also generally, at least anecdotally,

0:07:53 **DYER:** orthodox people seem to be more serious

0:07:55 **REBECCA:** about their religion.

0:07:57 **DYER:** There's a couple of reasons why that's probably the case. Just on a basic level, the expectations and expectations in the orthodox world are pretty, they're higher. So you're gonna be expected to do more. It's very different than the rote mechanical way that, for example, you would go about confession in the Roman Catholic Church. In the orthodox church, the idea is that you wanna find a spiritual father who's keeping up with your progress, and so you wouldn't really have this idea of anonymous confession or in a confessional like you would have in the Roman Catholic Church. Really? Yeah, so basically your spiritual father's gonna be like keeping up with and knowing where you are and your progress, whether you're dealing with your anger, whether you're dealing with whatever your vice is, your lust, whatever. And so he's gonna be trying to kind of, it's gonna be a more intimate sort of approach than what you would experience in anonymous confession. And so that's just one example of how there's more involvement, I guess you could say. Fasting expectations are higher than the Roman Catholic world. And it's true that you could find a liberal priest who might not fulfill his duties as much, but I would say on the whole, there's a lot more involvement that will be happening than if you were in the Roman Catholic world. Does that make sense?

0:09:29 **REBECCA:** Yeah, yeah, that's definitely true. That's what I'm saying from the people around me that are Orthodox. Although I shouldn't throw shade on the Catholics. The traditional Catholics that I know are very serious about their relationship with Christ as well.

0:09:41 **DYER:** We touched on this a little bit earlier,

0:09:42 **REBECCA:** but one of the major issues I'm having with accepting Orthodoxy is this ethnic issue, because I feel like I'm not Russian, I'm not Greek. What business do I have as like an American of English and Scottish descent? What business do I have in this church? Is the ethnic component Orthodoxy at all central

0:10:06 **DYER:** to its tenants? I would say the main thing with the ethnic stuff actually doesn't translate into anything doctrinal or the tenants typically, it mainly

translates just into language. So the main issue that might occur with that is just like, well, I take that back, even that's linguist. I remember one time I visited an Antiochian parish down here in Florida, which in Florida that's all Arab. And I didn't expect that. And also that was like the one white dude. And I definitely felt out of place at a church where half of the liturgy was in Arabic. And it's not that anybody was like mean or rude, it was just that I didn't feel like I really fit in there. But the advantage of being down here is that there's a way more options than when I was in Tennessee many years ago. And even in Tennessee actually there's way more options now. So the Orthodoxy is actually exploding. So there's a lot more options than there were back when I, when I was first investigating Orthodoxy in 2007, I mean the options were super limited. But I think there was two options in Nashville, maybe three nowadays in Nashville in the natural area, there's like six or seven options, which is wild. So that I think will be less and less of a problem over time. But to go back to the ethnic issue, yeah, I think the main problem that people would have if they were coming from the Catholic world might be. And again, it just really depends on what's around you. And that's just seems to vary wildly, and depends on where you are. But most parishes in America have a sizable portion of the liturgy that will be in English because most people in America are, immigrants are adopted. They're adopted English for the most part. You might find a few ethnic parishes which are all Romanian or all Serbian or whatever. But I mean, even the Serbian parish, when we went to it, I mean, I still felt welcomed and I felt like I was amongst, you know, same ideology type people. The only time I felt out of place was that one predominantly Arab parish. And then I remember visiting one of the big giant Greek cathedrals and they seemed to be very liberal. And I felt out of place there. But other than a couple instances, I would actually argue that on the whole, when you visit Orthodox parishes, even there's like a Russian Orthodox parish, unless it's very, very tiny, you'll find it to be very diverse. And I don't mean that in some shit-lib way. I mean, in like a good way. Like, I mean, we've got some Hispanic people at our parish. We've got some, you know, ethnic Russians at our parish. We've had some Japanese people join the church. We've got Greeks at our parish. We've got, I mean, we got like a legit diversity. I think we had a couple of black people visit, but they'd look kind of far away. So my experience has been that, like everybody's pretty open to that. There have been some cases where people have encountered very clickish parishes that are like, oh, we really don't want non-Greeks here or non-Russians here. But I really, I think that's probably in the minority. I think that one thing that's also different with orthodoxy that people might find a little surprising. And when I first encountered this, it was odd to me. I was so used to like Catholic and evangelical approaches to where it's like, we want you to join the church right now. And it's not that way in orthodoxy. It's a little more guarded. And they kind of want to wait a while for you to join the church because they want to make sure you really want to do it.

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REBECCA: And that you're serious about it, yeah.

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DYER: And you're not, yeah, and you're not like rushing into it. So it's very different than like a baptism, evangelical type of approach.

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REBECCA: In terms of other barriers to entry, something else I'm kind of dealing with is this, intellectualizing the faith. And so I was wondering if you think that scientism is at odds with accepting the mysticism of the sacraments and of kind of faith in general. I feel like you have a scientific mind. Do you think that this is an impediment to establishing a deeper connection with faith and Christ? And how do you deal with all of the inherent uncertainty of faith?

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DYER: That's a good question. Yeah. I would say in the orthodox world, there's a tendency to not be as concerned with what the Western church had as a very big phase of its development, scholasticism. So by that, I mean very specifically, like Thomas Aquinas and the really in-depth philosophical approach to theology. And I actually engage in that quite a bit. So the problem isn't philosophy. The problem isn't being scholastic or academic. It's kind of like putting that on too high of a pedestal. And I mean, that's kind of the temptation and the problem. And ironically Vatican too, many people argue, is actually a reaction to a lot of the scholasticism in the West. And so they wanted to kind of move towards bringing the Eastern spirits back into the Latin church and bringing a decentralized spirit into the church. And it actually ended up being kind of a Protestantization of the Roman Catholic church. And so I think that the solution was never, should we go full scholasticism? Should we go full, almost Protestant? Or should we go like into wild, Marian mysticism of the saints? You see these sort of pendulum swings in the Roman Catholic world to where it's like, well, I'm not really interested in Thomas Aquinas. I'm gonna go all out with Marian apparitions. And I think that whole domain gets really weird. I saw a lot of that for many years in the track world. And I think that there's always the possibility that kind of a temptation in Orthodoxy too, you can find people who are overly academic and scholastic. You can find people who are too much into this or that elder and this or that prophecy or something like that. But it's different. There's not the sort of extreme Marian stuff. There's not, I guess the temptations are just different. So you can have people tempted with more of the delusion of the mysticism at times. But again, one thing that you'll find different in the Orthodox world is that you will be much more intimate probably with the spiritual father that you have. And he will be there partly to help guard you from those kinds of temptations. Because everybody has very similar temptations when they come into Orthodoxy, you're tempted with, sometimes if people are coming in, a lot of weird bad things happen in the Catechumen period. And that's typically, I mean, it's very common. A lot of people have noticed this. And we often think that it's sort of, demonic attempts to sort of keep people from coming into the church. And even when you come into the church, you're gonna go through different sort of phases of the honeymoon, the excitement, then you're gonna go through temptations to where you feel maybe despondent or something like that. And there might be temptations towards delusions of thinking like, oh, I'm seeing the divine light or something like that. And maybe you are, but the good thing about having a spiritual father is that he's there to typically guide and help you through not falling into those kinds of delusions. And that's very different than the Roman Catholic world. That's true, yeah.

- 0:17:37** **REBECCA:** I mean, not that we don't have our fair share of mysticism in the Catholic world. I was watching a video that you did on some of the stories of the saints and I was like, what?
- 0:17:47** **DYER:** Yeah. I wasn't aware of any of this. You know what, to summarize on the essence of the difference there, I would say, huge, like the essence of it is this, in the Roman Catholic world, the idea of mysticism could be anything from Marian apparitions to imaginative prayer, to reading Alphonsus Agouri's thoughts about putting yourself in hell and how you should think about being tortured and this kind of stuff to Teresa of Avila and her spiritual ORGASM or to, it's just this sort of wide, wild world. And it's not that way, typically in the Orthodox world, there's one way that we think all mysticism happens. It's the same for everybody. And that's the, there's a sort of process of purgation, illumination and theosis. And we think that's the same for everybody. So you're not gonna have the like chasing imagination and the mystical visions of Mary talking to you typically. I mean, this is just not part of our idea of what mysticism is. It's the same for everybody, which is purgation, illumination, theosis, those three things. How can you differentiate though?
- 0:19:03** **REBECCA:** Like when I've been, the few times that I've been to evangelical churches, I've seen people like speaking in tongues and I know that there are evangelicals that claim and truly believe that they're having these conversations with God. Is it possible that there is a wide range of prophecy or is this some sort of mass schizophrenic delusion?
- 0:19:26** **DYER:** We would say it's delusion. We think that tongues in Pauline texts, when Paul talks about that, that's people who are gifted with languages. And so if you look in Acts two, when the apostles are preaching the miracle relates to people being able to understand the languages and it's intentionally in the liturgy, Acts two and Pentecost is described as the reversal of Babel. So we know that it's known languages. And in fact, there's a prophecy in Isaiah two that the apostles would speak in known languages and this would be a sign to the Jews that this was the Messiah had come. So we don't think that Paul is talking about this is sort of gibberish and coherent babbling. For us mysticism is going to be primarily accessible to everyone via the liturgy. So it's not typically gonna be this sort of thing that you're putting yourself through and some bizarre practice. It's a communal experience that is typically intended to be had through attending the divine liturgy. And I think you were asking about, people converting and finding interest in orthodoxy. One of the reasons that I think people are finding that interest is that they may not know the theology or whatever, but if you went to a typical Novus ortho parish and you saw a hip hop mass versus going to the divine liturgy, which even a liberal parish is still gonna do the divine liturgy, it's no different everywhere. I think that's the key thing that's drawing so many people in.
- 0:20:57** **REBECCA:** What does the orthodox take on creation?
- 0:21:01** **DYER:** Why were humans created? Well, we were created to experience know and love God. And I think that's in the Baltimore Catechism. I mean, I'll think we would disagree with that and to enjoy him. So we wouldn't disagree with that basic principle that Catholics share with us. However, probably the main

area of disagreement would be the path to that and how we go about that. And so whereas the Catholic church does oftentimes, well, I don't know, I wouldn't say often. They sometimes, maybe in one or two places in the Catechism talks about divinization or becoming like God, it's very different in terms of how we see that process working out. So in the Orthodox church, it's more of a, like I said, those three stages of purgation, illumination and theosis. Theosis is to literally ontologically partake of the uncreated life, energy and immortality that God possesses. And so it's always stressed in orthodoxy that that's what we're after and that's what we're doing. And I think in Roman Catholicism, there's often a tendency to focus on the sort of legal status of whether I'm in mortal sin or venial sin or whatever. And that's just not really the attitude of orthodoxy. It's more of an attitude of continual progress up into God rather than continual obsessing and focusing on legal status. Does that make sense?

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REBECCA: Yeah, Robin and I were actually talking about this

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DYER: when she was in town.

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REBECCA: I hear a lot of people say, but secular people say that the concept of heaven is really terrifying because what if you're just engulfed in this eternal boredom? But she was describing to me the orthodox perspective of just this eternal process, this journey of always becoming more God-like.

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DYER: One the out, this is a big difference I should mention about the Eschaton or the final, in times or whatever, the eternity that we both would be interested in fleshing out. The orthodox view is very much a stress on the bodily resurrection. So we don't believe that the end is the beatific vision. So the orthodox reject the Roman Catholic doctrine of the beatific vision because as is defined in Catholicism, that means that the intellect is eternally satiated by staring into the essence of God. We reject that. First of all, we don't believe that anyone or any creature could ever see or know the essence of God. We're only knowing and seeing and interacting with God's energies, which are distinct from his essence. And so rather than this sort of abstracted non-physical emphasis that the beatific vision puts on it, the orthodox view stresses the resurrection and the goodness of the body. That was the purpose of being resurrected. We will be like him. Paul says, excuse me, John says, for we shall see him as he is. Paul says that our lowly body will be conformed to the image of his resurrected body. And if you look at the gospel of John, when Jesus is resurrected, it's still the same body. It's just deified. Okay, so he's not a spirit. He's a, he's a, he's a, it's still man. He still possesses that physicality. So we actually think that there's a new heavens and a new earth. So the state of Eden that was the original intention kind of becomes the eschaton. It becomes the fulfillment, the full reality at the end, versus an idea of the eschaton that's more intellectual and non-physical that you find in the beatific vision.

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REBECCA: What do you believe, not necessarily orthodox as a whole, but what do you believe was God's plan if humans hadn't fallen into sin? What was God's plan for humans?

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DYER: This was a big difference. So the orthodox view believes that Christ was always going to become incarnate. So this was not a decision based on the fall of man, but was always the purpose of the Creator order. In other words,

the whole Creator order is inherently Christocentric or in orthodox terminology, it was a theophany, it's theophanic, meaning it's a divine manifestation. So it always had its purpose in Christ in the logos. And so the fall, even though it disrupted that plan, it still will be fulfilled because God in his goodness loved man and became man in order to heal us and raise us to higher and higher and higher status. So that was always the plan. And that's a big difference with the Roman Calvary view, which certainly the Roman Calvary believes that in God's foreknowledge, he knew that there would be a fall, but really only the Franciscans are the ones that agree with orthodox on this because they will admit that the incarnation was not a plan B or anything like that. It was always the plan. So we, they're more on our side there, but on the whole, this isn't really that much of an ortho. Basically what I'm saying is a lot of the things that you can find traces of in the Roman Calvary church, they're actually emphasized in the orthodox world. Another one of those would be the idea of recapitulation, which is very foreign to the Roman Catholic world. And this is the idea that Christ became incarnate to restore not just human nature in the resurrection, but all of reality. So there's a cosmic scope to the incarnation and the death row resurrection that you don't typically find in the Roman Catholic world that's lost, I think, in the Latin tradition after Augustine. It's very fundamental to Irenaeus, to Cyril of Alexandria, to all the orthodox church fathers, especially St. Maximus. And that's very, very different. It actually kind of takes, it makes the created world, in my view, it's viewed in a very different way. And so we don't typically focus on natural theology and this kind of stuff. And the, like the Thomas said, we actually try to see the world as a manifestation of the logos of Christ.

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REBECCA: So if you're having this issue between Catholicism, you're considering a conversion to orthodoxy, what resources would you suggest people tap into? Books, literature, things online.

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DYER: I guess if you're Catholic, you're probably going to immediately be concerned with the Pope and the issue, the relationship of the Pope to the church. The best easy readable book on that is Michael Welton's book, *Two Paths*. That's a really good readable text from a guy who used to be a traditional Roman Catholic. So he comes at it from that perspective. I think it's only about 200 pages. That's a really good book. If you're a Roman Catholic who's more philosophically minded and wants to investigate the metaphysics of the difference between East and West, I recommend Dr. Philip Sherard's book, *Church Papacy Schism*. That's a really good 100 page book on the differences. I'm not saying I agree with everything that these authors, I'm just saying these specific books are good for these topics. If you're just interested in a general introduction to orthodoxy overall, I would say the *Orthodox Church* by John Mayendorf is a good book. If you're coming from a Protestant background or mindset, Father Josiah Trenham's book, *Rock and Sand*, is very popular. People like that a lot. He's very well known on YouTube as a kind of a strong conservative priest in the Orthodox world. So those would be some places to start. If you want, people want more specifics or hardcore stuff, I can definitely recommend that as well.

0:28:39 **REBECCA:** Yeah, now that we're at the halfway point, I wanted to switch gears a little bit. So it's good that people got some resources. I know I'm not the only person I can email all the time. Like, I'm Catholic, but I'm disillusioned with the Catholic faith and I'm considering orthodoxy. I'm like, well, I can help you because

0:28:52 **DYER:** I'm right there with you. So that's very helpful. Thank you for that.

0:28:56 **REBECCA:** You have discussed transhumanism at length

0:28:58 **DYER:** on your channel recently.

0:28:59 **REBECCA:** You've had some really excellent discussions, just cream of the crop discussions on your channel over the last few months. They've been so interesting, especially because we're seeing some of this come down the pipeline now. And when I was secular, I remember watching a documentary on the Singularity and I was just flooded with reassurance that like maybe science is gonna solve this death question, which has plagued me my whole life, fear of death, fear of the afterlife, fear of nothingness and everything like that. But now that I'm not, I find this concept just unimaginably terrifying and awful and degenerate. Do you think that the elite really believes that they're capable of beating death?

0:29:45 **DYER:** I think some of them do. Yeah, for sure. I think every human being is going to put their faith and trust in something. And if it's not God, it's gonna be some other type of idol that we put in its place, some other type of deity. So yeah, I think Klaus and I think Noeal Harari and these characters really do believe that they'll achieve this. I think it was Verveki talks about Silicon sages that will have like these new quasi-deity avatars of AI bots walking around and they will eventually guide us to becoming our better selves and eventually achieving Godhood. And so yeah, I think many of these people do believe it. I think probably some of them are deluding themselves. I think that probably some of these people don't believe it, but they're pushing it like car salesmen, they're pitchmen. And for example, I was up pointed out in a lot of the talks and videos, people like Klaus and Noeal Harari, they'll contradict all the time. They'll say, there's no such thing as consciousness, you don't have free will, oh, but we'll upload our consciousness to the cloud and we'll live for, I mean, this is just the difference. That was the next question I was gonna ask you.

0:31:01 **REBECCA:** If you believe you can upload your consciousness, doesn't that require the belief in the human consciousness? So how do transhumanists perceive this concept of a soul?

0:31:12 **DYER:** Well, they typically are reductionists and reductionism means that everything can be reduced to physicalism. Physicalism is just the idea that only physical matter exists, materialism, right? So when it comes to thoughts or logic or math or propositions or meaning, all of those things are ultimately just something physical, some collection of molecules, atoms, whatever. So that's their assumption. They have a really hardcore, radical metaphysical assumption, which of course they can't prove that, but they hold to that with this amazing level of dogmatic faith. I've had 20 plus years of debating atheists and materialists, so I've seen every attempt at how to try to make this thing work. Yeah, but isn't the lack of evidence

0:32:04 **REBECCA:** an affront to their scientism? Just the lack of evidence, like that we can't ever hammer down what human consciousness entails. That's, they should have a real problem with that.

0:32:15 **DYER:** Well, they have a future-oriented faith, right? They believe faith, or they believe that science will eventually solve these problems and figure it out, which is again a faith-based commitment, ironically. That's true.

0:32:27 **REBECCA:** Is transhumanism a theological concept? Like whereby there is divination through science? I mean, it's also possible,

0:32:38 **DYER:** I suppose we should entertain

0:32:39 **REBECCA:** that it's not totally at odds with Christianity.

0:32:43 **DYER:** It isn't, it isn't. I think a lot of the people who believe it don't conceive of it as a religious worldview, but when you really dig into it and flesh it out, it has all the markers of the religious commitment and a cult. So I think that, yeah, if you were to really get into the nitty-gritty of the movers and shakers in transhumanism, they pretty much operate like a cult. Some of them even have a sort of quasi-religious element. They go to Burning Man, there's like an elite, forget the name of it, there's like an elite section of Burning Man where really wealthy transhumanist Silicon Valley elites go and they hang out and they operate kind of like a cult. So I think that it's a quasi-cult, maybe it's a good way to put it, even though many of them would say, oh no, I'm just an atheist, I just believe, you know, whatever, there's still this idea, this sort of Promethean idea that man can, through his technology and ingenuity, achieve some sort of technical godhood. So yeah, I think that people like Zuckerberg really believe that, yeah. That's so bizarre.

0:33:45 **REBECCA:** I mean, you think that they would under, because they have to interact with humans on a daily basis. They have all these employees that they would realize the limitations of the human mind and that that would just be evident to them. Like I don't understand how anybody, even at the upper echelons of human intelligence could not see how confining human intelligence really is. And that's just, it's so hubristic.

0:34:10 **DYER:** Yeah, it is, it is the, I mean, you know, ironically all the ancient Greek myths typically are warning us of hubris. So this one, this one kind of violates like the basic principle of all the myths, even though ironically they would kind of see themselves as Greek gods or gods in the making.

0:34:27 **REBECCA:** Yeah, that's definitely true.

0:34:30 **DYER:** But I'm missing kind of the message of a lot of the stories. But yeah, I think that it's really an echo of the garden, right? And Genesis, you know, Satan is basically saying you can be like God, but here's this shortcut to it. And, you know, it's kind of the competitor gospel message to what Orthodoxy, because Orthodoxy offers this idea of becoming like God through the process of theosis, not apotheosis, which is like ritual magicians and croleans and Satanists who think, I will become a God. This is like, you will become like God through God giving you grace to be like him, to become a son of God, to live like him, to be like Jesus and so forth. And this is more like, well, we don't need any of that. We'll just say that, you know, through Silicon and a bunch of algorithms, you know, man will become God. But ironically, when you really read these guys,

they don't even believe that that's for every, that they think that this is just for like, their little clique. So, I mean, it's not for, you think some fact gamer in his mom's basement, that they're gonna give him immortality? I mean, no, they believe in mass, you know, depop.

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REBECCA: Right, yeah, that's definitely true. I don't know how, I guess my real problem with them outside of this hubris is their inability to even create an origin story of the world that's somewhat believable. Like the Big Bang theory on its face is just laughable.

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DYER: It is pretty absurd, you know.

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REBECCA: It's so absurd. And I don't understand how all of these people that are supposedly scientific minded, I truly believe that all of this came from nothing. When everything we know about natural law says that these things can't be created from nothing.

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DYER: Well, this is the power of dogma and indoctrination via the university system. And I mean, I was in, you know, academia, upper level, academia, I know what that's like. And people really just repeat what they, their perceived experts have told them. And so they don't really learn critical thinking. They don't have cross disciplinary masteries. In other words, for example, a lot of the atheist debates I've had, I would say probably 90% of them have little to no philosophical understanding. And the reason that matters is because you could go into biology and get the PhD in biology and you don't know what the law of non-contradiction is. To me, that was my mind that you don't know basic philosophical concepts, but actually the education system is structured that way on purpose. It's structured to create niche experts who cannot think in terms of other disciplines. And that's part of the compartmentalization structure that people like Charlotte Isarbis, she wrote a whole book on this, how this was engineered on purpose to control education. So they actually want people who do that and can't think beyond, you know. Yeah, yeah.

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REBECCA: It's like an interdisciplinary Chinese firewall

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DYER: so that they can't,

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REBECCA: so they're kind of stuck in that intellectual box and they can't think their way out of it.

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DYER: That's true. I never thought about that. Yeah, it was engineered that way. Yeah. And it's based on Soviet models and Prussian socialist model of education. But so yeah, I think those people just kind of don't know basic philosophy. We've lost classical pedagogy, all these kinds of things that were necessary to help the Western civilization. That's all been changed and dispensed with. And it's creating this, you know, hive mind that is going to be very easily transitioned into the technocratic order that a lot of the global elite, what we do on my channel, one of the things we do is cover a lot of the texts of these people to see, not from conspiracy theories and theorists, but from these people themselves, like what are they saying? Right. And it's pretty wild because, you know, I think we've lectured through anywhere from 60 to 70 of these now. And most of these people just flat out say everything they believe and how crazy it is. And they don't mince words. They're very open about most of it. One example of the absurdity of this, I don't know if you saw Ray

Kurzweil, who's sort of the granddaddy of transhumanism. He wrote, you know, the Asian spiritual machines, the singularity and all that back in the 2000s. He was on Joe Rogan recently and Joe Rogan. He's still alive? Yeah. Well, Joe Rogan was more informed about like basic tech than Ray Kurzweil. They had this. Bazaar. There's this great, you gotta see this like four minute clip where they had this debate about surveillance. And Joe Rogan's like, how come the transhumanists, you know, you guys haven't figured out a way for us to like not be surveilled by the NSA on our phones. And Ray Kurzweil was like, phones don't spy on you. What? And Joe was like, what? You don't know this? Doesn't everybody know this? I mean, it's a really bizarre, awkward interaction. It's pretty funny if you watch it. But I mean, I think even, yeah, to me, that just says that maybe some of these transhumanists are like, they're just sort of, they're like science fiction writers, maybe. Does it, do you see what I'm saying? Yeah. More like sci-fi nerds coming up with like, this is my special role-playing game quest where if you follow my rules, you can become a God. You know, it's like, it's not even really based on reality. You know what I mean? Yeah.

0:39:55 **REBECCA:** Well, this is why people need to slay their heroes. Because if you listen to some of these people talk, if you really have a hero and you listen to enough of their content, they'll say something where you're like, wow, that was mind bogglingly retarded. And it'll just, it'll just wake you up. So you really have to not put too much faith

0:40:12 **DYER:** in any single individual.

0:40:14 **REBECCA:** And I think that we've all been kind of guilty of that.

0:40:17 **DYER:** So I'm so glad I did it. I just constantly act retarded in that way. I can really identify that, okay, that man is retarded right there. So, probably. Just take it down like right away.

0:40:27 **REBECCA:** So what do you think the future of transhumanism,

0:40:29 **DYER:** at least over the next,

0:40:31 **REBECCA:** say the next decade looks like?

0:40:34 **DYER:** I think the only thing that's really quote, scary about it, not much of this really worries me. I'm not super worried about AI and all this stuff. I mean, I guess it will suck if we lose a lot of good artists. I kind of think people are gonna get tired of this stuff though. I mean, AI art is really annoying. I mean, I'll use it for a thumbnail here and there, but it's not appealing. It's not aesthetically. It has no soul. It's a little wonky. I mean, I think people want and love authentic human art. And I have a lot of artist friends. I mean, I don't think they're gonna ever be totally poor and destitute because of this AI clip art or whatever. But I think the real concern might be rather that the people who believe in this ideology and this cult, they're typically rabid advocates of depopulation. So they might think that they have to push for and lobby for some big war or some radical action because of climate or radical action because of overpopulation. I think maybe that kind of cult mentality might be more dangerous than the actual tech itself. But I think we were already starting to see the programming of drones to take people out via AI. So I mean, we might go into like that kind of stuff. And maybe that's, maybe we're going into

Skynet. I don't know, but I mean, I don't ever think, it's not gonna ever be alive. That's ridiculous. Right. Just putting more nerd code into the thing is not gonna make it come alive. But I mean, these people believe in a magical worldview already, which you talked about with Big Bang, right? I mean, they believe that like everything just came to be from nothing. And so it kind of makes sense. I guess you believe that, right? Muck causes human beings to be, then I guess a bunch of nerd code can cause, you know, Skynet to become alive. I mean, it's a magical worldview. It's kind of ridiculous. Yeah, that's definitely true.

0:42:28 **REBECCA:** I think that it's going to hit gender relations first. I'm actually in a pretty interesting discussion with some people on Twitter right now about the artificial womb. And I'm seeing a lot of people that hate women that are really excited about this.

0:42:44 **DYER:** You're in a relationship now with an AI man. Yeah. Yeah, that are talking about like- You're gonna see like if, if you date the T-800, the T-1000 or whatever.

0:42:54 **REBECCA:** Yeah, I mean, and I don't think that this future is far off. I mean, I think that the artificial womb thing is going to have obvious problems. I think that scientifically it's pretty far off. But for better or worse, men and women are kind of stuck with each other. So the idea that men are going to be able to replace human relationships with women with AI and artificial wombs is the same kind of magical thinking of a post-menopausal woman, like being like, well, I'll have kids one day because of IVF. It's like, all of us need to look at the world around us and realize that we are going to have to deal with gender relations.

0:43:34 **DYER:** Because we need each other.

0:43:36 **REBECCA:** And because it's the way God intended for us to be. And anything that's in a front to men and women procreating is demonic as far as I'm concerned. So do you think that transhumanism is, that really the first thing they're going to do is try to further interrupt gender relations?

0:43:57 **DYER:** Yeah, I think that everything they're doing makes sense in regard to ceasing the furtherance of people in the West populating the planet. So anything that contributes to that, whether it's Tavistock pushing the TRA and S stuff or attacking reproduction through normal female wombs. I mean, yeah, we just said, for example, a deep dive on Brave New World, which we revisited that from about 10 years ago, a few months ago. And there were so many things I'd missed in that book because Huxley isn't writing as like some hero to save us. He believed in this agenda. He was a promoter of his whole family. I mean, his brother coined the term transhumanism. So Julian said that, that was Julian's plan when he wrote the philosophy of UNESCO, which is a really important global text, globalist text that we've covered. So I think that if you read Brave New World, you'll notice that the very first thing they talk about is the cloning breeding facilities. Where all children come to be through these, fake womb, the testive babies basically. So that's necessary. And he actually says in the first or second chapter, I forget which way he says this, but one of the scientists is basically explaining why they do this. And he said, we realized that to have total technocratic control, the first thing we had to get rid of was a mom and a

dad. Yeah. How do you get rid of a mom and a dad? Testive babies. Who becomes the mom and the dad if you're a testive baby? The state, of course. Exactly. So he kind of spills the beans right there. Yeah, that's definitely true.

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REBECCA: And then of course, attacking the gender dynamic between men and women. I'm totally convinced that there are bots on Twitter that are exclusively their entire purpose is to piss off people in terms of their gender perspective.

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DYER: Actually, my wife said the exact same thing as you. Oh really? Because I've been getting these people. You guys are all listening to WaveLink.

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REBECCA: Come at me, but it's like really generic woman hating stuff.

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DYER: Yeah, she said the same stuff.

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REBECCA: And then I'll look and it'll be like profile created, April, 2024, zero followers, following zero. And I'm like, there is some greater force behind this that is orchestrating this. And it's working to some degree. I mean, if you look on the right with Pearl and with Lauren Southern, all these people, like the gender relations are absolutely fracturing the movement. And I think that this is mostly a tech creation

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DYER: at this point. Absolutely. Yeah, we've been talking about that because the radicalization of every position and the polarization of every position is not like that's not something they studied. I mean, I was reading one of the global elite texts a while back was the NATO Psyop document that was declassified. And there was actually like multiple pages dealing with the psychological warfare strategy of trolling. So you think NATO and NATO, if NATO Psyops is mastering online trolling through bots and SOC accounts, you think Tabasock isn't studying the best way to disrupt male-female relationships according to the literature.

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REBECCA: And it's so easy, it's a low cost way to make maximum impact. And I know that these people are studying us because I have a Google alert for my name. Once a year, some major university has shelled out millions of dollars funded by George Soros or somebody like it to study the alt-right women. It's very bizarre. It's a really bizarre phenomenon. And they go deep, they listen to all of our videos and they find what we agree about, what our motivations are, who we're married to, things like that, like the archetype of the people that we're married to. And they're really studying us like animals and it's for this purpose that you just mentioned so that they can find a way to disrupt a movement that they think is powerful. And it is highly effective and it is totally working.

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DYER: Yeah, that's not crazy. I remember one of the first instances where this came out, I was in the study listed, my channel was still pretty small at the time, maybe 20, 30,000. And I mean, it's still relatively small, but I was attached to, I was called Alt-Light. And I was linked in then with a separate study by this weird like which, a professor is a witch, or her name's something like Starbird. And she was studying, she was studying the Russian links to all of this, right? And so two different studies, two different lists that had me in there stuck in the big nodes, you know, where they draw. I remember that, yeah. This is all very real, it's not made up. And you're absolutely right that of course they have, you

know, psychological profiles of the individuals. And yeah, they want to master, well, they even said many years ago, mastering the human domain. So absolutely, you think male-female relationships aren't part of the, I mean, they're essential to the human. They're essential to it, yeah.

0:49:30 **REBECCA:** I mean, how do we steal ourselves against this? Because I find it to be very effective. It's definitely working on me because I'll look at these people online and be like, why am I trying to, why have I virtually destroyed my life to be a champion for these causes?

0:49:48 **DYER:** Like, like all few people are such in greats. So I know that it's working. We ended up being vindicated in the long run because a lot of the stuff that we put out there and said for so long, like 10 years later, it's like, whoa, you know, that was way ahead of time. But one thing, one practical thing I've noticed is that, and I had to argue with Jamie over this was like, do not go to the for you. So people don't realize that, well, they suddenly, you notice all the tech companies did this, like right away. So Instagram, Facebook, YouTube actually isn't that bad, but, and then Twitter all introduced the for you section. And yeah, so instead of like it defaulting when you open up the app or open up the browser, instead of it defaulting to the people that you follow, who is what you want to see.

0:50:36 **REBECCA:** It would be an algorithm that has, yeah.

0:50:38 **DYER:** For you, and the for you is intentionally stuff to get you agitated that's against you. Yeah. So they have you profile to know, and the reason they did that, it's like, well, it's not a vast conspiracy per se. The reason they do that is that you are gonna be more engaged and active and staying on the app when you're interacting with all the views that you think are dumb. They're seeing the same thing. That's so true.

0:51:03 **REBECCA:** Twitter has really gotten that down to a science. So I just recently monetized my Twitter account. So for a month, I was like, all right, let's see if I can actually make any money on Twitter

0:51:12 **DYER:** because I was doing pretty well on Twitter.

0:51:14 **REBECCA:** I'm on Twitter all the time, just interacting with idiots. I'm not getting good sleep.

0:51:18 **DYER:** My husband's all pissed off.

0:51:19 **REBECCA:** He's like, you are selling your soul piece meal to a bunch of idiots and bots.

0:51:23 **DYER:** That's what I had this argument over with Jamie because Jamie was getting into arguments with the idiots. And I told her, stop arguing with that. You just can't do it.

0:51:31 **REBECCA:** And then at the end of that of the month, I got paid like, I don't know, it was like 700 bucks. I was like, nope, this has never been less worth it.

0:51:40 **DYER:** I'm done.

0:51:41 **REBECCA:** I'm not doing any more, trying to get engagement

0:51:45 **DYER:** or anything like that.

0:51:45 **REBECCA:** I'm not doing any of this. But Twitter, I think, has optimized this better than any other social media platform to really make you engage with ideas that you find abhorrent. And then interacting with people that you

disagree with constantly, it does something to you psychologically. It makes you think that everybody that lives around you, that's at the market, that's near you in real life, is actually your enemy. And that's so damaging to community building, to the human psyche, especially to female psyche, that I think that maybe Twitter might be the most insidious platform of them all.

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DYER: Yeah, I mean, if that for you section was not there, it would be a lot easier. Again, I get roped into debating. I do a lot of debates. So I have to make myself never look at the for you. I'm serious, that's just I have to not do it because I'll get roped into just endless replies to idiots. And it's just like, it's not accomplishing anything. All I've done is sit here and argue with an idiot for two hours. Yep, that's exactly what I've been doing.

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REBECCA: It's so tempting. Let's do a few rapid fire questions

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DYER: before we head out. What do you think of Flatter? I don't have a problem with people questioning large scale things like that. I'm not personally convinced of Flatter. That does not mean that, I hate when this comes up because every time I say I'm not convinced of Flatter, everybody says, oh, you believe everything NASA said, no. That's a non sequitur. Me not being convinced of Flatter does not mean that I accept everything that NASA says. So I don't have a problem being a skeptic. And a lot of these big sciencey questions, I actually am a skeptic. I don't have any committed position, I don't, but I'm not convinced.

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REBECCA: Boy, they're obnoxious about it though.

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DYER: Yeah, I mean, when this first popped up in 2014, 15, I investigated it. I watched a lot of debates, a lot of interviews, a lot of presentations and I'm just not convinced.

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REBECCA: Yeah, I mean, people on the right, they do this thing where they realize that most of what they've been told is a lie, therefore everything is a lie. And it's the same kind of fallacy that created postmodernism. And so we're seeing this horseshoe theory on the right where with Flatter, I think it's a huge problem. I mean, the greatest mark of the intellectual is to be able to look at any individual topic and be like, there's evidence for this, there's evidence against this, and I will make my own decision about whether or not it's true, not everything I've been told is a lie or everything I've been told is true, which is why I like to ask people the Flat Earth thing. I mean, people are just absolutely dogmatic about this.

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DYER: Yeah, it's like, so last night we did a stream on my channel where I was responding to David Ike calling me out about the question of God creating the world and the matrix and all of that. And one of the criticisms I had of that perspective is that exactly what you said that a lot of times when people figure out, hey, I was lied to about this big nine geopolitical event. Oh, I was lied to about, you know. World War II, all of it. Yeah, whatever. And then they start to go down the rabbit hole of, I must have been lied to about everything. Everything is a conspiracy. This is a mistake. And it also, it actually involves certain fallacies, the gamblers fallacy, the Texas Sharpshooter, those are logical fallacies that a lot of conspiracy people fall into. I've been into conspiracy stuff since like 1998. So I've been here long enough to see a lot of dumb conspiracies

come and go. So there is truth to it. I mean, there are real conspiracies. There are big geopolitical events that happen that are intentional. And there's big scale spiritual stuff happening. But I mean, not everything is right.

0:55:39 **REBECCA:** But the Flat Earth thing, it discredits the legitimate conspiracies like questioning 9-11 and World War II history

0:55:46 **DYER:** and everything like that. Well, and then it turns into, oh, actually, satellite stoves don't exist also. And also, by the way, it just gets more and more absurd. Right. The moon landing is another one.

0:55:56 **REBECCA:** I feel like it's fun to hypothesize about, but it's immaterial to the larger conversation. And I wish we didn't focus on it so much because it makes us seem. I'm not interested in converting the normie anymore. That's something that's changed in my content. I feel like if COVID didn't do it, then I have no use.

0:56:13 **DYER:** Yeah. There's just no point. However. If you believe the system after the coup, like, OK, see you. Yeah. You're dead to me.

0:56:21 **REBECCA:** Also, you're my sworn enemy now. So I kind of don't care if we ever convert you.

0:56:25 **DYER:** But it does.

0:56:26 **REBECCA:** But these larger conspiracy theories do make us seem insane to the small minority of normies or very young people that we may convert to the cause. So for that reason, I'm like, ooh, can we just lay off this?

0:56:39 **DYER:** Just a little.

0:56:40 **REBECCA:** How much does it really matter if you think we went to the moon or not?

0:56:44 **DYER:** Yeah, I'm a skeptic about that. And I just look at contradictions in the story and the narrative that's been given both from NASA and from the astronauts. And absurd things that are obvious. I mean, I studied propaganda pretty in-depth in terms of grad school. So I understand how a lot of propaganda works. And when I see the Apollo, what is it, 11 mission, where they're playing golf on the moon, OK? Now, that's a life or death situation. The smallest terror in our garments could lead to the whole crew not being able to get back to Earth. But we're so bad-ass as Americans that we're playing golf on the moon. That's propaganda. Yeah.

0:57:24 **REBECCA:** Owen Vengenaz has a funny bit that he's done recently. He's like, and then they unloaded Jeep, like an actual Jeep.

0:57:31 **DYER:** Yeah. I mean, Dave McGowan has a good book called Wagging the Moon Doggy, which is actually, like a lot of the moon stuff focuses on, look at the angle of the shadow and the flag. All that stuff, stupid. If you just, all you got to do is focus on the actual claims from NASA themselves. Yeah. And you find the really big contradiction. So although I don't know exactly what else going on, and just like in the Big Nine event, I don't have to know every single explanation of every single event that day or what if I'm being lied to and I recognize contradictions and I know the official account is not the case. Yeah.

0:58:10 **REBECCA:** I'm with you there. I have some questions about a lot of things that would make the normie think that I'm insane. So maybe that shouldn't be my distinction there. Let's talk really quick about the elite pedocult. Do you

think that Diddy and Epstein are first modern glimpse into a long history of elite sex distortion? I know the answer to this. I don't even know why I'm asking. And don't represent some kind of new finding. Of course, this has been going on for you.

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DYER: You made a video about this. Yeah. I mean, you can go back to the Old Testament to see examples of subversion of that kind. You can also, if you look really hard in academia, there's people who have done pretty extensive work on Renaissance era cults that did that kind of stuff. I don't know how depth they were at Blackmail at that time for that. Blackmail was, I think, a little more challenging back in prior to videotapes and photographs. Of course, you could paint a Blackmail. So that'd be a fair question. But yeah, I think once we have a lot of modern technology, Blackmail became more of a dark art form, I guess. And yeah, I mean, there's a lot of Blackmail going back to the talks that we've been giving recently at our live events. I don't typically put that out because then people won't come to live event. But I've been going deeper into Blackmail and this kind of stuff. And so it looks like Woodrow Wilson, for example, was Blackmailed for some of his letters to a lover that he had a woman. And that was being used by the banking power to ensure that things like the Federal Reserve came about, that baby and socialism was pushed.

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REBECCA: I'm sure JFK was as well.

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DYER: Probably, yeah. Most people think Marilyn Monroe probably played some kind of a swallow roll like that. So yeah, this is all very real. And especially when you get into World War I, World War II, wartime stuff, and Cold War, there's all kinds of sexual Blackmail operations that you can go into that they're not conspiracies. They're just part of, it's like people don't know this because it's over on war channels on YouTube. Yeah, yeah, yeah. We were telling those kinds of stories.

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REBECCA: How do you think AI is going to contribute to this? We do this segment on my podcast where we talk about hoax

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DYER: hate.

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REBECCA: And so this month, we've been saying for years, like the AI hoax hate era is going to be upon us. And last night, we talked about the first case of AI hoax hate where this Black guy was having some dispute with another teacher at school or he was trying to interrupt.

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DYER: Oh, I heard about this.

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REBECCA: Yes, and he did some very convincing audio hoax hate. Luckily, it was uncovered. But to a layman, even to me, I was like, this sounds pretty good.

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DYER: It sounds pretty good.

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REBECCA: So do you think this is going to kind of exonerate people that have things in their lives that are Blackmailable? Or do you think it's going to create a new era of ways to Blackmail people in a more horrifying manner?

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DYER: Oh, that's a good question. Yeah, I think you're right. Yeah, I think there'll be all the above of that. So yeah, I think we'll see more of that. But also, I think the more people, it'll kind of wear itself out, right? Because the more people know that there's all these deep fakes, people are going to be more and

more skeptical of stuff. That's true. Yeah. I mean, I shared an image the other day. I thought it was real of LeBron wearing a dress. And it was AI? It was AI. But I mean, it looked really real. It looked really real, yeah. So if anybody hears me. That's true.

1:02:04 **REBECCA:** So if anybody hears any audio of me in a drunken conversation from 2011 where I'm talking about the Jews, it's definitely AI. I just want everybody to know that.

1:02:15 **DYER:** I just have one last question for you.

1:02:16 **REBECCA:** What do you think the next crisis is going to be?

1:02:21 **DYER:** Yeah, that's a great question. I mean, we did a few fourth hours recently on this. I usually just think it could be any. It's like a deck of cards, right? You could throw down any of the five. Pandemic two, yeah. Yeah, we could ask Koof part two. They talked about that. Gil Bates, Tejeros have talked about that. Could be big economic problems. And then the solution. Oh, we'd better have a CBDC. Go get your government wallet and get your Fed coin, universal-based game. It could be war breaks out at a bigger scale. We've got a war with Russia. We could be race riots. They might have played that card again, like we saw with Ferguson and all that back in the day. I think any of these are possible. It could be, oh, we had the open borders. We've got all these new people here. Maybe those people do something. That could be something. It's crisis bingo. You're right. Exactly. A great way for that.

1:03:27 **REBECCA:** On that note, thank you so much for joining me. That was a great discussion. This is Jay Dyer. Please check him out in the link below.

1:03:34 **DYER:** If you have people in the Las Vegas, Utah area, get tickets to our live event. We have a lot of fun in our live events. They're like six-hour parties. We do lectures. We do comedy. They're a blast. Get your tickets on my page, my event right there on Twitter. June 22nd, six-hour event, me, my wife, Isaac Weishop, and Jamie Kennedy from Scream. Wow, cool. How fun.

1:04:01 **REBECCA:** That sounds awesome. Yeah, and check him out at jasonalsis.com. Thanks, guys, for joining us. I'll be seeing you soon.

1:04:08 **DYER:** Bye.