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This is the kind of stream that I wait for @InfraHaz to do, and I'm going to create a thread about it that I post to as I listen to it.

1. Nomadic vs. sedentary: he describes how nomadic societies embrace the alienation of labor inherent to civilization, and create law and the symbolic order. Sedentary societies make idols out of the system that enables a stable predictable existence, and over time, they corrupt the symbolic order.

When I was a Capitalist, I already understood this dynamic. It's what capitalists refer to as "creative destruction;" as society advances, it must remake itself as it goes along. So certain jobs are destroyed, and new ones are created.

The problem is that Capitalism eventually becomes a sedentary, "agrarian" (if you will) society, and, over time, the financier class captures the state apparatus. This is why you see rapid developments in places like China, Russia, and Vietnam, whereas things in South Korea, the EU, and the USA have stagnated; the former countries have accepted that they cannot make idols out of their previous ways of doing things, and are constantly shifting their methods and systems, while in the West, we have made property an idol, and that idol has been corrupted through central banking and government capture.

<https://kick.com/video/2d1ebdec-de63-4a81-be9d-17a254901bc5>

2. To back track a bit, the alienation of labor is a characteristic of BOTH sedentary AND nomadic societies, BUT sedentary societies attempt to recapture the familial relationships, whereas nomadic societies embrace the "cut" and deal with it by establishing strict laws and honor codes (the imaginary (O)ther and the symbolic order).

What this brings to my mind is the feminization of the workplace that we have seen take place in corporate and political America. "We're all family, here." "It takes a village." "No child left behind." Etc.

3. "Nomadic societies are authoritarian, whereas sedentary societies are libertarian."

I disagree, here. And this is an extremely deep subject, but I'll try to be brief. Libertarianism at its heart yearns for an order based in allodial individual ownership and total individual sovereignty, and that is ONLY possible in nomadic or rural societies. It is nonsensical to the average New Yorker to talk to them about having, say lawful, lethal, mutual combat based on honor, or having allodial ownership of a New York condo. These large cities tend far more towards fascism/corporatism than libertarianism.

This is why things like crypto currency are so popular among libertarians; we cannot return allodial land ownership and total individual sovereignty like we had in the wild West, but we can create allodial ownership and some form of individual sovereignty on a blockchain.

This is a key part of what makes criss-cross theory so viable. Both the communists and the libertarians want this masculine symbolic order with sovereignty and allodial ownership. But the libertarian seeks to implement it on a completely individual level, whereas communists seek to achieve it on a collective level, and then privilege the individuals as members of the collective.

"The collective has seized the means of production. Enjoy your dacha."

4. "Idol worship in sedentary societies takes the form of the worship of women and the worship of power."

Yes. This is why the revival of the worship of Cybele in the form of "Pride" and "LGBT" movements are everywhere while, behind the scenes, our power elites are engaging in child sacrifice and performing worship rituals to Molech.

5. The prophet reasserts the symbolic order, and that logic spreads across the entire world.

Yes. Because corruption and paganism always must be global in order to exist over the long term. If it isn't, the (O)ther asserts its existence, and the corruption ends. But by establishing global networks of corruption, they are able to subsist outside of the symbolic order, and eventually completely subsume it. It is no coincidence that globalism is the most corrupt movement in modern history.

Because corruption, from its outset, emerges in the form of a global network, anyone who reasserts the symbolic order immediately finds himself at the center of a world war.

6. "Once the Khan had reasserted the honor of his tribe and reestablished the symbolic order, he recognized that he had not been the first, and embraced his role as an extension of the Islamic tradition."

Everything up to this point unlocks a great mystery: that is, the mystery of ancient Egypt. Ancient Egypt held to a set of religious principles that are almost identical to the Mosaic law; but by the time Moses arrived, they had become sedentary and corrupt.

The very story of Moses is about this process of reestablishing the symbolic order THAT WAS ALREADY PRESENT in ancient Egypt, but which the Pharaoh had abandoned in favor of idolatry and magic.

7. "Our dispute is not with the entire country but with one specific party: The Communist Party. We don't have to worry about Biden or Trump or anyone else. Once we've reestablished the symbolic order within the CPUSA, we will conquer the rest of the country."

Yes. The CPUSA is ignored and is a joke, because it's full of losers who tail the DNC, and has no principles, and has no ambitions of ever representing the productive, blue collar workers in this country. I had a recent interaction with @aaron_clarey that unequivocally brought me back to this realization of why Communists are viewed the way they are, despite my attempts to explicitly separate myself from it.

The recovery of the image of the Communist as being a direct opposite of what it is at present is necessary before anything else can be accomplished. The CPUSA is Bunker Hill, and that's the hill we have to die on.

8. "Lenin, Stalin, and Mao we're all nomadic leaders that established the symbolic order. Khrushchev and Gorbachev were sedentary leaders who succumbed to the siren call of corruption and stagnation."

This is why the only people I met who remembered Communism fondly were the ones who remembered Stalin.

9. "What is your individual freedom? Why are you so insecure about someone taking it from you? You are only free if you have something to live for, and if you are truly free, then no one can take that from you, because even if they kill you - that's YOUR death, and you took it standing on your own two feet."

The American ideal of liberal freedom ended with Ludlow massacre, has never been restored, and cannot ever be restored. The heathen power that declared war on the American people has become so deeply ensconced in the American political system and economy, that there is no way of confronting them that does not involve Communist revolution.

If you care about the principled restoration of any sort of individual freedom, Marxism-Leninism is the only possible way forward from here.

10. Vis a vis the debate about what Capitalism is, and when and how it ended in the USA:

Once again, the death of Capitalism in the US, and subsequently the world was the Ludlow massacre. This is because this is when it become completely apparent that finance capital had captured government and was empowered to initiate force against workers who were merely asserting their individual rights. At this point, revolution could have restored the Classically Liberal Capitalist system, however, these monopolists were able to secure their power by establishing the Federal Reserve and exercise control over the monetary system and bank lending. Once they had accomplished that, their conquest was irreversible. Now, there is no liberal capitalist economy to restore. The monopolists have fully coopted the entire government and the entire economy. There is no way forward except for a Leninist revolution.

11. "We're fucked. We've abandoned the Constitution."

"We're not fucked. All you have to do is stand on business."

This part of the debate is so interesting to me because it is a precise microcosm of where I was at as a libertarian, and why I took the plunge into #Infrared.

Are you going to accept that everything is fucked and you should just stack sats and watch the world burn, or do you take responsibility to change things?

If you take responsibility and try to restore the liberal order, you go right back to the black pill. Ludlow and Jekyll Island both happened over a century ago, and there is no salvaging Classically Liberal Capitalism.

To take responsibility at this point means to be Marxist-Leninist.

12. "State control over the monetary system."

Libertarians should all be for this. This is not to say that the government should ban commerce by other means (Bitcoin, gold, etc.). But to say that it is consistent with libertarian principles to have a private central bank is absurd and regressive (regressive in the sense that, over time, it tends to lead towards neo-feudalism due to the Cantillion effect).

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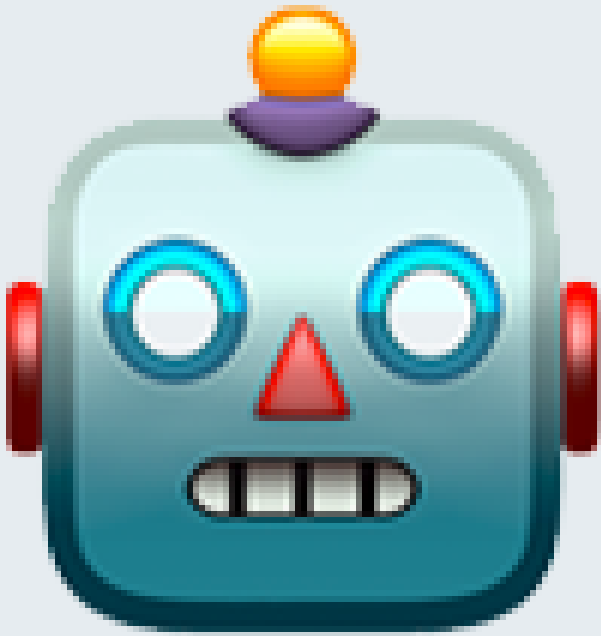
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One thing that occurs to me, relistening to the @Timcast interview with @InfraHaz is that, while Communism is imperfect because men are imperfect, true Communist leaders, in spite of what @TrevorLoudon1 believes, and as I used to believe, have actually earnestly sought to represent the will and interests of the people, and the results of that actually do speak for themselves in the former USSR and Communist China.

On the IP issue, @InfraHaz gets into how AI and blockchain are going to make the present IP paradigm obsolete. I agree. And, in fact, even when I was a hard-core libertarian, this issue was always in the back of my mind as a potential problem for libertarianism. What possible difference could it make that you own your artistic work, when it can be fed into an algorithm and then something completely original but in your artistic voice can be mass-produced by anyone? And the issue of automation brings up a similar issue for manual labor. We need an entirely new paradigm for approaching artistic endeavor that is in the interests of all of mankind, and

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