
IV. Noësis

A Dialogue with LaRouche on Leibniz and the Noëtic Process

Lyndon LaRouche discussed the process of noësis, creative thought, with the LaRouche PAC Policy Committee in a telephone conversation on March 2.

Dave Christie of Seattle: We have to operate from a global conception, and not have local operations. I think that's clear from some of the potential breakthroughs we've seen, and that there are more to come, given that there is nothing else on the table, in light of the dying British Empire. I am sure people have some general thoughts on where we are now and also where to go from here, so maybe we could just see what thoughts people have.

LaRouche: This would be mainly Leibniz coming

at you from details, and so that will lead to a broader element for discussion.

The Example of Leibniz

Ross: One of the key things to think about is the basis of the nation-state. Leibniz was not the first to do so, but he was a very,— the whole idea that was expressed in the American Revolution, and that was put into practice in that way, was that the goal of the nation-state goes beyond maintaining stability, and is outside of simply maintaining the power of those who already had it, but rather that the only justification for a ruler, or for law, was natural law—was developing the happiness of humankind, through our increasing understand-



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The LaRouche PAC Policy Committee in 2012. From left, Diane Sare, Lyndon LaRouche, Keshia Rogers, Bill Roberts, Rachel Brinkley, and Dave Christie. The dialogue presented here also includes Jason Ross and Mike Steger.

ing of nature to bring about an improvement in the lives of men and women.

I think that China is very clearly and directly doing that right now. I can just imagine what would Leibniz say today, if he could see the world situation. China has just pulled hundreds of millions of people out of poverty in about three decades. And on the scientific front, it is doing something totally new, going to the far side of the Moon.

Concerning the specifics of what I had to say about Leibniz this week, I just don't know how directly it applies to this discussion. It was about his time in Paris, and about the calculus, and about his legal work.

LaRouche: Yes. That comes from a whole series of things, especially from people who were creative figures, who brought things up to the point of Leibniz and into Leibniz's work. It's a process that you've got to see in that way as a totality, and I think we can illustrate what some of the steps are, which goes in a step-by-step kind of way, into what the prospects can be for mankind now, at the current time.

Ross: In terms of Leibniz's goals, consider what Paris was like when he arrived. This is the Paris of [Finance Minister Jean-Baptiste] Colbert; this is the Paris where the Royal Academy of Sciences had been set up. Colbert is pulling people together from around Europe to make advances. I think what Leibniz then did with that, was to put natural law into practice: He was very active in setting up academies—useful ones, not to study abstract and meaningless things, but to make the kinds of advances that would improve



Gottfried Wilhelm Leibniz, originator of the science of physical economy and inventor of the calculus (1646-1716). He saw the coherence between Christianity and Confucianism.



Jean-Baptiste Colbert (1619-1683)

the economy, which his own work did—his own work on the windmills and the mines.

What he wanted to bring about in other nations—social improvement—was done through the academy, or through the common mission of developing new technologies and new sciences.

Obama's attack on NASA, this is a very direct attack on the mission of the nation. What's the point of having a nation if it's not doing things that advance mankind as a whole? It doesn't really have any justification to exist. That's the long-term purpose, the real purpose, of a nation or a society.

So, how do you develop relations among nations so that you are able to cooperate on that basis, towards things that make fundamentally new contributions? Obviously, working with China on these kinds of things, and that's a real basis for cooperation among nations.

Christie: Yes. Wasn't he two years old when the Treaty of Westphalia was signed? He was born in 1646. Of course that was the time of [Chief Minister Jules Raymond] Mazarin, in whose networks he was later to work. That environment, formed by this new conception of relations among nations for their mutual benefit, obviously has an echo for today in the "win-win" idea, which is really what Lyn has defined over the years, and is at the core of what Helga is doing around the Silk Road conception. I think of it as an environment which fosters creativity, when you have that kind of collaboration and relations among nations and peoples and cultures, in that spirit of

mutual benefit. That becomes a real basis for a cultural renaissance.

Diane Sare of Manhattan: Consider what President Kennedy said, “Ask not what your country can do for you; ask what you can do for your country,” and then what our nation can do for mankind. So he clearly had a much bigger view of mission than you hear from anybody today.

Broader Aspects of Discovery

LaRouche: That’s pretty fair. That’s fair. You can amplify that argument. Because it blossoms into a much larger, developing kind of element. You start with that, and then you say this leads to this, and this leads to this. And therefore you get a blossoming expression, a broader expression of what it all means, rather than just having a specific statement that this is a fact, this is a fact. You actually are tumbling into broader and broader aspects of discovery, and you, yourself, are hearing yourself speaking, and finding yourself saying things which are, to you, new. And that’s the way that history often works, when it works well.

Rachel Brinkley of Boston: I was thinking of Leibniz when he got shorted in his legal studies; he was induced to be practical in his approach to schooling. And so he said, “Well, forget about it anyway, because my object is science. I’m not going to worry about this. I’ve got bigger pursuits of science.” He hadn’t even been trained in science so far in his life, but he had a sense that there is something that’s knowable about the universe, and that mankind really had a lot of discoveries to make. He was really trying to figure that out on every level, how to get that to happen.

In language, he wanted to create a universal language, so that people could understand each other better; in religion, he said, “Look, everyone’s going to be saved the same way,” or something like that, “no matter what your religion.” Yes, I think he definitely had the vision of what was needed to induce mankind to get to the next state.



LaRouche PAC

Kesha Rogers and Mike Steger

LaRouche: That’s a fair description. But what do you translate that into? ... the point is that we make statements. We think the statements are correct statements, as such. But then you find out that there’s something ahead of it, coming ahead, before what you’re saying at that point. And you find that your very attempt to explain what you are proposing, impels you to make a statement which you had not intended at the moment that you actually gave the statement. Because you say something, you recognize that you’ve said it, but then you realize that what you’ve done is you’ve said more than what you thought you had intended to say. And you will, therefore rush in to try to add what you think is the thing that you had not explained or expressed. And therefore we actually, if we’re functioning creatively, we’re actually making discoveries faster, at a faster rate, than we ourselves can present these facts.

When people are really thinking, they are discovering something that they just said, but they hadn’t known it before that time. That’s the genius of this whole business, that when mankind is thinking, mankind has yet to think. Mankind has come to the verge of making a statement of discovery, and mankind *then, thereafter*, begins to discover what he was actually talking about!

Sare: I think that’s one of the virtues of dialogue.

LaRouche: Precisely! It’s the rich lode that you want to tap into, but sometimes you find yourself with

an empty lode, but you wish you had found the lode. People start to say something, but then they stumble all over the place and say, “Forget it, forget it, forget it.”

But when we have a flow of thought,— where actually it is thought, even though it may be stumbling,— the function of the human mind is to actually speak the future, before the tongue has left its perch.

And look at what the space program was, in general, and I think we’re not ignorant of the space program in general; we may have a lot of ignorance about the space program.

But, the point is, what we’ve learned from the space program especially, is that we have been able to understand the planets, distant planets and other bodies. We have become acquainted with these creations. And that teaches us that we can learn from the planets and objects in space. Because these things cause events which have not been anticipated, by word, heretofore, and therefore you are now compelled to use a new kind of word or a new kind of phrase, because you have to do that in order to describe the event that you’re observing or studying.

You know, teachers often say, “these are the facts, you have to learn the facts.” Well, that’s kind of stupid because you know in point of fact that if it’s important most of you have not understood it, haven’t known what it was. And the fruit of the thing comes when someone has made a contribution which surprised, and as being legitimate, something which they had not known before.

So it’s the ability to speak to the future, which is the point I would emphasize in this thing; the ability to speak the future, which is one of the things we learn from experiments in the space program. Just think about the first launching of man on the Moon, and this was the discovery of an object which had not been known until man landed on the Moon. So the space program was the voice of the future.

And you didn’t want to get tied up with old stuff but you wanted to get more of the future, as new.



Jason Ross and a colleague

LaRouche PAC

They Didn’t Discover

Ross: The basis for the faith in an optimism about that being possible in the future doesn’t come from experience. If you think about the optimism or the faith of Kepler or Leibniz, or Washington,— the sense of the possibility for victory or the possibility for discovery,— that doesn’t come from looking at past experiences, although that can be part of it. That comes from a view of what is the universe like? What is the Creator like? What’s the intent of this whole thing?

Brinkley: And I think the point about this sort of thinking of the future is that you’re saying that every time you say something like that, it’s going to be different and it’s unique; you’re not repeating something, and so it does have a power in itself just to speak like that, and you don’t need an explanation to rely on for emphasis, but it’s more the truthful quality.

LaRouche: Yes, it’s the noëtic experience, in the literal sense of noëtic, that counts. Everything that really is useful. . . .

And if you think about ignorant people, now there are two kinds of ignorant people. There are people who have different kinds of words they can use and multiply, but they can’t think yet. All they can do is express something which occurred in their head at that point, but they had no actual discovery of the future. And the key thing here is, what we’re talking about is the discovery of the future, that is, the actual experience of experiencing the future, in terms of an exploratory approach to a solution of knowledge.

And I get this when I do these things in Manhattan on Saturday afternoon. You often get people who try to argue from the past, that is, they will try to deduce a meaning of the future in terms applied to discussing the past. What happens is, then they get into an argument of one kind or another, and try to make a deductive appreciation of mere meaning of words as such. And that's where the problem comes in.

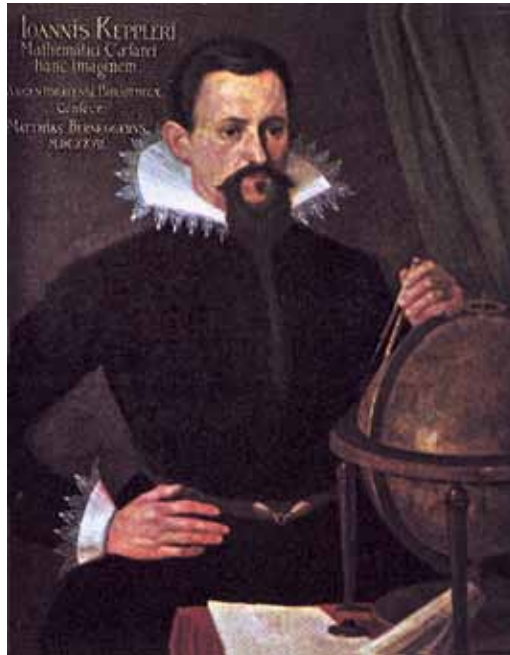
And the problem is, how do you get people to actually become scientists, in principle? Or, they make discoveries which are valid as a process of discovery, instead of trying to deduce the learning of words already used. Words as such and descriptions. How can you present a word, a name, a discussion point, which actually *lies in the future*? And the problem today is that very few people, especially professors, people of that type,— they are ignorant, because they don't know how to speak the future. They like to speak about *deduction*. Deduction, deduction, deduction; I deduce, I deduce, I deduce. You don't say "I discover."

Ross: It's better to have an addition than a deduction, huh?

LaRouche: [laughs] It can also be a crime, you know. Deduction can be a crime under certain circumstances. Especially when it comes from Obama.

Sare: I think this is the crucial shift in people's thinking we have to make, because if they look at the results of Super Tuesday and the elections as they're presented in the mainstream media,... everybody is going to do something suicidal or homicidal.

LaRouche: They don't discover! I had the discovery, years ago, of discovering discovery. And I found out that in that process that most people,— I'd take students or young people, professional people,— and I would find that they were emphatic in terms of what they said, what their opinion was, what their conclusion



Johannes Kepler
(1571-1630)

was; and you find out that they didn't know what the truth was, because they were simply trying to deduce an interpretation of the present and calling that the future. It's like the case of the bride who believes that her new mate is a turtle, shell and all. It's often a shell game, you know.

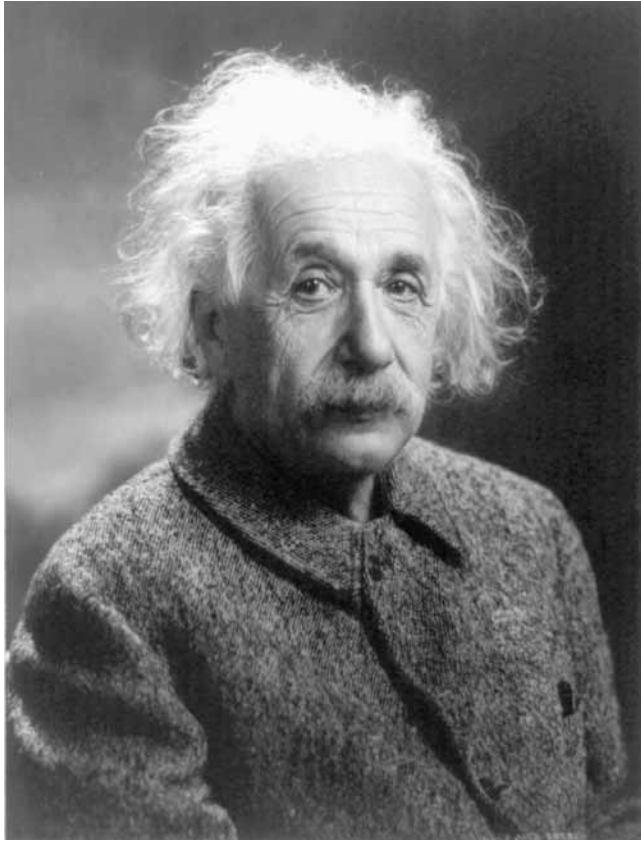
History, for most people today, historians, is a shell game. And you can look at Leibniz and others of the same temperament, and they always created something *new*. Therefore they had given something to the future, not something they'd given to the past, but something given to the future of mankind. That's what Leibniz did, entirely.

The Far Side of the Moon

Ross: It gives you a sense of the expertise or the knowledge that can come from having a strong intention. Leibniz wanted to develop the world, he wanted to develop mankind. And Rachel's bringing up his first studies in legal affairs, but he wanted to really be a scientist, and in a few years after arriving in Paris and really getting some scientific instruction, he's developed a whole new metaphor that totally changes the way we're able to talk scientifically about the relationship between causes and then the perceptual world, to make cause real, and that's what he does with the calculus.

So he wasn't a mathematical expert by any means, but he had an intention, and even in a field that wasn't his official strength at the time, he made a very significant breakthrough, because he had an intent that lay outside of that field itself, or trying to be an expert; he wanted to do something for mankind, and that drove him.

Michael Steger of San Francisco: It's also, you get the striving sense that he felt the responsibility to unfold the implications of what Kepler had discovered, which really makes what you're saying, Lyn, and Jason, so important. This discussion is so refreshing. Because it



Library of Congress

Albert Einstein (1879-1955)

really is the task: We have such remarkable potential in the world, and yet the present in the trans-Atlantic, it just makes me want to vomit. There's nothing here that you can rely upon. But we have such a potential,— but the question is can we actually bring it into existence. And you know that Leibniz truly fought to take what Kepler had discovered, and bring that into an actual sense of human society. That seems very similar to today, our challenge.

LaRouche: Well, you can see it from the back side of the Moon question: because at least so far we cannot be assured that we know what that experience is. So that's the kind of thing that makes everything meaningful, because you can locate the fact of an event, like the back side of the Moon. Mankind can speculate on what the back side of the Moon will show us, intellectually; that's a kind of discovery that's important. But I think what mankind really has to do is to become more used to devoting attention to those kinds of thoughts, rather than the conventional deductive methods. Deduction is defective, inherently. The very

fact, if you have a deductive method, you have shut off the future. Then you come up stumbling out with a guess, and you didn't know what you were talking about, but you came up and made a guess. And that kept your people amused, and then you went on to the next guess.

The fine art of science is something which very few people called scientists are capable of understanding, because they're talking about the past. They're trying to find the identity of the future in the past, and that's where the problem comes. These are the practical people, and the practical people are always in danger of death. Whereas those who have got the future, can live a little bit longer. Like Einstein. Einstein is a man who lived longer than he could live biologically.

Steger: It's foreseeable that we could be discussing Einstein's implications for hundreds of years, just given what we've seen, just so far with gravitational waves, and the whole organization of phenomena. Really, he's far beyond, even, maybe what we imagine.

LaRouche: People are so Earth-bound. And they can't get their mind out of the dirt.

Steger: That's why we call them dirty.

LaRouche: Dirty Bertie [chuckles]. Dirty Bertie and people like that.

It's very interesting to look at Einstein, today, looking at others earlier in history. The past is only interesting when it was in the process of creation.

Christie: You know, I was just thinking, that that's different than pedagogy, or I should say this: that pedagogy is, you could say that you're looking at a past discovery, but the recreation of a past discovery is always done from the standpoint of giving somebody an access to the means of discovery for future discovery. And that's very much different than the mode of deduction, which is not really oriented towards that, but is rather to take your fixed set of rules and apply that to all cases, and describe that somehow as a discovery, which, of course, it's not. It's not a discovery of new principle, but it's very different in pedagogy, because that's oriented, and oftentimes has created the very means of people creating pedagogical tools, examples, however you want to say it, is for the means of promoting the thinking capabilities of mankind. So, it's very much oriented towards the future.

Kesha: No Words for It

LaRouche: But also, we have lost the ability to discover the future. What happened is people can no longer understand the future. They don't. They may make fantasies, but they don't actually discover the future. And the educational system doesn't allow it. Popular opinion, formal practice in terms of the theoretical discussion,— it doesn't work. It doesn't work any more. There are very few people who do it. The Einstein case is exemplary in this thing. Einstein actually created the future, in his own mind. Almost no one, today, does that. Some people will fake something and say, "This is my discovery," but they didn't ever actually discover anything. But they're proud of this alleged discovery, and there was never a discovery made on that account.

And that's what gets me upset about our own organization. So many people in our own organization are so married to these kinds of prejudices, which are not worth anything, but they run around with "my story, my story, my insight, my genius," etc.,— but they don't know anything. And because society in general has not promoted the advancement of mankind's understanding of the future.

Kesha Rogers of Houston: You just provoked something. Because I was just thinking about the discussion we had with you prior to a webcast recently, after the breakthrough developments around gravitational waves. And you were making the point, which I think is relevant now, about the way people think about the universe and think about the Solar System is from the standpoint of a collection of objects in space, and that there's no coherence and no intention and no order to the world and



Johann Sebastian Bach (1685-1750) at the Thomaskirche, Leipzig.

universe.

Megan and I went to an event where someone spoke on the gravitational waves breakthrough and the work that is being done on it. You had a sense that people were not thinking about this from the standpoint of the human mind coming to know the intention and order in the universe and that this was not something of the past, but was already Einstein acting upon the future and thinking about the future. People wanted to talk about it from the standpoint of different objects, or how it fit into their own understanding of the universe, or how their particular projects were going to be justified by it.

And listening to you now, I thought about this in terms of what you've always stressed on the question of music, particularly Bach, or [conductor Wilhelm] Furtwängler, the idea of thinking between the notes, that this is how the universe must be looked at. It's not a collection of objects, it's not a collection of notes, but it is what's actually shaping,— what is the unifying principle



Conductor Wilhelm Furtwängler (1886-1954), drawn by Emil Orlik.

that's there, that's unseen, that's acting on the situation, that's between the notes. Then you have a better grasp of what is the future, that it is something that's not even explainable just in words. We try to talk about the breakthroughs that we're making and explain this to our contacts, and it's very difficult because you can't express it from just the words or the music in itself. But there is something happening there that goes completely beyond that.

There Is a Difference

LaRouche: Take the case of music. Take the case of music as you described. What's the problem? In the 19th Century, in the course of the 19th century, you had certain development. Then there was the point of going into the new century, what happened? What happened to music? What happened to poetry? What happened to everything? Everything was garbage! Popular music? Popular music of the 20th century and now, is garbage! And their opinion is, their idea of music is absolutely garbage. It has no reality whatsoever. It's trash. And people are looking for more and more exotic trash! They really are looking for something which is *new trash!*

That's what the problem is. The idea of the discovery of the future—the 20th Century does not allow the discovery of the future. They invent new sexes! Just think of the number of, the proliferation of new human sexes! They're all over the place. They invent new things. They actually invent new species and call them their lovers or something. It's like the man who married his turtle. He discovered a new personality. And it was only a shell game.

Sare: I think it's great; the work we've done with the *Messiah* so far, has shown people being able to recognize something better, even if they don't have it around them at all at present. You know, the two full houses that we got around Christmastime, and what we've got coming up. And the choral process overall has been expanding, among our offices. People are eager or able to recognize that there is something more



Jeremy J. Shapiro/CC-BY-SA-3.0

LaRouche: "What happened to music? Popular music of the 20th Century and now is garbage!" Musical culture was deliberately destroyed with the help of the Frankfurt School, not because music was the target as such, but because noësis was the target. Here, three of the Frankfurt School: Theodor Adorno (center) shakes hands with Max Horkheimer (left); Juergen Habermas is at the far right.

that should exist.

LaRouche: That's true. That's the difference. That *is* the difference. The fact of discovery which is a valid discovery, as a discovery, not a fake one. What the typical kind of entertainment does, it fakes something that never existed anyway. And as distinct from the discovery process,— take the case of Furtwängler for example. Furtwängler's work, particularly as he projected it in the later part of his life, more fully, and he had a complete understanding of what he was doing. Whereas the typical modernist has no brains at all. They make noises, but like turtles, rubbing with their whatever it is, they don't know anything,— they just do it. And so we really have a stupid population, in a sense. It's stupefied because it doesn't have any understanding of what the future is.

Steger: This discussion reminds me of what Elliot [Greenspan of Manhattan] raised last night. We had him give a short briefing on the upcoming conference. And this conception you're raising, and we've discussed now, seems to take what Elliot raised and that kind of process in a more universal way, which is what really can drive our political intervention at this point.

LaRouche: We can even do it with our own orga-

nization. We specify verified, presumed verified decisions, and we say those are practical decisions; and we nod our heads up and down and backwards and sideways, looking at each other with different eyes and so forth and say, “Oh, yes, yes, yes, that’s true.” “Oh, yes, yes, yes, that’s true.” And none of it is actually true.

And the typical thing I get in our own organization is mostly what people say has no truth in it. [laughs] There’s no thought in it. It’s just junk, an ejection, like a turtle laying an egg.

Steger: Well, it’s time we changed that!

LaRouche: Oh yes, good. [laughs] Yes, I think it should be changed.

Sare: We’ll have the first rehearsal of our new Brooklyn chorus tonight.

LaRouche: Yes?

Sare: Yes. I don’t know what to say about it. I don’t know what’s going to happen.

LaRouche: [laughs] Can you have a prescience of something? A difference between a known fact and a valid prescience? [Sare laughs]

It’s like the egg just getting born. It’s not quite the future, but it’s nearly the future. And you’re tempted to say, “Well is this the future or isn’t it?” And when you get to that kind of perplexity, that’s when you really are getting a delicious experience. Because you’re being teased. When you’re smug you know, you say, “I already know this.” That’s when you’re stupid. But when you realize that you’re on the edge of discovering something and you know it’s not the present but it’s the edge of the future, that’s when you get the most intriguing kinds of experiences. Sometimes they’ll torture you. You’re on the edge of recognizing something as being true, but you can’t quite prove it, but you’re hanging up there, trying to prove that one way or the other, this thing has some meaning.

The Failed Trans-Atlantic System

Sare: Yes, it’s a little ticklish right now.

LaRouche: (laughs) It depends how much fur you have.

Well, Leibniz, you know, is really very useful. If you can take all this stuff of Leibniz, you’ll find it’s all there. You just have to think of beginning with his father, and how he became independent of his father, and his father encouraged it.

Sare: I was thinking of another contrast between the general destruction of culture since 1900 and the receptiveness that we’ve been getting, and also economically, the rapidity of the rise of the Silk Road orientation, compared with the decades of the trans-Atlantic degeneration economically, and how quickly this thing is being taken up right now, and how more and more broadly it’s being discussed. The potential, the future-orientation has to grab people. Well, if it didn’t exist, we’d never change people, obviously. There’s a receptiveness; there’s something in humanity that responds to that. It is interesting how it’s even spreading—even Germans looking at Syria, saying maybe we do need a Marshall Plan for this area, people being forced to acknowledge the need for physical economy. But still all of that, it’s still in a different category than the Chinese who represent it at the highest degree right now, by doing something that’s totally new, by going out there, going to the Moon.

LaRouche: Yes, what Ben [Deniston of the LaRouche PAC Science Team] has been doing in recent years, in this period, in his effort, as he goes out to explore the future, now, that’s exactly what happens. You have to actually reach the future. And that’s what China is doing; the Chinese development is one in that direction. And what you have now, what’s happening with India right now, India’s being tickled and provoked into doing the same thing that China has done.

On the other hand, you’ll find the European system is one you can write off now, because the authorities, the people who are considered the authority, are essentially morally dead. Just think of people who are in finances or typical kinds of work. The codes of behavior in nations—the United States, France, Italy, and so forth—they’re all scrapped. They have no validity for the future.

The important thing is to recognize that the area which we praise as the European system, generally, which we praise as the Americans, is not there! Most of it is a failure. It is simply a moral failure. And so we have to make this distinction—it’s very important that we make the distinction between the future, the true future, which is like the back side of the Moon. The back side of the Moon is a very clear threat, that forces us recognize that there’s something going on there which is not something ordinary.

Steger: Well I think we have that sense now.

LaRouche: [laughs] No, it’s interesting. It’s so

easy. You just take a nudge and you find yourself landing in an area which is a matter of truth, but you hadn't recognized it. The process of becoming—that was the secret of Leibniz. The process of becoming. We also had some other figures in history who had the same kind of quality.

Sare: A very becoming quality.

LaRouche: We have lots of friends with those qualities. Brunelleschi, for example. Now, the gentleman I'm looking at right now knows something about Brunelleschi, did some study, I think, two years ago, on the question of Brunelleschi. And I had a lot of time on Brunelleschi, and Brunelleschi had—really no one in his lifetime knew what he was doing. Only after he had done it, did they begin to discover what he had done. And it wasn't just the architecture that was brilliant. But it wasn't *just* that. It was the whole idea of creativity. You know the idea of creativity in terms of the design of this temple that they created, and this design was absolutely unique, nothing like it had ever been done before. And he just did it! It changed everything.

And so, the creativity which he represented, Brunelleschi, was not easily replicated by any means. And this is what Leibniz worked on, exactly this. His own development to get closer and closer to this kind of intimate approach. In his last years of life, when he was working with the princess [Electress Sophie of Hanover], and trying to get the thing to work. And then she passed on and he passed on.

And mankind lost that connection. It had *no active connection*, to what they had represented. And mankind still has to wait, to find out and discover what had been possible back then. One has to recognize that Leibniz's life was terminated, willfully, by his enemies.

Self-Induced Death of the U.S.A.

Sare: And towards the end, they spent over a decade explicitly trying to make sure, and making sure, that he would never go to England. He would *not* be able to be



The Electress Sophia of Hanover, a protégé of Leibniz.

a force in the government there.

LaRouche: Yes! That was the whole ambition. That's what his last, concluding work was, exactly on that issue. And there was no one that could fill his shoes....

Anyway, I think there's room for rumination, to get some idea of what this is all about, what the issues are, what the blanks are in the process.

Steger: Hopefully not the blank stares. [laughter]

LaRouche: No. No, it's difficult you know. Our society is so rotten, in terms of culture, so empty, so sterile—and it doesn't smell good either. You just think about Wall Street, and you think about the members of Congress: What's the membership of the

Congress? It's mostly a disaster, absolute disaster! The existence of the nation is almost a disaster. Its very existence. Most members of this society are killing themselves or being killed. In the usual kinds of ways: Taking drugs, negligence of various kinds, debilitation, intentional debilitation, all of this stuff is going on. We are actually watching the self-induced death of the nation of the United States! And you find the same thing is true, mostly of Europe, of most of Europe: It's dying. It's dying at an accelerating rate.

And the only area is in the Eurasian area, from that point on. Very little of society is worth anything. The British system of course is really mostly hopeless. It's either hopeless or desperate. I think the Britons, the best of them, are desperate. If they're sedate, they're stupid.

I think we have a mission. We have to concentrate on the Eurasian mission, because Europe, the trans-Atlantic community, doesn't function any more. It's collapsing. Maybe we can revive it, but right now, the culture which we're living in, in the United States, for example, and much of Europe, is *dying*; better said, *rotting*. And the idea of getting rid of that rotting process is the most urgent issue, I think, that we can consider.

Christie: Well, the Eurasian mission was the mis-

sion of Leibniz, too.

LaRouche: Yes, sure! But it was a period which was of that type. Various things happened to the United States. You had Leibniz, you had people who followed him, as leaders of the United States, but rare people, *rare*—very few. There were many people who were students of the United States development, but they were just that.

But with the arrival Bertrand Russell, of what happened at the beginning of the 20th Century, the 20th Century was a plunging of the entirety of the moral character of the United States. It was a plunge. And the plunge, except for the Franklin Roosevelt interval, was a disaster. I mean, we had a few great people, but they got assassinated; or something like that.

The United States is dying. The nation itself is *dying*, because we didn't do anything to keep it alive. Our opinions, our fantasies, our behavior in general, is degenerate. And we seem to be unable to get out of the habit of degeneracy. People dying of drugs, killing themselves. All the institutions are rotting away. This is our fine, old United States, and I don't know what we can do to save it.

And the Eurasian area is the proper center of reference for mankind today. There's not much left of the rest.

Hope in Eurasia

Bill Roberts: Lyn, I think this Kerry-Lavrov cease-fire deal does have a Treaty of Westphalia quality. If you look at the nature of how this came together, the question of who is wrong and who is right is actually secondary to creating the stability. In other words, the way the Russians set this up, is, "you come to the table, or you are going to be shot at." And so there's no toleration of people holding onto the past.

Now, that has to continue to develop in terms of what's the basis upon which this is going to evolve. But, do you think that, to the degree this actually has brought in an element of the United States, can we play this back into the United States?

LaRouche: Well, I would say that in my experience, going into the time that I was in service to the Reagan administration, I still had an optimistic outlook. Now, this is not an outlook simply of suspicion. But this was quite solid.

But what I saw with the arrival of the Bushes and Obama was entire British. In other words what destroyed the United States, what destroyed the Ameri-

cas,— and pretty much the Americas *have* been destroyed and most of Europe *has been* or is being self-destroyed . . .

Forget it, the trans-Atlantic community, the trans-Atlantic is a lost cause, right now. It would have to be reborn. It will not come back to itself, it has to be reborn in a new form.

This is essentially the fragile,— still-fragile, but essential, Eurasian area. And the parts of the Eurasian area which are of some significance. And we in the United States are so proud of ourselves, that we pay no attention to the fact that we stink. Because we say, "well, it's my family smell." And it's getting riper, and riper, and riper.

Christie: Lyn, you look at this, and you see the moves in what Kerry's doing, and at one point fairly clearly stating, effectively, when a reporter asked him about Ashton Carter's objectives, saying, well, this is U.S. government policy. A clear acknowledgment, in fact, a break from Obama and his gang. So you see perhaps the potential of a resurgence of the institution of the Presidency coming in, to grab hold of, and contain Obama. But, in a normal time, if we had a functioning Presidential race in the 2016 election, and there was some sense of a coherent process around it, then could tie in the present functions of the institutions of the Presidency towards a potential role in the future, a Presidency that you could see as *really* being solid enough to box in Obama and what he represents. But because of this damned circus—and "circus" is a bad, and a limited term, it's a psychotic mess—I don't know how to describe it around these elections; there's just no coherence by which you could get a functioning institution of the Presidency. And it seems to me that the only way that you can actually get that, is by bringing what Russia, China, and India are doing, into the United States. I see the importance of the conference in April in that respect, but I just wondered if you have any thoughts on how to . . .

LaRouche: I think the trans-Atlantic community is really in deep trouble. There are some things in Africa which are interesting, as promising, but I don't think there's anything in the trans-Atlantic community. Obviously, Australia's finished in the same way. Australia is degenerating in the same way.

And the only hope you get of any size, any substance, is in Eurasia. Everything else is rotted. The European system in the main is rotted. It cannot maintain

itself, cannot sustain itself. The only thing we have is the Eurasian area, and there are problems there. But there is a hard core, typified by what Putin represents now, and by what China represents, and what India is coming back into, things like that. That's possible.

But the trans-Atlantic community which is, shall we say, the *remains*, of the decadence of the trans-Atlantic community, that's gone. Right now it's gone. In that form, it's gone. It would have to create a new form of society, such as the kinds of revolutions that have occurred in earlier parts of history in general. We've had periods,— of Charlemagne for example, things like that. You have very important figures who played key roles. *But!*— *but*, but, but . . . that was what might have been.

And that's what we have to fight for: We have to fight for a future which is a true future. And I think the space program is probably the most nourishing suggestion to bring into consideration. That was the case, you know, originally with the space program. But when Obama, that son-of-a-bitch, as we call him, shut down the space program, the vitality and the possibility of the vitality of the United States was also assassinated.

sinated.

Obama is a British agent, nothing but a British agent; a second-hand British agent, who killed a lot of people. And Hillary Clinton is one of the same make. She's a killer too, as has been explained recently. Poor Bill Clinton, he didn't know what he was getting.

Christie: Well, that's quite a lot. We could deliberate further on what we've discussed. We could reconvene at a later date. Unless you think . . .

LaRouche: Ask him, he's right there!

Sare: That sounds good.

Christie: OK, well, the Maestro agrees.

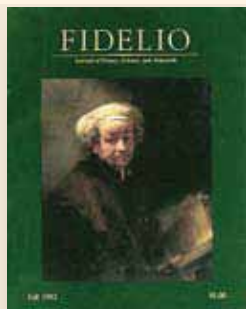
LaRouche: Well, he does agree.... We can get some juice out of it.

Christie: It was fruitful, so we can get some juice out of it.

LaRouche: OK, pick your fruit.

Christie: Thanks, Lyn.

LaRouche: Have fun!



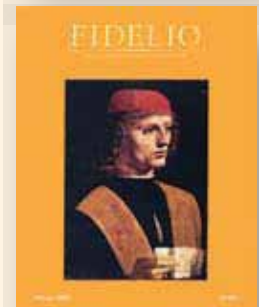
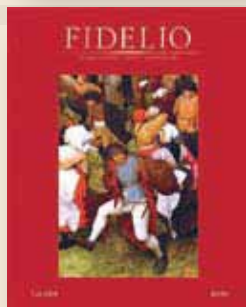
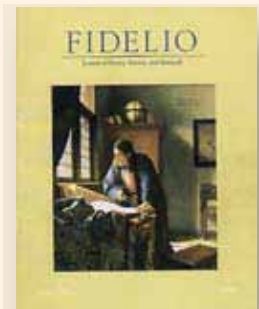
FIDELIO

Journal of Poetry, Science, and Statecraft

From the first issue, dated Winter 1992, featuring Lyndon LaRouche on "The Science of Music: The Solution to Plato's Paradox of 'The One and the Many,'" to the final issue of Spring/Summer 2006, a "Symposium on Edgar Allan Poe and the Spirit of the American Revolution," *Fidelio* magazine gave voice to the Schiller Institute's intention to create a new Golden Renaissance.

The title of the magazine, is taken from Beethoven's great opera, which celebrates the struggle for political freedom over tyranny. *Fidelio* was founded at the time that LaRouche and several of his close associates were unjustly imprisoned, as was the opera's Florestan, whose character was based on the American Revolutionary hero, the French General, Marquis de Lafayette.

Each issue of *Fidelio*, throughout its 14-year lifespan, remained faithful to its initial commitment, and offered original writings by LaRouche and his associates, on matters of, what the poet Percy Byssche Shelley identified as, "profound and impassioned conceptions respecting man and nature."



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