

A REFERENCE TO TODAY'S POLICY
COMMITTEE PROCEEDINGS:

A Report on an Unusual Production

by Lyndon H. LaRouche, Jr.

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The following, extensively revised edition of this following writing, has been crafted by the author, for the intention of its special presentation during the customary evening meeting in the customary Leesburg meeting, for the occasion of this evening. It is to be an inaugural presentation of the meeting on this specific occasion, but generally available, following that "Christening."

Here, in the content of the report on a Video production just broadcast in the traditional Monday video broadcast of our weekly Committee meetings, today's broadcast has contained an exceptional forecast, which has been a crucial emphasis on the deeper implications of the presently extreme probability of a thermonuclear, global war, one likely to be launched within the relatively immediate future, unless appropriate international action is taken very soon, to avert that threatened outbreak. In this case, prevention, rather than combat strategy, were the only likely remedy.

Yesterday evening, I had presented the background which were needed to define a much-needed view of the steps which must be taken now. The recent death of Israel's veteran Ariel Sharon, after what is to be estimated as his having been a seven-year coma, presented the best source of insight into not only a particular kind of very deep meaning to the actual adaptation, in Israel, of the British-created, right-wing turn of Israel's political government's full history during his lifetime in Israel itself, but to the implications of the extremely tragic adaptation, inside Israel itself, to the British-forced, right-wing turn from what had been Israel's political government, since the entry of the right-wing, British-oriented influences of the

right-wing government. This was the change in the characteristics of Israel's being turned toward a place under the domination of a right-wing, British-quality of government, to the point of the turn. Up to that point, then, my most closely continued contact, from my own active contact with the leadership-circles of Israeli government, then in the process of being overthrown.

My Relations with Israel Since

My own relations with the Socialist government in Israel, which had begun shortly after my return to civilian life, back in the United States, returned from military service in Asia, had produced a close attachment to some U.S. university students, Jewish in tradition, who had decided to move to Israel. The students had asked me to become a channel of contact in the course of their intended migration to Israel and had intended remaining resident there (as part of the support for a particular socialist inclination at that time). That had led to my own emerging relations to circles of the Israel government during the subsequent period.

The following text within this report, has been edited for a more appropriate, broader presentation of the same intention, here amplified for this occasion, and thereafter.

Those contacts of mine to Israel's government circles which had ensued since that time, had become strong ties, and remained so, until the (chiefly) British-directed, right-wing turn, later. However, my own affinities remained, as that with ebb and flow of my contacts, which dwindled under the continuing fraction which had been largely the actually fascist turn of U.S. political effects (e.g., British-dominated, Wall Street elements associated with Prescott Bush and related, Hitler-linked, scoundrels) within elements of the U.S. government itself. My relations to those types were not improved, nor did I encourage such sentiments, from my own little victory over Wall Street interests, a trend culminating, during that time) in what soon proved to have been my pyrrhic victory at Queens College in 1971.



Smithsonian Institution/Jim Wallace

Ariel Sharon's death came "after his long, and bitterly complicated political life," LaRouche writes. Here, then-Foreign Minister Sharon, is shown addressing the National Press Club in Washington, Nov. 5, 2005.

From that point on, my "Pyrrhic victory" at the British-led conflict in the debate at New York City's Queens College, in 1971, had brought the immediately aroused, and also trans-Atlantic, full wrath of the pro-fascist elements (euphemistically classed as innocently right-wing) within certain elements of the relevant U.S. voices and those of others' governments, most all of whom were, and have remained as, voices of those who have been sometimes wrathfully, and, often, been worse than somewhat clinically insane in their passions, respecting my activities, up through the present time of the trans-Atlantic regions, in particular, or, also, to the point of recent "last

report." Wall Street is now particularly, even also somewhat fearfully enraged, against me and my notable associates, during this present interval, since about last September: when the predators of Wall Street and London, had suddenly awakened to "The Street's" present fear that I had already succeeded in becoming a major "thorn in the side" of the Wall Street, no longer a mere "thorn," but, a "thorn" which they had now recognized, rather suddenly, as that they had mistakenly discounted, and, therefore, tended to have overlooked ("tactically").

In this fashion, during the immediate period of my systemic ties to fraternal relations emerging among ties to an increasing ration of circles of the Israeli socialist faction's governments, I had early contacts, through the indicated types of my contacts to leading Israel political circles, essentially, avowedly Israeli socialist governments. These inclinations, in our mutual, if modest relation, then, had, nonetheless, become, early in the game, increasing confident, but cautious relations, which had been maintained within reliance upon my intentions, at the same as keeping an eminently discreetly defined, formally friendly behavior and distance. Israel, during that time, wished friends, but remained cautious in trusting any outsiders. I was

neither surprised by, nor did I ever resent the barrier of coolness put up as a kind of caution respecting those who remained implicitly regarded as “outsiders.” Hitler, and also British “fellow travellers,” were rightly considered relatively “monsters.”

I was never, actually, a would-be crony, but a person whose own mission, then, as now, has been the objective and moral commitment to the rightfully earned place of Israel to the security and progress of its gain of a rightful place and mission in the array of sovereign nations. Such a policy has serious complications, but that is a policy which must be maintained and supported, nonetheless.

I have never become a “Johnny One-Note” in either music, politics, or strategy, and almost certainly never will never be, now, after more than ninety-one years of life, and have been never in much danger of drifting from that course, especially now. We shall now come to the relevance of that point for insight into the life, and also the matter of the recent clinically concluding death of Ariel Sharon, after his long, and bitterly complicated political life. However, he remains “a man,” and, to that point, that is the reason I have chosen his memory as a most useful choice of a key for exposing the cause at the root of his, and of many other victims of the same type of self-inflicted error of their ways as his own.

He had drifted away from his true knowledge of the soul which had been rightfully his own, as Dante Alighieri might have treated such tragedies as of his own concern. The subject of my view of Ariel Sharon today, is a specific lesson of a cause of a soul which has died, but whose soul could now never speak, and as the souls of the truly greatest scientists and poets have spoken still, even lustily and vividly, even after the mind and body have been long deceased.

It is good to remember that immortality of a Jesus Christ who had exemplified his known mortal existence, as actively mortal in form, but, when once deceased, remained still an efficiently living soul, still today. For the treatment of the subject of my report here today: For the subject which is immediately at hand in the subject of my report here, we should pinpoint, specifically, the case of the Saul who adopted a spiritually-inspired identity of Paul, and, who had remained the same person, as a Hebrew virtual prophet, but, who had become re-named as Paul, and who had, thus, assisted the bereaved, the already Christian Hebrews in the mortal struggle of the pre-existing Chris-

tians, but had then realized the means of discovering for himself, the full meaning of attaining a comprehension of the actually, efficiently permanent, immortality of the human soul.

Those candidates for true heroism among all living men and women, who were conscious of the possibilities of living in effect after they have been deceased, as in the fashion which the Apostle Paul had written on the subject of the still living soul which remains an active force in the history of our universe. It was a soul which remains in service to become thus implicit, as if, for us, as an ostensibly mysterious power in our universe; this view meant such as that of a true, human creator, who once now deceased, will be an efficiently active force in human society, even for the mortal identity after his apparently mortal state of death. In those respects, there are not essential differences, other than that one, in principle, between Judaism and a real Christianity which accepts the same intention for which the Apostle Paul had spoken alive, through the medium of such as the most appropriate **I. Corinthians 13**.

Let us now review those, and closely related facts, that for a necessary purpose, here and now.

That particular point of such a form and quality of special coincidence of Judaism to an original Christianity, bespeaks the existence, implicitly, of an actually existing, intervening, immortal and universal intention, that divinely intended for all mankind. Life, if and when considered in those terms of reference, is to be considered as the expression of a universal power in the universe, a power to be realized, more efficiently, by the appropriate means of the choice of our commitment to the mission properly suited to all human beings, the power to live efficiently within the society of those still living, provided that these are those who are still living by the means of this same devotion, as, implicitly expressed in Saint Paul’s **I. Corinthians 13**. Here, Judaism and what is the doctrinal legacy of Christianity, share a common route of ultimate endeavor within eternity. The margin of distinction between them, is that Christianity represents the honor and right needed for all the immortal rights afforded for what is termed, all mankind, that often without properly full comprehension of the essential quality of a mission, in which, of course, the soul lives on, when the mortal body is now deceased.

My image for insight into the tragic death which, apparently, had ostensibly struck down the soul of

Ariel Sharon, is a matter of principle, that we must cherish what should have become the truly assigned destination of his soul, but lament and despise its apparent outcome in his practice, at the end of his known consciousness, up to the point that all known redemption of the soul's opportunities had been quenched in a meaninglessly final death. Until death has come with actual finality, the final judgment must be withheld as matter of principle, as I had followed that principle in this case. That judgment, as a voluntary choice, must be withheld from what is called "final judgment," until death itself has claimed the very existence of the human individual in what is described as its mortal limitations.

Thence, only the true virtue of the person's intent, could secure the identity of the dead, insofar as we, the still living, would still incorporate it as a properly ensured immortality of intention.

What That Means for Those Who Are, Neither Jews or Christians by Faith?

Such must be the law, for as long as human life itself may express its ultimate end.

I do not, in any way, encourage reliance on "death-bed" recovery of the soul itself. It is not a bad thing, in any sense, to prolong human life under such circumstances, but it is necessary that those recoveries of the human's abilities, even if they have remained as living, even to the last moment of life, they must be aided to remain sacred matters of authority, until a higher authority has spoken.

Life under the reign of a system of society, or society's government, must have been actively lived, if possible, under an hopefully extended mission of a quality which bespeaks a strong prescience of a posthumous immortality. That intention must be encouraged to be realized, early and often, in the course of life. That requirement must be adopted for definite purpose, as the Apostle made the point, beautifully, in **I. Corinthians 13**, and, yet, with the greatest imaginable, and noble intentions, for that which is to be carried forward, still later, on.

The proper intention of life, is to have been actually lived for the purpose of its properly human intention: for the work of a serious realization of the opportunity



White House/Paul Morse

Prime Minister Sharon (right) with Palestinian Prime Minister Mahmoud Abbas (and President Bush), following the Red Sea Summit in Aqaba, Jordan, June 4, 2003.

for the practice of that specific quality of higher intention.

With that much said, up to this point, I now turn to the deeper and higher implications of what I had reported here, this far.

The Secret Meaning of Human Life— When It Is Being Actually Lived

The essential distinction of human life, as human, is, in actuality, fully proven, as in an essential feature to be expressed, inclusively, in physical-scientific terms of reference, terms of the subject of the existence of a willful choice of a destiny of human life, one which is unique to the opportunities of members of that human species, but, also, an opportunity whose existence has been, customarily, either poorly understood, or actively rejected, willfully.

It is of practical urgency, given the presently evil condition of life under the influence of many national cultures, that still presently, to emphasize the point, here and now, that the specific mission which reposes in what I am presenting as a written work, here, in particular, and that in the full extent of this intention of this publication.

Therefore, for such practical reasons, we must now shift our attention, that adequately, back to reference, again, what had been the starting-point of the account being presented in this report. I proceed thus, as

follows, for the interim purpose of this report as a whole.

The Scientific Differences

Later, during the 1970s, representatives of the old Israeli government faction, were interested, but cautious. They had now good reason, politically, to be cautious: not much because of me, but, because of the circumstances created by their “former American friends” in the climate of the post-John F. Kennedy Presidency of the United States, in particular. That points toward the root of the tragic years, and prolonged living death in limbo, of Ariel Sharon, under the reign of a British-directed turn in the post-World War II experience of Israel itself, during the relevant times.

The curse of the presently popular, especially religious beliefs in general, work to the included effect, that the once-dead person is “finally dead.” This belief, as I have long emphasized that distinction from what might appear according to an essentially foolish presumption respecting the prospects for what is, rather, conventional, but also presently preponderant political opinion as such, physical science as such is, allegedly, ontologically defined by a reductionist dogma as such. The notions of “scientific principle,” are thus productions of an extremely pervasive, common contamination of the idea of “science,” as being, ultimately, dependent on intrinsically fallacious, deductive methods: an implicit denial of the existence of an actually universal basis for the ontological conception of a principle of life-as-such, a principle implicitly superior, as a class of universal force, to all processes, less their appropriate ranking, in life.

That much now said, I shall proceed, here and now, to a critically refined (slightly) summary of the entry of what had been the close of the earlier drafting of this same report. That (slightly improved) copy from the earlier version of that concluding passage, will have been reappeared, slightly augmented, as the conclusion of this report.

As I have, implicitly, addressed the consideration of the actual reality of Ariel’s death and prospective resurrection, is to be located, especially, in the direct impact of scientific and related discoveries of such exemplars of modern science as Max Planck and Albert Einstein, prior to the satanic insanities of such as the extraordinarily sheer evil of a typical Bertrand Russell, a legacy of evil which continues to rot out the relics of science,

since his time, to the policies of leading transatlantic nations up through the most recent times.

From modern physical science since the marvelous “Golden Renaissance,” which had briefly liberated, in parallel to the efforts of Jeanne d’Arc, the great Renaissance associated with such outstanding genius as that of such great figures of the great Renaissance associated with the names of the founding of modern science as Filippo Brunelleschi and the greater Cardinal Nicholas of Cusa, and with the seminal founding achievements in emergence of the roots of any competent expression of the founding and continuation of a true and modern science, and all other actually authentic, modern cultural creations introduced to modern history through those channels of trans-Atlantic culture’s paragons, especially those channels which carried these gifts across the Atlantic, as part of the inspiration, traced to Cusa, in the effects of the particular pioneering of Christopher Columbus, whose successes had sparked the liberation of Europeans from the Zeusian depravity which had maintained such abominations as the Roman Empire, and the later such abominations, of those imperialist habits among the modern European cultures, including the Anglo-Dutch imperialism which had destroyed the great achievement of the Massachusetts Bay colony, crushed by the Dutch butchers, and, had, led the repeated pollution of the Presidencies of the once-established British empire, which was merely a Dutch trick with a British cover, the same Dutch and British pollution which authored the pollution spread by the British-bred-and-paid professional assassin, the same Aaron Burr who had brought the treasonous Presidents of the United States to power through his role in backing the British treason in America, which assassination of Alexander Hamilton, on a British payroll deployed in New York, and a legacy of an agency which had ever and always been at the root of every known assassination of a U.S.A. President.

The curse of the presently popular, especially quasi-religious beliefs, those which are to the effect of the presumption, that the once-dead person, is, therefore, *finally* dead. That is not only a religious error, but also a fundamental error in the proposed notion of what are already knowable, underlying principles, of what is termed a truthful expression respecting the truthful expression of the very meaning of any use of the term, “physical science.”



Sharon announces the evacuation of Israeli settlements from Gaza and the West Bank, Aug. 17, 2005, just months before his massive stroke the following January.

The broader quality of error, to which I have now returned our attention here, which I have just, thus, condemned, when focussed upon matters respecting the underlying principles of physical science, *per se*, is not merely the fruit of an insulting remark for allusion to the greatest physical scientists known to modern civilization, as since Cardinal Nicholas of Cusa, and his exemplary follower, Johannes Kepler (whose work had lain the foundations of modern physical science developed generally), through such exemplars Gauss and his circles, such as Bernhard Riemann, and continued through the geniuses of Max Planck, and Albert Einstein, as true modern geniuses. The scientific achievements of Planck and Einstein, which they had effected, and which they had continued thence, typify the souls of the matter, and which, as their included achievements in their tradition in science, had been, earlier as later, even after their own respective demise, earlier or later, have continued to shape the nobler scientific traditions in progress of the human species as a whole, an achievement typified by their own, which must now be recognized as one of the most crucial forms of expression which the mere notion of “human” provides, with excellent evidence, thus.

The merely individual life, as such, frequently fails to realize its own proper destiny, were it not dedicated, essentially, and, unless that were not a dedication which is accompanied by some discovery of principle, as expressed in appropriate deeds, in some discovery which

is not real, until the existence of what should be regarded as an expression of, specifically, the individual human soul. It will be a human soul, whose continued expression, when functioning still, as the living agent, which it is, or has been, the work of changing, and thus advancing the conditions of humanity for, not merely better conditions of life, but, for leaps in advancement of the per-capita productive powers and innate genius of the members of the human species. Such a person must be qualified, and qualify themselves, after the

workman’s hammer had fallen, as if dead.

The purpose to be expressed beyond any death of the individual, is the true self-measurement of what continues the acting immortal, even beyond his, or her demise. To achieve that, they must be satisfying the true status of any truly immortal being, a demand which means the requirement of setting into motion great principled future achievements which are to be harvested in mankind’s future life, and are, therefore, a fruit of a quality of immortality which must be sought perpetually by the living ranks of our human species.

Thus, the implicitly defined responsibility of the truly modern personality, which is, to meet the precondition of such expressions of service for the benefit of all future humanity’s successive generations. A commitment which we, the living, must always become in accord with the principle of The Universal Creator, and the seeking of his Divine intention, what ever the way we may be enabled to express that quality of devotion.

Otherwise, the living human individual, were “a virtually already dead man” walking through the limited stretch of no more than his own mortal existence.

There is no actual truth for mankind, which is not foreknowledge of the future.

—Lyndon H. LaRouche, Jr.