

Lu Mountain

a novel
by Rolf A. F. Witzsche
Preliminary Edition

Episode 8 of the series of novels
The Lodging for the Rose

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The Lodging for the Rose - Episode 8

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The novel is fiction, but its logic is not. When being forced to flee 'paradise' the protagonists start a new life in China out of reach to the West. But China isn't the Golden Shore of Peace where they find tranquility and rest. The Principle of Universal Love widens the challenge for them, the challenge to uplift the world. They do not flinch, nor do they say "we cannot go further." China unfolds its heart as one of the few countries in the world that still embraces the principle of progress. It sees boundless horizons and reaches for them. The light of universal love that once shone brightly in Europe and later in America but has dimmed in those places, but still glows brightly in China. It may reawaken in us all and become the hope of the world as China's gift to humanity, even while the protagonists uplift China. - The novel presented here in preliminary edition is Episode 8 of the epic series of novels, The Lodging for the Rose.

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Chapter 1 - Escape from Paradise

Breakfast came early the next day. The sky was already aglow with the hue of the dawn when the alarm clock rang. The view from the motel window revealed a giant tree silhouetted against the sky in the direction of the coming sunrise. An oak, I thought. It seemed to predate every building around, a sentinel of a time that had long passed away. It alone remained. Its black shape stood eerily against the glow of the morning. It startled me as if it echoed something that I did not yet understand. I paused and pondered it for a minute, on my way to the bathroom. Was it a foreboding of something, something big? What was it that made me stop? I looked back to it from the door to the bathroom and shook my head. We had a long way ahead of us, a big day with endless hours on endless seeming roads. Our plan was to be home before midnight.

The old tree was long forgotten by the time we set out for breakfast, Sylvia and I, just as the sun came up on this cloudless Kansas morning. Our motel was just a tiny place, the only motel for miles around, located in the middle of nowhere at a highway crossing south of Witchita. The only other 'attraction' was an old fashioned diner that served a truck stop across the street. "We are always open," read its sign in red letters, mounted on an iron post behind the lawn in front of it. It was an iron post as far as I could make out as we walked by, something strong and enduring.

Oh, there was that notion reflected again: something strong and enduring. What did it mean? Since it couldn't figure it I let it drift away and mingle with the smell of freshly baked bread that greeted us as we entered the diner. Its big windows were facing directly towards the rising sun where a tiny sliver of it had just cleared the horizon. The owner of the diner was about to roll down the binds as we entered. I bade him not to, and ordered coffee. I loved to see the sun rise in the morning with a coffee in hand. That's how I had greeted the new day countless times from our porch back home in North Carolina, with the sea still dark behind us.

It was Sylvia's turn that morning to call Fred and report on the day before. I smiled to myself since it left me free with little to do except to order our eggs and gaze into the sunshine that was rapidly becoming brighter with the promise for a glorious day.

"Sunny side up?" asked our waitress, jokingly.

I nodded. "Two orders please with bacon and rye." I barely looked up at her, and this only for a moment. I smiled at her, but my thoughts were focused on the sunrise. Its brilliance reflected the way I felt. A bright new day was unfolding. I glanced into the blinding light and sipped the freshly brewed coffee that she had bought. That's when my eyes were drawn to the tree again near the motel across the street. It stood against a darker background now, hugely imposing. It stood several times taller than the motel. A robust tree, something enduring indeed!

I shook my head. Where was this thought coming from, about something enduring?

While I was waiting for Sylvia's return, the waitress returned and wanted to roll down the blinds, but I wouldn't let her. I loved seeing the sunshine, as blindingly brilliant as it was. Too many wonderful moments were connected with the brightness of the morning, of wonderful days shared with Heather, Olive, Anton, Sylvia, Ushi, Ross, Indira, Helen, and others. Was it that, which I felt urged to acknowledge, as being enduring? Perhaps it was, but why now? Why this morning? I found no answer again, so I put the question aside and took another sip.

We had been instructed to call Fred early that day. Fred had gone to Germany for a security conference that he had decided on at the last minute to attend. I hadn't paid much attention to Fred's trip. It just didn't seem important. The early phone calls we could handle without a problem.

When Sylvia returned, our eggs had already been served. She sat down without a word, and with a blank face that was unmistakably 'sour' as if something terrible had just happened, something so terrible that she couldn't talk about it. I put the cup in front of her and the sugar, and said not a word. She didn't touch the coffee. Without looking up she started to butter the toast. She started to eat it without honey or jam. Something big was up all right.

"I have a surprise for you," she said a long while later after she finally put some jam onto the last bit of toast. "It is a terrible surprise. It can also be seen as a beautiful surprise. I just can't decide which it is. And even if it were beautiful, it's not entirely pleasant."

"All right, all right! Let's have it," I said and did my best to smile. "Let's clear the air!"

"There's been a change in plans," said Sylvia quietly and began to cry.

"What change? What plans? Fred didn't have any plans lined for us. If nothing has been planned, nothing can change."

"No, it isn't like that. I can't say it. It's not Fred that changed

things. Our plans have changed, Peter. What we have planned will never be. Fred merely conveyed what needs to be done. That's what changed all of our plans for us."

"It can't be as terrible as your face says it is," I replied almost jokingly to cheer her up.

"Our plans have been advanced," she said. "We will be going to China. We'll be there in two days. Fred said something about a place called Yibin."

I just shook my head. "You are not making any sense, Sylvia," I countered her.

"I am trying to. Fred said that someone high in the Justice Department is busy setting up a case against us," said Sylvia. With that she broke down fully into tears. "We have to get out of the country as fast as we can. Ross and Heather have already left for Germany. Tony, Dag and Al are in Germany with Fred right now. They left last night. Fred suggests that we get into our car as soon as we can and drive to Mexico while that option still exists. He said we should travel on secondary roads as much as possible. He expects us to be in Mexico City by midnight. He wants us to clean out our U.S. bank accounts along the way, but not totally. He wants it done as soon as the banks open. He believes that we still have three days before the official warrants can be issued for our arrest, but one never knows. That's all he said, except that we would meet him in Hong Kong."

"This means saying good bye to America," I replied calmly. "Something enduring?" I just shook my head. Then I began to smile. Now I understood. It is the human spirit that is enduring. What is a country, a place, and a house by the sea? There are greater things in the world. I pointed out the Oak tree to Sylvia.

Still, none of what she said seemed quite real to me. It seemed like a bad dream. I put some salt and pepper on my eggs and started to eat. That too seemed to be an element of the enduring. "Let's not jump into this," I said, as if my hesitation could hinder the outcome. Still, deep down I had expected that it would come to something like that. I had already transferred most of our funds to banks in Malaysia and China, just to be on the safe side. It was the immediacy that was disturbing.

"We must have hit a raw nerve with someone," Sylvia suggested when she recovered from the shock.

"Steve should be pleased that we are now officially recognized as a bonafide enemy," I added jokingly. Then, suddenly, as if a knife had struck me, the thought emerged that this was actually all for real. "There is nothing left for us here, is there?" I said to her.

Sylvia nodded with the wet of tears still in her eyes.

I suggested to her that our cowardly Congress must have

gobbled up the Home Security Bill Amendment that they had been trying to push down everyone's throat. If that becomes law the FBI will be free to arrest anyone without a charge. They called it preemptive incarceration to protect the nation.

Sylvia laughed at the idea.

I suggested that when this becomes law, if it goes through the Senate, they would be able to put anyone they don't like into concentration camps, Hitler style, and this not as punishment for what a person has done or is alleged to have done, but for what the arresting officer may deem a person might want to do some time in the future that would endanger the security of the United States of America, whatever that means. I told her that they would be able to hold anyone without trial, indefinitely, even without having to say way. "Maybe we really don't want to live here anymore, do we?" I added.

I suggested to Sylvia that the amendment, which I had been sure would never become law, would make us a glaring target for nothing more than our close association with Nicolai and Steve, and our courageous tearing up the official agenda at the Caracas Conference.

"And a thousand other things like that," Sylvia added. "Likewise would everyone be in danger who is connected with us and with Fred's department."

I suggested to Sylvia that this new law would make Adolf Hitler's stone cold heart rejoice. "This means, the war against America is really on," I added.

Driving to Mexico for the last time wasn't as much a sad occasion, as it was one filled with apprehension. Within a single moment, before I could even finish my cup of coffee, we had become fugitives from the law in a country that we had supported with every fiber of our being. We had to flee from our own country without even being able to stop at home along the way. Everything had to stay behind, even the most precious things like our wedding gift that Sylvia and I had given each other so many years ago, and the golden necklace from Caracas. All had to stay. All of our clothing; books; photographs; letters; record collections; everything was suddenly lost.

"Is our situation that critical?" asked Sylvia.

I nodded.

Sylvia agreed that it might be, seeing that Fred had even suggested that we drive only on secondary roads.

"Yes, our situation is that critical," she said finally. "It's too critical to linger, much more so to stop by at home as I had hoped we might. But then, what is of value to us anyway in our life?" she asked. "Is our wealth in money or is it the productive capacity that

we possess as human beings? If our wealth were in money, than loosing our belongings, which fall into that category, would be a tragedy. If this were the case we would be tempted to get our things, or get someone to mail our things to us, whereby we would likely expose our refuge and may loose our life. But that is not where our wealth is, is it? Our wealth is in us. We can't risk the most precious we have, for the trivial. We have to protect what is precious, what is enduring. That is the only true platform that we have for building a new life on."

We decided to take Fred's advice. I felt less tense on the secondary roads as most of them were rather lightly traveled. Also, it would be easier to pretend that we were tourists on vacation. That role of being tourists actually suited us. After all, that's what we had been between our presentations.

Emptying our U.S. bank accounts raised a few eyebrows, but nothing more. Everybody was aware that travelling is expensive.

Crossing the border into Mexico in late afternoon was accomplished in a routine fashion. Nobody asked any questions. One of the officers wished us a happy holiday.

With this, the first part of our 'mission' was done. In Mexico, the holiday atmosphere continued. It became more genuine. The whole country still seemed to be exactly the way as I remembered it from our last holiday there, as if nothing had changed. I loved the familiarity.

We arrived in Mexico City by midnight as Fred had requested, with plenty of time to spare to get onto the Singapore Airlines flight to Singapore with a stop over in Hong Kong. We paid cash for the flight. For a brief moment I was tempted to test the credit card in the hope that Fred might have been mistaken. But this hope was the hope of a dream that had no chance of becoming true. The world had become much smaller for us that day. Still, while we were waiting at the boarding gate, I suddenly became daring. I called the fondi's man in Venice, the one that Steve and I had stayed in contact with on rare occasions after Steve's second visit there after the Venice project. I had some nasty words prepared for him. I was going to blast him. I never got the chance.

To my surprise I was graciously greeted. "Who do you think alerted your boss about the operation that is being planned against you?" said the man of the fondi at one point. "We are not all heartless fools," he said to me before he hung up. He said he couldn't say anything more on the phone.

"Not all of the fondi want to see us eliminated," I said to Sylvia after I hung up.

"Oh, is their solidarity beginning to crack?" Sylvia replied.

"Ah, it seems to me that not all of the people can ignore their humanity all of the times," I answered back.

Once we were in the air again and far out over the Pacific, Sylvia and I began to breathe easier. Neither of us had realized how great a stress we had been under, until the burden was lifted. I felt like celebrating, and this for more than just being out of danger. I asked the Steward if there was a small bottle of Champagne to be had.

"Champagne would be right just about now," Sylvia agreed. "But what are we celebrating? Our escape? That would be like celebrating that the world has gone crazy. We would be celebrating that we can no longer live safely in our own country. That's nothing to celebrate."

"That's all water down the creek," I answered. "I propose that we celebrate the new beginning that lies before us. That's what the champagne is for. We have reason to celebrate that we will be taking another step forward along the road of embracing the principle of the unity of all good. Good is, wherever humanity is. I think we are moving closer to the fuller unfolding of it than we have ever come before. I suspect that there will be a wider universal marriage unfolding from this, than even Nicolai and Anton had dreamed of as being possible. It will be a union of a community of principle, acknowledging the universal unity of good that is already an established reality. We just hadn't stepped up to that yet. The tremendous good that each of us has the potential to bring to the table for one another, should make our new dwelling place, wherever that may be, a palace of light resounding with joy."

"Ah, you say that the sparkling of the champagne represents the sparkling of that light," Sylvia interrupted me and laughed. "But be careful Pete, there is also a bitter taste associated with champagne after the bubbles are gone."

"That's why champagne is a useful metaphor," I said and began to laugh again, too. "We simply must make sure that the bubbles won't diminish. That's the challenge, isn't it? We are fleeing America to help rescue America. We must never forget that our step forward coincides with America driving another nail into its coffin in which it will bury itself if we won't intervene. America has taken another step back backwards, so that we can't work there anymore. America is moving against us in its most desperate hour, when it needs our help the most. By being out of their goons' reach, we may be in a position to help America better than we could before. Do I make any sense?"

"It's just a replay of the old story," said Sylvia. "The Roman Empire destroyed Christ Jesus for the same reason, who represented all the advanced principles that could have enabled the Roman so-

ciety to survive with ease and build a brilliant civilization. Instead, they choose to kill that man, the only man on the planet who could have helped them to reach what their original goal may have been. But when they drove that spike through this man's flesh into the cross, the Romans' sealed their fate."

"From that point on, nothing could have saved the Roman society," I agreed. "America appears to be not quite as stupid as that. They let us get away alive."

Sylvia nodded and laughed. "Let's keep it that way on both sides," she said. "Rome is dead by its own stupidity. The Byzantine Empire that came out of it lasted a bit longer, but it too died. This shouldn't be the fate of our precious republic. America is still the most precious gem in the universe; unequalled in the world by its design; a jewel of the Renaissance; a light upon a hill; the human gift of the brightest minds of the brightest period; a treasure that must be kept alive. America isn't the scum bag that the Roman Empire finally became, that wasn't worth saving, that apparently wasn't even worth occupying when it fell."

"America won't suffer that fate," I said to Sylvia, "because the Christ idea that the Romans tried to kill, still lives. It lives in us and in many like us all across our nation. We can activate this resource for good and mobilize it from China, and with that we can save America from its own folly."

Sylvia paused and looked out of the window where the first hue of dawn became visible as it had been the morning when all this began. That too, is enduring, I thought. Likewise are profound ideas of truth.

Sylvia echoed that thought. "There exist no boundaries to right ideas and to the unfolding of good," she said as she still looked out at the glow of dawn.

"China, America, Russia, are all one humanity," I replied. "If we fight for one, we fight for all, and for ourselves with it."

"And if we don't?" said Sylvia.

"If we don't make this effort with all that is in our universal Soul, we stand in denial of it, and in denial of the principle of the universal unity of good," I said. "This means that there is no neutral stand possible, no idly standing by. All of that would be a denial of our very Soul."

"That's like saying that we would be standing in contempt of God," Sylvia interrupted and almost laughed.

"Well, isn't that so?" I replied. "Whenever we let ourselves to be fooled to attempt to divide the indivisible good, for whatever reason, we will stand in contempt of God."

We arrived in Hong Kong during a thunderstorm. We were welcomed by Fred, Tony, Dag, Al, Heather, and Ross, together with

a security official from the Chinese immigration service that officially welcomed Sylvia and I to China "on behalf of the Chinese people," as he put it. He spoke perfect English. He prepared brand new passports for us, as Fred had probably arranged, complete with new names and a new identity for me and for Sylvia.

After the official ceremony was over I gave Fred the name of my contact in Venice and alerted him that the fondi were about to crack wide open.

"That's not significant," Fred replied.

"It is. It could be. We need to follow this up," I said to him.

"And give our location away," Fred replied. "I can't let you do that."

On Fred's suggestion I gave the information to Fred's Chinese counterpart the next morning. He smiled at the gesture and told us that he had wanted to explore that kind of link himself, for a long time. He assured us that this contact would be explored through "discrete" channels.

I had the feeling that it might have been Steve who had suggested to Fred that we should all spend the critical first few weeks in hiding. As soon as Fred had mentioned that plan, Steve had come to mind. It turned out that Fred's Chinese counterpart had suggested this. He had chosen a small town for us to hide in, called Yongshan, located far in the interior, "a tiny place somewhere to the West of Yibin on the Jinshajiang River," as he described its location. He also suggested that we should travel there by train. He told us that travelling by train in China leaves no traces behind in any official records that the FBI might use to track us down. He suggested that they would surely track us down if we stayed in Hong Kong, but if we left, with Hong Kong being the gateway to all of Asia, our trail would go cold for them, and that would be it.

In essence, that's what the man told us. He seemed to be genuinely concerned. He even supplied the train tickets that were evidently paid for by the Chinese government as a kind of professional curtsey to Fred, so it seemed. Fred's Chinese counterpart also regarded our situation as being rather amusing. He even laughed at one point, when he pointed out how ironic our situation was. There we were, a bunch of Americans, the champions of human rights and freedom, fleeing our own country, the land of the free, under the threat of political persecution, and were now seeking refuge in the very same country that America had long denounced and slandered for alleged politically motivated human rights abuses. He said, that if the situation weren't so sad and serious he would be tempted to

make fun of it the next time a high nosed American delegation came to visit.

Stepping off the train in Yongshan, two days later, was like stepping into a new and ancient world all at the same time. It was a New World for us, and some of it was actually modern, though we also found it an ancient world in historic terms. We were walking on stairs, bridges, and walkways with worn out paving stones that had withstood the grinding of a thousand years, so it seemed.

"What happened to our beautiful dreaming on that night in the dessert in New Mexico, a few days ago?" I asked Sylvia on our second evening there.

"Our dreaming is becoming fulfilled," Sylvia answered with a bright smile on her face. "This is life! We wanted to become involved in all its dimensions, didn't we? Now we are involved to the full. The grand adventure has begun. Today, the music of our life will be Chinese, which we hadn't even dreamed of. Tomorrow it may be something else."

Indeed, our New World was pervaded with Chinese music, new and old, in eating-places; on the Market Square; in Chinese opera; even in our hotel.

Actually, we spent more time exploring our new surroundings than we spent in dialog about the reason for our being there. We all knew why we were there; at least we thought we knew the reason. The past was the past. What was done was done. But none of us knew what our future would be like. Would we be safe in China? Would China be receptive to our advanced ideas? Or would the Chinese people cling tenaciously to the past and remain blinded by ancient axioms that appeared as distant from the truth as this place was from the sea?

We stood often at the bank of the Yangtze River, the Changjiang, the 'Long River,' the third largest river in the world after the Amazon and the Nile. We learned from the tourist office that we were approximately at the midway point on the river. Its origin had been traced to the fifteen-thousand-foot high snowfields of the Tanggula Mountain Range of Quinghai, over three thousand kilometers upstream from where we stood. Downstream, its waters flow across the most populous area of China, so we were told, for another three thousand kilometers before it mingles with the waters of the East China Sea. Our eventual destination, where Steve was already preparing for us as we were told, lay two thirds of the way down river near the city of Jiujiang. Steve and Ushi would meet us there in three weeks time.

That day seemed a long way away, both in time and in distance when we arrived in Yongshan. We were told that we would travel to our final destination the slow way, by riverboat, the "normal" way for people to travel in that part of China.

We were told that China has built for itself a fifty-five-thousand kilometer railway network which ranks among the largest in the world, but which was still considered small in comparison with the river traffic. The Yangtze River, we were told, with its over seven hundred tributaries exceeds in length the largest transportation system that exists anywhere else in the world. We were told that the Yangtze River provides China with an eighty-thousand-kilometer network of navigable waterways. We were also told that one third of China's people live in the Yangtze River basin, some three hundred million of them, maybe more. We were told that most of this vast population lives in the lower part of the river where we would be located ourselves. Only that was still almost two thousand kilometers away.

Our river boat journey started on a Sunday morning after hiding out for two weeks. Being on the river felt like being alive again compared to those two weeks of idleness. We hadn't been totally idle, though. We had explored the ancient city and the surrounding country by bicycle. We had explored the markets, the shops, their fishery, the farming in the area, bought a tourist introduction to the Chinese language, a book with the bold title in English: Mandarin for Dummies, printed in New York. Every one of us bought a copy that we studied in the evenings when we didn't go to cultural events, of which there were surprisingly many. They ranged from Chinese opera to puppet shows. We also went to movies to test our budding language skill. None of us understood a word at first, but after two weeks, things were improving.

All considered, it had been good being in that city. The slow pace had calmed us down. Our busy lives had been put on hold, as it were. It was good though, being on the river, moving again. The river represented movement. It was flowing. It was taking us along, meter by meter, towards our destination.

Our first destination along the river, by which we would measure our progress, would be the city of Yibin. The river flowed in a shallow valley as we moved towards the city, flanked by a mountain range in the distance to the left. It was here, right in the middle of our leisurely cruise down the 'river of time,' that a surprise awaited us.

We hadn't made it half way to Yibin, when an Italian tourist addressed me, speaking in a broken English that seemed vaguely

familiar. "Hello Senior DeMere," he said with a smile. "We meet in Venice, remember. Warned you not to cancel the SDI project."

We shook hands. I was perplexed. I remembered the man. I remembered his voice after all this time. He was the masked man we met in Venice by a bridge, who had told us that his master's 'family' was one of the fondi.

Oh, God, what was he doing here? How did he find us? Here, we thought that we had come so far off the beaten path that no one would ever be able locate us, but he had!

"I've not come to warn you this time," he said in a strongly Italian accent, "but to help you."

"That doesn't make sense," I replied. "Why would the fondi want to help us?"

The man introduced himself a Giovanni Nardini. He didn't answer my question, however. He asked instead who we thought was trying to get us, for which we had to flee the U.S.A..

To judge by Fred's smile when he saw the man, I felt that Fred already knew the answer, but wouldn't tell.

"Who would you say, you have threatened the most, apart from the fondi?" he asked. "Which powerful institution would be upset the most by your speeches about honoring the natural bonds that unite people, versus the marriage boundaries that divide human society?"

"The church?" I said. "Who else?"

"Your challenge cuts deep to the very root of their power," said Giovanni.

Giovanni was able to make himself understood quite well, far better than I remembered.

"With the fondi loosing much of their power when the last financial disintegration destroyed a lot of their wealth, deep splits began to develop among the ranks of the fondi; mainly on fundamental issues. Against the background of the fondi's decline, the church became the dominant power. Now the church has become a threat. It uses the fondi's own game plan of divide and rule."

"This means that the fondi are no longer the masters of the universe," I said jokingly and laughed, "they have been outdone by the church, by the Irresistible Society for the Isolation of Humanity," I added, still laughing.

This comment shocked him, but he continued smiling.

"I suppose the fondi never were the masters of that society," I added. "They were merely riding on the coat tails of the church that had originally pioneered the concept."

I suggested to Giovanni that the church has not changed. I told him that the church had been changed eons ago when it transformed itself from being Christ-like, into that infamous Society for the Isolation of Humanity. "It became a deeply isolating force when

it began imposing a multiplicity of conflicting dogmas, together with a marriage structure that isolated the whole of humanity from one another," I said. "The church has not deviated from these established positions. Apart from a few exceptions the old Society for the Isolation of Humanity still rules the world as it always did, isn't that so?"

Giovanni nodded, but didn't smile.

I told him that if the perversion of the Decalogue had not taken place, an entirely different humanity might have emerged. Humanity would then be focused on honoring every human bond instead of imposing isolating boundaries and divisions with which to create a kind of inner poverty in order to rule humanity.

I told Giovanni that our group was not a threat to the church, or to the *fondi*. I told him that we were instead laboring to elevate the church, by putting the focus back onto the long lost original principles that the church once represented. I told him that I felt the church was a valuable institution by its original design that had been abandoned long ago for political objectives. I told him that in a very real sense, the church had become divorced from itself. It once represented the scientific tradition of the classical era, but no more.

"That is the tradition that Christianity was built on," I said to Giovanni, "the tradition that furnishes scientific and spiritual development. This, unfortunately, was lost together with the entire scientific tradition of the age in which Christianity was established. All that we have left now is an empty shell, a sham. To call that an institution of Christianity, is like saying that society's wealth is found in money. Humanity's wealth isn't found in money, but in itself, in its creative capacity, in its industries, and in the products of its labor and its genius. The church once played an inherently enriching role in this humanist economy, but no more. It has become an instrument of vertical domination."

I told Giovanni that the church was destroying itself in the modern world, by pursuing ideals and objectives that are totally contrary to the principles that elevate human existence. I told him that the church had to be rescued from its course of self-destruction, instead of being fought against, and that we were in the process of doing that. I told him that the church needed to become a useful institution again, as it was designed to be, to rouse the human understanding to the perception of ever-higher spiritual ideas of truth, love, honor, and life.

When I stopped talking, I realized that Giovanni agreed with me on every point. He agreed with a smile on his face. Moments later he excused himself and withdrew to the rear of the ship.

I remained where I was, in the front, with the rest of us. "What on earth was that all about?" I asked myself.

I regained a peaceful feeling by looking out onto the river in front of us, as the boat made its way slowly downstream. Sure, it was exciting to be there. We were on one of the great rivers of the world, but it was also peaceful. We seemed far away from the struggles of that world.

We boarded a larger boat in the city of Yibin. Shortly after leaving Yibin we were all told by our tour guide that the Jinshajiang, as the upper part of the Yangtze is called, flows together with the Miujiang, which came into view just as the man spoke. He told us that from this point on the Yangtze River is referred to by a different name, as the Changjiang.

Our man from the fondi became more talkative from this point on, and spoke more quietly. He explained that his master's family had been dissidents within the fondi for a long time. He said they became disgusted with the murdering and destruction that the fondi's policies had incurred, and this a long time before the death star incidence happened that nobody really knew who ran it, with everybody suspecting everybody else. They went as far as calling the death star a copycat operation done by some overzealous maniac who had evidently been 'inspired' by the fondi's ideology and long-term policies.

Giovanni told us that his master's family had always wanted to help us. He reminded me of my meeting with Palmerston in Venice. "Palmerston didn't try to recruit you into the fold of the fondi. He interviewed you for his private dissident movement, hoping that you might join him. Of course, Palmerston isn't his real name. You may have recognized this. Still, you should have joined up with him. It would have been wise, although dangerous."

"It would have been a tragedy," I interrupted Giovanni. "It would have blocked the development of the Principle of Universal Love that became my main focus afterwards, even if it took years to get to this point. It would have been a tragedy if the development of this principle had been prevented, which alone can defeat the fondi's empire and rescue the fondi's people from their own, still escalating madness."

"This may be so," said Giovanni calmly. He also suggested that his family in Italy may be aware of all this, and is now trying to help us as some kind of recompense, and also aid humanity in a small way by aiding us, in recompense for the terrible things the fondi had done to humanity. Giovanni suggested that their support of us at this critical juncture would ease their conscience. He told

us that his family, meaning his master's family, are not monsters as we might have believed them to be, but had themselves been misguided by false ideals that are traditionally linked with the acquisition of wealth and power. He said that 'his' family also wanted to help us, because the church in Italy, in spite of its own wide ranging divisions, had been following the same insane path of the *fondi* at the moment when the church become the main dominant force once again. He didn't say anything more about what this help would involve that he had mentioned.

We arrived in Chongqing by nightfall. Chongqing had been the capital of China during World War II. For us, this giant metropolis of over eleven million people provided a glimpse into the modern heart of China. In prehistoric times the entire era in which the city is located, and the country round about, had been a giant lake several hundred miles across. We were told that it is now one of the richest agricultural and industrial centers of China.

There was a buoyant optimism in the air wherever we went, resulting from the Three Gorges Dam project. It was said that the general area could easily triple its population potential with the now available abundant clean electrical energy. The biggest draw back for the people of Chongqing and the surrounding areas had been the burning of coal for energy production. The resulting smog had covered the whole area for a great distance, we were told, and had been 'choking' the people and causing a wide range of illnesses in the population. We were told that clean power from the Yangtze eradicated this problem. The people we spoke to were also proud to point out that Chongqing had become a port city right in the middle of China, with ocean going traffic arriving from all over the world. Someone called this the Ninth Wonder of the World, with the great dam that made this miracle possible, being the Eighth.

At Chongqing, according to a map mounted in the front lounge of the boat, a large tributary flows into the Yangtze that has itself a vast network of tributaries that snake their way across the ancient lakebed. We were told that the lakebed had long ago become a rich agricultural area, supported by the riches of many rivers, providing boundless water resources for irrigation and a far flung network of navigable waterways. The evidence of an immensely rich commerce was evident everywhere in the city by the heavy riverboat traffic coming in and out of Chongqing, linking up with ocean going traffic. The rich commerce was also evident in the city's numerous markets. We were able to visit some of the great markets on a bus tour and on our walking 'expeditions' that night from the hotel.

Travelling downstream on the Yangtze, on a much larger boat

now, with the city of Chongqing soon far behind us, our journey stretched from morning into early evening across the vast expanse of this fertile land that became further enriched by the upper parts of the reservoir. As far as one could tell, we were no longer travelling on the once wild river. The waters were calm, no longer flowing rapidly as they once did. Fishermen could be seen. It appeared that a vast fishery project had been set up to exploit the potential of the vast freshwater habitat that would probably take many decades to fully develop.

Before we reached the entrance to the Three Gorges area we had seen many sights that I could only marvel at, of a rich transformation of an ancient land to had propelled it forward to become the leading edge of the world. We saw some of the ocean freighters and ocean going cruise ships that the people that the people of Chongqing had been so proud of. What economic benefits were driving those ships to make the more than two thousand kilometer journey to the new inland ocean-port of their city were still unclear to me. But the ships were coming. Another aspect of this great project that had transformed the region was likewise invisible to the eye as we made our way to the gorges. That aspect was a great project in itself in the form of a 1400-Km canal to transfer some of the vast volume of the Yangtze's waters northward into the dry regions where they would sustain a new agriculture development across an area equal in size to all of Germany. With that project the Chinese people were literally creating for themselves a New World on a scale that bordered on the magical and incredible. It was said that the waters of the canal would flow entirely by gravity. They would flow across bridges were necessary, spanning more than a hundred rivers, including the Yellow River, China's second largest river. No water development project on such a vast scale has ever been attempted anywhere in the world. The reason might be that China had the human resources to carry out such a project, and had chosen to utilize these resources to create a new future, while in the West the most skilled human resources were thrown onto the scrap heap.

I was looking forward to seeing the monumental gorges. They say that monumental is too small a term to describe them. Prehistoric forces had cut a deep gap across a mayor mountain range, or several of them, one behind the other. Three gorges had been cut, each quite different in character from the other. We were told that we had some grand to look forward to. Except that part of our journey, the passage through the gorges, wasn't scheduled to begin until the next morning. Until then, we were lodged in one of the brand new cities built along the edge of the water. All cities, towns, and villages that had been built at the level of the old riverbed had become sub-

merged beneath the waters of the reservoir that extended for 600-KM from the Three Gorges Dam all the way to Chongqing. New cities and towns replaced them, located along the new shores that never existed before.

We were travelling much slower now, entering the gorges. It became soon apparent that Fred had booked us on a sightseeing cruise through the gorges. It took us three entire days to reach the other side of them, and the dam. It might also have been that the slow pace through this most scenic part of the journey had been arranged for us by Fred's counterpart who had arranged our entire itinerary for us. And why shouldn't he have selected the slow boat? Our assigned role, our 'official' role in this country, was to be tourists.

The tour guide who spoke English called the first gorge that we entered, the Jutang Gorge, which he said is famous for its gently rising slopes. We were told that the river was much narrower before the dam was built. Long slopes of bare rock once reached all the way down to the river's edge. The lower 400-feet of them were now under water. Still, the slopes of ribbed slabs of stone continued upwards from the edge of the reservoir. We were shown video scenes of the way the gorges had been for thousands of years before the dam was built. We saw scenes with streams of water among the rocks, and waterfalls cascading down from the edge of cliffs into the river. Some of these sights were now gone, but others had come into view at the higher levels that had not been seen before, or photographed before.

Of course, navigating the gorges was easier now. Gone were the swift moving currents that had made travelling the river a precarious affair in the olden days, at least in some of the gorges. The tour boat operators gave us one full day in each of the gorges, to savor their special 'flavor.'

The next day was devoted to the second gorge, after spending a night on the tour board, a small sized ocean liner that had been made obsolete by the bigger cruise ships. Our journey on this cozy little ship that had been rebuilt for sight seeing, took us now through the most impressive part of the gorges, the still deeply cut Wu Gorge that became a zigzagging passage through narrow channels flanked by sheer cliffs. At times the water was wide, and at times it became so narrow that the scene matched that of the 'old' photographs we had seen on the ship, or the videos from bygone days, the days in which a boat of the size that we were on, would have never made it across that barrier that gorges once were.

Our journey through the Wu Gorge was comparable a luxury

passage across a labyrinth of sharply turning channels cut through the middle of the Wu Mountain Range. The waters lay smooth in all corners and bays of this natural extravaganza, like that of a sheltered lake, which allowed to ship to stop wherever the scenery was the most impressive for picture taking and serving lunch in the most amazing natural setting. In most places of the gorge both sides of its canyons and side-canyons were made up of steeply rising rock walls, some extending endlessly to lofty mountain tops. I counted twelve peaks altogether that day, as the tour guide had promised we would be able. Some peaks seemed to rise infinitely distant above the steeply rising cliffs. In some places the almost overhanging cliffs were overgrown solidly with carpets of green dripping vegetation. In other places the canyon sides were bare featureless giant facades of weathered stone, gray, with a few mosses clinging into crevices. Also in some places the cliffs gave way to less steeply rising slopes covered with a dense forests.

Apart from the boat traffic that we encountered frequently, only a few signs of civilization could be seen along the way. Some of the old relics that had been built at the river's edge, dating back to ages long passed, had been carefully relocated to a new home in areas where the tour boats could now provide access to them. Some relics, on the other hand, constructions that had been built into the cliffs, had become lost. Still, abundant photographs remained of what had once been a part of the culture in this 'hidden' area of the world.

The third Gorge on our journey was the famous Xiling Gorge that I could recall having seen on travel posters, a gorge famous for its long straight stretches of shallows and rapids that seemed like they were cut with a giant knife, leaving a seemingly endless succession of steeply rising cliffs and hills. At this point of our journey the old riverbed lay more than 500-feet below the surface of the water. The gorge had become a long drawn out lake now with parts of it extending northward into the mountains in the form of several giant lakes. Some parts of the famous stone cliffs of the old gorge had become lost however. In exchange the scene had become opened up wide, allowing for some rather impressive photographs to be taken.

For the three days of our journey through the gorges the politics of the world, even the contemplation of our own new situation in China, had been set aside. The outside world seemed infinitely far away as we passed leisurely through this hundred-fifty kilometer long picture gallery that slowly and constantly unfolded before us, day after day, always changing, always presenting something new with a different kind of beauty. This moving 'gallery' experience became further enhanced with numerous side trips, like

the one into the narrow channels of the previous Denning River. The Denning River Gorge had long been famous for its Double Dragon Gate, the entrance a narrow gorge with vertically rising cliffs that now arose directly out of the depth of the water itself. The cliffs were cascading upwards on either side until they merged with the clouds that shielded their top.

"Right behind the 'gate,' the Dripping Green or Dicu Gorge, begins," our guide informed us. He promised a legendary journey between rocky cliffs that rise vertically out of the pristine clear water that we were in. Even though we had seen many such cliffs already. He promised that these would be special. Unfortunately, we saw only a small part of them. A dense fog extended down from the edge of the high cliffs as if the cliffs reached into heaven. Some of the cliff faces were moss covered with narrow streams 'dripping' from them, over rocky ledges, or from under the edge of dense vegetation.

Three hours later, after lunch had been served in an area where a few rays of sunshine could reach us, we passed through the Double Dragon Gate Gorge once more in the opposite direction. This time the gate opened up to what used to be the Yangtze River. Still, the gate remained to be a gate, a gate to a slightly different world. The Double Dragon 'gate' evidently derived its name from the sky-scraping rock-faces that stood on either side like an entrance gate to a alien world of cloud inhabited caves and canyons that sunlight rarely seemed to penetrate completely. Thus the gate remained to be one of the wonders of the Yangtze, even though the modern developments had reshaped its character slightly and taken away some of its depth.

On the morning of the fourth day we were back in the political world as we came to the Three Gorges Dam, the world's largest single construction accomplishment that exceeds in height even the great pyramids of Egypt. The pyramids are still marveled at, even though they were not designed to hold back a wall of water across the width of a wide valley to a height that exceeds the tallest of the great pyramids by several stories of a house. The dam has locks installed that can lift ocean liners up to the reservoir, and an elevator that is able to lift smaller ships more rapidly.

I remembered the great controversy that had been raging in the West, stirred by a fear that too much of the beauty in the gorges would become lost beneath the rising waters of the reservoir behind the dam. It appeared to me that those fears had not been justified. Considering the towering height of the cliffs and the mountains that continued to stand tall above the waters, little had become lost, while much had been gained. Sure, some unique treasures were

lost under the waters, for all times to come, while others were brought into view that few people had seen before. But more importantly, the great dam brought with it a new future for countless millions of people, on a scope that had likewise never been seen in China, and only on rare occasions anywhere else in the world. This was China's Tennessee Valley Project that once brought unprecedented prosperity to America. The Chinese had embarked on a river development project of the same type that had enriched America beyond measure, except that the Chinese's development project was carried out on a vastly larger scale and for the benefit of a vastly larger nation.

The dam as I saw it provides flood prevention in an area that effects over thirty million people, and water resources to enrich the food supply for the entire nation, the largest nation on earth. It also provides electrical energy on a near unimaginable scale, equal to the potential of twenty to thirty nuclear power complexes, depending on size, or the burning of forty million tones of coal annually that now would not be burned.

Before our sightseeing tour ended at the dam site, we were treated to a movie presentation of the construction process. We saw the giant cranes, specially built for the project, which had lifted the millions of tones of concrete to the incredible height to which the main structures were poured. The view from the operator cabin of the cranes was like the view from a tall lookout tower, more than six hundred feet off the ground. The Egyptian's would have loved having one of these for building their pyramids.

Still, what we saw in this unforgettable construction footage paled in comparison with what we could not see. The film did not show the effects that the engineers' heroic labors had wrought in uplifting the life of so many people. When the movie ended I had tears in my eyes, because we ourselves had invented this processes of uplifting the general welfare of the nation by building great infrastructures to enable a better life. Now we were turning our back at this process that once symbolized America. We had even written the underlying principle of it into our constitution. It was painful to realize that we've shredded the whole thing into the trash can in the service of the West's new god of greed-based economics. With this pain in the heart, I didn't mind leaving the great dam behind us.

Once we were past it, the busy world bustling with people and commerce drifted back into view. With the journey behind us that cut through this endless seeming mountain chain, we found ourselves in a sun-filled human world, a world of people and industries, a world of enterprises and machines, a world powered by harvested energy; gas, oil, electricity; and a world of fishing and growing rice and countless other produce.

The Yangtze became a river again, but it came into view in

a different light now, as a giant that had been tamed. We were told that the entire area that we were now traveling through had been changed. New industrial cities were being built at the river's edge, with modern docks, that could have never been built before because of the constant danger of flooding. A new optimism pervaded that region that was visible everywhere. New and better houses were being built that would never be destroyed again by the river, like in times before when a single flooding damaged hundreds of thousands of houses, totally destroyed tens of thousands of them, and kill thousands of people. None of the would ever happen again. Flood endangered fields were now being planted again, even with orchards that no one would have dared to invest in, in the olden days.

"I hope this brilliant example will inspire the world," said Ross. "It seems the world needs China and its pioneering spirit get itself on its feet again."

Fred disagreed. "It's the other way around," said Fred. "It is China that needs help urgently. China needs our help in developing ways to protect itself from the world of violence, terror, hate, fear, and boundless greed that we have created in the West. It is this inhuman world that we have created, especially in America, that now threatens China's existence. We have created an artificial world that has threatened our own people for decades already and then began to destroy their means for existing, forcing us and much of the world ever deeper into a New Dark Age. That is what the Chinese face and must deal with, in order to survive. The Chinese don't know this yet, but we are their best hope for them to have a future at all. This means they must become involved in transforming the world morally and spiritually. That's an infinitely greater task than building a dam and to uplift an entire country economically with it. They need our help with that, and it must be our highest priority to convince them that they must take on this challenge. They behave like children right now, like children at play who can't see the danger they are in from processes that lie beyond their field of vision. They simply don't understand the goals of the fondi that have made it their goal long ago to fracture China into a thousand tiny enclaves that they then can control. It is not enough for China to merely transform itself into the most advanced economy in the world, and to become the leading food exporter of the world. It must become a nation that takes responsibility for the common welfare of humanity. It exists as a part of this world. If the world cannot be rescued as a whole and begins to collapse, China will be destroyed along with it. No magic exception is possible from this consequence. The Chinese will have to learn this. It will be a painful lesson to learn. They may not be prepared to live up to that challenge, which is greater than any they have ever faced in their entire history. They will resist it. They may even hate us for presenting this reality to

them that they nevertheless cannot afford to ignore."

We journeyed eastward from the dam-site on the widely carved channels of the Yangtze that snaked their way across the Great Lakes region with the city of Wuhan at the center.

After Wuhan another world unfolded that was only remotely related to lakes and waterways. It was early morning when our riverboat was on its way again, downstream, leaving Wuhan behind. It seemed that we moved faster now as the river before us was straight and more direct. It wasn't the Yangtze, however, that we focused on, but Giovanni who opened up a different kind of New World for us, a world I had never known to exist, or had hoped would exist. He told us what our new home would be. Our home would be, and there he began to smile, a nearly brand new waterborne palace in the form of a tour boat of the luxury class that had become a useless relic in the collapsing economies of the West. The boat was spacious in design, with fifteen large cabins on the sea level deck, some, he said, had never been used. Giovanni told us that his masters of the fondi had acquired this top-notch ship for a song at auction and had found no use for it as the tourist industry had collapsed.

Giovanni told us that the ship is ours to use and to keep. He pointed out that with such a 'mobile' home at our disposal, we would be able to relocate ourselves to nearly every one of the major centers of China at will, or as required.

"Wow," was all that I could reply. With this gracious gesture nearly the whole country of our chosen New World had been put at our feet. Living on a ship provided an unimaginable freedom to do what we needed to do. I was overwhelmed by this potential. I almost felt like crying. Nor was I alone in this. Everyone was stunned by what Giovanni revealed.

I could barely comprehend what was happening. The previously non-existing gracious generosity by the super rich of the world had suddenly come into being. It now came to our aid, something that I had never dreamed would happen. I felt that something sublime was suddenly unfolding that we got caught up in. I was astounded beyond measure. A movement had begun that Fred suggested we might have had set in motion ourselves, perhaps, unknown to us. This New World, especially what it seemed to represent, was more terrific in my sight than all the wonders of China that I had seen along the journey on the great river. Ross suggested that the fondi might have recognized that they too had an interest in repairing our world, and that we, working in China, had a potential to bring this about. Ross suggested that their gift of the boat might have been a self-serving gesture, "a first glimpse of sanity in an otherwise insane world of imperial games and power plays," as he

put it.

I was nevertheless overwhelmed by the gesture, especially when we met Steve and Ushi the next afternoon at the docks in the city of Jiujiang, at the foot of Lu Mountain. Our meeting in the bright afternoon sunshine at the river dock became a time for emotions and hugs and kisses, and a lot of small talk since all the big questions had evidently already been settled for us with the help of a lot of other people, some of which we didn't even know.

It turned out that our new home was not anchored at Jiujiang, as Giovanni had told us. Instead, it lay tied up an hour's bus ride away, at a private dock, a short distance outside the city Xingzi on the giant lake called Poyang Hu. It appeared to me that that Fred had already known about all of this right from the beginning. I was glad that he kept it from us. I also understood now why our arrival had to be delayed for those weeks, and why the slow-boat excursion down the Yangtze river and the three gorges had been arranged, perhaps as an introduction to our new world, while the boat was being made ready for our arrival. The boat, or more correctly, the ship, stood out gleaming white in the early evening sunshine as we arrived, contrasting against the dark of the water and the trees that lined the shore.

Aboard the boat a feast had been prepared for our arrival on the upper deck dining room. It featured China's finest, a dish of rice, fresh vegetables, and fish taken from the lake that very morning. With the meal, of course, Chinese tea was served and Chinese pastry for dessert. No royalty could have had a grander welcome than we had that day. The entire welcome ceremony appeared like a fairy tale to me, a dream come true that I had never dared to dream. By all accounts it was totally real.

"We are focusing on what is real," Fred was saying when he was urged to make a speech. "We are not the Flat Earth Society," he said. "Nor are we the Global Warming Society, or the Society for the Isolation of Humanity. We search for what is real about ourselves, about our world, and about our love for one another. We search to discover the bonds that bind us, and the joy and the appreciation they inspire, the freedoms they allow, and the riches they bring as we cherish one another and enrich one another's existence with the essence of who we are."

He suggested that we should call ourselves simply the Human Society, for the sake of coining a new phrase to define us."

We talked like that till two in the morning, though mostly on a somewhat lower level, which also involved some silly talk and a

good deal of planning for the next days ahead. The highest priority item for all of us, turned out to be our language training. For this necessity, Steve, with the fondi's assistance, had hired two permanent teachers for us, two young ladies, both of which were University graduates from the city of Wuhan. Both spoke fluently English.

During the dinner Steve introduced our two lady teachers to us by their Chinese name, as Wai-yi Chan and Mei-seong Wong. He honored them by acknowledging their extensive training, their social background and their status in the community, and so on. He assured us that they were both well qualified to serve as our guides and interpreters, and of course, as our teachers. Steve was also proud to announce that our two ladies had prepared the gracious welcoming meal for us, so he thanked them on our behalf in the accustomed western tradition by presenting to each a bouquet of flowers. Steve said they had tentatively agreed to live on board with us for a minimum of a year, maybe longer if required, possibly for as long as we or they would wish.

Steve made it clear also, that we were not on an extended holiday. "China needs people with our backgrounds, our experiences, and our abilities. The world wide Society of China Bashers is extremely active," he said, "stirring up sentiments of hate that are designed to isolate China from the world. We must counter that isolation. We must also counter the isolation that the China Basher Society is causing within China, through its many dissident movements." Steve became serious after that. "If China is broken up and destroyed, as the western madmen demand, humanity has no reason left to dream of a brighter future." He promised that we would find China to be a wide open and perceptive country where a number of the ideas that existed only in the realm of a faint hope a few years ago, are already being implemented. Steve said that he would show us China in a perspective that very few people have ever seen or can comprehend.

"Your language training becomes immediately intertwined with working in the communities," he promised during the conversation after dinner. "We will visit cultural and historic sites and the natural treasures of the country. We will also visit construction sites and planning offices, and become politically active. We will work side by side with fishermen and rice farmers, and attend concerts and operas and sessions of 'parliament.' All of this becomes necessary in order to take down the boundaries of isolation that may exist in your mind, coming to a new country. And while all this is going on we will also act as foreign correspondents on China related issues, or should I say, on issues that affect humanity as a whole since the two cannot be separated. In this age China represents the leading

edge of humanity where the general welfare principle is the guiding star. That's something rare in the world today, and precious, something that needs to be nurtured. This platform is also the only one that exists with which to counter the drive towards nuclear war."

Steve said that by living on a ship, we have the freedom to relocate our home to most of the major cities in China. He said that we could be in Wuhan in a few hours, in Chongqing, Nanjing, or Shanghai, in two to three days, in Beijing in a week, in Hong Kong in a week and a half, and at the sandy beaches of Hainan Island in two weeks.

"For now, we'll stay on the lake," he concluded. "We have everything we need on board. We have access to the worldwide Internet in every room, through an Internet Sharing Server on board. We can communicate with every government on the planet right from our dock site. This will likely be sufficient for now until everyone masters the language. Hopefully, a few of us will also earn their marine masters certificate to be able to drive the ship."

Chapter 2 - A Marriage Celebration

My own private project, which I felt was of utmost importance, was to write a book about the long and intimate journey that had brought us all together in China. We had been forced to escape from the political persecution in the 'Land of the Free.' But that wasn't the real reason for which I hoped we would all come together. And even now that it was done, it was but a step, a step in larger journey that had already been planned. Most of us were aware of that. When I talked about this at the dinner table, I suggested that our meal together could be seen as the beginning of the greater marriage celebration that we had been talking about on and off for some time, that we all may have felt would eventually unfold. I suggested therefore, that we might regard our grand reunion celebration, as the beginning of that, although the word beginning was not a perfect choice of words since it also implies a possible ending that would not apply.

Steve suggested that we might see the celebration as an opening step to a universal truth and its underlying principles can have no ending, which unfolds its light evermore as we move forward, whereby it enriches our days.

I referred to Erica's dream in this context, of the people who had built a temple in which to celebrate their commitment to honor one another and to enrich one another's life beyond the level of merely fulfilling one another's human needs. I suggested that the people in that dream became engaged in honoring a bond to each other that no one could define, that could only be defined symbolically by building that temple which had evoked an endless celebration.

Steve suggested that we should not see ourselves as bound to obligations, as marriage is often perceived. Instead we should see our larger marriage unfolding as a privilege to explore the infinite; to experience in our lives the boundless dimension of the universal marriage of mankind; to discover aspects of truth about ourselves that already exist; to embrace one another as children of a single humanity. He said that we should see it as a privilege to enrich one another as a means for enriching our world that we all share. Steve suggested that the reason why humanity has never allowed itself to have the privilege of universal love, evidently reflects a lack of awareness that this principle exists only in conjunction with the principle of universal sovereignty, just as universal sovereignty can

only exist in conjunction with universal love. He suggested that without the conjunction of these two principles neither of the functions and no one is safe. He suggested that this might have been the reason why the marriage institution never developed beyond the limits of its smallest form. He suggested that the opportunity never existed before, for a people to step beyond those limits, because the privilege to do so unfolds only on the platform where these two principles coincide and become the fundamental principle of civilization.

Steve then addressed himself to our two Chinese ladies, Mai-seong Wong, and Wai-yi Chan, and explained to them that on the platform of the universal marriage of humanity, no one is sovereign over another since each human being is sovereign in itself. He also explained that each unfolding form of love is sovereign, so that each bond that love has forged is sovereign and needs to be honored as such, as an honorable bond.

Ross suggested that the privilege of universal love is built on an extremely tall platform. "On this platform we enrich one another's existence; we uplift one another with our love; we build a richer, wider world. This poses a challenge to each one of us, because an empty person cannot reach that high." Ross explained that a human being has the potential for great riches within, which our love for one another and ourselves causes us to develop. "With these we enrich our world, and honor one another as we honor ourselves," he added.

I added, that although Erica's dream was but a dream that occurred in the background to her research into the deeper layers of life and love, her dream reflected nevertheless the recognition of a principle that she may have realized would ultimately become imperative because of the privilege it opens up, the privilege for one to live in a richer world. I pointed out how small and superficial the world's traditional marriage ideals appear, such as, "to have and to hold," in comparison with the wider commitment to an endless celebration of honoring one another, enriching one another's life, honoring life and love itself, and the bonds they forge in the brightness in which we all have our being together. I suggested that we should explore the larger dynamics of this celebration that, as far as I knew, had never been explored in all the ages of human history. I suggested that we then share this celebration and its principles with the people around us, since the underlying principles have the potential to uplift all communities. I suggested that this process would bring a new and honorable glow to the modern Chinese proverb that "being rich is glorious."

Steve focused once more on the subject of a continuous celebration. Then he stopped and waited, to let the subject simmer in each one's mind. He said that the real marriage bond exists on its

own merits. It is something that no ceremony has created, nor a priest has ever consummated. It is something that exists in truth to be discovered, to be acknowledged, and to be celebrated in countless individual ways.

Later, in the early morning hours, after Steve had made one last pot of tea, he stood up and began to explore that bond once more that already included everyone, "a bond that isn't centered on sex, or personal privileges, or ownership rights," as he put it, "but is centered on something that is new in the world, a commitment to enrich one another's life and thereby to enrich the whole world by the same process of acknowledged principles." He said that this commitment was a commitment to our freedom to love and to honor, and a celebration of the unity that unfolds from a person's commitment to truth, and to honor the beauty of life. Steve said that this commitment represents the leading edge in human relationships. He also said that this fact needs to be constantly acknowledged, "and how better to acknowledge it, than to celebrate it in deed and in truth - hourly and daily - in a continuous celebration."

Steve then invited our two Chinese ladies, Mai-seong Wong, and Wai-yi Chan, to feel themselves included in this celebration of a truth that includes us all as human beings. He said that this bond is not a trap, but an open door to the celebration of life. He said that in this bond nothing is bound that we don't bind ourselves as we envelop one another with our love. He said that this bond is not a doctrine or a law, but unfolds by itself when one becomes honest with oneself. "Some call this love," he said. "The end result is always bigger than oneself. No person forces this bond and everyone is free at any time to step away from it. But why would anyone wish to step back from the leading edge of freedom, love, and life, to the older worlds of self-isolation?"

With this thought, Steve took his cup of Chinese tea and formally welcomed Mei-seong and Wai-yi to feel themselves included as a part of our family.

Both responded in the Chinese tradition, by saying that they felt deeply honored thereby.

Steve explained to our Chinese ladies during the next morning's breakfast how the existence of this bond and its principles were discovered, and how they had been applied in the past. He talked about our struggles and failures and victories. He made quite a speech that morning. Mostly he talked about our victories. He explained the potential of the principles we had endeavored to bring to light. He was comparing them to the vast potential of the great river Yangtze that is far from being fully explored, and is much less so realized. He said that even this was nevertheless a poor comparison, because no one knew, or had the potential of knowing, what

worlds upon worlds the unfolding larger bond of love would bring into view, since such bonds have never before unfolded in the history of the world. He confessed that we ourselves had only experienced in part what it means to honor every bond between people that becomes established when people begin to envelop one another in love. He suggested that we were the leading edge of this movement, of which there were no limits in sight.

Hold told us that, although our movement had barely begun, it had already richly manifested itself as a movement for the freedom of the individual, and for love to be free without boundaries and creeds. He referred to me as one of the early pioneers, together with himself and Ushi. He also honored Heather, Sylvia, Ross, Tony, Dag, Al, and Fred in a similar fashion for their pioneering contributions. He honored the breakthroughs we all had made, and he honored Giovanni and his family of the fondi for their own breakthrough in responding to our need. He also honored our two new ladies for their openness, their courage, and their kindness, in joining us at the leading edge of the world, and he pointed out that he had many other people to honor in this manner, throughout China, who were not present on the ship.

Steve then honored Nicolai and Anton, who would have loved to be with us, though they were still with us in Spirit. He also honored Olive for her great capacity to love. He promised to bring her to China, even if it were just for a visit, as soon as this could be arranged.

It didn't become evident until the next day what Steve had really meant, when he said that we weren't in China for a holiday. He had made several remarks to that effect before retiring on the second evening. Before he went to bed, he spoke to Fred, and Fred called for a meeting for 10 AM sharp, at which time he would tell us why we were all here. I found this odd. Didn't we know already, why we were here?

Since Fred had called the meeting, he made the announcement that morning. He said that Steve would explain the scientific aspect later. Fred announced that we were in China, in part, because a new emergency situation was unfolding that promised to be as sinister as the failed death star project had been, and much more subtle. He told us that it had been the fondi's intention to stir up a major war that could become a nuclear war, before the final disintegration of the world's financial system occurred. The nuclear war was intended to create an emergency situation under which the financial disintegration could be forcibly restructured to the fondi's advantage during the post-crash reorganization. Fred told us that the fondi had made several attempts at creating a nuclear war, but all of them had been unsuccessful. "The last attempt fell victim to their

failure to blow up the Middle East in a religious war," said Fred. "Fortunately for us all, the financial system blew up earlier than expected, at this time, before the planned blow-up of the Middle East could be accomplished. Since this plan has failed," said Fred, "the fondi's focus is now on implementing one of their backup plans, a plan that has been in preparation for several decades. This plan is extremely difficult to understand," said Fred, "because of the arrogance involved." He suggested that this arrogance had become evidently become too gross for even some of the fondi's own, who are now helping us.

He asked if we had paid attention to how the hoof and mouth disease epidemic had been engineered in Britain and in Western Europe, and how brutally it had been dealt with. He pointed out that in the past, rigorous vaccination programs had prevented large-scale outbreaks of the disease. Suddenly the vaccination program was stopped, eliminated, outlawed throughout the European Union, by a supranational dictate on the recommendation of a scientific elite. Then, as soon as a large-scale outbreak occurred, the scientific elite dictated how the disease was to be eliminated. It was eliminated by the wholesale slaughtering of the infected herds, and herds that might become infected. Special army units were sent into the country to slaughter the animals. No opposition was allowed, or recourse in law, or reasoning. The result was that a multitude of killed animals were lying in the fields where they had stood, left to rot, or to be burned. A state of emergency was declared by which the scientific elite forced a strict compliance in every E.U. country without any recourse whatsoever. The killing of the animals was ordered from afar, and was carried out universally at the grass roots level, almost with military force.

Fred told us that his high level position within the U.S. government allowed him to stay in communication with certain people of the various psychological warfare institutes in the West. He said that one of his contacts had told him some years earlier that precisely such a scenario had been in the planing stage at that time. Fred said that the plan couldn't be implemented at the time, since the European Union hadn't been created yet. Fred explained that the shutdown of the vaccination program was planned, not because it no longer worked. To the contrary, it had worked too well. He said that the fascist scenario was required as a pilot project for a still larger program. It was required to establish precedence for eradicating human populations on the same type of platform, under similar situations, such as for stamping out an epidemic. In such cases the elite would issue similar dictates and they would be carried out in a similar manner.

How long will it be after that until the first chronically ill will be 'helped' to die as treatment resources are withdrawn, and

after that, the infirm, then the elderly, just as Adolf Hitler had done? Compelling reasons can always be invented to suit the chosen goal, and a scientific elite can always be found to rubber stamp any program, as the hired elitist support of the global warming project illustrates.

Fred told us that the key element in the fondi's plan, of this type, has two parts. "The first part of their plan focuses on cultivating a corruptible scientific elite that conjures up a pseudo-scientific reason in support of their political objectives. This part is accomplished with money. The second part is designed to cultivate in the minds of humanity an unquestioning obedience to the elite's dictates. This part is accomplished with lies, threats, and force if need be. The principle of the game is to establish a platform on which the dictates of the elite become accepted by society as a higher law, a type of absolute law. Under such a law any atrocity can be justified, even to the point that human life is sacrificed." Fred reminded us that human life is all too often judged to be of little value against the background of "higher imperatives," as he put it.

Fred pointed out that the development of this culture of obedience could be found reflected in the banning of some of humanity's most useful chemical engineering achievements ever made. He cited the case of the banning of DDT that once had nearly eradicated the scourge of malaria. He also cited the banning of the CFC refrigerants that had made refrigeration once affordable around the world. He also cited the presently intended banning, or partial banning, of the use of fossil fuels under the global warming mythology with the goal to create an energy deficient, dying world. Fred pointed out that every form of opposition to any one of these political warfare objectives had been stamped out. "The natural result of this assault on humanity is, that the culture of acceptance of the political dictates of the elite has been advanced to such a degree that any valid objection or opposition is actually laughed at by society, and considered silly and irrational," said Fred. "By this process the rule by pseudo scientific dictates for the destruction of civilization is becoming evermore an accepted absolute.

Fred asked us to consider that the incredible slaughter that was carried out to contain the foot and mouth disease, illustrates how nearly absolute this elite centered power has already become, and how little stands in the way of it being spread into other areas of policies. "It is being spread like a deadly virus might be spread, by which this elitist dictatorship that has been created will soon preside over human life if that process isn't stopped. In the case of an epidemic, that could easily unfold when vaccines become less and less available, the scientific elite might demand the most deadly measures, as demanded by their own masters," said Fred. "They

might demand that every infected society be ordered by them to implement what they would then call 'the established and proven processes' such as eradicating the infected people under the guise of containing an epidemic situation."

Fred agreed that such a scenario appears utterly ridiculous today, even to contemplate, but it may not appear so tomorrow. He asked us to consider what is already happening, and how little remains still to be put in place for such an improbable scenario to become acceptable by society. He asked us to consider that the U.S.A. has already made it mandatory that not a penny of its foreign aid program be spent to address AIDS in Africa by providing treatment. "Let them die, and let them die quickly, is the motto. That's already being said openly. Instead of helping people to live, the only aid money that is allowed is allocated to tell the people not to get sick. 'If they are sick,' let them die. That's what the elite is presently saying to Africa," said Fred.

Fred told us that the only aspect that remains to be determined, is whether the created culture of unflinching acceptance of the pseudo scientific dictates is strong enough in the world that would enable the desired large scale genocide to be launched. Fred suggested that China's acceptance of it could not yet be forced, but they may try it, if need be under the threat of a war. Fred told us that since genocide for profit is already an accepted part of doing business in Africa, and that genocide for environmental causes is likewise already accepted around the world, one will find that genocide under the cover of disease control appears to be well within the range of existing possibilities.

Fred suggested that enormous progress has been made by the fondi along this line. "One only needs to consider the staunch denial that one encounters in western society," said Fred, "which rejects the very notion that a crisis is unfolding in its economy and in its society. There is an amazing lack of interest all around the world in protecting human life, even when solid proof is presented of an unfolding crisis that could strike at the heart of everyone. Nobody cares. That is the state of the world today. When the empire decimated Africa with genocide in order to gain broader access the continent's mineral wealth, most people's comment around world was that Africa is far away, why should they care?"

Fred suggested that when the dehumanization hits closer to home, when people were to read in their newspapers that their own children are being kidnapped in their own communities, at certain playgrounds, the same denial of their humanity would still continue and become intermingled with arrogance. Fred pointed out that this sort of thing is already happening to some degree. Instead of uplifting the environment in the communities, people more likely react by tell you, "Well, my child doesn't go to these playgrounds anyway.

Why should I care about that?" Then, if you tell these people about the fondi's goal to generate poverty and war in order to achieve a radical world-depopulation right across the board, they would simply laugh at you and say, "that won't effect me. I have my own resources."

Ross spoke up and interrupted Fred. He reminded Fred that he had been invited, through the back door, as an observer to the UN depopulation conference in Cairo. He said he saw with his own eyes how the game is played. "We were there in late summer," he said. "Harvest time was near in the northern countries, but we were talking about death. We were establishing population reduction quotas for the nations, and sanctions against any nation that would fail to murder its population sufficiently to meet the established targets. I think it was President Kennedy that called this demand off. We came that close! Now, if that kind of utter insanity had already been agreed to in an international forum, how far we will we go in the future to comply with imperial demands. The Schiller Institute of Germany was handing out literature to the delegates before the Cairo conference began, with arguments in support of every human being's right to live, as the most basic human right. Their people were manhandled by armed guards as if they were criminals. Every piece of literature that had been handed out was confiscated by the guards and destroyed. That's the reality that we live in, in the face of imperial elitist demands. No descending voice was allowed, not even a shred of truth was allowed at this international conference to interfere with the planned outcome. The result was precisely as expected. It was called an international endorsement for binding depopulation. What an utter lie! The imperial plan was so bold and so brutal that it caused a deep division within the fondi's own ranks. It appears that some of the dissenters were able to persuade the U.S. President to declare the established depopulation targets not to be really binding, but to be regarded as guidelines for voluntary action. That daring little step must have saved the life of millions of people."

Ross pointed out that we came that close to an international depopulation protocol with binding enforcement. He pointed out that the radical nature of this game created so much of a stir within the fondi that the Schiller Institute had been quietly provided with inside information on the organizational makeup of the fondi, in support of the institute's cause against the fondi.

"This time the LaRouche Organization and the Schiller Institute won the war for humanity," said Ross, "and the fondi's depopulation project was defeated. But this single defeat doesn't mean that the fondi's pet project has been scrapped."

Giovanni smiled and said, "you all know how it is in the real world. The empire of the fondi has no permanent allies. Allies change

with the weather. Only their objective is permanent. That will never change."

"So, the games goes on," said Ross, "in a different manner perhaps, and under a different disguise than the one that failed, but the game won't stop. It only gets escalated. So, don't be surprised if the ruling fondi come up with evermore clever excuses for killing people, and on an ever larger scale, especially when they become successful in establishing their world empire."

Steve addressed us after Ross was finished. He spoke to us about the underlying issue. He took us back in time to the battle between Christianity and the Roman Empire, and how this historic clash led to a perversion of Christianity at the most fundamental level by which the church became transformed into a useful tool for the empires of the times. Steve pointed out that this deep reaching perversion later on supported both the Holy Roman Empire and Byzantine Empire. He also pointed out that the perversion, which turned the historic archenemy of the empire, into its strongest supporter, was accomplished not by anything big, but by a minute shift in the church's ideology.

Steve pointed to me. He said that I had recognized this perversion already over a dozen years ago when I spoke to Anton in Moscow about the origin of the Russian orthodoxy as rooted in the Byzantine brand of Christianity. Steve pointed out that the perversion was fundamentally a redefinition of the role of the Christ in Christianity, from that of an Exemplar of the unity of God and man, to the role of an intermediary. By introducing an intermediary, God and man became isolated from one another. This meant that humanity became isolated from its own conscience, from understood truths. The intermediary, then, became the ruler of consciousness, who dictated to a person what the truth is and what its responses must be to that artificial truth. The intermediary, of course, became the church during the dark ages, in the service of the political objectives of the imperial state. Steve pointed out that this perversion has been fully adapted by the modern empire and its psychological warfare institutes. "The modern intermediary is the pseudo scientific elite," said Steve. "It rules humanity with as much of an iron hand as the church had once ruled in the service of every empire that had owned the church in times past."

Steve also pointed out that the modern ruling empire, made up of the hard core elements of the fondi that managed to cling to power in spite of the financial crash, had retained its ruling position through its ownership of the church, as in times past. "While the empire has become a great deal more dependent on the church after the financial crash," said Steve, "it still rules. It rules in a symbiant relationship with the church. That is why the role of the church is

still protected by the ruling fondi. They protect it as the guardian of the perversion of Christianity, the guardian of the role of the intermediary. The empire cannot allow the slightest notion to emerge that an individual's conscience is sovereign, subject only to truth. The ruling elements of the fondi know that the role of the intermediary, as the ruler of human consciousness, must be upheld at all cost. They know that this symbiosis provides the cultural foundation for the authority of its pseudo scientific elite, and for the 'god given mandate' of the elite to rule over humanity. What we have here is the 'divine right of kings' mythology, re-edited for the modern age," said Steve.

Steve laughed at this point. "This makes us the empire's most hated enemy," he said and began to grin, turning to me, "because we expose their fraud, especially you, my friend. That's the reason for the persecution against you in the good old U.S.A.." He reached his hand out to me. "Congratulation, it appears you have grown up enough to become a threat to them! That is why you had to flee. That is why you are all here."

Steve became serious again after that. "The empire's refocusing on the church puts the dissidents of the fondi into a dangerous position," said Steve. "The church is expected to provide the moral imperative for the dissidents' elimination. If the ruling fondi were to go after the dissidents themselves, with guns and assassinations, they would create a warfare situation among the fondi, that the closely-knit structure of the fondi would not survive. It would open the door to endless cycles of retributions and counterattacks. But the church can accomplish this objective, as the supreme elite that everyone trusts. It can destroy a family with the aid of the legal system, and so accomplish the ruling fondi's objective quietly, without stirring anything up. That is why we are now generously supported by some of the dissidents of the fondi. Our fight has become their fight, too. They need our help in their fight against the church, or rather against its perversion. It is a life and death struggle for them. Also, we are the only ones who can help them."

Here Steve became very quiet. "This may be a life and death struggle for us, too. We have to defeat the rule by the elite, before the elite imposes the empire's major cycles of genocide. The murdering of populations, whether it be in the name of containing epidemics, or whatever, appears to be just around the corner. It will certainly be more difficult to stop the madness once the murdering begins, than it was shooting down the death star. In our fight against the death star we only had the physical restraint to worry about. During the next crisis the targeted people will carry out the demanded genocide against their own selves, as it were their solemn duty, and nothing will dissuade them."

Steve pointed out that we cannot let it come to that, that we

have to eradicate the power of the intermediary, the power that the church has chosen to wield, which it legitimizes the fonda to wield. "We have no option but to inspire humanity to reunite with its conscience," he said. "We have to inspire humanity to become honest with itself, acknowledge what is true, embrace the development love and its bonds that bind us as human beings to one another. We must inspire humanity to transform itself, beginning at the grass roots level, in their personal relationships to one another. Must help them to win this victory, to claim it as a basic human right supported by fundamental principle, and to project it across the world. We must help them to win this fight contrary to ancient and modern religious rulings which deny their right to feel the love for one another that people honestly feel, that all people are able to feel, that the whole of humanity should feel."

Steve repeated that he felt there was a need to celebrate our freedom to love on a daily basis. He suggested that our boat should be renamed accordingly, to reflect our commitment to engage ourselves in a continuous celebration, coupled with a continuous commitment to uplift humanity; to elevate civilization; to cause a new Renaissance.

Chapter 3 - Children

Our little cruise ship was docked at a most spectacular location, near the end of a spit of land that sheltered the nearby harbor. The previous owner of the ship had driven two pylons into the lakebed, that were used as anchoring posts to tie the ship up. Access was provided via a floating bridge.

Our location was spectacular, in that the harbor with all its colors and lights provided a splendid background to the East, with Lu Mountain towering behind it, to complete the scenery towards the rising sun. In the evening, that scene was flooded with the golden light of the sunset that unfolded over the lake. We could hardly have found a better location as a home base.

Since the ship was designed for sight-seeing cruises, it featured a large upper deck that was completely open on all sides except, for a couple of narrow structures that carried the navigational scanners and the engine exhaust. Apart from these, we had a 360 degree view of the surrounding world, a world busy with fishing boats, cargo ships, passenger ferries, river barges, floating markets, and countless smaller vessels that constantly entered and left the harbor, even in the dark of night.

"Will this do, as an acceptable place for us?" I asked Sylvia on the third day after our arrival as we relaxed on the upper deck after dinner. We were luxuriating in the mellow glow of the setting sun. There was a slight haze over the lake. Still, the lake was bright with the glist of the setting sun.

Sylvia nodded. She smiled, but said that there was still something missing in our New World.

Since I couldn't figure out what this might be, she reminded me of our meeting way back in Washington, on the evening of my return from Sukhumi. She reminded me of the flower shop that we had found that night on our walk after the thunderstorm. We had been looking for an ice-cream store. She reminded me that I had given her two roses in the flower shop, which, I had said, signified the life we had had together up to that day. Then she reminded me that I had added two dozen more roses to signify what our life was destined to be like in the future.

"Something doesn't add up," she said and grinned. "The size of our family doesn't reflect the metaphor." She conceded that we had already surpassed Nicolai's perception of a big family, by a long way, but she also pointed out that we were a long way short in the

size of our family to match the number of roses that we said should reflect our future life together. "This means, there is a whole lot missing," she said.

"Do we only have twelve people in our family?" I asked. I began to count. There were Tony, Dag, and Al; and Heather and Ross; and Steve, Ushi, Fred, Giovanni, Sylvia and I; and our two Chinese ladies who were living with us on the ship.

"I count thirteen," I corrected Sylvia. "I count six men and seven women."

Here I had to laugh. "We have grown into such a large family even without having any children," I said to her.

"Don't you think the time has come for children to be added?" asked Sylvia. "Now that we are all solidly married to each other in recognition of what has always existed in truth between human beings living at the leading edge, shouldn't there be a still fuller unfolding happening from now on?"

"We might become a family of two or three dozen soon," I commented and grinned.

"Imagine what a precedent we would establish among the Chinese people, who love to have large families," said Sylvia.

I suggested to Sylvia that this expansion might have to wait a while until the foundation for it has been fully established. "Unless there is a total commitment by all of us, to enrich one another's existence, and this commitment is based on a higher platform, the larger scene is open to abuse on many fronts."

Before I finished speaking, Steve applauded us. "You both haven't counted correctly," he said, grinning as he always does when he has something up his sleeve. "You both forgot to count Anton and Nicolai, and Erica, Helen, and Olive, which are all a part of this family, aren't they? They have all helped to shape our family into what it became, by their contributions in ideas, by their love, by their commitment to uplift humanity. So what does it matter that they are not all physically present? What has this got to do with anything, right? Their humanity is lodged in our hearts as if they were here. That makes them a part of this family. When children move away from home, don't they continue to be a part of the family?"

Moments later, Steve added that we should follow Helen's lead, who had counted Nicholas of Cusa as a part of her family, and Leibnitz, and others, because of their contributions to her life. Steve suggested that we had already more than two dozen in our immediate family, if we followed Helen's example, and that we would soon stop counting.

Having been attracted by the glow of the sunset, Steve, Ushi, and almost everybody else, had joined us on the upper deck. Sylvia had invited Steve and Ushi to join our discussion as soon as

he had come to the upper deck. Eventually all the others joined in.

Evidently, the time had come to explore our status towards each other as a 'universal' family, as Steve saw us. He pointed out that we were all living together on this ship, and this closely united by a commitment to truly enrich one another's existence as an element of the principle of universal love. He called this a monumental step forward, but only a step towards an infinite horizon that still remains largely unexplored.

Steve pointed out that Sylvia had actually been correct on two counts, when she suggested that there was something still missing in our growing family. He told her that he liked the metaphor of the roses, but that he saw the metaphor in a higher context. He said that the metaphor of the roses should not only be perceived quantitatively, but also qualitatively. The increased quantity of the roses must be seen to correspond to an increased scientific and spiritual development that enriches everyone's existence and raises the quality of living. He said that spiritual and scientific development has the potential to make one's life as full and as profound, as a bouquet of two dozen roses seems to promise.

"The acknowledged marriage of all of us," said Steve, "into a universal family, merely reflects that kind of development that has been in progress for over a dozen years. Since this has been the founding principle of our family, the focus on that principle must continue to be the driving force in the further unfolding of this family," Steve added. "The focus on adding children should be a secondary concern. It's not that children are unimportant, and we need many of them, but they just shouldn't be the driving force in a quantitative sense. Bearing children should unfold from the imperatives of the higher principles that we involve ourselves with."

Steve suggested that we were all still like children ourselves, exploring our world, and coming to terms with those higher principles of human existence. He likened us to pioneers. "The old standards that we have lived by in the past simply don't work anymore," said Steve. "We have outgrown them. The more advanced forms of civilization require the involvement of more and more people. This means more children, maybe sixteen children for our family."

Steve reminded us of what Erica had said many times in Caracas, that the advancing development of mankind requires constantly greater inputs of energy and materials into the productive processes. She had told us many times, that in order to create these larger resources for modern living, ever higher levels of technologies have to be achieved, and for that a constantly expanding population is required as a human resource to develop and operate the expanding technologies that correspond to advanced ideas.

Steve pointed out, for example, that the development of nuclear fusion as an energy technology lies beyond the capability of a

single nation, both in terms of creating the technology and in implementing the operation of it. "These types of projects cannot succeed until they become global projects," said Steve.

He suggested that while those types of projects are absolutely essential for humanity's continued existence, the technologies involved are bigger in scope than the structures we have in place right now to create and support them. "In other words," said Steve; "we need the dedicated support of more and more people. This requirement needs to be met, because we simply can't go backwards. That can't be done. We can't go back to the way we were. That world no longer exists in which we can live with primitive technologies."

Steve asked us to look at what has happened so far on the energy scene, just as Erica might have done, starting with mankind's first energy source, the burning of wood. The effort of a single person was quite sufficient to operate that technology. All that a person had to do is go into the woods and gather a few sticks to make a fire with for cooking. The resulting primitive lifestyle, of course, supported only a few people since it required a large land resource to support human existence with that kind of technology.

Tony suggested that this is indeed how humanity has subsisted for a very long time, possibly for a hundred thousand years of more.

"Then we learned to use coal," said Steve. "But in order to develop the resources and the technologies for producing the energy end products, a relatively large population was required. We had built mines, and machines for operating the mines, and industries for building the machines. We had built industries for building the transportation infrastructures that serve us and other industries, and industries for building the devices that converted coal into energy. Nevertheless, this higher level energy resource was more efficient than anything we had before and provided a dramatically higher standard of living for that larger society that was required for that kind of technology."

Steve said that a still larger population became required later on when coal was superseded by the use of oil, and oil by gas, as an energy resource. "The development of this resource requires a worldwide infrastructures and complex chemical refining processes," said Steve. "Nevertheless, in spite of the larger population that was required to develop this resource, that new technological revolution that it enable raised the standard of civilization around the world to still higher level, because of the resulting qualitative increase in the technological processes.

"After that, we developed nuclear fission as an energy resource," said Steve. "While the technology is still being developed, we have already become dependent on it as a reliable, abundantly

available, clean, and highly dense energy resource. Also, the development of that resource has literally become a global project, because of the complexities involved and the problems that are being encountered. This globalization in development efforts didn't happen by choice. It happened, because a larger population base is needed to develop the radically advancing technologies."

Steve paused. "That's where we come into the picture," he added, "because the present infrastructure is very poor for people to become united in a global development effort. It happens so rarely, and so inefficiently, even while it is essential. That's why meeting this problem has become the greatest challenge that humanity is facing. The problem simply needs to be resolved since we cannot go backwards. Ridding the world of war and nuclear weapons falls into this category. We can't go back to the way we were. That world doesn't exist anymore. We have to go forward."

Steve told us that we couldn't go backwards for two reasons. One reason is that the knowledge for building nuclear weapons won't go away. Nor can we go backwards on the energy front, because all of the lower level resources that we have developed over the ages are too limited for the needs of our present state of civilization, not to mention future requirements. Oil is too finite a resource to be useful in the long term, and more so is coal and wood. Even if we wanted to revert back to those low-tech resources, we couldn't do it, because these semi-natural resources no longer exist in sufficient quantities. We have outgrown those resources. If we were to go back to wood, for instance, as an energy resource, all the forests in the world would have to be burned in a week to maintain the present energy production levels, and the resulting pollution would be so great that we wouldn't see the sun anymore.

"This means that we have no choice but to go forward," said Steve. "We have to move forward into ever higher level technologies that are clean, that provide an ever greater energy density so as to minimize the required land use, and for which infinitely available supplies exist. Nuclear fission is the only technology that we have developed thus far, that meets this requirement as an entry-level technology for humanity's future. Nuclear fusion promises to supersede it, and anti-matter reaction technology promises to supersede even that. But with all of these technologies, we run into the barriers that are imposed by the present global manpower constraints, and by constraints in social development that prevent the utilization of the manpower that we have. The whole world has become more and more fragmented into tiny little self-interest groups fighting one another. There is hardly a nation left now that behaves like a sovereign nation should behave, of a people bound in a community of principle. There is no interest left in recognizing principles. We are regressing as a society, at a time when we should be developing

ourselves. The needed development simply isn't happening. That's the cause of the present global impasse. And that's also why we are still facing the threat of wars, even nuclear wars."

After his little speech, Steve focused back to our larger marriage, on the ship. He pointed out that a marriage on that scale can't work unless everyone is committed to operate from a platform of higher principles. "That's what sets us apart from the common commune and its low level technology of communal living," said Steve. He pointed out that a traditional commune is not based on higher principles, so that people are prone to be autocratically ruled, or are prone to exploit one another, expecting other people to supply their living, and so on, or to make more and more demands on the 'family' while contributing little that enriches and elevates everyone's existence.

"That's why communal living doesn't work, and why it doesn't exist to any significant degree," said Tony.

"That's why the world is in such a mess," added Ross. "That's why nothing works on any larger scale."

"Still, the process has to be made to work," Steve countered them both, "and it has to exist openly, and function efficiently on a global scale, because all of our advanced technologies that we depend on more and more, require that larger scale of an intimate global involvement."

Steve paused and looked at me, and at Fred, and Sylvia, and Ross. "That's where our pioneering efforts come in," he added. "Communal living works when it reflects the higher platform of fundamental principles that are universally understood and acknowledged. That's what we have become engaged in to establish, to develop further, and have made significant progress already towards this end."

Steve added that we should see ourselves consciously, as being engaged in this essential process of a high level, pioneering self-development.

Tony laughed. He reminded Steve that we were literally forced into having to do this, by the breakdown of the old system under which we weren't able to live anymore. He reminded us that this old system had been purposely designed not to work, except on the smallest possible scale. "It hasn't worked for thousands of years since the original perversion of the system was invented," added Tony. "This means that we have quite a hole to dig ourselves out of."

Sylvia pointed out that today's great need for overcoming the perversion, and to make the larger unity work, makes our coming together on this ship an essential contribution to global human development, a kind of pioneering effort for a new face for humanity.

"And in that we have barely begun," said Ross. He added

that we are barely qualified to face the challenge ahead. He agreed, however, that we have made a start. "Nevertheless, much more development is needed." Ross stopped when Steve was trying to get his attention.

Steve suggested to everyone that our own further development should reflect what he had told me right at the very beginning about the Decalogue.

He spoke about the directive not to kill. He pointed out that this was a passive request, a request not to do something. He also pointed out that behind this request, not to kill, lies an active principle, the principle to embrace life, to respect it, to regard it as an essential element of civilization to respect another person's right to live. "If a person becomes motivated by the recognition of this higher principle," said Steve, "that person will never kill another human being. It simply won't happen. It becomes impossible to even contemplate such an act."

Steve pointed out that all the other successive commandments must be seen in the same light, not as passive requests, but as the outcome of the imperatives of the active principles behind the requests. He said that the next commandment, the directive not to break that which is honorable, such as the bonds that love has forged, comes to light in this context as the imperative of the principle of universal love, of which self-love is an essential element. "Why would one ever want to break the embraced commitment to oneself, that this principle inspires, and so dishonor oneself?"

Steve pointed out that the next commandment, the directive not to steal, becomes actually obsolete in the light of its corresponding active principle, which he said is the General Welfare principle, the principle of our commitment to enrich one another's existence whereby we develop one another's potential. "If this commitment is blocked," said Steve, "we literally steal from one another and from society in terms of blocking unrealized potentials. But why would one want to do that, when one becomes involved in enriching one another's existence as a matter of principle for creating a richer and brighter world that one finds a joy to live in?" He suggested that no one would want to regress from that.

"The next one is tougher still," said Steve. "The directive, not to lie, seems easy, but it isn't." He explained that the active principle behind that passive request is the imperative of truth, the principle of truthfulness, of honesty with oneself, the principle of scientific understanding and acknowledgement of reality. "If this principle governs consciousness, would one ever lie to, or degrade, or deceive another human being, or act in such a manner against oneself in a conscious denial of reality? That simply can't happen."

Steve suggested that our self-development as a larger family should be uplifted by a commitment to embrace active principles,

instead of just nice passive notions. He said that this kind of approach is not only essential, but is also 'nicely challenging' and rather interesting and rewarding in expanded freedoms. He referred to the final Decalogue directive, not to covet property, as an example. "How can one even hope to fulfill this directive," said Steve, "unless one embraces the active principle of infinite development, resulting in an infinite unfolding of good, in infinite riches on a universal scale, as the result of that development? Would one, who values the development of an individual person, or a nation, or the world, or even humanity as a whole, ever focus on property accumulations and stealing property from society, for oneself? It wouldn't happen. Property isn't wealth. Human development is the wealth of society. That is something that society cannot exist without. The focus on stealing or gleaming property from society by whatever means, actively inhibits the wealth building potential of society, whereby society becomes exceedingly poor and destroys itself if it pursues this game."

Heather nodded and said that she had experienced this poverty on far too many occasions in her earlier life. "With every single person who languishes in poverty, society loses a bit of its wealth and a bit of its future," she said to us. "This is a tragedy. Still, it happens all too often, while the resources exist in large measures that could prevent the tragedy, but which are hidden away in useless accumulations. Thus, the tragedy continues to escalate, which will soon destroy society and the world. But the greater tragedy is that no one speaks out against the property mythology that creates the tragedies. Therefore the collapse into poverty continues. With every person who becomes unemployed because of this creeping poverty, society deprives itself of another resource that should be uplifting its civilization, which therefore collapses. Likewise, with every child that is sent hungry to school, so that it cannot learn efficiently; and with every man, woman, or child who is denied help in an emergency so that disease, poverty, or hopelessness break a people; society loses a portion of itself. Without a corrective rebalancing on the human level, where all the resources of living and economic wealth are founded, the actual balancing of monetary budgets will never become possible. That's the reason why the imagined property values become wiped out. Society simply can't have what it doesn't create, which it can't create when it stops developing its potential. The imagined riches in the world can't change this principle. The higher principles simply will not be mocked by human will."

Steve agreed with Heather. He suggested that if we were all to focus more and more on these higher principles in our lives, and their imperatives, we would have the same effect on society, as a great light unfolding on a mountain top. "When this happens, other people who want to live on that level too, will likely want to join our family. That's how our family will grow, and thereby achieve

what must be achieved," said Steve. "That's how we can spark a revolution. And yes, we will have children in this family. That's inevitable, especially since we are now actively engaged in assuring that humanity will survive the present era of insanity and escalating crisis. Nevertheless, the children will likely have to wait just a bit longer until we all won't think of them as 'our' children. A child is not property. Who can own a child? By what principle would one want to 'own' a child? There exists no such principle. We can only embrace them as the children of the family, a family that is committed to enrich their existence to the highest degree that is humanly possible."

Steve turned to Sylvia. "Does this answer your concerns about your New World?"

Sylvia smiled, and agreed that it did.

I certainly appreciated hearing Steve's comments. It had always been a treat to be touched by his concerns, and to be able to share his scientific perceptions. I loved the idea of us all being together again. On this note, our hasty escape from America was coming to light as an escape into paradise with a built in potential for an immensely bright future.

"So, get the ship ready for sixteen more children," said Steve as he stood up.

"You mean five children," Sylvia corrected him.

"What do you mean with wanting just five children?" Steve asked and laughed. "Five won't do," he added. "We should be thinking about sixteen children to enrich our family."

"Sixteen?" Ushi replied with a questioning look. "No, Steve, not sixteen! Besides the Chinese people wouldn't allow that many."

"Why do you think you are here?" Steve asked?

"You know why we are here, because of the fondi's reaction to our Africa project," Sylvia replied.

"That's the end of the story," Steve replied. "What's behind that story?"

"The world financial and economic breakdown, of course," Sylvia replied. "The fondi's system is coming to an end. They are desperate."

"That's the middle of the story," Steve came back. "What's in front of that story?"

Sylvia shrugged her shoulders. "I give up. Maybe it's the imperial policy of the West."

"That's still the middle of the story," Steve came back again. "Where does the story begin; especially the American story; especially that part that relates to children?"

Since no one spoke up, Steve simply answered his own question. He leaned back into his chair and told us that our story begins when the western society became a society of liars; when it

began to bankrupt itself.

He told us that the USA is presently in the same state as a badly run business is that is bankrupt to its very core, which its management tries to hold together by every trick in the book, and the tricks become evermore extreme and exotic, and ironically also destructive to itself. "We are at a comparable business stage of utter desperation. That's the end of the story. So, What's behind it? Behind it is a chain of mismanagement in demographics and logistics on a level of gross incompetence."

Steve stood up and asked, "How does a society function?"

He answered his own question. "We are human beings," he said. "We grow up as children for seven years, then we go through primary education for seven years, and after that through advanced education for another seven to ten years in order to become contributing members of society. This process is comparable to priming the pump. We need this education in order to create and produce what society needs.

"As human beings, we remain physically productive in that capacity until the age of about sixty. After that, people contribute by their accumulated wisdom, but in physical terms, people require to be supported by society for another twenty-five years, until the end of their days. In a normally developing society this need for support poses no problem. Scientific and technological development is normally at such a high level that the physically productive element of society can easily take care of the needs of its young people, and its elderly.

"But we don't live in an normal society anymore," said Steve, and sighed. "As soon as the terrible death machine, called World War Two, was shut down, people focused on human living in a big way, by which the baby boom unfolded. Obviously, this would not have caused a problem had the social platform of society and its education system not been sabotaged by covert elements of the fondi. The education system became rapidly shut down in its usefulness, and made unaffordable, and dysfunctional. We were no longer seriously training engineers at this point in time, or scientists and technologists that would understand, develop, and operate an advanced economy. We turned out yuppies, dreamers, and philosophers who have their heads in the clouds. As these people became of age in the mid sixties, their training became effective and they began to destroy what they couldn't appreciate, as they had never been brought up to build industries and infrastructures that are required for maintaining their very own existence.

"Instead of building industries, which their philosophies despised as evil, they created financial empires with which they enslaved the world to create for them the products they could no longer produce themselves. That's what's what we have become in

the West. We have become the enslavers of the world.

"Now we have reached the stage at which the game ends. An enslaved world cannot develop itself. We have driven most of the nations that have so generously supported us, to the brink of their physical breakdown. There is nothing left that we can loot. In the process of this looting, and the looting of our own physical economy, the entire western world-financial system has become a hollow bubble without substance. There is nothing left in it to support anyone.

"So tell me, please," said Steve, "what is left to the boomer generation with which to support its existence? The pensions are gone, because its financial system disintegrates. Its industries are gone that are necessary to support human existence. Its international looting opportunities are gone, since it has destroyed the world as well. Nor can it rely on the much smaller younger generation to pull it through, since that generation had no education at all, in terms of developing their human, scientific, and technological potential that would be required to build brand new advanced industries and infrastructures. Instead of being an asset to the boomer, their own new generation has become an even greater liability than the boomers have become themselves. They are up to their eyebrows in destructive philosophies. They live in the clouds of cyber-space with their feet so far off the ground that they don't even know what the ground is. Thus, the boomers have created a generation that can't support itself in any reasonable fashion, much less support the aging boomers and a new generation of their own.

"Thus, the bottom line is: The boomers have become desperate. Their financial world is an empty shell; their physical support structure has been destroyed; their younger generation has become a liability; and their own physically productive life is over, not that they ever produced anything of real value; even their ability to loot the world is finished. Who will support them, then? There is no one left who can. That's where the crisis is located. In real terms, the boomers are an endangered species; endangered by the consequences of their own folly, which cannot be rolled back as in a computer game.

"In real terms dark clouds appear on the horizon in every direction they look. The only real assets that the boomer have left are is vast arsenals of nuclear weaponry, and they are now determined, under this umbrella, to capture the whole world in order to force the world to support them in their accustomed pomp under the rule of a global empire. But that won't work either," said Steve. "No one can forge a world empire without a vast, advanced, and efficient industry to back up the forces that build such an empire, much less the forces needed to keep it under wraps. America will never be able to dominate the world; it can only destroy the world.

"Thus, the boomer's game is over. It is a generation that has bankrupted itself. It is as broke as a business is that has no products anymore, no money, no machinery, no supplies, only debt and a huge idle work force that it cannot lay off. A business can go bankrupt and lay off its work force, but a nation can't lay off its people. It can't lay off itself. Life goes on. Its only option is, to recognize itself as human beings and to refocus its energies onto rebuilding itself, socially, morally, technologically, and physically. But the key element in this rebuilding process lies in the social domain. Unless the isolation of people from one another as human beings, and from the reality of human existence, stops, the massive failures of the last half-century cannot be corrected. Our only hope is to create a new generation and to do everything right for them for the next twenty years. If this is our goal we will be moved to mobilize the resources within ourselves, to do what is necessary for the global society to survive. If we don't do this, we are as good as dead.

"So, get the ship ready for sixteen babies to be born," added Steve. "This must become the trend. Nothing less will do. The development of Africa, Eurasia, and the Americas can only unfold as a part of this process. Not even Africa, itself, can be rescued in isolation. Indeed, how can we rescue Africa if we can't even find the will to do what is necessary for ourselves to survive? China will have to join the bandwagon and set for itself the same high goals. It, too, has to change."

There was a great applause after Steve's speech.

Steve waved us off. "Don't applause yet. That was only half of the story. The first part of the story begins much earlier. It begins with a Great War."

"World War Two?" I asked.

"No, earlier, Pete," Steve replied.

"World War One?"

"No, earlier."

"The War of Independence?"

"No, earlier, still."

"The Thirty Years War?"

"No. Earlier even than that," said Steve, "He said it begins with the war that should have been won, but was abandoned. It was the war of the Renaissance powers against the Venetian Empire. This war of the liberation of humanity was forcibly terminated before the final victory. The Pope terminated it. After that came the eighty years of war that unfolded when the Empire tried to destroy the Renaissance, because the Renaissance nearly ended the Empire's existence. The Thirty Years War was merely an element of that period.

"In real terms, the Venetian's war strengthened the idea of

freedom and humanity," said Steve. "Its devastation created a cultural backlash, a kind of reverse shift back to the Renaissance tradition of thinking. This reverse shift to a previously established high level humanist intellectual tradition, caused a refocusing onto a certain truth that led to the discovery and the establishment of the principle of universal love, and the principle of universal sovereignty as principles for an international constitution that created a new platform for the relationship between nations. This world constitution was acknowledged by all European nations in 1648, and became known as the Treaty of Westphalia. It shut down the eighty year long tradition of wars, discredited the war philosophers, established a peace built on the total forgiveness of the atrocities committed, the cancellation of debts, the foregoing of war reparations, and the acknowledgement of universal sovereignty."

Steve explained that this momentous reverse shift to the Renaissance intellectual tradition established a new tradition of thinking in Europe that later became the intellectual tradition in America. This tradition led eventually to the Declaration of Independence in America and the defining of a constitution that was based on the constitutional principles of the Treaty of Westphalia. As an intellectual foundation in humanist understanding the Treaty of Westphalia became the most profound world constitution ever created, which will some day be universally implemented as it was implemented in North America where it had modeled the people's own constitution. The fuller implementation of its principles will also be the end of imperialism and oligarchism.

Steve pointed out that in the shadow of this defeat of the Empire's hold on society that began with the Treaty of Westphalia, the Empire set up World War One, Venetian style, to eradicate the new intellectual tradition in Europe and America. That attempt failed. Since the destruction of the created imperial war cut immensely deep, the Renaissance intellectual tradition came back onto the horizon almost immediately, both in Europe and in America. Consequently, the Empire acted again and financed Hitler into power. But World War Two failed also. It backfired against the oligarchy. The cultural renaissance and related economic development that Franklin Roosevelt had launched in the USA, that defeated Hitler, nearly defeated the imperial oligarchy itself in the same sweep, who had arranged for Hitler's war. America came out of this war by the Empire against humanity, not only as the biggest military and economic power on the planet, but as the only such power on the planet. Thus, the oligarchy was essentially defeated again.

Steve noted that Roosevelt had told Churchill on several occasions that after the war, the British Empire would be dismantled, colonialism would end. This would have happened as the inevitable outcome of the intellectual tradition that Roosevelt had put on the

map again. But it didn't happen that way. Roosevelt died, and in the shadow of this tragedy the Empire lashed out once more to stop the Renaissance intellectual tradition, once and for all. It targeted the mentality of the population. It targeted the education infrastructures, the social infrastructures, and the technological infrastructures. It destroyed humanist education by replacing it with a dream world of irrational philosophies and imperial mythologies.

"The end result was," said Steve, "that the people who fell into this trap destroyed the world's leading industrial nations with slave wage driven free trade, and prevented the economic development of poorer nations. And to pay for this paradigm shift to a non-productive consumer society, the imperial West crated a financial system that would loot the world. Now we are the stage that this hollowed out structure is collapsing," said Steve, "and the people who were dragged into this process and supported it, are being left high and dry."

He suggested that this is how the two postwar generations became toast.

"There is nothing on the horizon that can rescue them. They have to do this themselves. They have destroyed virtually everything that could support their existence. The destruction has been ferocious; it cut deep, deeper than World War One and Two. In the process, the two generations have become 'hollow' as human beings; mere walking shells with no trace of humanity inside; fascist in nature; one cannot sink any lower than that. That is why the USA has become a fascist power that threatens the whole world with preemptive attacks to strike the nations down, lest they stand in the way of the flow of its fascism. That is why civil laws and civil rights have become suspended at an avalanche rate in many places around the world, and been replaced with police state measures that protect the flow of fascism. This the face of the Empire, that now reaches out with a determination to rule the world, in order to force the world to continue to support its opulent existence.

"But how does one save a world that has prepared for itself a fate more terrible than any fate that has been encountered before in history? The answer is simple. The answer is to implant into these empty walking shells the seeds of everything that had been lacking; seeds of love; seeds of humanity; seeds of reason; and to nourish these seeds, to make them grow, to nourish scientific discovery and the understanding of principles. It is amazing what a society of human beings can accomplish when its humanity is reestablished.

"This means that we have to link up to the substance of our past, of a time when everything worked, and adopt the principles that we find in that tradition, and go forward from there. This means that we need to move forward into new technologies based on new physical principles, new energy systems, new industries and infra-

structures, to back ourselves out of the hell hole that has been created, that everyone has been drawn into. For this we need a massive generation of new people as soon as possible, which we won't have until twenty years from now, something in the order of sixteen children for the people on this ship. That's a huge commitment, but anything less is an insufficient commitment. Mankind's wealth is its people. Right now, we have trapped ourselves into a situation in which we have destroyed most of this wealth. An extraordinary commitment must be made to get this wealth back, at least enough of it to build a new future, the kind of future that is required for humanity to survive and develop itself further. We have to rescue ourselves and create a new generation that is capable of creating the technologies that they must have in order to survive. This is a task that cannot succeed unless there is a total commitment for it. If we aim for a lower platform we will fail, because we will not commit the resources, and commit ourselves to the necessary principles to achieve that.

"This means we stand at the crossroads today. And so we must ask ourselves: Are we willing to make the required commitment for humanity and civilization to survive? In our case, the ship is big enough to house sixteen children, but do we have enough love for our humanity to do that? It involves a huge effort and a commitment to the highest achievement in humanist intellectual tradition. Are we willing to carry the torch? That is the question, and the answer must be yes, because we, on this ship, should stand as a model for what must be done, since it is no longer possible to achieve, what must be achieved, on a lesser scale."

After having said this, Steve simply left, as if to indicate that this goal really wasn't open for discussion, as if he trusted that the principle involved would make its own claim in our consciousness.

Chapter 4 - Queen of the New Law

To judge by the way our two Chinese ladies interacted with Steve, it was plain to see that they had a great respect for Steve and for Ushi. They called him Doctor Steve. Also, their perception of him being German had opened their Chinese hearts, especially since he and Ushi had worked for many years in the background with the Chinese government, even when still living in Germany, to advance Chinese trade relationships with Germany in a partnership for China's technological infrastructure development. Our ladies were proud of Steve's work in support of China. This admiration didn't seem to extend to the rest of us, who had just arrived from America. America was looked upon with ever growing disdain by the Chinese people, as by the people of the world at large, for its political arrogance towards the whole world, but especially so towards China that had been officially placed onto America's nuclear weapons target list. The only element that stood in our favor with the ladies was our status as refugees from America and our friendship with Steve. They looked upon us as being victims of a system that had also victimized their own country. They looked upon us with compassion rather than respect, a kind of passive tolerance, rather than an active affection. My hope was that they would respect us some day for our commitment to free America from its imperial entrapment that had destroyed America's beautiful heart and replaced it with a fascist stone. Oh, if they could only see that this was an essential prerequisite for their own country to have a future, which would have no future in a dying world!

In order to address the tensions, Steve arranged for us an open confrontation meeting with the students and faculty of the university in Wuhan, which our Chinese ladies had 'grown up' in. This daring exercise also became our Chinese ladies' first official engagement in the public arena are our interpreters.

I expected a firestorm of emotional insanity to break out, at such a confrontation, filled with hatred of American policies. Steve just laughed when I told him about my fears.

"It's your task to make sure that doesn't happen. You're the diplomat, and an experienced scientist with a discipline in thinking that they know nothing about," he said. "I told you in Leipzig, that love alone fills your glass, and it must be running over and flood

the world. Now is the time."

The meeting was convened on a Wednesday evening at the main auditorium. All of us were put on the panel. Steve opened the meeting by introducing me as a victim of American political persecution. He called me a very dangerous man, to the West, that is.

There I stood, facing a Chinese audience, unable to speak Chinese, much less fluently. Apparently, this was not a barrier for them. I heard shouts of terrorism from some people in the front row, "military terrorism, financial terrorism, etc."

"I don't blame you for being angry at me," I called back. "But, my friends, you are falling into the same trap that America fell into, by attacking me with hateful words. You cannot solve hate with hate, or terrorism with terrorism, as half of the world intends to do," I said to the hecklers in as calm a manner as I was able. "The governments of the world can't end the killing of human beings with more killing, no matter how deeply they believe this to be possible. They have become trapped into a cycle of violence which is contradictory to their very own nature, but which they lack the mental resources to escape from."

Someone shouted back that I didn't really believe this. He insisted that our western culture was totally centered on revenge. The man stood up while he spoke and explained that the "eye for an eye" mentality is fundamental to western culture, as it is rooted in its very foundation, the Mosaic Decalogue. "You are not just caught in a trap. Violence is a part of your culture," he shouted angrily.

When it became quiet enough again for me to speak, I explained that the "eye for an eye" policy was not a part of the Decalogue at all. It became a part of the perversion of it. I suggested that the perversion is useful when it is seen as an after-statement. In that context it serves as a warning of what will inevitably unfold if the underlying principles of the Decalogue are not recognized or not understood. I described the Decalogue as a statement of principles without which civilization cannot exist.

I explained that the Decalogue presents a series of demands that relate to fundamental principle that are uniquely ordered in the sequence of our difficulty in understanding them. I suggested that the first demand, not to kill one another is actually the easiest of them all. It reflects the active principle that defines every human being as a worthy member of society, as a human being with the capacity to create, to produce, and thereby to enrich our human world. This makes killing undesirable. The recognition of this principle then sets the stage for the second demand, that one does not break the honorable bonds that unfold between human beings. The active principle, here, is the universality of love. I said that this principle is not easily acknowledged, but needs to be acknowledged.

In other words, love cannot be limited or else it would violate the first principle of the universality of human worth. I said that the next demand, which is not to steal, has an underlying active principle that is even more difficult to implement. This principle demands one to actively enrich one another's existence. I suggested that if this isn't done, people do literally steal from one another as they destroy the vital element that makes our human world a rich place in an otherwise empty and cold world. In political terms, this principle is reflected in the general welfare principle that should be enshrined in the constitution of every nation to guide its policies.

The fourth demand is that one does not lie to one another, or more fundamentally, that one does not lie to oneself in denying ones innermost nature as a human being. The active principle in this case demands that one acknowledge the riches of the human being in terms of its potential scientific, technological, and cultural development, even ones own potential for developing oneself individually and for uplifting the world. This principle is not easily applied in an imperial and competitive environment where the incentive is put forward for tearing one another down. Nevertheless, this principle is imperative. This principle, in turn, sets the stage for the final demand, the demand not to covet property. The active principle, in this case, is universal sovereignty and freedom - freedom to develop and freedom to love. Unfortunately this is also the hardest principle to implement. The clamor for property underlies all imperial issues and motives. It underlies all of its apparent glitter and its apparent riches, but also all wars; all genocide; all slavery; violence; deprivations; fascism; and terrorism.

I suggested that the students search through the background of their own cultural history for a parallel to these five principles. I suggested that they appear to be reflected in the teachings of Confucius. I told the students that the modern western degenerative, so-called Christian doctrines, such as the "eye for an eye" doctrine, and all the other murderous penalties found in Hebrew law, are actually imperial creations enshrined as law by a powerful, religiously centered oligarchy that had created these laws for its own interests in its quest for dominance and power. "This doctrinal imposition still rules in our modern time," I warned the students, "whenever imperial doctrines are enshrined as law. This imperial imposition governs more and more of the policies of humanity today," I added.

I told the audience that America fell deeply into this trap from the first day on when it allowed itself to become the servant of the British Empire a long time ago, which at the time was the last of the old world-engulfing empires. "Our task must be to get America out of this trap," I said to the students. "We must free America together with every other nation or religion that has become similarly entrapped." It told them quite simply that it was in their own inter-

est to fight for this process of uplifting humanity to a new sense of human dignity and worth, and potential in enriching the world, even the universe. I suggested that every person assembled in the auditorium must realize that China has no security for as long as the vital task for the liberation of humanity as a whole is not fulfilled. "If we allow America to remain trapped in its servitude to an imperial oligarchy, even if this oligarchy exists right in its midst, then we tend to become trapped ourselves into the same servitude, as indeed, large segments of the American population already has become entrapped, without knowing that they have. And that goes for everyone else. In other words, no nation can be free and have a bright future until all nations are free and join hands in creating this future," I added.

This presentation seemed to break the ice a little, though some hecklers remained, calling me an idealist. Many spoke in English. Our ladies translated their comments for everyone else's benefit.

My response to them was that one can only defeat terrorism, wars, or the cycles of genocide, with love; or more specifically with universal love for the whole of humanity, and with worldwide economic development by which we enrich one another's existence. This means one has to defeat oligarchism and imperialism in one's own consciousness first, even at the home gate of one's social existence, and then to build on that until it is reflected in the world at large. "Until this is accomplished the imperial oligarchy, whatever its face or nationality may be, will continue to entice people to loot and to kill, and to finance ever greater forms of terror in order to prevent world wide economic development and the sovereignty of nations that both stands in the way of the oligarchy's wishes. Wars, terrorism, destruction, genocide, and so forth, are all exclusively oligarchic tools for maintaining power and for protecting its stolen wealth. Humanity's goal must be to eradicate oligarchism by creating a new renaissance in thinking. Nothing else stands in its way of experiencing the natural flow of love, and the resulting universal prosperity that comes with universal love."

Surprisingly, the last hecklers were not defeated by my scientific reasoning, but were defeated by Wai-yi and Mai-seong, which no longer acted merely as our interpreters.

"This is the lesson that China has to learn," said Wai-yi to the hecklers. "We in China have to learn what all people in the world have to learn if they want their nations to survive. Our own history tell us that it will be impossible for us in the long run, as the nation of China, to maintain our economic development, even our existence, unless we become committed to uplift the whole world to the same level of self-development and self-respect. If that means

eradicating oligarchism and imperialism everywhere in the planet by uplifting ourselves above the small-minded thinking that they require of us to be able to dominate us, than that is what we must do. If we fail to do this, I'm sorry to say, all that we have labored to create will become destroyed by the forces that we presently protect by our reluctance to defeat them worldwide. All nations that presently suffer under the yoke of poverty, debt, violence, terrorism, and war, have no other option than this one option for their survival, which is to dismantle the empire that imposes these evils. That means, defeating oligarchism and imperialism. That means universal love and universal sovereignty. That means staying alive and living as a human being."

That little speech stopped all the hecklers. Mai-seong added that this has to begin at the grass roots level with an acceptance of the universality of love, which she suggested would not be an easy thing to do, because we have been prevented from doing this for centuries upon centuries.

"The principle that is involved has to be learned from the ground up," said Sylvia when Mai-seong couldn't add anything more. "The principle has to be learned at the grassroots level where we relate to one another in our daily lives. The salvation of humanity will unfold from that foundation as a natural reflection that cannot even be avoided once it begins to unfold," said Sylvia from the panel, before she sat down again.

"Even sexually?" a man from the front row asked.

"The universality of love as a fundamental principle needs to be acknowledged even in the sexual context," Sylvia agreed. "Oligarchic impositions have denied this unfolding for centuries, beginning with the priesthood that distorted the Decalogue for its own purposes. They even imposed the death penalty for the slightest transgression of their rule, to smother at the very outset any sense of the universality of love."

"The principle of universal love has to be drawn into focus again," I said to the students. I suggested that this includes bridging the division between the sexes and ending the isolation that division has created between people. "We have to begin to learn to love at every level," I said to them. "There is no level where love does not apply. We have to rip up whatever divides and isolates us. And we have to go still further. We have to take the next step, which is harder to take. We have to defeat the coveting of property. We have to stop diluting ourselves with the notion that money is wealth. The wealth of society lies in its productive power. Money is a regulatory tool. Coveting property is self-delusion, self-denial. Coveting property is piracy. It is a total denial of the universality of love. We have to achieve a paradigm shift away from property centered mythologies, back to the wealth of human production for

the universal good. That alone reflects the principle of universal love. If we fail to make this our goal, we become imperial property ourselves, which means we become empty shells, privatized human beings that dance to their master's tune."

Sylvia told the students that Moses appears to have understood this to some degree, that all of these factors are key elements in developing a civilization, since they all became imbedded in his Decalogue that can be seen as a constitutional declaration of human civilization. Sylvia explained that the principles set forth therein are far from being just a collection of arbitrary rules. They are scientifically recognized universal principles that no one on this planet can get away from, since they are fundamental to everything related to intelligent existence.

Sylvia sighed, then smiled. "Some day, we, as humanity, will begin to re-learn in a dedicated fashion what Moses already knew in those early ages when the concept of a civilization was gradually coming to light to be contemplated."

Sylvia gave the floor back to me.

"Some day we will stop killing one another in the name of preventing killings," I said, "and stop to reign with terror in the name of preventing terrorism, and stop to wage wars in the name of preventing wars. Right now humanity cannot see the contradiction in its terrible pursuits. Thus, the nations go on meeting terrorism with terror, hate with hate, violence with violence, war with more war. We bomb one another until there is little left to be bombed, and then we bomb the ruins until this cycle is either interrupted intelligently, or the world is plunged again into a new dark age. We can interrupt this cycle only by tearing up the insanity within ourselves that perpetuates the cycle or forces us to perpetuate it. Some day we will learn the wisdom that already existed in ancient times and acknowledge that the death spiral towards that new dark age can be broken with a commitment to the principle of universal love, the general welfare principle, the principle of sovereignty, of mutual respect, and of enriching one another in love. Some day we will get to this point," I said. "Until that day comes we must fight for its appearing by practicing the underlying principles ourselves, in our own life, to the fullest extend possible. And let us be sure that we do this with such an intensity of effort as if our own life depends on the outcome, because it does."

Our remarks didn't rip up oligarchism that night, with a few minor exceptions perhaps, but what we said did rip up some of the barriers that existed between us on the panel and the students. On this foundation a productive meeting unfolded that lasted almost till midnight. By the time we sailed back several days later, after subsequent interviews on radio and television stations in Wuhan and

the surrounding areas, the gulf had fully disappeared that had existed between our Chinese ladies and us Americans who had come to their country. It appears that our two Chinese ladies understood a great deal more about the importance of what they had become engaged in, than they were ready to admit. They may have also realized that their own breakthrough resulted directly from that very first healing confrontation in Wuhan that they had become involved in, themselves.

Mai-seong explained to me privately on the way back to our base on Poyang Hu, that her awakening as a human being had begun practically at the first day of her contracted duties with us on the ship, even though she didn't recognize this at first.

When she spoke to me we were on a somewhat narrower part of the Yangtze River, half way between Huangshi and Jiujiang where the river runs straight for long stretches, passing through the great gap between two mountain ranges. We were relaxing on the top deck at the time enjoying the late afternoon sunshine and keeping Steve company, who was 'driving' the ship. Naturally we were taking account of what had been accomplished.

We talked about what had been accomplished for both the students and the people in Wuhan, as well as for us. Mai-seong confided to me that while I first addressed the students in response to the hecklers, she was horrified to see how some of them were moved by me, and then was astonished at how all that anger melted away in response to a single profound idea. She said that it suddenly dawned on her that something really big and beautiful was unfolding that she wanted to be a part of. That is why she stepped in and helped. She said that she became immensely proud that day to have been chosen to be a part of this movement, and has remained proud of herself ever since.

"I see us being involved in an effort that takes a person beyond nationalities, religion, politics, personality, that makes one proud to be alive. It is an effort of universal love for humanity," she said. She added that she was also happy to have been able to make a small difference in the flow of this effort by sharing the little that she knew. Her happiness, at this point, became expressed in the form of a kiss as we stood together at the upper deck's railing watching the surrounding country 'float by' on our journey downstream.

Wai-yi acknowledged later as similar kind of an "awakening." She spoke about it the next morning during breakfast. In context with it she spoke to us about the significance of the nearby Lu Mountain to the right of our anchorage. I recalled that I had remarked on how beautiful the mountain looked as we entered the

great lake the evening before, where we were based. Wai-yi explained to us that during the Zhou dynasty in the eleventh Century BC, according to legend, seven brothers had built a lodge at the mountain, hence its name, Lu Mountain, which simply means lodge. She also explained that another legend speaks of a great healer, Dong Fen, one of the shamans of early Chinese history, who was said to have lodged at the foot of this mountain. According to legend he refused to be paid for his services. Wai-yi said that he had merely asked as reward, that every patient who was healed would plant five apricot trees when the healing was complete. She added that much later in time, during the Han dynasty in the first three centuries AD, the mountain slopes became home to more than three-hundred-eighty monasteries, some of which still exist. She said that she found in one of them a very ancient story that reflects to some degree our own story. With, having said this, she invited us all to come with her to the top of the mountain. She told us about a ledge that she had discovered, high above the Yangtze, that provided a spectacular view of the entire surrounding country.

So it was that we were all assembled three days later on her 'private' high mountain ledge to listen to Wai-yi read to us the ancient story that had been preserved with great care in one of the almost forgotten holy places of the mountain itself. She told us that the ancient story was a tale of two kingdoms.

She said that the story could have been written today, but evidently, it was written a long time ago. It appeared to be a saga, she said, that was passed on from the early days by word of mouth, before, sometime later it was written down.

The two kingdoms that she told us about appear have been two local kingdoms that were separated from one another by a mountain range, possibly by the Wu Mountain range through which the Yangtze had carved one of its deep gorges. The kingdoms were referred to in the story as the Kingdom of the West, and the Kingdom of the East.

The Kingdom of the West was ruled by a proud and cruel king, but the king was old and soon died. The successor prince was of the father's stock, but lacked the father's intelligence to rule a kingdom. People joked about the king's stupidity. However, the king had a beautiful wife, a queen who had been the king's lover long before he became a king. The queen was adored by the king for her mental abilities that he, himself, apparently lacked. It became all too soon evident, therefore, even to the king, that the queen was the real ruler in the kingdom, while not a drop of royal blood flowed in her veins.

According to the legend, all of the elite and the wise of the kingdom courted the queen far more than they courted the king,

which angered the king. Naturally, the king had the power to rule, and often overruled the queen on behalf of those who had come to him seeking certain powers of their own over the people, for a purpose that Wai-yi interpreted as their 'business gain.' Wai-yi explained that those people were the 'business' people of the kingdom, even though the concept of business had not been developed at this time to the extent as we know it today. She said that those people worked for the king at first, collecting taxes, lending out currencies, controlling the fields that the farmers could rent. They made the king's business their business and let the king have some of the royalties in exchange for their privileges. They also operated warehouses with trade concessions of their own making, and they operated stores and bakeries, and fisheries. In short, wherever profits could be made, they were the people making them, and this, of course, with the full support of the laws of the king. In fact, the king had no options but to support them as he received his income in royalties from their ventures.

Naturally, the queen strongly opposed the demoralizing trend, especially when the profiteering became obsessive and evermore unjust. She alerted the king of the tragic fact that the people of his kingdom became rapidly reduced to slaves for the profits of others, so much so, that they could no longer develop their potentials and upgrade their skills to enrich and strengthen the whole kingdom.

So it was that during this time of mounting tensions, deeply reaching conflicts arose that the king was ill equipped to deal with. Whenever he bowed to the wishes of his queen who better understood the economic processes of the kingdom, he made himself enemies in the business community, and whenever he relented to the business pressures, his queen would stir his conscience.

Wai-yi said that one could understand that the queen's influence on the king had obviously caused no small concerns in the 'business' community that saw its status and profits endangered. In an effort to protect the source of their wealth the business leaders came upon a scheme that promised to force the king's hand.

Since the business people were also traders with far reaching connections in other lands, they had heard about a religion in those far off lands that supported the very same corrupt ideals that they cherished, and the best of it all, it was all done in the name of God. Hastily, they hired an ambassador of this religion and brought him before the king.

According to the legend, the ambassador that they chose was a clever man who could be trusted for a fee to support their case against the queen. And so it was, that without ever speaking a word to the king about business principles, the ambassador became the champion for their cause, the cause of business. He spoke to the king about the law of God. He presented a law that sup-

ported a rigid code for the enslavement of the people at the grass roots level, and this in the name of love, and godliness, and honor. He told the king that a man is entitled under this law to have one wife who becomes obligated to serve him and him alone. Each man, thus becomes a king in his own right, and each tiny kingdom so created is on the higher level obligated to serve the sovereign of the realm.

Wai-yi explained that the moral law became thereby focused onto the individual level. There, the king's refined law defined severely guarded boundaries. However, the new royal law became thereby a completely separate issue. The new moral issues no longer pertained to the royal domain itself, and its business. They only pertained to the people's private domain. The lower moral law, for instance, actually encouraged the concept of slavery since the spouses literally owned each other under this law, just as the king owned all the people in his realm in a higher context. The ambassador of this new religion explained the virtues of this law to the king, by which, whenever anyone was found to be stepping beyond their prescribed sphere, which involved a violation of the ownership rights and duties, the transgressor incurred the death penalty as a divine punishment. The ambassador concluded to the king that not even his queen could stand above this law, since it was the law of God.

The king understood to some degree what this meant, since the queen had made no secret of her love for all the people in her realm, which invariably violated that new law. Nor had the queen imposed boundaries for her affections as this law demanded, but had honored all bonds that love has forged. The king was well aware that the brightest scholars with the most advanced ideas and perceptions had been among the queen's most closely cherished friends. Those who had enriched her life and the kingdom as a whole, were embraced by her in a richly generous manner, at times even intimately so when this seemed appropriate.

The king understood that the new law would invariably become the queen's undoing. Although, being a man of a small mind, he couldn't foresee the consequences that went far beyond what the king could comprehend.

Barely a month had passed when the king became persuaded to mount a show trial against his own queen, under the new law. The trial was ostensibly designed to frighten the population into submission. In order to achieve this, the queen's death sentence was announced at the trial that she could not escape. Naturally, the death sentence was also imposed upon those whom the queen had loved the most. Still, the king could sense that the queen and the people convicted were also the most loved in the kingdom. This posed problem. Of course, the problem was easily solved.

In order to prevent the possibility of creating a martyr, the king was quietly advised by his 'business associates' to reduce the death sentence to exile for life; which he did. So it was that on the next day after the sentence was announced, the queen was deported, together with the most loyal and the most intellectually advanced subjects of the realm. Being "deported" meant that they were placed onto a raft and set adrift on the river that flowed out of the kingdom.

With the queen now removed, a new era began in the kingdom. Under the new law, the impediment was removed, against stealing and killing, at the level of the royal 'business.' The so-called 'moral' part of the law, as much as there was any morality left, was deemed applicable only to the people's dealings with one another in their private lives. Consequently it became legal at the 'business' level to cheat and steal, and to cause death for profit, as long as the murdering wasn't done in the private domain in the form of a private killing by ones own hands. Murder by starvation, or in the context of conducting business, was deemed to be the outcome of 'business conditions' rather than as an act of killing.

At first hardly anyone realized that the newly imposed trend was destroying the kingdom from within. Everybody seemed happy with their newfound riches. No one noticed at first that the best workers in the kingdom, those who didn't escape to save their life when the new law became enacted, were slowly worked to death, or became sick and died of their illnesses for the lack of care.

After the best workers became used up and were discarded, the lesser-able workers were put to the task and were used up in much the same fashion. In the background, the insatiable appetite for more profits grew, that the business piracy demanded.

Out of this background, a whole new trend emerged. Quietly, working in the background, the 'stronger' in the business world began to steal from other businesses by means of clever schemes that promised the sky, but were empty structures of lies in real terms. After all, lying was legal in the name of making profit 'for the king.' The lies were said to be necessary to conceal the truth and thereby to protect their business dreams of ever-greater wealth, some of which was actually paid out to the king.

Soon, the pretending stopped. The most 'advanced' business people started to trade in goods that simply didn't exist, which were merely deemed to exist in the future, but which could be sold and bought many times over for real profits before the time at which they were actually created. In evermore cases, they were never created. In this manner the 'business' people created for themselves enormous wealth out of thin air in the form of intangible aggregates that existed only in the form of numbers written in scrolls that had no real correlative in the real world. Soon, even this process was

simplified. It became too bothersome for the businessmen to relate their businesses to merchandise, whether real or imagined. They started a game that allowed them to trade the numbers directly with one another, allowing for big and easy profits that they pursued with greedy eyes.

Little did they realize in their obsession that no one was left in the kingdom tending the fields. The workers had all been starved to death, and they themselves would never pursue such lowly employment. Why would a businessperson do that? Still, there was no one left alive of the peasantry to do it. The harvests were failing. Bread was increasingly hard to get, and what could be found was of poor quality. Eventually the business people realized that all these lowly things had to be done. That is when they realized that they, themselves, lacked the necessary skills to farm, or to raise cattle, or to harvest, to butcher, to bake bread, to make tools, and so on.

In their frustration they prevailed upon the king to use the remaining people of the land to wage a war against the Kingdom of the East which had in abundance everything they needed. "Apart from that," they said to the King, "it is always good to start a war when things don't work anymore. War changes the environment."

In this urgent matter, once again, the king followed the advise of his trusted advisors and prepared an army of sorts, armed with whatever weapons the kingdom had laid up in previous times in its armories.

According to the legend, the exiled queen, being guided by her leading edge supporters, had survived the journey through the haunted rock ribbed canyons that were cut so deep that never a ray of sun had touched them, and on a river so swift and so violent that it took their combined strength to prevent their rafts from being smashed against the canyon walls. Still, they survived by virtue of their skills and prayers and arrived unharmed and hungry in the Kingdom of the East.

Their arrival was considered a miracle, there. The people of the Kingdom of the East were fully aware of the perils. They had heard stories being told of narrow gorges that lead to the lair of dragons surrounded by steeply rising cliffs, guarded by waterfalls and rapids foaming over submerged rock formations. To their knowledge no one had ever dared to make this journey for a thousand years, or had come through, alive. The queen, though, who understood the rumors and the legends, feared no danger, nor did she fear the dangers that might await her on the other side. Indeed, such fears would have been in vain. Her companions were knowledgeable in many things, and had been quick to adapt, to become expert boatmen and to become wise in the ways of the river. So it was, that when they emerged on the other side, they were kindly

received. Their achievement was celebrated. They were brought before the king of that land as the people of a miracle.

The king of the East was young and powerful, but the kingdom was also in trouble by an invading force that had crossed its borders in the North. The king, therefore, regarded their arrival as something more than a miracle. He saw it as an answer to his prayers for a solution to the crisis. Against this background the exiled queen and her advisors proposed a daring plan that must have appeared like suicide to the king.

She urged the king not to counter-attack in this situation, but to do the opposite. She had been told by the king's own military leaders that the invading armies had been judged to be too numerous in strength. Her concern was that too many people would die in a struggle that would accomplish nothing. She said that an attack against the invaders would assure the greatest tragedy the kingdom could suffer. She urged the king to surrender the northern regions, but to do it slowly with protracted negotiations. She told him, that at the same time he should send other messengers who should urge the people in these regions to escape from there, in order to save their lives, and to burn their houses and their fields before leaving. She assured the king that the invading armies would be weakened by the winter rainstorms, that she was told turns the country of the North into pools of soggy quagmire, the kind in which horses and wagons get hopelessly stuck, and in which people get ill without proper shelter. The queen then proposed to the king to ready his armies for an eventual counter-attack at the height of those winter storms, but not defeat the invaders. He should offer them food and sanctuary, and so rescue the invaders themselves.

She told the king that killing his enemies would lead to revenge. Moreover, if he were to invite the invaders, disarmed of course, into the country as his guests, and utilize whatever skills they might possess, he would have gained a resource with which to further develop the kingdom, while his enemies would be deprived of that resource. She told the king that he would likely gain many times the equivalent value of what would be destroyed by the invasion.

As it was, the queen turned out to be correct in everything that she had proposed, because the entire war unfolded precisely as she had forecast.

She then persuaded the king to employ the invaders to build canals and dikes for the kingdom, and to clear new fields for their own use, and to build themselves houses. "After three years," said the queen, "those who would still wish to return to their own country should be allowed to do so, and those who wished to stay should be invited to bring in their families as well.

So it was, that a potentially ugly war became avoided. The queen was elevated to become an acting queen once more. By a royal decree she was made equal in status in every respect to the already existing queen of the kingdom. The king even helped her to research the origin of the cruel law by which she had been condemned to death in her own land. The end result of the research was just as everyone at court had suspected. The cruel law, for which she had been exiled from her home, had been a total perversion of a fundamentally natural and beautiful law. This natural law had urged the people to respect one another and to honor the bonds they had established between one another. The undistorted law contained no references to sex, age, status, or numbers involved in a bond of love between people. The law merely urged people to honor all human bonds, regardless of their shape and form. It was a law of love; the essence of love.

This newly discovered, real law, soon became the law of the land. It didn't become law by the force of a royal decree, however. It became understood to be a law, because adherence to it enriched everyone's life. This law became also embraced by the kingdom's guests of the armies of the North, who were now vigorously enriching the land and were building a richer life for themselves than they ever had, laboring alongside everyone else.

It was against this background that the invasion by the kingdom of the West occurred. The invading forces didn't come by boat or raft, as the queen had come. The kingdom didn't have enough boats or rafts, nor did it have the economic resources to build them, nor the skilled people who would be able to drive them. The invading army came on foot across the mountains that the boatmen said were touching the sky, which they said; no one could ever cross-alive. Still, many of them did. They had worked their way up through steeply rising valleys until they were indeed touching the sky. Those who survived the arduous journey to the very end had no heart left for any fighting. Whatever weapons they had still with them were gladly exchanged for food that was offered by their previous queen.

Many of the would-be invaders still recognized the queen who had come from the city to greet them. She even recognized some of the once proud business tycoons among them who had become mired in the poverty of their own creating, who had then joined the army as a way out. They, too, found a new life in the queen's new country in the East. In this environment everyone became richer. Nor were all of these riches of a type that could be carried away. These riches unfolded from being human. They were the riches of love.

The Western Empire that the would-be invaders had come

from was never attacked in return. There was no need to do so. It simply died out on its own. There were rumors heard of wide spread crimes and starvation in the dying empire, followed by rumors of pestilence. After a while there were no rumors at all forthcoming. After still a while later, new rumors emerged that the land was being resettled by some of the people who had once fled. Still, no New Kingdom was established by the resettlement. The people realized what they hadn't realized before, that they had a choice to choose their own destiny. They realized that they had had the power to overthrow their earlier king who had become corrupted. They just hadn't realized this, then. Now, that the realization was made, they chose not to have a new king, over them. They chose to remain subject to the new law that was cherished by the queen, and always had been cherished by her, that they had learned to value. Thus the two realms simply became one larger kingdom, as indeed, the inhabitants of both realms had become, being bound together as one people by that law that none of them had made, which had merely been discovered.

Much the same happened in the Kingdom of the North. The returning people remained united in their bond to each other and to the people of the kingdom that was ruled by a wise king and two queens, and a law that honors all human bonds.

Wai-yi Chen predicted, as she finished the story, that the same process was now in the early stages of repeating itself again. She said, "the respect for all human bonds came to us from America, where the gentle law is not welcome, where this law had been perverted into its opposite. But this gentle law is being accepted here. It will enrich China where the beautiful things of life are not being rejected anymore. In fact it has already begun to germinate. It has begun to enrich Russia too, and India, and all of Asia. It is coming to light as the law of the general welfare principle, the Law of Love. The West, of course, will disintegrate since its corrupt system has already destroyed the financial system and the economies of the nations controlled by the West. Many people have already died, and many more will still die in the abject poverty of their own creating. In the darkness of this poverty, China's model based on the New Law, on the general welfare principle, the Law of Love, will some day stand as a beacon of hope for them.

"Perhaps the day will come soon," said Wai-yi, "when China offers the West its partnership to develop nuclear fusion power for the benefit of all humanity, in exchange for the West destroying its nuclear weapons. China may even offer the western nations food and redevelopment aid since they destroyed their own development potential. They may do this on a platform that operates without currencies, a platform of equity. Ultimately, there will be just one law

in the universe, the law that supports human existence. Then the world will be ruled by one king, one universal principle, and by two queens, one honoring the human bond and its sovereignty, and the other one enriching that bond that binds us all in a single embrace, 'enveloped' in love."

"Would you say that this is a fair estimate?" said Wai-yi Chan quietly to us all while we were sitting at her lookout ledge high above our home city.

Steve simply smiled in reply. Heather hugged her. I answered with a kiss. Sylvia silently handed her a small wild rose and kissed her. She called it the Rose of China. Ushi commented on it, and said that it was the Rose of Love. Ross said it was the Rose of the New Law that was poised to transform the world. Fred agreed, but he called it, The Champagne Rose, representing a discovery that one should celebrate with open eyes and open hearts. Tony called the rose, the Rose of the Winds that carry its fragrance to encircle the world. Giovanni called it the Rose of Truth that had opened its pedals heralding a new age for humanity. Dagmar and Alison called it the Royal Rose of the Kingdom of the New Law, ruled by the twin principles of universal love and universal sovereignty. Mai-seong looked at the rose and said that in the end, it is after all but a rose. She said that it was our love, the love of all of us together, in respect of the bond that we had built, what gives that rose those wonderful special meanings that we had attributed to it. So, she concluded that the real beauty and the meaning of the rose are found in us and was coming alive in us. I suggested that we should let the rose unfold in our hearts to symbolize the all-embracing unity of good.

Here, Wai-yi's face lit up with a smile. She suggested that our boat should be given an additional name that reflects the symbol of our grand realization of the all-embracing unity of good. She suggested that our boat should be called, Lu Rose, The Lodging for the Rose.

We all agreed that this was a wonderful idea. And so it was done.

Actually it wasn't exactly done that way. The ship's existing record was removed from the registry as though it had sunk. Then the ship was re-registered under its new name of, Lu Rose. With the fonsi's concurrence the registration was put under my own new Chinese name of Hsi-sheng Lee. So it was that a ship by the name of "China Sea Angel" was terminated in the public records as though it had sunk beneath the sea. The CIA would never be able to trace it now, should they ever make the connection. The same also happened to my American name. My passport carried only my new name. The old existed no more. Steve suggested that the renaming of our ship was a good idea. "It buys us a little more time," he

said, "but you are not save yet, not even here, not until the world is safe." Then he added. "One day that will all happen."

"When will that be?" I asked Steve later that day as we shared a sunny afternoon together on the top deck. From our lakeside dock, Lu Mountain towered in the background. "When will the promise of the mountain be fulfilled?" I added.

"The promise will be fulfilled when the work is done," Steve replied. "You will know when this time has come, my friend, when all the nuclear missiles and bombs have been eliminated from the face of the earth. That will be our sign. Then we can begin to talk about a New World." He spoke in a serious tone now.

"This may never happen, Steve."

"Then we will never be save," he replied. He said that China is our last place of refuge in the world. "We are respected here, and we will be safe here for a while, but who knows for how long? For as long as the fondi rule, or whoever would take their place, we are not safe. We have stuck our neck out, and now they are shooting at us. Our only hope is to defeat them before they defeat us all. When the nuclear weapons are gone, then we will know that the fondi rule no more. Until then, we have work to do. A lot of work."

"We should not have shut the SDI down, but pushed it through as a cooperative effort, just the way it was designed to be, and fight the fondi at the same time," I suggested.

Steve shook his head. "Be compassionate with yourself, my friend. We were impotent then. We wouldn't have lasted a week in such a fight. Nor would we have succeeded. Our understanding wasn't complete. We would have made things worse for a lot of people, working with an incomplete understanding. With this considered, we have done nothing wrong. We moved with what we understood as an absolute certainty. Based on that, we have established a reasonable level of unity. Let's not belittle that achievement. If we had done anything less, we would have been all dead by now. Of course, the work that remained to be done must still be done. If we stop now, and say to ourselves that it is too late now for that victory to be won, we will end up dead for sure. The fondi won't stop. Neither should we. Nobody is safe anymore anywhere in the world. We live in a world in which governments openly carry out assassinations of foreign leaders with the whole world standing idly by, condoning such actions. We could be the next in line, or the President of China, or Russia, or India. They've got us with our back against a wall, Pete, or should I call you Hsi-sheng? In any case, there is no save place left for us in the world, nor for anybody else. This means we have to start fight the empire now. The ruling fondi, the hard core imperialists that have clung to power by who knows what means, are the most insane of the bunch. So we must fight them to save our lives, and for the first time ever, we are actually

ready to do that."

Steve laughed after he said this. "What we really have to do, is teach the American people the American System of economy that once had made America the richest nation in the world. We have to teach them their heritage that has been destroyed by traitors in America. Fortunately this heritage has been revived by China. It should have been revived in America. We have to make sure that it will. We have to get the American people to reclaim their heritage, and inspire the rest of the world to follow China's example. And in parallel with all that, we have to start the New Cultural Renaissance of the New Age that we have to draw humanity into. We have to rebuild the very image of man from the grassroots level up, and establish a higher basis for freedom than has ever existed before. That's how it will be possible for us to defeat the fondi that are threatening the world. All that we need to do, is work as hard as we can to uplift humanity to a state of existence that matches the tallest found in history, and then take it beyond that. If we do this, we will create a world for ourselves in which the fondi have no place, where people find their riches in the unfolding riches of society."

With this said, Steve stood up and added. "Do you see now why we are not here as tourists on an extended vacation? The greatest task in our life lies before us. All the infrastructures are now in place. We have built ourselves up to the task. Even the physical infrastructures are in place, with the wise and generous support of a lot of people."

Chapter 5 - Science of Four Rivers

Steve announced his plan for our future during the next morning's breakfast. "We have a job to do that no one has ever done before," he said. "Nor has there ever even been a group of people more qualified to do that job. I hope you will all be with me on that."

He didn't say what it was that he wanted us to do. Instead, he spoke about the Byzantine model, the top down religious model for controlling people. On the top is God, the Father. Below the Father operates the son who acts as an intermediary to get humanity to carry out the Father's wishes. This became the model for the vertical interrelationship between the state, the church, and society, the model that many empires were built on.

Steve said, that if one turns this perverted model upside down, then the original model comes to light. Here, once again, at the top we find God, the Father, or Truth. At the bottom we find humanity endowed with the Holy Ghost. That corresponds with our ability to think, to reason, to understand. The intermediary between the two, is science. Science is represented as the Christ, the spiritual idea of Truth. In other words, science is the key to human development. It is the key to our understanding of the truth, even our understanding of the truth about us.

After this, Steve called on Ross to present his research on the sixteen-element matrix that he got out of Mary Baker Eddy's books.

Ross described this matrix as a structure of four vertical columns with four elements each. Then he described the columns' functions internally. He said that the flow of development in the column is a two-stage process that represents two different vertical models of three elements each. He said that the two models overlap each other.

Ross described the lower of these two models as a confrontational model. He said that at the top of this confrontational model is the element of science, at the center is humanity, and at the bottom is the element of depravity and deprivation. "Deprivation is the rut we get into if we don't recognize our humanity as the most valuable thing that we have," said Ross.

He explained that in order to get ourselves out of this rut, we have to upgrade our sense of humanity, and for that we have to look to science. Our capacity for scientific understanding is the key

factor that makes us human. He said that our capacity for scientific development defines us as spiritual beings. It gives the potential for creativity, culture, technologies, and love.

According to the model that Ross described, science confronts whatever depravity put us into a rut. He said that science creates for us an ontological paradox between what we have allowed ourselves to become, and what we have recognized ourselves to be in the spiritual sense as human beings. He promised that as we resolve the confrontation in this paradox a new sense of humanity will dawn that defines us with a higher image, characterized as Christianity.

"That's what Christianity represents in its highest sense." said Ross.

Ross then explained that when this begins to happen, we leave the confrontational model behind. We shift ourselves into a totally new geometry in thinking. In this higher level geometry, our Christianity is no longer the pivotable element that it was before. It becomes the base element. It shifts to the bottom. Ross said that this is where we are now. He said that what has been developed before, has now become an established foundation. We have established a foundational humanist intellectual tradition. He pointed out that the element of science, that was in the top position before, now becomes the central pivot. It becomes the gateway to the realm of the absolute of reality. Above the element of science, therefore, lies Truth.

Ross restated what Steve had said before, that science becomes our gateway to Truth. Truth becomes knowable, and demonstrable, through science.

Ross said, "In this higher model, which may be called the infinite development model, science becomes an intermediary between our Christianity, that is our humanist intellectual tradition, and reality. This intermediary, our science, therefore constantly enriches our Christianity, our intellectual tradition. This documented development process, therefore, constantly elevates us to ever-higher levels of thinking. That's the universal trinity: a model for the scientific and spiritual self-development of humanity."

Ross pointed out that in both of these models, both of which operate in every one of columns, the key element is always science. "In the confrontational model it is science that creates the ontological paradox that causes us to pull ourselves out of the rut. Without it, there is no confrontation that gets us to think, and we remain forever in the rut. Nor can the infinite development model function without science," Ross pointed out, "because without science, Truth remains isolated, unknowable, unprovable, and the world becomes a Roman pantheon of conflicting opinions."

"This means that the key element of civilization is science,"

said Ross emphatically, "and in the total matrix designed by the most advanced scientific and spiritual pioneer we find four unique domains of science pre-defined for us, which were evidently deemed fundamental to the development of civilization."

Ross defined the four sciences for us, which were deemed to be fundamental to civilization.

He raised one finger. "Number One, is the science of marriage," he said.

He raised another finger. "Number Two, is the science of the 'ecology' of man. Number Three, is the science of dialog. Number Four, is the science of our constitution for self-government."

He kept his four fingers raised and gave the floor back to Steve.

Steve pointed out that none of these four domains of science are presently taught in any university, anywhere in the world, although they have been recognized as far back as a hundred years ago as being of fundamental importance to human development. Steve said that we should commit ourselves to rectify that shortcoming by introducing these four types of science into China's university system.

Steve told us, that with a five-thousand-year history in cultural development, China is uniquely qualified to get this project off the ground, and then to act as a catalyst for world development. "This means that we will be teaching China's university teachers," Steve concluded, "or students who are daring enough to work with us at the leading edge."

Steve called for volunteers from among us to take on one of the four scientific disciplines.

After breakfast was over Steve presented what he understood about the four disciplines, with the exception of the science of universal marriage, which he said needed no further explanation as a scientific discipline. He pointed out that we had developed this specific science very far already, in our own lives, during the past dozen years or more. He only added that the key element of this science pertains to a much higher sense of marriage than just a bond between people. He called it "the marriage of good," or "the principle of the indivisibility of good," or simply, "the principle of universal good." He said, "good cannot be divided or be privatized. It is a manifest of divine Principle, which is universal in its manifestation." He cautioned us that any attempt to privatize good, amounts to a denial of the very nature of good. "That amounts to nothing less than a slap in the face of God." he added. "Good is indivisible! That's what universal marriage means! If we bring this into the realm of social marriages, humanity will recognize itself as

a community of principle. It will end its countless divisions; especially its social division into an endless sea of micro-empires, bent of the isolation and privatization of all that is good."

With this having been said, he explained what he understood about the science of "the 'ecology' of man," the physical ecology, or "physiology," as he also called it. He explained that the world around us, in which we live, is made up of three distinct domains that are superimposed hierarchically upon one another. He said that the lowest of these is the domain of non-living processes.

Steve said, "This primary domain is the domain of minerals; water; rivers; earth quakes; the ice ages; meteorological conditions; and so forth." He called this domain the primosphere, the non-living sphere that existed since the earth's primordial beginning.

Then he said that after a long period of time life began to develop, which created a higher order environment on our planet. He said it created a whole new physical geometry on earth, which he labeled the domain of living processes, called the biosphere. Steve explained that the living processes have changed the primordial environment. They have enriched it, and this not only by bringing onto the scene countless types of insects, plants, reptiles, fish, birds, mammals, and so forth, but also by creating oxygen and other gases, and fertile soils that never existed before.

Steve said, "A long time after the biosphere came into being, man emerged on the scene as a sentient being with the ability to think and comprehend fundamental principles, and the ability to utilize these principles."

Steve explained that with the emergence of man, one more new form of ecology emerged. He referred to it as a mental and spiritual ecology, which he called the ontosphere.

Steve said, "This higher domain is the domain of cognition and culture, the domain of scientific, technological, and spiritual development, a development that creates resources for living where none exist before." He summed up these 'created' resources, as farming resources, new types of mineral resources, energy resources, and transportation resources, for example.

Steve explained that by the influence of human reason the biosphere became tremendously uplifted and transformed into something new, which the Russian scientist Vernadsky called the noosphere, which also includes some uplifted elements of the primosphere. Steve explained that we live in a universe that has never existed before the age of humanity, that we have shaped with the powers of our mental resources and our advancing recognition of certain aspects of Truth.

Steve said, "This effect of our knowing the Truth, which is knowable through scientific reasoning, will also enable us to broaden

our created noosphere by spreading life to other parts of our solar system and the universe beyond it. We can, and will, do this by means of our technological processes that will be endlessly progressing." He suggested that whether we will see any of that realized in our lifetime depends on the effort we put into making it happen. "Right now the outlook is dim," he said. "Right now the whole of humanity seems to be focused on stealing from one another, and on destroying, and on starting wars. But this trend can be changed as we begin to understand and develop the ecology of man."

Steve pointed out that our advancing recognition of the truth about ourselves, changes ourselves. It gives us a new image of ourselves. It enriches our culture and our economy.

Steve said that the science of the 'ecology' of man involves a discipline of science that brings us face to face with our own being as creators of new worlds in our universe. "It is a science that explores our capabilities and our role in the universe, and our rights as human beings as the tallest expression of life in the universe, as far as we know it." He suggested that we have not even begun to recognize ourselves as that unique and advanced spiritual species that we are, and our boundless potential in the universe.

Steve paused and asked if anyone wanted to try to define the science of human dialog. "Anyone please!"

Since no one stepped forward Steve took a zip of tea and explained what he understood about the science of human dialog; the dialog of communication. He also called it "the dialog of cultures to counter religious division in the world by means of the recognition of universal Truth."

Steve told us that from Plato to modern times, the question has been asked: "What is truth?" He pointed out that we have answered this question to ourselves step by step, by demonstrated principles through which truth becomes apparent as something knowable and provable. "The fact that the earth can now support 5000-times as many people as it once supported in primitive ages, represents a certain truth about our capability as human beings that has become universally recognized through discoveries and by our dialogs that have made the knowledge of those higher truths universally accessible to all human beings."

Steve suggested that the science of human dialog was still at the pioneering stage, considering the world's deep religious, sexual, and political divisions. He even suggested that we cannot even imagine at this stage to what height of development humanity will be able to raise itself through higher levels of dialog that make truth universally known.

Steve also said that we ourselves, individually, are in a dialog

with ourselves, most of the time, especially in the process of making discoveries, or in the process of creating something new that never existed before. "Even as we think, with our lips closed, we are in a dialog with ourselves," said Steve. "For this we need a constantly developing language that enable us to express our advanced ideas first to ourselves, and then to others. Human development would have ground to a halt long ago, without a complex language to support an advancing dialog." He gave the example of the "cultural reverse paradigm shift," which means something unique, but without a complex language, this high level conceptualizing is inaccessible.

Steve stopped, then took another zip of tea. He turned to me. "How daring are you?" he asked with a grin. "Do you want to try to explain the fourth domain of science, the science of the constitution?"

I waved him off. "You are the professor," I replied.

Steve said, "The fourth domain of science is as pioneering as all the others, because a constitution is not a dead thing. It reflects our highest self-evaluation, our highest perception of principles, our highest self-awareness as a divine species. It reflects what we demand of ourselves in accord with the highest perception of ourselves and the principles of civilization. It also opens the door to absolute standards, such as the divine standard which defines God as divine Love, which is our Love."

Steve pointed out that the Mosaic Decalogue was basically a constitution that other laws were based on. It defines what enriches society and what is detrimental to it, such as the directive not to steal, kill, lie, covet, and dishonor one another. Steve also pointed out that while the Decalogue is revolutionary in its design, if it is seen as a platform of passive demands, it falls short of what became recognized later as the human standard. In this sense Moses' platform has become identified as a type of moral law in which there is something spiritually lacking, compared to the Gospels, or compared to the general welfare principle of our modern national constitution. "However," said Steve, "if the passive demands of the Decalogue are seen as a reflection of active universal principles, The Decalogue comes to light as the tallest constitution ever created."

Steve suggested that the time would come when the best constitution of today will be considered to have something spiritually lacking. In today's situation, already, we demand so little for ourselves in terms of recognized human value that we find ourselves unwilling to rid the world of nuclear weapons that rule over us with a death threat that dooms much of humanity. That's just a small goal, compared to the goals that we should have, like eradicating the menace of war altogether, or eradicating the threat of new diseases

by saving and redeveloping Africa, for instance, and turning it into a richly human continent.

Steve said, "In terms of what is required for a world-constitution, it seems we have barely begun to look ourselves into the eye, honestly, as human beings. Here, the science of the constitution comes into play."

Steve pointed out that this missing element, that appears not to exist in the Decalogue is actually there. It exists within it. It has merely remained hidden by humanity too shallow perception. "Science can unlock this treasure," he said solemnly. He pointed out that the passive directives that demand that one should not do this, and that, rest on active principles, which, when understood, raises the human thinking and acting to a higher level of perception where those lower things that we shouldn't do, simply aren't possible.

Steve turned to Wai-yi. "Your story of the New Law is based on a recognized, active principle."

Steve turned to Fred next. "You can take the Renaissance principles as a constitution, and the principles of the constitution of the Peace of Westphalia, and principles of the Federal Constitution of the United States of America, and if you look at them closely in the highest humanist intellectual tradition, you will find all of them already reflected in the hidden, active principles of the Decalogue. And it appears therefore that we can move beyond that in the highest scientific tradition."

In his summary of the four fundamental types of science, Steve suggested that we have a great opportunity, living on a ship, to relocate to almost any major city in China, with ease. He said that our mobility enables us to introduce the four sciences into many of the major universities in China. It also enables us to become a catalyst for the advancement of these sciences as we work with the universities on an ongoing basis.

Steve told us that we have no moral right to be in this country, if we don't involve ourselves in a way that enriches that country's culture, the people's self-perception, and the nation's economy. "This is, therefore, what I propose we do," said Steve. "This is what I and Ushi will do, just as we have done this already since we came to this country. The project that I have proposed has already been officially offered to the ministry of education and has been accepted by them. It will even be funded by them. This means that we won't be a burden to the nation that we have come to live with, but become an asset for its development. We will enrich China with our leadership. This does not mean that we aim to pull China up behind us. Leadership means that we inspire people to search for the truth in the most efficient manner possible, by which they can claim their freedom. And this freedom doesn't mean just freedom

from slavery to false ideals, it also means that one is free to move ahead. It means freedom from limitation, from small-mindedness, from impotence, and from indifference, even hate. This is what it means to embrace the truth. This is what it means to be human. This is what it means to be an effective citizen. This is what it means to be truly sovereign as an individual, and what it means for a nation to be sovereign, too."

With this having been said, Steve volunteered immediately to spearhead the "Science of the Ecology of Man." Ross took on the project of the "Science of the Constitution," and Ushi took on the responsibility for the "Science of Human Dialog." For most of her life, beginning with her years as journalist, Ushi had been dedicated to promoting the recognition in society of universal Truth.

I, personally, volunteered to take on the project for the development of the "Science of Marriage" in society, in spite of my shortcomings in the past in the department of generosity and the indivisibility of good.

Chapter 6 - The Royal Dance

"Isn't this a rather arbitrary choice, to select four types of science as a sufficient basis to cover all human needs?" asked Wai-yi.

Steve answered that it is probably not arbitrary, since he was not aware of anything that is vital to human development that is not addressed by these four types of science. He suggested that the pioneers of the past must have recognized that the factor of four appears to represent completeness. The Taj Mahal, for instance, one of the greatest temples to love ever built is of a design that totally incorporates the factor of four. The factor of four is also fundamental to the biblical city foursquare in the book of Revelation. It is also reflected in the way we see the world, in terms of four geographic extensions: North, South, East, and West. It is possible to see a certain logical completeness in a construct based on the factor of four. But most of all, Steve pointed out that the four types of science seem to cover everything that is required for the development of love and the process of healing.

Steve then described to Wai-yi what is involved in healing. He described the process according to the experience of a friend in helping to heal another friend. He told Wai-yi that the healer was a woman named Helen, whose friend had been in hospital undergoing extensive surgery. He told Wai-yi that twenty minutes after the surgical procedure had been scheduled to start, the woman had felt a sickening feeling, like an urgent need for help. She had responded to this feeling with a mental process in which certain images came to mind that represented the truth she had recognized about our humanity. Steve said that the woman knew that her friend had had heart troubles in the past. Thus, she saw images of a wide lateral array of human hearts, all connected with one another - a vast network of hearts sharing and supporting one another physically, and contributing some of their strength in support of the strength of her friend's heart. Steve said that the woman saw images of a universal flow of support, which reflected the lateral flow of love that always reflects our common humanity.

Steve told Wai-yi that this becoming aware of a need for help was repeated two times, and that each time the woman's response involved images of what she had felt to represent the truth drawn from her own experiences.

"After two and a half hours of these repeating cycles, the

feeling of urgency for help suddenly stopped," said Steve. "It all became very quiet, even though the surgery wasn't supposed to be finished for another hour and a half. Evidently, the point of crisis had passed."

Steve said that the woman told him that her friend looked wonderful when she came for a visit the same evening, in the hospital. She saw her friend bright, with a glowing face and a radiant expression, which are totally inconsistent with someone coming out of surgery only hours before.

"That is what love is," said Steve to Wai-yi. "It is a scientific process, and this process involves all of the four sciences that have been identified as essential."

Wai-yi reacted astounded.

"Of course it is astonishing," Steve replied to Wai-yi. "It is also simple, because it involves nothing more than an intensified form of the same scientific process that we are engaged in all the time in exploring our world."

He explained that normally, when we explore complex issues, or even lesser issues, our thinking processes involve a linguistic dialog with ourselves. We speak to ourselves in our mind. We construct ideas based on what we know, and explain these ideas to ourselves, pro or con, in a linguistic dialog that is focused on exploring the truth.

Steve pointed out that in the intensity of a crisis, however, where immediate healing is required, the linguistic processes are too shallow. He said that in a critical situation, where healing is required urgently, we reach deep into our consciousness for everything that we acknowledge and understand as the truth, and we bring all of that together into a visual construct. We see the functioning of this construct unfold before us. The linguistic dialog still happens, but it is focused on exploring and verifying the visual construct that comprises the absolute of all what we recognize, acknowledge, and understand.

Steve explained that normally a spiritual healer sends his love in the form of light and energy to help someone in need, "but this woman was able to go beyond that," said Steve. She knew that our common humanity unites us all into a single comprehensive bond, by which she was able to draw on the light that constantly flows from each one of humanity, and focus that light to where it was needed. Steve pointed out that this woman was able to literally send her friend the light of the world, all focused onto supporting her friend's critical needs of the moment. "That's what lateral love is," Steve pointed out. "That's how it functions. That's how healing functions. It rests on all four domains of science at once."

He also pointed out that sometimes in the process of healing, the truth that we know inspires us to take certain physical

actions in support of one another. This may be seen as a kind of visual process in which we become more directly involved. He cited the case of my own support of the pianist in Leipzig, in that man's moments of great need.

After all of this was said and explained, Steve revealed that he had been that person in hospital that the woman had supported with her healing work. Steve suggested that he might not be standing before us if the woman had not been able to help him at this critical moment. He further revealed that this experience had caused him to become a healer himself, and that he had had some remarkable experiences along this line. He also revealed that he had sensed our need for help in our own crisis, and this even before Fred became aware of the fact that we were in danger. He told us that he addressed our need in a similar manner to the way the woman had addressed his need in his crisis. Except in our case the full scope of dialog was involved, including his taking direct actions on our behalf before we even knew we were in trouble. Steve said that by the time Fred confirmed to him that we were all in danger, our welcome to China had already been arranged. He added that the unfolding result was so complete, that by the time we arrived in Hong Kong, the ship that had become our home, had already been made available in response to our need for lodging. He told us that the entire healing had been complete by the time our planes touched down on the runway.

Steve repeated that healing is a scientific process of loving in a lateral fashion, out of the depth of our self-love. He added that the four sciences develop that process. "Every one of these sciences is fully involved," he emphasized.

Steve said that he owed a great debt to that woman named Helen, who had awakened his interest in these four sciences. He spoke her name reverently. He said that even Ross owed that debt to her, who became familiar with these sciences through the scientific web site that he had set up in honor of Helen's work. "Unfortunately, this debt can never be repaid to her in person," said Steve, "since Helen had died some years ago in an airplane bombing."

Steve suggested that we can honor Helen, however, by carrying forward the work she has begun, by which she will live with us forever. He also suggested that the process of honoring her should actually heighten our self-love as human beings. It should expand it.

He suggested that Helen would never be able to dance the royal dance again in person, which she had pioneered and loved, and had used as a basis for healing others. "But we have this privilege still," said Steve.

Steve suggested that no one knows what steps we may face

beyond the present sphere of our living, "nor do we need to know," he added, "since we tend to ignore and throw away the riches that we have presently at hand." Steve said that the implied urgency to accept life to its fullest is one of the great legacies that Helen had impressed upon him.

"Now I am puzzled," Wai-yi responded. She reminded Steve that he had never used the word, royal, in a positive sense before. "Why the sudden reversal?"

Steve smiled. "In order to explain this I must tell you the story of a king with a good heart." He told Wai-yi that this story involves a peculiar healing, and that it was Helen's story, which illustrates her unique healing outreach.

Steve brought a tall bar chair from the bar in the lounge, set it up, and began to tell the story as a storyteller would.

He said there existed a kingdom a long time ago that was ruled by a noble king who had a very human heart and soul. Still, he was not well loved by his people, and for that reason he found it impossible to love himself. But all of that changed. The change didn't happen instantly. It began almost imperceptibly one day when the king received visitors from a far away land. The visitors were not royalty, nor philosophers, nor priests. One of the visitors was a poet, another a composer and performer of music, another was a man of science, and so forth. They were travelling together to explore the beauty that is involved in being human. Rumors had it that wherever these visitors went, people became uplifted by their wisdom.

So it was that they came before the king, and the king was pleased with their performances, their stories, and their wisdom, for which they were honored. They stayed for three days in this fashion, and were honored for three days. It happened on the fourth day, during the royal banquet that was held in their honor, before their departure, that the poet asked the king if he was happy being isolated from his people by his wealth.

The king was astonished at the question. It was the very question he had asked himself a thousand times. He answered that he wasn't at all happy about it, but he was also unable to do anything to change that. He explained to his visitors that if he gave away all of his possessions, it wouldn't help many people and he would be as poor in the end, as the rest of them. He told his visitors that this approach wouldn't solve anything, and that there was no other approach possible.

The poet agreed with the king, that this wasn't a solution. The musician, however, had an idea of how the problem could be solved in a positive manner. He conferred with the poet and with the man of science, who both agreed that the composer's idea could work. The composer then presented the idea to the king.

He explained to the king that he had been told during his

travels that there lives a man in the king's realm who had been endowed with an exceptional ear for music, but that the man is poor and his musical instrument were of a poor quality. The composer suggested to the king that he, the king, should purchase a violin for that man, which the composer described as "an instrument that sings the melodies of the heart." He told the king that such an instrument could be obtained in a foreign country at a price far above of what the man could afford to pay, while the king could afford it easily and present it to the man as a gift of his love for the humanity of his people.

The king protested. He protested, because if he did this, as he said, the lineup of beggars at his door would be endless. He was sure of that.

The composer waved him off. He told the king that he should never present such a vital gift as a royal handout. If he did that, indeed, those problems would arise, but more than this, his gift would become tarnished. "A gift becomes tarnished," the composer explained to the king, "if it can be perceived as a means for bringing the bearer of the gift, fame and honor."

The composer suggested that the king should present the gift while being disguised as a traveler, like any ordinary man, and that he should bestow the gift in such a manner as would be necessary to assure to the recipient that his gift is a gift of love. The composer explained to the king that his gift will not be tarnished if it is accepted as a gift of love. "Then it will shine!" he added.

The king didn't like the idea at first, but as the days passed it seemed more and more right to him that he should do what his wise visitors had recommended. So he set out one day, in disguise, to visit the man. He soon realized that everything that he had been told about the man was true. Then, a month later the king stood before the man again, in wayfarer's clothing, and bestowed to him his gift of love, which by then, it was a gift of love indeed, bestowed with all his heart and soul.

The king was pleased with himself, for the outcome, so he repeated the process in many other ways. Eventually, he found out that other people were emulating him, especially when the violinist began to enrich the lives of the people of the kingdom with his own gifts of love.

It wasn't long after that, that many people of the kingdom banded together to construct the much needed irrigation dam at the bend of the river, that the king had wanted to build for the people, but had lacked the resources for such a large project. He was pleased, therefore, to note that the people had undertaken this project themselves, as a gift of love to themselves. He soon realized that as his pioneering venture coughed on, that the entire kingdom had become

enriched and uplifted.

Naturally, the king was more than pleased with this development. However, soon a new problem developed.

The problem was that the king's daughter had been inspired by her father's success and had wanted to extent it further. Except she had no riches to share. She had seen that the people had become closer to one another by extending gifts of love to each other, but had not become close enough to love each other fully as human beings. She had felt that unless the people could begin to love one another for their humanity, even to love themselves for the humanity they all shared, they would remain forever divided, and she herself, would remain forever isolated in the king's castle as an icon of royalty. Thus, she had secretly sneaked out of the castle in disguise, on many a night, venturing to the local gathering place, the Inn By The River, where she began to dance in the nude, sharing not the king's riches, but herself.

When the king found out about his daughter's adventures, which had been unavoidable since the people had begun to realize who she was, he was exceedingly wroth with her.

The princess defended herself and told her father that he was wrong to be angry. She told him that she had followed his own lead of removing what isolates people. She told him that if one takes away everything that is artificial, the whole of humanity would recognize itself as one, bound together in a natural unity. The princess even told her father that the outcome that she described is inevitable, because it is based on fundamental truth, and that the inevitable can be realized at any time if one is willing to do what is necessary to live in accord with that truth. She told her father that she had seen an image in her mind of many people embracing one another in a dance of great joy. She told him that the people in that image had found their unity in their beauty as human beings and in their love for themselves and for one another. She told him that this was the reason why she must dance.

The king was not impressed by his daughter's logic. Nevertheless, his daughter convinced him over the space of the following two months that she was right. The king became confronted with certain facts that he couldn't ignore, because the practice that the princess had started was continued by the people themselves. It gradually brought a greater sense of family to his kingdom. People began to respect each other more, and began to see each other more and more as human beings. They supported each other more. Soon, crime lessened and the whole atmosphere in the kingdom became enriched. But most of all, the princess became regarded by the people as one of their own. This breakthrough, the king could understand and appreciate.

With the king's consent, therefore, the princess continued her

dancing on occasions, according to her choosing, arriving unannounced as she had done so before. At the end of the year however, during her own birthday celebration, the princess dared once again to take the process still one step further into the open. During the entertainment portion of her birthday celebration she danced before the king herself, unembellished as she was born, before his royal highness, before the king's ministers, before the guests, before the maids and the butlers, and even before the boys that looked after the king's horses who had been invited to the party. Her dance became known, affectionately throughout the land, as the royal dance. It was said that her dancing didn't degrade the image of royalty, but that it bestowed onto the people who saw her dancing a certain 'royalty' of their own which brought to light the true root of royalty.

Steve suggested that the royal dance has more of a symbolic and scientific significance than a physical or social significance. Still, he added that Helen had loved both of its dimensions, and had involved herself in both of these dimensions in whichever way it seemed appropriate or was required to inspire a healing.

With my own responsibility for the Science of Marriage accepted, I stood up and suggested to everyone, just as Steve had done in respect to living in China, that we have no moral right to be intimately associated with one another, as we were on this ship, unless we involve ourselves with one another in such a manner as to enrich our individual lives in terms of our self-love. I suggested that this commitment would be naturally reflected in our love for one another as the outcome of the principle of universal love, a love for our humanity that we all share.

I suggested to everyone that we would likely share the living space in our ship for a long time to come. Which means, that we would surely become a burden to one another with regression into tensions and strife, if we did not commit ourselves fully to a further self-development on the principles of universal love and universal sovereignty, which are key elements in enriching human existence. I suggested that we should pursue this goal of our self-development in any form we can think of. I confessed that I didn't know in what form this would unfold. However, I said that I had noticed an interesting concept related to marriage in Ross' matrix, which could open up a whole new horizon. So, I presented what I saw. I felt it was a daring concept to bring up.

I said, "The pioneer who created that matrix had challenged the world to recognize that the concept of humanity in the form of many isolated souls is scientifically an impossibility, even though we all perceive ourselves in this context." I explained that this mistake was made universally, as for instance in the airline industry, where

the passenger load is sometimes measured in x numbers of "souls on board," or SOBs for short. I suggested that we have all seen ourselves in the same manner, individually. "But is that concept scientifically correct?" I asked. "Are we really isolated, independent little entities? Or are we not rather representatives of a single universal Soul that reflects our common humanity?"

I said, "Sure we are unique in our individuality as men and women; or as Chinese, Germans, Italians, and Americans, such as we are; or according to what our interests are; but let's be honest: What has this got to do with anything? Fundamentally we are all human beings. We incorporate the same wonderful nature that defines us human. We share the same sentient qualities, the same capacity for self-development and understanding, the same love, we feel the same love for life and for beauty, have the same kind of dreams and hopes and joys and desires, and value the same intimacies. One would certainly be justified, on this basis, to acknowledge the idea that we have a common universal Soul, rather than many isolated souls.

I suggested that we actually have already experienced the truth of this oneness in being in many wonderful ways, and that we also suffered when we stood in denial of it. I suggested that this might be the reason why the concept of marriage presents such great difficulties, because we approach it in a paradoxical manner. We marry with great fanfares in order to create, what in real terms already exists as the reality of our being.

I said, "That's the paradox. We set out to deny what we already have, by hoping to create it. The paradox becomes resolved when we realize that we will never be able to grasp what we so dearly seek, until we realize that we already have it. By this realization the paradox becomes resolved."

I suggested that this realization also resolves another paradox. The paradox is that the pioneer who created the human development matrix also created a Christian church, but without any provisions for marriages, while she focused extensively on marriage as one of the four domains of science that are fundamental to human development.

"This creates a paradox." I said. "But why would she create such a paradox?"

I suggested that the answer is really simple. "The answer is, that no paradox exists in real terms. The paradox exists only in our imagination."

I suggested that this paradox becomes resolved when one recognizes that it is scientifically impossible to consummate a marriage between people when that condition of unity already exists as the reality of our being. I suggested that it would have been paradoxical if she had made a provision for creating what we already

have.

I said in summation to my own astonishment, "This means that nothing needs to be added to our marriage with one another, or indeed can be added, nor can anything be taken from it by the same token, except by self-denial. This means, that we need to discover what we already have, and in the process of it resolve all forms of self-denial into a fuller self-love."

I told everyone that I finally understood, after more than a dozen years, what Helen had tried to tell me in Leipzig. "She had told me that we ask ourselves far too many invalid questions, and tie ourselves up with invalid concerns, because we don't know what we are talking about." I suggested that it has been like that throughout the ages.

I told everyone about Helen's story from the Gospels, of the seven brothers. When one of them had died, according to the law, his brother married his wife. And when he had died also, the woman was married again by another brother, and so forth, up to the last brother, who had died also. Then the woman had died likewise. Jesus was asked whose wife she would be in the resurrection, since she had been with every one of them.

"Helen had told me that Jesus indicated that this was an invalid question," I said, "because in heaven they neither marry or are given into marriage, but are as perfect as the angels. Helen had suggested to me that Jesus should have added that the concept of marriage doesn't go away as we get closer to the truth, it merely becomes a universal concept. She had told me that the term marriage simply means what it says: It's a process of getting together, of overcoming isolation, of acknowledging the truth about our humanity."

I suggested that the science of marriage develops our thinking in that direction. I also told them that I remembered Helen telling me that she saw no logical reason why the process of eradicating isolation should be confined to only two people. "Helen had told me that she saw no reason why one shouldn't be married to many people simultaneously. She had even said, that this couldn't be avoided when one comes closer to the truth, when one begins to ask valid questions and becomes concerned with valid concepts.

I added before closing that I had endeavored for most of my life to uplift every situation that I have become involved in, by contributing something, no matter how small it might be, to the prevailing platform in order that I might raise it to a higher level. I said that I had been successful in many ways in doing that, sometimes even in a pioneering fashion, but that I was nevertheless guilty of the crime of omission. I said that I was feeling a certain remorse in that respect.

I said, "My crime is that my focus on uplifting all situations that I became involved in, hadn't included my own life, my own existence. I must promise myself, therefore, to do precisely that: to uplift my own existence to a higher level in a constant effort." I told everyone that I must acknowledge to myself that this is really the most direct route to raising everyone else to a higher level, since we are all people of a common Soul that reflects our all embracing humanity. "In this way our world will become uplifted," I added, "and will become brighter as we develop the spiritsphere in which we are all human beings of one Soul."

Sylvia's face lit up when I said this. "That thought is worth a celebration!" said Sylvia immediately when I sat down. She stood up and went to turn the tea kettle on. She brought the finest of the ship's china cups out.

"I have a bigger celebration in mind," said Steve. "Our celebration must properly reflect what is happening, or else the celebration becomes a denial. Our celebration must reflect what we are about to pursue from this day forward, and this, as far as I can see, is far beyond anything that is by any shape of the imagination, ordinary. Therefore, I have a big surprise celebration planned for us all, for tomorrow. Let's celebrate with tea today, as an overture to what is yet to come."

In preparations for the grand celebration Giovanni and Wai-yi kept themselves busy that afternoon, painting the new name of our ship, Lu Rose, in gold lettering beneath the ship's registration numbers where the old name had been painted over on the previous day.

"It's done," Giovanni replied to Steve without looking up when Steve wondered whether they would be ready by the end of the day. "The Lodging for the Rose" Giovanni said aloud to himself with a note of satisfaction when he finished spraying on the last Chinese symbol. He had used stencils for the lettering, that he and Wai-yi had created together.

Spraying on the name had been a precarious affair. Standing in the ship's zodiac, working with the stencils in one hand and a spray can in the other, which left him no hand free to hold onto anything. He sat down carefully after he spoke to Steve and invited us to join him in the zodiac. He took us away from ship for a short distance to admire his work. "This marks the beginning of a new era," said Giovanni with a smile. We all agreed, including Wai-yi.

The next morning did mark the beginning of that new era as Steve had promised, with the surprise celebration that was promptly announced by Steve himself, right at beginning of our breakfast. After the breakfast was over and the dishes dispensed with, the

official celebration began. Captain Steve, as he was now officially certified to navigate the ship, started the engines and eased the ship out of its dock and onto the lake for its maiden voyage under its new name.

Naturally, that was just the beginning. The celebration was to last a week. The music he had chosen to play over the ship's sound system for our maiden voyage, upon Wai-yi's suggestion, was Ludwig van Beethoven's Ninth Symphony, the choral symphony. So it was that we set out onto the wide open waters of China's Poyang Hu in an American boat, given to us by an Italian family, listening to the greatest choral symphony ever written by a German composer, inspired by Germany's greatest poet of freedom. To me, this was a celebration that celebrated our humanity and our unity, which came to light as a collage of different facets of the same thing.

It appeared to me as if the world had become united on this lake, and this in more ways than one. We had people of many backgrounds and nationalities on board, enveloped in one bond of love. The waters of the lake too, reflected this universality. According to the map in the ship's lounge, the lake was being fed by many rivers, which then would flow northwards, through the lake, to mingle with the waters of the Yangtze for another thousand kilometers eastward before reaching the ocean.

It was indeed a grand celebration to be out on the waters of this huge lake with Beethoven's music being performed, and with the sense of universality that I felt, that drew everything together into one. Our honored guest for the celebration agreed with me on that.

Chapter 7 - The Hydrology of Poyang Hu

Our guest for the grand celebration was Fred's Chinese counterpart. Fred introduced him as, Jacky Kwan. He came across as a gentle, quiet man. I had expected someone big and imposing with a stature that reflected his position in government. I also expected an elderly man, someone with decades of experience. It turned out that Jacky was actually younger than anyone of us, according to Fred, not by much perhaps, but he was younger.

Fred told us that he and Jacky had worked together in the past on several occasions, and that it was really Jacky who had invited us to come to China when the emergency situation arose. He said that Jacky had suggested this when he called him that day, before he could even ask the question. Apparently Jacky knew that we were in trouble before Fred himself was aware of it.

Jacky had come all the way from Beijing for the occasion of our celebration. He had come officially to present us a gift from the government of China in recognition of Fred's support of China in the past. He has also come for our 'official' launching of the Lu Rose. He had arrived late the previous night. Nevertheless, he had been up with us when the first beams of the morning sun hit the upper deck. He even helped Fred and I to get the upper deck set up for breakfast.

Since the celebration was to be a grand affair, the ship's heavy portable tables were laborious carried, or struggled, up to the upper deck by Tony and Ross, while the girls were getting the food ready.

It was up there, on the upper deck, in the bright morning sunshine after an elaborate meal, that Jacky presented to us his gift of a glass sculpture of a dragon poised in front of a giant lotus blossom. The combination was created by the artist in such a manner that it also symbolizes the rising sun. Jacky explained that the dragon represents the restrained power of China. Then he blushed and shook hands with Fred, and said that he regarded our presence as a part of China's rising sun. He said that he was told by an old philosopher that the brighter the sunlight becomes, the more the dragon becomes a benign power. He said that this ancient wisdom

had been woefully disregarded during the last century by powerful nations that had been seeking the greatness in themselves that they believed in, but had missed the mark totally, and thereby set the stage for their self-destruction. He said that he was recognizing that China would never follow this course for as long as it would align itself with all those forces that bring sunshine into the world of humanity. He said that with that, he meant us.

Jacky told us a story that he said was also connected with the design of the sculpture. He said that the story was located far back in time in Chinese mythology.

I had assumed that this would be the opening line of a long speech. But there was no speech given. Some small talk followed the presentation of the gift, interrupted by a lot of jokes. Jacky enjoyed himself. He spoke in English, and was proud to show off his mastery of the language, although the jokes didn't stand up well in translation. The only subject that he seemed to avoid like the plague, was politics, as if he were afraid to get into this subject at the dockside. This changed, however, once we were far out on the lake and the music of the symphony had ended.

When the grand choral ending still echoed in my mind, Steve stopped the ship, right in the middle of the great lake Poyang Hu, and asked everyone to gather on the upper deck, where he said that Jacky had something important to say to us.

This time, he had everyone's attention. He stood up and began to talk about the lake at first, about things that we already knew. He talked about the rivers that were flowing into the lake, which kept the lake fresh and productive so that it became an important resource for harvesting fish that the entire region benefited from. He talked about how the waters of Poyang Hu flow into the Yangtze and eventually into the oceans of the world. Then he compared the lake Poyang Hu to a nation that is fed by the achievements of its scientific and cultural pioneers, and all the historic achievements of mankind. He talked about the rich traditions of humanist developments in art, literature, music, scientific discoveries, and technological accomplishments, all of which greatly enrich a nation. "When these rivers flow strong, a nation prospers," he said.

"But what happens," he asked, "if the rivers become poisoned?" He said that the lake becomes lifeless, then. It dies. It becomes a stinking mess that threatens to poison everything that is touched by its waters. Jacky added quietly, "This is the state of America, today. America is dying."

He said that America's rivers have been poisoned for several decades already, with a utopian ideology that is far worse than the old Hobbesian type of ideology that had once been at the center of eighty years of warfare in Europe in the Sixteenth and Seventeenth

Century, in which a large percentage of the population of Europe perished. He said that the Thirty Years War was a part of that madness that had unleashed the most horrible military escapade in human history prior to the Twentieth Century.

"This same cycle is unfolding again," said Jacky softly as if he shouldn't say it at all.

"America is dying," said Jacky quietly. "The beautiful pearl has been destroyed that once saved humanity from the fascist empire of Adolf Hitler. That pearl exists no more. America has become fascist itself."

Jacky explained that America was in the process of setting itself up to become a fascist global empire, an empire to be ruled with the brutality of a fascism that supersedes Hitler's, backed by an unequalled military might and the world's largest arsenal of Nuclear Weapons for Mass Destruction.

"This is one of the rivers of poison that is destroying America," said Jacky. "There are other such rivers."

He said that another river of poison that is poisoning America, is the world-financial and economic system that America has created and supports. He said that when America was still alive it was known throughout the world as a fair country of producers and builders, a country of powerful and efficient industries, a country of marvelous infrastructures, a country of people who cared for each other, a country that was admired everywhere as the richest and noblest country on earth. "Now it has become a sewer, like a poisoned lake," added Jacky. "Everyone turns away from it."

Jacky explained that America's financial system is no longer aligned to enhance production and the creation of infrastructures. It has been reshaped into an instrument for looting. It is looting its own people and the people of the world. America's looting system has destroyed a far greater percentage of the nation's vital industries and infrastructures than all the bombing raids and shelling had destroyed in Germany during the entire era of two world wars.

"We are now at the point at which a total collapse of America's financial and economic system is imminent," said Jacky. "Any crisis that we have seen so far, no matter how bad it became, must be understood to have been but a foreplay. The rivers that should have nourished America have been poisoned so thoroughly that the poison that flowed out from America has been spread throughout much of the world. America is dying," Jacky added, "and the world is dying with it."

Here Jacky paused as if searching for words. Moments later he spoke about still another river of poison that is flowing into "the once beautiful country," as he described America. "This river is more poisonous than the other rivers combined," said Jacky. "It has been

poisoned by insanity."

Jacky explained that never before in history has a nation attacked itself so viciously that the entire geometry of war could become re-staged by a single provocation. Jacky said that this new geometry, that had been created, enabled America to throw off all resistance that once stood in the way of its utopian's imperial quest for world domination. Under the rubric of maintaining peace, America had reserved itself the right to preemptively destroy any nation that it believes might become a threat to its security at some time in the future.

Jacky paused, then continued. "In a recently leaked document, sixty countries have been identified by America as potential targets for mass destruction, in addition to Russia, China, and every country in the Middle East, and some in Africa."

Jacky said that China has been so identified because of the tremendous economic self-development that China has achieved. "We are poised by the industry of our people to become the biggest, the most progressive, and that most powerful economy in the world. America, which is economically dying, sees itself threatened by our potential for further economic development. That is why we are on the list of nations to be destroyed."

Jacky also pointed out that the growing insanity has become so rampant that America's promises to anyone no longer mean anything. He said that the world's non-nuclear nations had once been told that if they keep themselves nuclear free, they would not be targeted with nuclear weapons. This promise has been thrown out of the window. Now, many of these countries suddenly find themselves threatened with mass-destruction, simply because they might in the future be able to acquire the capability to build such weapons of their own, of the type that America has and threatens their existence with.

"But the tragedy doesn't end there," said Jacky. "America has not only destroyed its once beautiful culture, but has also destroyed its youth and continues to do so. Instead of providing a meaningful education to its youth to aid the self-development of its population, it has given its youth a vast appetite for junk food, junk music, and violent video games that were initially developed by the military to enhance a soldiers' killing potential, games that were designed to create thoughtless killers of human beings."

He told us that the American commanders had been criticized during the Vietnam War that their soldiers didn't kill enough people, that they were slow and reluctant to kill. Out of this background electronic fast response training was developed, which has now been made available to children, ostensibly to generate profits for the video games industry. In real terms these training machines are designed to create a new breed of soldiers that can be thrown into the

quagmire of the planned religious clash of civilization wars that the British/American emporium is aiming to explode in the Middle East and spread right across to Central Asia with the goal of destroying China as a nation.

Jacky told us little that we didn't already know, but it was interesting to note that these problems were more thoroughly understood in China than they were understood in the USA back home. He told us that the Middle East problem, that had been brewing for over half a century, is not really a local Jewish or Muslim problem, or even a Middle East problem, but is a global strategic problem. He brought a map out and pinned it up, on which he pointed out that the Middle East is the central gateway between Asia and Africa, and between Europe and the Indian Ocean. "That's why the region is not allowed to have peace," he said, "because Asia and Africa are not allowed to develop. Their natural resources are claimed by the British American emporium." He told us that America's self-advertised goal is to drag the entire region, including Israel, Syria, Iraq, Iran, Afghanistan, and Pakistan into a "clash of civilizations" religious war to create an explosive war caldron that can be used as a battering ram to eventually destroy China and Russia together, and break up India as well. "That is what the youth of America and Europe are being destroyed for, with video games and mayhem-rich entertainment," said Jacky. "The goal is to turn them into stone killers that can be used to stoke the fire of religious warfare that thereby can be kept aflame for decades upon decades, so that there will never be a Eurasian and African economic development."

"The bottom line is," said Jacky, "that no nation in the world can feel safe anymore in the shadow of this total insanity, much less develop itself economically. The only option that America has put on the table is for all the nations of the world to surrender their sovereignty and their future to these insane would-be rulers of the world. But that is not an option that any self-respecting nation in the world can accept."

Jacky said that this dilemma was the reason for which he came to visit us, to explore with us together what options there might exist for China to get out of this trap, and for humanity as a whole.

I walked over to Jacky and held out my hand. "Let us consider the reality," I said. "The reality is that isolation does not reflect the true image of humanity. Humanity is one. We can unite on this truth as sane human beings and guarantee each other the security we require. This, however, means that we have to make peace with ourselves first. We have to scrap all historic divisions that may exist. We have to bring together all of Europe, Africa, and South America and so forth, into a 1648 style peace treaty - a treaty

that guarantees the security of the world. We also have to make it clear to ourselves that the ultimate goal must be to bring America into this treaty. This doesn't happen on its own," I added. "We have to make this happen. We have to provide clearly recognizable leadership on this issue and rally all the nations around that leadership."

I explained to Jacky that if the insane rule the world, that tells me that there exists no profound leadership in the world that the world can look up to and trust. Otherwise the insane wouldn't rule. Which means, that since this leadership doesn't exist, we must provide it, and this not just in words. I said to Jacky that China has a central role to play in this process of providing that leadership. I pointed out to him that China is one of the few countries on earth that can speak with the integrity of a country that has never attacked another country in the entirety of its recent history, if not its entire history. "That, all by itself, makes China a leader," I added. "China has to reach out to Europe from that platform, to Africa, India, Japan, South America, Mexico, Canada, and so forth, all of which are beautiful areas of the world that are fast being poisoned by the rivers that have poisoned America. China has to take it upon itself to uplift the whole world onto a higher platform, a platform of respect and self-love for the humanity that all human beings share. On this platform we can win."

I assured Jacky that our security as a people lies in our humanity, and that we need nothing else in addition.

Steve disagreed. Steve suggested that a more direct intervention is needed. He told us that the global situation was becoming so critical that he saw no option now, but for him to go back to Washington personally and inspire the few patriots that may still exist to cause a policy shift away from the present course that the United States cannot survive, that no government in the world has ever survived. Steve reminded us that he was the only person of our group who was still allowed to go back and set foot on American soil.

"It is a tragedy," said Jacky, "that America has exiled all those, with its fascist campaigns, who are most likely able to help it to survive its own madness."

"That phenomenon is easy to explain," Fred interjected. "The reason is that the USA has had no President for almost half a century. Sure there is someone in the White House who receives the mail, but there has no one been there who fulfills the mandate of the Office of the President. The task of the President is to uphold the Constitution and protect the general welfare of society. No one has done that in half a century. No one has acted in the interests of the United States of America for over half a century. When the

Civil Rights legislation was pushed through congress in 1964, that was probably the last time when a President acted as President in the United States of America. After that, all the various occupants of the White House played silly, and often treasonous, games to appease the Anglo/American oligarchy. That is why nobody is safe in the USA anymore, because there is nobody in the White House that stands up for the vital interests of the nation and protects the patriots that would defend the nation. In very real terms, that office has been vacant for half a century while the oligarchy has been destroying the nation at will with the cooperation of the same people whom the citizens have elected as President, but who refuse to serve them."

Since Fred merely presented to Jacky what everybody already knew, there was no discussion forthcoming. Jacky simply nodded. It appears that when the truth is understood, no discussion is needed.

"Has anybody anything else to add?" asked Jacky.

Tony stood up, but then sat down again. "I don't think you want to hear what I have to say," he added.

"You had served in the U.S. Air Force, is that right?" Jacky answered. "I am interested to hear your story."

"I want to tell you about another river that has been poisoned," said Tony, "that has been turned into a stinking river that flows into the lake called America. This river is called the Middle East as you already pointed out. Do you still want to hear about it?"

Jacky nodded.

"Then you better sit down," said Tony. Tony wasn't one for fancy theatrics and making big speeches. He pulled a chair up beside Jacky and sat down, too. "Let me tell you a story about that river, a river that was once pristine and clear, that now poisons the beautiful soul of America."

He paused. "Our Middle East policy that has been shoved down our throat, stinks," he said. "It stinks like a sewer. It gives the whole lake that it flows into an ugly stench. That policy doesn't flow out of America. It flows into it. It is polluting it. I've been in the Air Force. I've been around. I can remember a time when the name, America, stood for something great and honorable in the world. Wherever I went, people looked up to me, to all of us. Now, you just mention the name America anywhere in the world, with a few exceptions, and people shy away from you as if you had just dined on two pounds of garlic. To them, America stinks, because our Middle East policy stinks, our financial and economic policy stinks, our strategic policy stinks, our African policy stinks, and our South

American policy stinks. All of our policies stink. But that stench doesn't come from us. It doesn't reflect our history. It's not part of our soul as a nation. Someone external to us has meticulously poisoned those rivers that flow into our soul. And the worst of that is reflected in our Middle East policy. It has become an openly fascist, a Nazi like policy. America was never like that. We never supported or excused fascism. We fought a war against fascism. Now we are embracing it. We support the worst murderers and fascists in the Middle East, and we pay them well, and they serve our masters' purposes well. So, who are our masters? Who dictated all that to us? The policies didn't come from us. A nation does not change itself so fundamentally, and so rapidly as America has changed. I think we have been hijacked. We have been invaded by a foreign power that has poisoned all of our rivers with its own poisonous treachery, a treachery that one cannot see or prohibit at the customs gate."

Tony stood up to explain. The Middle East problem is not really an Israeli problem, either. It never was. Nor is it an Iraqi, Iranian, or Palestinian problem. It never has been that. Neither is it a Muslim, or Christian, or Jewish problem. It is an American problem on the surface, but more specifically, it is an Anglo-imperial problem, an age-old oligarchic problem, an unresolved problem that should have been dealt with a long time ago, that we got dragged into. We became one of the major stooges for setting up that problem in the Middle East. That's what the problem is. That's what it has been from the beginning, and that is why we played a major role in it, dancing on the strings pulled by our foreign masters who are hiding behind the scene, who have no soul of their own, and no power, and no credibility to do anything. That's why they hijacked us. We created the Middle East mess for them. We put a totally fascist government into power, just as we had put Adolf Hitler into power in Germany with American financing. We did it then for much of the same reason, and by the same process, that we use now. It's the same thing! Only the specific reason is slightly different this time around. The specific reason is to create a perpetual warfare environment in the Middle East in order to prevent a new global renaissance.

Tony suggested that Jacky demonstrated already that he knows the reason why this specific policy is being pursued. It is pursued, because the Middle East is the critical juncture between Asia and Africa, and between Europe and the Indian Ocean. It literally is the center of the world. Our unstated policy is to never allow the Middle East to fulfill its role in the world as the development hub of the Eurasian/African economic complex. That's why peace won't be allowed in the Middle East. That's our policy, the present American policy. It is also our policy to spread the Middle

Eastern wars right across to the borders of Russia, China, and India, as a battering ram to destroy these countries. That's the British imperial policy that they call the Great Game, which has become our policy as far as we are needed in this game for destroying the world. This particular policy, our assigned part of the game, was first put prominently on the map as the 'Arc of Crisis' policy. We don't call it that anymore. We call it now the 'Clash of Civilizations' policy. The name has changed, but the policy is still the same. The policy is to create a permanent religious war throughout that entire area from Israel to Tibet, extending across Syria, Iraq, Iran, Afghanistan, Pakistan, India, and north from there into the oil rich Central Asian republics, and through Korea into China.

Tony said that Jacky probably knew all that, but that he probably didn't know the more deeply seated reason for the Clash of Civilizations War policy. That reason is lodged at the very heart of the British/American emporium. That rarely stated reason is an echo of the six hundred years of history, of that single policy objective, and the developments that led up to it. Tony said that the world stands today at the same point at which Europe stood in 1565 before that infamous eighty year period of religious warfare begun that darkened the face of humanity with the ugliest military escapade in its entire history, prior to the Twentieth Century. In that period of wars Europe was almost totally destroyed and over half of its population was killed. That's history. He said, that is again today's policy. That is why we are egged on to do that again, only on a much larger scale. He said that World War I and II were minuscule compared to what today's American policy has in store for humanity. We are talking about staging a hundred-year religious war that involves eight hundred to nine hundred million people, and that right in the middle of the entire Eurasian theatre.

"That's what our policy is," said Tony. "We want to set the world on fire right in the backyard of close to four billion people. That's American policy. It is a policy that has been imposed upon us, and it stinks."

He said it stinks so badly that it will kill us all if this policy is not scrapped. He explained that the policy is still in the flight forward development mode. "The bombs aren't flying yet, but the train that carries them has left the station," said Tony. "Nobody is talking about scrapping the policy. Nobody is even talking about human beings anymore. We are in the middle of a hate campaign that is totally fascist with a religious coloring, which is absolutely insane. We are terrorizing the world in the name of fighting terrorism. We are targeting the nations with our nuclear weapons for mass destruction, not for anything they have done, but for something that we say they might, or might not do, in the future. We tell them that we will eradicate their existence in order to assure ourselves that

they won't be tempted in the future to develop the same kinds of weapons for mass destruction that we have, that we stand prepared to use against them. That utter insanity has now become the policy of the would-be empire of the world."

Tony told us that there is a deeper meaning behind today's fury over Weapons of Mass Destruction. "The fury is really aimed at the economic mass destruction that WE aim to unleash," said Tony. "Whenever a nation begins to develop an economic, scientific, and industrial potential, we label them as bandits and cry out that this potential might be abused to build Weapons of Mass Destruction. So, we bomb them back to the Stone Age level. In other words, the whole Weapons of Mass Destruction focus is nothing but a ruse that allows America to go in and destroy a developing nation's economic infrastructures. That is what our real goal is. That is what the British imperial goal has been behind staging World War One and Two, and every war thereafter." Tony added that, that's what Dessert Storm was all about.

"America has become a fascist country of the worst possible kind," said Tony to Jacky. "We are the bad guys in the world. That's why I said earlier, that we stink.

"Of course, all fascists are terrorists," said Tony to Jacky. "That's what they have been since Rome was formed, which became the model fascist state. But we have a different word for these real terrorists. We call them people of peace. Yes, when everybody is dead, there will be peace, and we will be dead, too. Consequently, the peace policy that we pursue is insane."

Tony turned to Jacky. "Let me tell you where it all started." Jacky just nodded.

Tony explained that it started in Italy in the mid-1400s. "It started with the Renaissance," he said. "At the beginning of the Renaissance people began to see themselves as human beings, instead of human cattle, as they had been treated by their masters for centuries. With this new perception of themselves they created beautiful cities for one another, and great art, music, literature, and made significant scientific advances. They created a strongly humanist oriented world. But there existed one power in Europe that was an affront to this richly humanist world. This was the empire of Venice, the slave trading empire of that world, the financier empire, an empire of the type that had collapsed all of Europe a hundred years earlier by its looting practices. These practices had so weakened the European population, that when the financier system collapsed in 1345, the people of Europe were biologically in no shape to resist the black plague that the Venetian vessels brought in from China. All of that together, had wiped out more than half of the entire population of Europe. But Venice had survived, and its continuing stench had irritated the Renaissance powers of Europe more than a hundred

years later."

Tony suggested that everybody knows what came out of that, how the Renaissance power formed an alliance to rid the world of that abomination that Venice had become. "The League of Cambrai was forged," said Tony. "It would have succeeded had the Pope not intervened. Thus the Pope saved Venice. That became possibly the greatest tragedy in human history. Venice, in turn, set out to destroy the Renaissance that had threatened its existence. Venice, of course, was in no shape to defeat the Renaissance powers militarily. But it could defeat the Renaissance itself, the humanist ideals that it represented. And that it did. It did it by the same process that is reflected in America's Middle East policy."

Tony explained that there is no way that America and its British masters could ever dream of taking over all of Eurasia, which is the present policy for getting at its natural resources, its oil and gold, and so on, and to eradicate the Renaissance ideals that are reflected once again in the economic development in many parts of that region. "Thus, the old Venetian policy becomes reborn," he added.

Tony said that the Venetian policy had been a simple one. "The Venetians went ahead full bore to create a religious, cultural warfare condition throughout the Renaissance region. Towards this end, they staged both the Reformation and the Counterreformation, and other things like that, and they pursued this policy for fifty years. In the end it worked. Out of it came a series of religious type wars that no one was able to stop for eighty years. And that is what we want to do again today. Didn't we already talk about a new Hundred Years War to stamp out terrorism?"

Tony pointed out to Jacky that this development is reflected precisely in America's Middle East policy, which is a policy for a new Hundred Years War. He pointed out to Jacky that America was once the world's foremost representative, in modern times, of the Renaissance ideals. "It was founded on the same ideals that stopped eighty years of war in Europe," said Tony. "These ideals became the heart of the 1648 Peace Treaty of Westphalia, which in turn became the foundation for the founding of the U.S.A.. The humanist ideals that this treaty embodied inspired the hope for creating a group of sovereign nation states throughout Europe, based on the Renaissance principles. As this proved to be impossible, because of the leftover of numerous feudalist and imperial interests, the focus was shifted onto creating that modern nation state republic in America. Thus, Europe's Renaissance ideals came to life in the founding of the United States of America. Europe's greatest pioneers were involved with creating and building the U.S.A.. It became the fullest implementation of the Renaissance ideals in modern times. That is why America has become so deeply hated by the imperial oligarchy,

and remains so to the present day."

Tony explained that in historic terms, the old British oligarchy that created the British Empire was really the extension of the Venetian Empire that had transplanted itself to the North, and taken over England. "Its lagoons had become too small for the wider plans that it had, for a global empire," said Tony. "All of this means that the Venetians are still in power, and that the Renaissance forces are still targeted for extinction by the still existing emporium, and by means of the same methods, by creating religious wars. That is why policies have been created for America that create the conditions for the destruction of the Middle East, and at the same time of America itself. The Cold War was evidently supposed to achieve that with the mutual annihilation of the USA and Russia, but the cultural resistance in both countries prevented that from happening. That is why the Cold War failed, as far as the imperials are concerned. Since this restraint has now been eradicated, the planned Clash of Civilizations War promises to become successful in this quest."

Tony suggested to Jacky that we should ask ourselves what defensive processes we have available to us to save our world and our civilization from that policy that represents sheer insanity.

"That's what all of us have been trying to develop for the last fifteen years," he said to Jacky. "Fifteen years ago Pete started to tell me that we have to become human again in order to overcome the insanity of this kind of warfare that invariably involves nuclear weapons for mass destruction, of which thirty or forty-thousand have now been built. Pete told me fifteen years ago, that we have to become human again in order to overcome whatever divides and isolates us from one another as human beings. I had laughed at him. I had made fun of him for several years. His efforts were crude. His first attempt was a total failure. He made a mess of things, and I made terrible jokes about it. But he was right that his approach is our only option to derail the policies that are now staged to destroy much of humanity. He was right then, and he is right today. He made no mistakes in principle. His only crime was that he couldn't create this peace in a week. In today's world, this crime is no longer pardonable. We may not have a week. Time is no longer something that we can take for granted. This planned war, is a war that no one can win. We can only win the peace, and the chances for that are getting slimmer by the day. Not even the Anglo/Venetian Empire can win anything by it. If they think they can, they are insane, as indeed they are."

Tony suggested that we must ask ourselves very seriously what our chances are to stop that insanity before it is too late, because that ultimately determines the intensity of our efforts. "In order to do that we need to look at where the insanity comes from," said Tony. "Again Venice comes to mind. But that's wrong. Venice

derived its insanity from Rome, the old Roman Empire, the first totally fascist empire in history. The Roman Empire was a looting empire. It could not sustain itself economically, and indeed, it had no interest in doing so. It stole its wealth and its living from all the countries around about. The Roman society was a society of parasites and degenerates. Its economic cornerstone, if one can call it that, were its military forces, the Roman legions. The legions' primary mission was not to destroy, but to intimidate, and to thereby force its will, and its looting, upon the people of its imperial world. The policy that they pursued, was a policy of perpetual warfare by intimidation for theft. That was the Roman policy then, and it is America's military and financial policy now."

Tony pointed out that the Roman legions carried out a policy of perpetual warfare for perpetual intimidation, so that peace was not allowed. "True peace would have collapsed the Roman Empire," said Tony. "Nevertheless, the Empire did collapse. This was inevitable. It is physically impossible for any society to maintain itself indefinitely on a platform of threats, intimidation, violence, and looting. All of these are among the most counter-economic forces ever created. Therefore, Rome was doomed by its own policies. Its policies were totally out of synchronism with the reality of economic principles. Its policies were based on dreaming. They were utopian policies. Every empire that ever existed was based on similar utopian policies, without exception. The Venetian Empire was based on these policies. Its legions were sea born. The British Empire, which became the continuation of the Venetian Empire was based on the same utopian policies, except, its outreach was extended to rob the whole world. That is the reason why it still exists, it takes a little longer to deplete the whole world. One of the reasons why this empire still exists, has been its success in effectively taking over the United States of America. Its legions no longer wear helmets as the Roman legions once did. They wear pins striped suits and are called financial experts and advisors. But the policies are still the same: perpetual warfare, threats, intimidation, and no peace. Also, they are still called the utopians."

Tony pointed out that this new, would-be world empire, can't exist indefinitely either. "That's why the economies are collapsing around the world for which entire continents are being murdered, economically and physically," said Tony. "As this collapse goes on, the utopians have sworn to themselves that they won't be defeated like the Roman Empire was, even if the entire world has to go down into the sewer with them. And that's where the problem lies with today's utopians. They have become desperate. Unfortunately, desperate people tend to do desperate things. They know the world won't roll over and die at their command, at least not willingly. That's why the policy has been created to increase the intimidation

and the threats, to increase the force of wars by staging the long planned Clash of Civilizations War. This is to be again a permanent war for which no peace will be allowed."

Tony suggested that this war, once it is fully under way, will likely become America's tomb, because at that moment, when its job is done, America becomes expendable, too.

"So how do we stop that?" he asked.

He suggested that the example of Rome doesn't help us in this case, because Rome existed for too long until it finally collapsed. "It is said that Rome was conquered," said Tony, "but that happened only after it had virtually collapsed all by itself. We can't wait for today's 'utopian' empire to fall apart on its own, because that course has become absolutely too dangerous for humanity, even though that is the world's present intent. A military solution isn't possible, either, of the type by which Hitler was defeated. Even the combined armed forces of the entire world couldn't accomplish that. Any military campaign would only make things worse. Only two options remain, therefore. One is to work within the U.S. government to reestablish a platform of reason, and so to rekindle an awareness among its leaders of the historic mission of the United States of America as a sovereign nation state founded on the principles of the Renaissance." Tony suggested that this would do it.

"The other option is to raise the status of man to a sufficiently high level," said Tony, "towards recognizing the truth about our common humanity, and this to the point that the people of the world will refuse to do the empire's bidding and destroy their world and their civilization for them, and possibly their existence as well."

Tony paused for a sip of water. "These are the only existing options we have," he said. "Nothing else will work. Nothing else can work. And those options are viable option."

Tony suggested that whether or not we win this fight to save our nation and the nations of the world, boils down to a matter of attitude. "If we say to ourselves that we are facing a hopeless cause, than we have already lost. Likewise, if we say to ourselves that we can survive without fighting to uplift and thereby protect humanity, we are as good as dead. We will even loose even if we say to ourselves: What are our chances that we will see results next week, or within our lifetime? If we say that, we are not fighting for the right thing. If we are fighting for rewards, and not for the truth and the substance of our humanity, we will loose, because we won't put up much of a fight. But if we say to ourselves that we have the power as human beings to uplift ourselves and others far above the level of the sewer that is threatening to engulf our world, because we have to do that to save civilization, to save everything that is human, then we open ourselves up to the truth no matter what it takes and no matter whether we will win in

our lifetime. Then we will win. With this attitude we cannot fail to win. We will win, because if we do that, we extend ourselves beyond our mortality and become immortal beings. Then our contributions will be molded to become an asset for humanity, a resource for its strength. Then, no matter how long it will take, we will win. This is also the fastest way to achieve victory in the immediate term, because there is an honesty behind it that is a strength in itself.

Tony pointed out that if we are willing to do that, and do what is necessary to achieve that, we will discover that the true lodging for the rose is in ourselves, and not only in ourselves, but in every human being as well, just as the gardener finds the beauty of the rose in his own soul before it comes to life in his garden through his care.

Tony suggested that ultimately, the peace will be won by humanity. Therefore, the question for us to answer is, whether we want to be a part of the victory, or whether we are content to let humanity slide into hell until there is nothing left to fight for.

He turned to Jacky. "That is the question that you must consider. It is a question that we all must consider. Indeed, that is the question that most of us on this boat have been considering, as we were struggling to uplift ourselves individually to a higher and a more truthful perception of humanity. We realize now that it didn't have to take that long, because we merely rediscovered what a friend of Peter, a woman by the name of Helen, had presented to Peter right at the beginning. Except, we didn't hear what she had said then, nor had we made an effort to understand what we have heard."

Tony turned Jacky again. "Don't make the same mistake that we have made. China might not survive the consequences."

He turned to us all. "The reality is, we have to fight for humanity, because we are humanity. We are a part of its existence."

He told Jacky that he had learned this lesson quite early in life. "I have been trained by the U.S. Air Force," he said. "We weren't trained to lay ourselves down and surrender at the first obstacle that comes along. We were trained to be resourceful and get around obstacles, or to get over them, and to carry forward the mission at all cost. That became my personal policy. That became the policy of all of us. By this policy we cannot fail to win, and neither will anyone else who adopts that policy."

Here Tony laughed. "If the victory that we seek will not be won, we won't know about it as we die, while we know that our fight will continue no matter what. We will suffer only, if we don't fight, because then we will witness the dying of humanity and have to say to ourselves that we had it in our hands to do something to prevent that and had done nothing. That's when we die a slow death in agony. But that won't be us. We fight. We fight not with weapons, but with our heart and soul to uplift every human being

on this planet regardless of sex, color, religion, or nationality. Maybe that will be enough. The truth belongs to humanity. We do not have to change reality, we only need to celebrate it, and its brilliance. With that we have our day in the sun."

Tony turned to Jacky once more with a hand stretched out. "Will you join our club?"

Jacky just smiled and nodded.

"Does anyone have anything else to add?" Jacky asked moments later after he poured himself another cup of tea.

Heather stood up.

"We have explored the poisoned rivers that flow into the lake, called America," she said. "But we have not explored the effects of the poison on the lake itself, nor what needs to be done to clean it up."

She came forward and looked at Jacky. "I am qualified to speak on that subject," she said to him. "This is probably the main reason why I am here in China."

She began to tell her story, how her husband, a university graduate, became a process engineer in the steel industry. She said they had purchased a house. "The layoffs started when the U.S. steel industry was being shut down," she said, "under the free trade and globalization mantra, by which the jobs were exported to other countries. This was an industry wide shutdown that left no hope for the laid off workers for finding a job again. My husband was rehired only once, to oversee the demolition of the very same plant that had provided his employment before. After that, a deep depression set in from which he didn't recover. He became irritable, even nasty at times."

She told Jacky that out of sheer desperation, she and her husband moved to his father's farm. "That only made things worse," she said. "The farming industry was likewise being shut down under the same mantra. The farmers couldn't compete with the cheap labor operations in foreign countries, and the ravishing of the cartels and the commodity traders, which together controlled the price. The price the farmers received, often didn't cover the cost of production, much less the cost of operating irrigation systems during dry weather, or the cost of proper fertilizer and pesticides. The resulting crop failures led to bankruptcies. Many farmer were losing their land and everything else they had built up over a lifetime."

She told us that in order to prevent evictions, some farmers had banded together and bought guns and ammunitions. "But who would they shoot at?" She said that her husband became cruelly abusive under the growing pressure. She said that the whole situation became too scary for her, and more and more intolerable, emo-

tionally, until she couldn't stand it any longer and walked away. She said that her whole marriage had been poisoned by the poisoned lake called America.

Heather told Jacky that the shutdown crisis in the steel industry and in farming was only the beginning. "America shut down its employment in industry after industry, in textiles, shoe-making, electronics, automotive, even aviation."

She told Jacky that America had dreams once of colonizing the moon. "We had the capability," she said. "Now, we can't even go to the moon anymore. We have shut down the industries that had made this once possible. We also had dreams once of providing humanity with a vast, clean, and efficient energy resource by harvesting nuclear fusion, but we have shut this dream down, too. We have cut down the research funding so drastically that there is virtually nothing left of that dream now."

She told Jacky that all of this insane destruction is going on while humanity should expand its technological development to prepare itself for the coming ice age for which vast new technologies need to be created, especially energy technologies. "Instead, we rush headlong into the opposite direction," she added.

She told Jacky that the U.S. still maintains its universities, nominally. "But what careers do they prepare our people for, if the only national ambition we have left as a nation, is to create wars around the world. The only major high-tech development that is still being pursued in America," she said, "is for military applications. We use airplanes costing hundreds of millions a piece to drop hundred-thousand dollar bombs onto people who we don't like, in countries that are so poor that most of the population is forced to live on an income of less than fifty dollars a month, who can't shoot back. Some heroes we are! That's as deep as we have sunk as a people. That, Jacky, is what we've got left of the American dream."

She began to laugh. "Yes, we are still the richest nation on the planet," she assured Jacky. "Twenty percent of our entire population are among the richest people on the planet, or believe themselves to be that. They take in eighty percent of the national income, while the remaining eighty percent of the population receive a pittance so small that many can't afford housing anymore, or transportation, or health care, or electricity, or clothing, or even food to eat."

Heather laughed again, and told Jacky that America has also achieved what no other nation has achieved in modern times. She told him that the Czars of Russia had once the ambition to make Moscow the third Rome. "The Czars failed, but America succeeded," she said. "Just as Rome existed by looting the surrounding nations with the sword of its legions, so America exists by looting the world with the 'sword' of its IMF. Except in ancient Rome, the citi-

zens weren't starving as they are today in many places, even in the USA. Apparently, we don't care about that anymore. But we've got everything else that Rome had. We've got the circuses, the entertainment, the games, and the violence, the killing. In fact, violence and killing has become our leading export product. We produce export products that nobody else in the world cares to produce. Now all the citizens in the world can indulge themselves with visual violence twenty-four hours a day, seven days a week, all year long, all pioneered and made in America. But that's not enough."

Heather applauded Jacky for having recognized some of that as far away as China, even that complaints have been received that the American soldiers' kill ratio is too low, that they don't kill enough people in wars, that they are too reluctant. "So, we have created video games for them," said Heather, "to train them, games that are tailored to produce fast reaction, unthinking killers. One course, we now sell those military training games to children of all ages, all across the country, and all over the world. The Army is even giving them away for free."

Heather pointed out that these games incorporate rules that are not related to the real world, but which the children must abide by if they wish to be successful in the game. "By this process a person becomes isolated from the real world," she said, "by a psychological process that develops split personalities, one of which is tied to the game for six to eight hours a day, while the other aims to cope in the real world to some degree, with conflicts arising between the two as the boundaries begin to shift or disappear. That is what we give to our children. That is how we educate them. And this is not all done just for profit. These games are evidently created to produce stone heart killers whom the army may soon require for its future hundred-year wars, its clash of civilization wars. We have half a million children already trained in this manner. In Rome, at least, the killing games were limited to the boundaries of the arena. That's all gone with the wind."

Heather glanced at Jacky. "We also have the same in store for our youngest children. We give them violent toys to play with, cute little pocket size monsters that possess special killing powers, that they can carry around with them and dream about at night." She told him that we even have something similar in store for the adult population, in the form of terrorism. "We have created terrorism and put it on the map, and use it to terrorize the whole population, even the whole world, in the name of fighting terrorism, of course. Human rights, civil right, justice, love, honor; who can still remember the days when these stood tall and unassailable?"

She turned to Jacky again. "So how does one clean up that mess? How does one cleanse the poisoned lake, called America? How does one make it a livable place again in which people can

survive, families can prosper, and people can look forward to a bright future? Well, that's not allowed! Anybody who ever tried to clean things up soon found out that it is forbidden to clean up that mess and set things right again."

Heather told Jacky that the empire that rules the world at the present time wants things to remain the way they always have been. "They have spent enormous efforts and resources to create the mess we are in as a part of their project of breaking up the major nations of the world. They don't want people to interfere, like cleaning up the mess they have created. Whoever attempts this will likely get shot, as many have found out the hard way, or they get thrown into prison and the taxpayers get to pay the cost of it. Our nation spends 30 billion dollars a year on government institutions, staffed with ruthless trained professionals that assure the empire with certain guarantees that nobody dares to interfere with their mess," said Heather.

Heather laughed again. She told Jacky that if the stench of the poisoned lake becomes too unbearable and people start to complain, the imperial press would step in and proclaim: There is no stench. "It will say: That's the modern aroma. We like it that way. That's the mark of the future. That's the smell of freedom! It will say to the people: Don't you dare to complain about freedom. And if you can't afford to have a home anymore, or to eat anymore, well, that's your fault. Join the new economy, become a stockbroker, an accountant, or a real estate salesman. Join the industry that is looting the world and your neighbor. Don't be poor. Join the industry that is booming. Become a part of the stench, and you will like it."

Heather laughed again. "Well Jacky, I have learned from my own personal experience that an industry that doesn't produce anything anymore is bound to collapse," said Heather. "That's what happened to the steel industry when its jobs were exported, and with every other industry that followed suite. America has destroyed itself and is rapidly collapsing, and that phenomenon too, has been exported. It has been exported by way of America's financial policies, by which the collapse has now become a global problem. So, Jacky, what is humanity to do in the face of that global existential problem and in the face of the powerful imperial force that is determined not to allow the problem to be resolved? The answer is simple. Humanity needs to become human again, as Tony suggested. It needs to reach back into its own history, to the epochs when brilliant humanist developments have taken place. It needs to do this in order to rediscover its own image in what has been achieved in those bright periods. We all must find ourselves there, in the highest examples of mankind's humanity. We must find ourselves by rediscovering the great geniuses of the past. We need to look at the four cradles of

civilization: China, India, Egypt, and Mesopotamia, and the cultural development that came out of them. We need to look at Greek Classical Period and the scientific revolution in Egypt, and the Golden Renaissance in Italy, and the Peace of Westphalia. We also need to look at the people who stood behind these developments, people like Homer, Solon, Socrates, Plato, Confucius, Dante, Nicolaus of Cusa, Gottfried Wilhelm Leibnitz, Moses Mendelsson, to name just a very few. Humanity has become so rich in its relative short history that an honest discovery of those riches would revolutionize the world. Humanity would then look itself into the eyes and see its brightest achievements and traditions as the substance of its soul."

Heather suggested that if we would all manage to rediscover ourselves in this manner, to rediscover our strength, our quality, our love, and our honor, we would truly revolutionize the world. She said that we talk about freedom and human value today, but who knows anymore what these terms mean?

She pointed to Jacky, "If we manage to rediscover ourselves in these fundamental terms, our world will survive and society will be secure. If such a process takes hold, no empire can stop it. And that, indeed, could easily happen, which may be the reason why the empire that rules the world today is hell-bent to start a world-engulfing clash of civilizations war in order to prevent the global rediscovery of our humanity. But we can foil their plan, can't we? Humanity doesn't have to comply. We can prevent the clash of civilizations with a dialog between cultures and then take our self-discovery further as we look at the best humanist examples of China, India, Egypt, and the European civilization. On this path we can rediscover ourselves as a great people, as the Supreme Being on this planet. This is what we must do. No nation in the world can afford any longer to isolate itself from this task. The consequences don't allow that."

After her little speech Heather returned to her seat and sat down.

"Does anyone wish to add a suggestion of how we can fix the problems that have been identified?" asked Jacky. "We need to think about concrete solutions. We have heard how bad the global situation is, but little on how to fix it. How do we clean up the lake and the rivers, and protect the world?"

Dagmar raised her hand cautiously.

Jacky recognized Dagmar. "Please come forward," he said gently.

She stepped forward with some hesitation. She began to speak softly. She warned us that her suggestion might sound rather crazy, but that it is founded on historic precedents that have worked. Still, before she told us what her suggestion is, she explored all of the

other evident options that may exist for removing America's stranglehold on itself and on the world.

She suggested that one of the options might involve America's own methods, like a preemptive military approach by the entire world to clean out the sources of the poison that flows from America into the world, that flows forth from the lake called America. She pointed out that such a military approach would require a huge and ugly campaign in which billions of people would be put at risk, while nothing would likely be resolved by the destruction. She told us that it might nevertheless be physically possible to fight the USA militarily by some sort of global effort to eradicate the world-destroying elements within it. Still, she conceded that the cost would be so huge that there would be no winners in the end in spite of the global destruction. She called the projected result, a large negative gain.

She told us that she had been trained as an accountant a long time ago, and that she was trained to evaluate productivity in this manner.

Next, she suggested that sanctions might be applied against the USA until it would cease its aggressive war against humanity. She suggested that while this may be difficult to enforce, it could nevertheless be possible to isolate the USA from the rest of the world, and thereby protect the world from its threats, from its intimidation, and from its interventions in the affairs of other nations. Dagmar suggested that such an approach would create such enormous tensions in the world that a war would most certainly break out, which could become a nuclear war. She projected the outcome to be another huge negative gain. She even suggested that a form of financial isolation might be pursued, which would however, lead to the same outcome: a lot of killing and destruction, while nothing gets resolved in the end.

"So what is the solution, then, when no physical solutions exist that offer any hope?" she asked. "Is a solution even possible?" she asked.

She suggested that a solution is possible if the focus is not put on the use of physical force, or any other kind of force, but is put on elevating the thinking of the people, both inside the United States, and in the world at large, at their own individual level.

She repeated that no physical solution is possible to force an end to a crisis that isn't the result of a physical problem. It makes no sense to throw bombs into a poisoned lake in an effort to clean it up. She reminded us that the core of the problem is a problem of denial and self-denial.

"People have eyes," she said. "They see what is wrong with our world. Their lives are touched by its poison and are marginalized by it. But they deny what they see and experience. They are dis-

honest with themselves for the sake of the convenience of not having to act in a rational and human manner, such as what their admitting the truth would demand."

She agreed that this deadlock in people's mind if heard to break. She suggested to Jacky, however, that this kind of problem does not exist, or does not exist to the same extent, in the social and sexual domain of society where people want to be honest with themselves. She pointed out that the honesty that people would love to embrace in the sexual domain is prevented by only a few ancient and modern axioms that have fundamentally nothing to do with anything real, and that very few people actually believe in.

"This is our opportunity," said Dagmar. "This is the flank where we can cut through and break the chain of denials and self-denials, and the resulting divisions among humanity, and the isolation and self-isolation, and whatever comes with them. If people want to be honest with themselves in the sexual domain, and with one another in this domain, we must help them," she said to Jacky. "We must help them, because when a breakthrough is achieved there, whereby a trend is being established, that trend will likely spill over into the political, economic, and international arenas. That's how we can touch the untouchable domain and open it up to reality."

She assured Jacky that the cost of starting such a trend right around the world is relatively slight. "In fact, the cost for pursuing such a project is minuscule in comparison to the cost of conducting a war, while the outcome is potentially so positive that it is almost guaranteed. We have a win-win situation here," she said to Jacky.

She explained to Jacky that China should be the driving force for such a project, and that it should be a literary and cultural project. She explained that the reason why China should be the logical driver is twofold. One reason is that China knows from recent history how devastating a nation's self-isolation can be. She suggested that China would therefore be more inclined to address such a problem. She reminded Jacky how horribly China had been attacked and destroyed in recent history, again and again, since the beginning of the opium wars, so that China wouldn't want to go through that again. She told him that her second reason for China taking the lead in staging such an important cultural project, is located in China's long cultural history of thousands of years, which gives China the kind of credibility that is necessary for such a project to be readily accepted around the world.

Here Dagmar laid out for Jacky how the project should unfold. She pointed out to Jacky that the project should be a literary project, as she had already indicated, because great literary achievements have the power to eradicate false axioms and elevate people's perceptions of themselves and of one another. She also pointed out

to Jacky that this literary project must have a global dimension, because it addresses a global crisis built on a global problem. She pointed out that NO one of humanity is NOT involved in this project, because of the global scale and the severity of the problem. "We are all involved," she said, "either by being a part of the solution, or by suffering the consequences if no solution is forthcoming.

Dagmar also pointed out to Jacky that it is perfectly clear to her what the focus of the literary project must be, that it must develop honesty with oneself, beginning at the sexual dimension where a desire already exists to develop that honesty. She suggested that a project of this nature has the potential to unfold into some rather beautiful, profound, and far-reaching developments, with unfolding forms of freedom that may never have existed before.

She turned to Jacky. "If China, possibly with the assistance of India, Russia, Germany, France, Italy, and Spain, and others, were to sponsor this project as a literary competition in every single one of the hundred most populous countries on earth, offering prizes that reflects the urgency of the situation, then the whole makeup of the world could be uplifted in a short period of time." She suggested that if a top prize were to be offered in each country, in the \$100,000 range, a lot of things will begin to move."

She told Jacky that a budget, equivalent to a hundred billion U.S. dollars might be sufficient to cover the entire cost, including the cost of cross translating the top achievements. She suggested to Jacky that this cost might seem great, but is really minuscule when compared to the world's military expenditures, even those that are incurred without fighting a war. "In real terms," she said, "the cost is a pittance when compared to what humanity gains by saving its existence and its civilization, which are both presently in doubt."

She suggested to Jacky that the global literary competition should cover three categories: basic literary works, movie scripts, and stage plays.

"That will never happen," Jacky interrupted her with a great big benign smile. "There is no way that all the combined government on earth would spend a hundred billion dollars on that. Besides, the money simply isn't available to do that."

Dagmar smiled back at him. "My dear Jacky," she said, "are you telling me that it has become too expensive for humanity to live, so that we must lay ourselves down and capitulate and die? What I am proposing isn't an option. It's a necessity. We are facing a civilizational crisis of unprecedented proportions. The dam is breaking. Humanity is threatened with destruction, by it. Are you saying we can't come up with a piddly hundred billion dollars to save our existence, but we do enough to throw a thousand times as much onto the roulette tables in financial derivatives gambling casinos that produce no gain for society, but are destructive to it?"

She then said to Jacky, politely, that he is actually very much mistaken about his country's resources. She reminded to him that his country, all by itself, maintains a slush fund far in excess of a hundred billion dollars as a reserve fund to fight off currency speculation. She pointed out that none of these types of funds would be needed when the project has been carried out. She also told Jacky that China is big enough to pay for the entire cost of the project itself, without a whimper, because, even if the money doesn't exist, it can be easily created. She reminded Jacky that money doesn't grow on trees, nor is it limited by the resources of the earth. She told him that it is limited only by human beings' unwillingness to do what is necessary. She assured Jacky that creating a hundred billion for humanity's future would have no inflationary consequences anywhere in the world, because that money would be reflected in new productivity around the world as the result of that money being spend on a project that opens up a new future for everyone. She told Jacky that inflation results only when expanded credit is pored into non-productive processes, such as financial speculation, from which nothing is gained, which shuts down the productive economies.

Dagmar told Jacky that he shouldn't worry about money anyway, since the entire global value system is being collapsed by the world's growing insanity about money, and is therefore fast becoming meaningless. She told him to look at the U.S. for instance, which carries a debt load of over thirty trillion dollars, which can never be repaid from the resources of the physical economy. This debt load, all by itself, will crash the global financial system. And it will do it again and again until the debt, or the supposed wealth that it represents, is thrown out of the window.

Dagmar laughed. "How can an economy that can't even maintain itself, that is in a process of collapsing, pay back any debt at all? It is kept alive precariously, today, by a process of recycling the debt into evermore debt. This collapse cycle won't be broken until the whole system dies and mankind dies with it, or mankind rebuilds its humanity and becomes human again and gets rid of its denial of reality. Then the system will be replaced with one that serves humanity."

Dagmar pointed out to Jacky that China really doesn't have an option, but to accept her proposal and if need be, to finance the project itself. She said that the Chinese economy is probably the only economy that is left in the world that still functions like an economy should and has a currency that would be required that is still recognized to have value. She told Jacky that the U.S. could no longer finance such a project, as it had bankrupted itself too deeply by which its currency has become valueless even though few people don't believe this yet. She warned Jacky that China would likely be

drawn into the same trap that the USA had been drawn into, unless humanity is helped to rebuild itself onto a higher platform than the one that is crashing. She told Jacky that her proposal should be seen as humanity's last chance to save itself, with no one, or no country, standing on the sideline. She said that this self-sustaining dialog would have to be accepted as a priority until the rebuilding is complete. "Right now the dam is breaking up. It's leaking profusely," she said to him. "So what do you say? Do you think it is the only sane thing to do to spend a hundred billion to save the world in which we live? Or do you think it has become too 'expensive' to live? Do you think it is more 'efficient' for humanity to simply lay down and die? That would cost nothing except its life. So it all come down to a question of what we value."

She began to laugh as she walked back to her seat. "I have never said anything like that before in all my life," she whispered to me.

Jacky just sat there dumbfounded. He didn't respond anymore. He didn't say a word as if he had slid into a state of denial himself.

It was plain to see that Dagmar did her best to draw a reaction from him, especially a positive reaction.

She had told Jacky that her proposal was the only possible emergency measure that offered any hope of succeeding.

Since Jacky didn't react, she stood up again. She had a few extra words to say about Steve's planned "self-sacrifice," as she put it, by his wanting to go back to the USA amidst this country's worst eruption of police state terrorism in its entire history. She suggested that Steve's intentions for wanting to go back were highly honorable, but insane under the circumstances. She told him that all the policies that need to be implemented for the USA to pull itself out of this mess, have already been laid out for the USA years ago by America's pioneer economist Lyndon LaRouche, whom nobody had listened to for the last thirty-five years. "What will you add?" she asked Steve. "You will be wasting your time there. Like humanity has as a whole. The people there have been in a state of denial for thirty-five years, ever since that whole mess began. We need to address this denial at the core and do it worldwide. After that you have a chance to accomplish something when you go back."

She told Steve that her project had a greater chance of saving his beloved country, than he would have by his personal involvement there.

Sylvia and I told him the same thing, based on our own experience.

Dagmar reminded Steve that literary achievements have a proven potential to reshape a people into a functioning nation. "That's what Homer did," she said to Steve. "The entire Greek Classical period would not have come into being without the literary

foundation that Homer created. The same happened when Dante created the literary foundation for the Renaissance to unfold. That's where the real unfolding of humanity began," she said to Steve.

Dagmar called Steve a great leader. But she said, "Your leadership is of no use against the backdrop of society's denial of reality, and its own self-denial. Leadership and society's self-development must go hand in hand. Humanity's self-development begins here," she said to Steve. "Please help us to uplift the world to the point that it can accept your leadership. Your place to work is here, with us. The world doesn't need another dead martyr. It needs a living hero, and scientist. It needs your genius, your wisdom, your sanity, and your experience. We all need you, to help carry out our international literary project. Will you consider helping us, please?"

She turned to Jacky, too, with the same question. "Will you help us to do what is necessary?" After that she returned to her place where she had sat before.

Jacky had nodded in response, but hadn't made a commitment. Neither did Steve respond to Dagmar's challenge that seemed to have taken him by surprise. As I knew Steve, this meant that he was searching for a way to uplift the world even more, to supersede Dagmar's proposal, which hardly seemed possible. I was certain that this meant that he was not going back.

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Jacky asked again, "Does anyone have anything to add?"
I told him that I did.

I commented on Dagmar's presentation. I told Jacky that I felt he didn't fully appreciate the profundity of the principle behind Dagmar's suggestion, the principle of universal love and universal sovereignty all rolled into one. I told him that according to all evidence, these two principles rolled into one are the greatest universal constitutional principles of all times. Nothing comes even close. Having been put forward and agreed to in the Treaty of Westphalia, these principles ended wars; established the brotherhood of man; ennobled civilization; put the principle of sovereignty on the map; and raised the very image of man to a height of dignity that has never been superseded on a constitutional platform.

I told Jacky how it began.

It began in Greece in the seventh Century BC, at a time when the Greek people existed largely as isolated mountain tribes with a limited vocabulary, who were intellectually captivated by a far flung, largely antihuman, mythology, they therefore were vulnerable to attacks by the empires of the time. I told him that Homer changed all that. Homer was a poet. With his epic poetry, Homer fielded a high level language. He literally snatched the people out of the clutches of their ancient mythology and gave them a human dimension. Evidently he knew that he had to create a high level language to do that, a kind of language that enabled the people to contemplate the advanced humanist concepts that he wanted to convey; that he did convey in his epic poetry. In this manner, Homer started a humanist intellectual tradition that lived on to the present day; that became intertwined with the Egyptian intellectual tradition and was developed further and further; that survived the empires and the dark ages; that eventually became the key element of all the great advances that unfolded thereafter in European civilization.

I pointed out to Jacky that a lot of great geniuses developed quite early in the background of this unfolding intellectual tradition; people like Solon, Socrates, and Plato, who carried the torch forwards. I told Jacky that this rapidly unfolding intellectual tradition literally changed the face of humanity at this time. It marked this period with such achievements that that this era became a jewel in

the chain of human development. It is known today as the Greek Classical Era.

I suggested that this designation doesn't tell half of the story. This almost explosively unfolding intellectual tradition had touched people's consciousness everywhere in that part of the world. It nourished scientific developments and spiritual development, and not only in Greece, but in all surrounding areas. It became reflected in the kind of scientific development in Egypt that enabled the people in the Third Century BC, to discover that the earth is a sphere, and to calculate the circumference of it with near perfect precision. This knowledge gave rise to the first transoceanic voyage from Egypt to north and South America in the late 200 BC time frame.

I also pointed out to Jacky that the same intellectual tradition also furnished the stage for the development of Christianity that largely reflected this tradition. Many of the parables and teachings of Christ Jesus have their roots in this momentous humanist intellectual tradition that Christianity became a part of, even an expression of it.

Then came Rome. I suggested to Jacky that Rome likely fulfilled the same function that Hitler fulfilled in the twentieth Century, to destroy the humanist intellectual tradition that threatened the Empires. Rome was set up to be a fascist empire, forged together by the sword and the rule of little minds that despised the discipline that developed in intellectual traditions. Rome became ruled by people who were literally 'empty' as human beings, without a trace of humanity, fascist people steeped in greed, lust, power, and bestiality. Rome's destructive rampage nearly destroyed civilization. It unleashed a chain of dark ages that lasted well over a thousand years; that continued to decimate humanity for many centuries even after Rome itself had collapsed and vanished.

The only thing that Rome, as an empire, didn't defeat and destroy, was the humanist intellectual tradition that had flourished before Rome became a fascist power. Somehow this tradition survived in far away hidden places. In the late 1300s, after the great financial crisis in 1345 had weakened the population of Europe and the Black Plaque had swept through the lands in the aftermath so that half of the population of Europe perished, a reverse paradigm shift was set in motion. That movement started a shift back to what had been established during the age of the great humanist intellectual tradition centered on the Greek Classical Era.

In the wake of the Black Death catastrophe, the people were searching for what it all means to be a human being. They found answers in Plato's writings and in the ideas of Socrates. This happened long before books were printed. The ancient manuscripts had to be copied manually. The monasteries performed this functions, and to aid in this work, certain boys became taught to read and write,

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to help copy the manuscripts, who thereby became independent thinkers in their own right.

I told Jacky that once the utility of this process was recognized, a formal teaching order was created, called the Brotherhood of the Common Life. It was set up to provide a high level humanist education, and that process worked well. It created quite a few geniuses. The people who were taught in this manner, in turn, laid the foundation for the kind of thinking that created the Renaissance. On this basis, the Renaissance became one of the greatest eras of scientific and spiritual development in mankind's universal history.

I told Jacky that in scientific terms, the Renaissance was therefore the direct result of a deliberate reverse paradigm shift, a shift back to the old humanist intellectual tradition of Classical Greece, a reverse shift that bridged across the entire thirteen centuries of intervening dark ages.

I also pointed out to Jacky that the principle of the reverse paradigm shift was actually already established during the classical age. We see the principle illustrated in Christ Jesus' parable of the prodigal son that deals precisely with that kind of reverse shift issue.

I pointed out, that after the Venetian Empire had successfully destroyed the Renaissance, like the Roman Empire before it, which resulted in this case in eighty years of war, a second reverse paradigm shift occurred that linked this war torn, collapsing society, back to the closes historical bright era that existed, that of the Renaissance intellectual tradition.

I told Jacky that it was during this second reverse paradigm shift that the principle of universal love and universal sovereignty were put on the map as a combined world-constitutional principle. "This is what the people resorted to," I said. "They had become desperate for a measure to shut down the wars that had been ranging endlessly and were destroying Europe. They couldn't sink any lower. They had no option left to them, except to lift themselves up. Now we are at the crossroads again. We are on the fast track towards a new period of dark ages, worse than the Thirty Years War, that none of us may survive. We face a foe in ambush that China is too naïve to acknowledge. China is the Number One target in an asymmetric war in which it can be destroyed without a single soldier crossing its borders. The old rules no longer apply, nor does it matter whether China even regards itself as being at war. It is."

I told Jacky that effectiveness of this reverse shift principle was astounding, because it enabled in 1648 a peace treaty that included the total forgiveness of debts, and acknowledgement of universal sovereignty, something that no other treaty in history has achieved since. I pointed out to Jacky that the establishment of the

principles behind the treaty, the principles of universal love and universal sovereignty, as a constitutional platform, may be seen to the present day as the tallest achievement in mankind's humanist intellectual tradition in its entire universal history. Nothing has yet superseded it. I suggested that even the U.S. Federal Constitution is merely an echo of it, though this echo has been the foundation for momentous economic and cultural achievements.

I suggested to Jacky that we have barely begun to understand what worlds upon worlds the principle of universal love and universal sovereignty encompass. They certainly weren't arbitrarily chosen, but culminated from a long tradition of intellectual development that is reflected in their revolutionary effect on the relationship between nations, and also in their potential effect on social relationships between people individually.

In getting back to Dagmar's presentation, I pointed out to Jacky that the reverse paradigm shift that created the Peace of Westphalia and the principles behind it, does have indeed a profound sexual dimension with a revolutionary effect on social relationships.

I told him that the biblical story of Susanna became a part of the development process during historic reverse paradigm shift in the early 1600s. In that story, a beautiful woman, Susanna, is left alone in her garden and is getting undressed to take a bath in her pond. That's when two elders, who had intruded, surprise her and demand to have sex with her. When she refuses, they threaten as revenge that they would accuse her of having committed adultery with another man, which at this time was a capital offense. Since Susanna continued to refuse them, they did carry out their threat. In the resulting trial Susanna was, of course, convicted to die according to the lying testimony of the elders. At this point, the legendary Daniel, as the story goes, uncovered the lies of the elders and saved Susanna's life.

I told Jacky that the scene of Susanna being surprised in the garden was painted by Rembrandt, and that the painting and the story are said to have been a part of the paradigm-reversal process, back to the Renaissance intellectual tradition out of which unfolded the establishment of the principle of universal love and universal sovereignty.

I suggested to Jacky that it might be possible that the reverse shift in people's thinking was caused by the fact that the elders in the Susanna story were exposed as liars. That connection put the same stigma on the war philosophers of the time, such as Hobbes and Grotius, who indeed were liars in the light of the Renaissance intellectual tradition. I suggested however, that there might have been a different reason, perhaps, for the Susanna story to be

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a part of that shift that leads to the discovery of universal love and universal sovereignty as a combined universal constitutional principle. I suggested that the sexual dimension of the story might have done that.

I suggested to Jacky that the intellectual pioneers at the time might have realized that the sexual nature of the human being is a valuable and beautiful aspect of our universal humanity. "They might recognized that the tragedy in the sexual dimension lies not in the sex itself," I said, "or in the appreciation of it, but in the invasive process of exploitation which comes with the intent to rob, instead of to enrich. When this is recognized and the process becomes reversed, the principle of universal love becomes intertwined with the principle of universal sovereignty as a combined universal constitutional principle. That became principle upon which the Peace of Westphalia was established."

I suggested to Jacky that the pioneers might have reasoned that if that advanced scientific tradition had already been established at the time when the Susanna story was written, and had balanced sexual appreciation with a total commitment to universal love and the sovereignty of the individual, that would have closed the door to invasive processes so that the outcome of Susanna's story in the garden would have been radically different. It might have reflected a process of enriching one another honestly on a platform of appreciating and respecting our common humanity. Evidently that platform didn't exist at the time that the story was written. It would have met everyone's needs, and the intent to murder Susanna would have never existed. I suggested to Jacky that in an advanced intellectual tradition these types of difficult problems are routinely resolved. They resolved by lifting a given situation to a higher level, above the level in which the problem is defined. I suggested to him that this stepping up to a higher level of thinking is possible when the process is supported by advanced perceptions of universal principles that resolve complex situations naturally.

"History tells us that not a single step of progress has ever been won by force," I said to Jacky. "Whatever has been won throughout history in terms of real advances, has been won in such a manner that everyone becomes enriched thereby, and society as a whole becomes advanced. That's when the combination of these two principles play a role, and the void that erupts into fascism becomes filled with something of substance. China has a bright future on this platform. Apart from it, it cannot survive as America's own collapse into chaos and poverty illustrates."

I suggested to Jacky that it might have been this kind of reasoning that is consistent with a highly developed humanist intellectual tradition, that has put the challenging Susanna story on the map as an ice breaker towards the discovery of great universal

principles that have never been recognized before. "That's what stopped the Thirty Years War," I said. "It wasn't the Renaissance tradition alone, that did it. It was the Renaissance tradition moved forward that caused the breakthrough."

I also told Jacky that it has been my experience that the resulting combination of the principle of universal love and universal sovereignty can be applied on the sexual level where it might have been originally discovered. I told him that it has been my experience that when this kind of self-development is achieved that establishes these principles in ones own life, the result has not been degrading or destructive, but has been liberating and enriching.

I suggested to him, that when this development can be projected onto the larger scale of society, globally, it might usher in a new reverse paradigm shift that takes humanity back to the principles of Westphalia and the humanist intellectual tradition that led to the discovery of these principles and puts them on the map again in such a way that it drives the leading edge still farther forward.

"And so," I said to Jacky, "what Dagmar has proposed, could change the world as she said, because no greater principles have been discovered for the interrelationship between human beings from the grass roots level up, to the world-constitutional level."

Jacky nodded. Perhaps he agreed. He made no commitment.

Still, something rare happened that day in response to what we had said. When all the speaking was concluded Jacky stood up and embraced every one of us, one by one.

Chapter 9 - An Ode to Joy

Steve started the engines and got the ship underway again towards our destination. During the continuing discussion we talked about a few more poisoned rivers.

We realized for instance, that the imperial depopulation ideology has poisoned America so deeply that its government had committed itself more than once to force a radical depopulation on Africa, in order to preserve Africa's natural resources for America's possible future requirements. We realized that this policy commitment might have been one the major turning points where the poisoning of America became escalated. Ross, our researcher, suggested that this trend can be traced back to the early 1960s when the poisoning of America's financial system was shifted into high gear. From that point on America's insanity began to take off and to ripen into evermore grotesque forms of depravity. One by one its vital contributory rivers became so thoroughly poisoned that they began to stink, by which America's arrogance, its fascism, and its insanity grew. Ross take was, that in order to save the world, we had to save America first, that had become its rock bottom sewer.

Tony began to laugh at him. He suggested that the whole world has to make it its highest priority to nurse America back to life from its poisoned state. "If you have a child in your house that is sick," he said. "It becomes your highest priority to make it well again. You don't throw it out of the house. You help it to get rid of whatever has 'poisoned' its being."

Ross agreed. He said that he realized that for this to happen, Steve's development project of the four sciences would be indispensable. We realized that we had to push these projects forward with, or without, Steve's participation.

Steve's comment was, when I and Jacky talked to him on this issue on the bridge, that all roads lead to truth, no matter who is involved and where. "Without embracing the truth about ourselves, no one is free. There is no freedom without truth, only an endless slavery to opinions and utopian ideals that have nothing to do with reality," he concluded.

Steve suggested at the end that it is only natural that the deeper a society isolates itself from the truth that defines the reality of its being, individually or collectively, the greater will be the insanity that rules in its world. "We can't get away from this effect," he added, "but we can pull ourselves out of the rut of our own

stupidity by becoming honest with ourselves about the truth, and help humanity to do the same."

Jacky appeared to be impressed by what he had heard from us, and by our commitment to help. Consequently he made plans for Steve, myself, Ross, Fred, and Ushi to fly with him to Beijing for a few days of meetings with all of the people in his department, to begin uplifting the mental background there. So it was, that before we even reached our destination that day, travel plans were arranged for a float plane to come to our destination in a couple of days, to take us to Poyang and from where Air China would take us the rest of the way.

Our destination for the current day lay still a few hours distant on the south side of the lake. Wai-yi had arranged for us to take part in a lake-side music festival. The festival wasn't held in one of the big cities like Nanchang or Poyang. Instead, we had been invited to a small fishing town, named Nanfeng where lake side musical festivals had become a part of the local culture. The musical entries for the festival had been chosen from the best of China's heritage, to which we added, as an experiment, the best that the western culture has produced. We presented the Ninth Symphony of Beethoven to the fishing village, the same music with which our day had begun. We had a perfect recording of it, superbly performed. Thus, Beethoven became electronically presented at a cultural festival in a far away place in China.

Steve, who had become fluent in Mandarin introduced the symphony to the festival audience. Steve of course, was introduced by Jacky. He called Steve a long time supporter of the people of China.

Steve spoke softly, looking over the top of his narrow glasses, just like I remembered him from his lecture in Germany many years back in time. This time he did not speak about mathematics. He spoke about the wonders of the human spirit and the grandeur of the sublimity of its reach. Wai-yi translated his speech into English for us.

Steve spoke from the podium that had been erected at the lake-side plaza for the performers. The podium was located right in front of where the Lu Rose was docked. Numerous Chinese musicians had performed on the podium since we arrived, from which Steve now spoke. He said that they would find the music they were about to hear, radically different. He said that it had been composed by Germany's greatest composer who had been totally deaf by the time the music was written, so that he had never heard the music performed with his own ears. Steve explained also that the text of the choral part of the symphony was modeled after a poem by

Germany's greatest poet and fighter for the freedom of humanity, Friedrich Schiller, whose life was taken by the hand of an assassin before his poem too, *The Ode to Joy*, was set to the music they were about to hear.

Steve said to the people that neither the poet nor the composer ever heard their works performed, which they were about hear. Steve said that the music is truly a composition about freedom and joy. He said that freedom and joy are some of the greatest elements in human existence, he also said that these two elements are the most frightening to the imperial oligarchy, for which Schiller's life had been destroyed. "But the imperials couldn't destroy that poet's heritage for humanity," said Steve and smiled, "because that still lives on. It inspired Ludvig Van Beethoven, and through his work it continues to inspire all of us," said Steve.

Steve explained that the first words that they would hear in the forth part of the symphony, are really a greeting extended heart to heart to the listeners, to join in with the music in their hearts; "'Oh friends, let us raise our voices in pleasing, joyful sounds.' With that invitation opens the coral passage," said Steve. He translated the invitation into Chinese. After that, he said the great choral passage culminates into a sublime celebration of joy and its virtues: "Joy, beautiful spark, spark of the gods, daughter of Elysium. Thy magic unites all those whom stern custom has parted; all men will become brothers under thy gentle wing."

With having said this, in Chinese this time, Steve stepped down.

The Symphony was played through the ship's stereo system that we had set up on board of the *Lu Rose*. The system was not designed for huge spaces. Still, it was sufficient to penetrate all the way to the far end of the plaza, and into the streets beyond it. And people did respond to it.

When the music began, barely half of the plaza was filled. Many people had already left by then. But by the time the symphony ended, there wasn't a free space left to stand. Some people stood even in the street leading up to the plaza. It appeared that virtually no one had heard that kind of music before. Also, I had the feeling that more than just a few of the people who had heard that music began to understand that night the meaning of our boat, called the *Lu Rose*, the *Lodging of the Rose*. They seemed to have heard something in that music that had found a lodging in their own hearts. One could see it in their faces.

Chapter 10 - A Poster with Dragons

We were treated to a friendly dinner after the festival was concluded. At the dinner, we were presented a piece of Chinese art, a scene of Lu Mountain embroidered in silk. Jacky accepted the gift for us with a speech, in which he explained our mission in China.

After the official part of the welcome ceremony to the city was dispensed with, I asked Jacky to inquire with the head man if there might be an artist in the city who could create a Chinese style poster for me, personally.

"What kind of poster?" an older man asked from across the table. He spoke in broken English."

"A standard size poster with a three letter symbol inside a circle, surrounded by two dragons facing each other," I replied.

"I can do this for you," the man replied. He wore long gray hair and an almost as long, gray beard. "Come to my shop tomorrow and it will be done. Except, you have to tell me what the symbol is and what it means," he said, "so that I can create the right mood to match the symbol."

"The first part is easy," I said and bowed to the man as I thanked him for his kind offer. "The letters for the symbol are, CSD. Their meaning, however, is not that easily explained."

"I need to know, to be able to create the right mood," the artist repeated.

Since this was China and I lacked the means to explain in simple terms the scientific significance of the letters, the thought came to mind to create a story to convey the message. I told the man that, he being an artist would have the gift to determine the mood by listening to my story that presents in metaphor an extremely complex scientific issue.

He answered with a simple nod.

I told him that the story is about a king of a great kingdom. The king was honored throughout his realm and in many lands near and far. He was honored for his wisdom and for his ability to heal.

One day the sages came to the king and said, "teach us your wisdom, so that we can teach all the people in the kingdom." Being a kind person, the king agreed and set up a school in which he would teach the sages, in order that they could teach the people.

The idea was a good one, but what could he teach them?

He thought about that question, then he decided that he would teach the sages certain principles that he had discovered, and how these principles can be applied to healing discords and diseases. He devised a course of instruction for them, and frequently, throughout the course he would tell his students to go out into the streets and prove the principles by healing someone, which they all did. In the end, after a full week of instruction and successful practicing had passed, he presented each of his students a certificate with the letters CSD placed thereon, drawn in an elaborate style of calligraphy.

"But what do the letters mean?" the students asked the king.

"The C stands for Christ," the king explained, "in honor of the world's most advanced Exemplar of the truth about God and man. The S stands for Science," the king added. "This letter symbolizes what I have taught you. It symbolizes, that what I have presented to you is not a philosophy which I have invented as philosophers do, but has been a presentation of discovered, verifiable, universal principles and their imperatives."

The king added that these principles and imperatives are far greater than he himself, and that he himself is but a student of the science involved in making these discoveries. He explained that in contrast to this, a philosophy is artificial and finite. He said that a philosophy is like a religious doctrine that is deemed absolute, whereby it closes the door to any form of a higher perception. The king explained that science is the opposite of that. It is not artificial, but is determined by the face of the universe, nor is it finite, as it always leaves the door open to a higher hypothesis to supersede what has been established at the leading edge of current perception.

"Science is the gateway to truth," the king added. "And the letter D stands for Doctor. It signifies to you that you have been taught by the best in the field, that you understand the nature of science and the principles that pertain to the leading edge of science. It also signifies that you have proven your understanding of it by applied healing. This means that you have all become full fledged scientists and deserve to be honored accordingly."

Thus, in honoring their achievement, the king allowed each one of the students to attach the letters CSD as a professional title to their name.

Eventually, the king became involved in other projects and therefore was forced to close the school. He simply couldn't spare the time for it. Still, his advisors prevailed on him, saying, "we need more teachers to teach the people." So again, being a kind and honorable man, the king considered their plea and consented.

Since he could no longer spare the time to teach himself, nor did he expect to live on this planet forever, he thought about what

could be done to have the teaching continue without him. Soon, he found a solution. His solution was somewhat unique. He founded an academy that represented his wisdom and his discoveries of fundamental principles, and he established a provision that allowed every citizen of the realm to become a member of the academy as a kind of statement of recognition and acknowledgement of the king's principles. One this was done, he reopened the school as a part of the academy. This gave the teaching in the school a definition; a unique direction; a specific character.

Nevertheless, the king faced still one more dilemma, a three-fold dilemma.

The first part of the dilemma was that he couldn't be certain that the school would actually provide bonified scientific teaching, based on discovered, understood, and acknowledged, universal principles, in the manner as he had taught. Since he continued to be the school's president, he felt that it was his responsibility to assure that the school lived up to its billing.

His second dilemma was that he couldn't even be sure what would be taught. He could present a lesson plan, but he could never be sure that the teaching didn't come out as a statement of philosophy or religion, rather than as a platform of science that alone enables a person to engage in continuous self-development.

His third dilemma was that he couldn't just tell the future sages that, most likely, they would only be taught a philosophy in that school. Indeed, how would they be able to know the difference, not being able to understand the nature of science themselves, which they were hoping to be taught?

So the king sat down and puzzled about his dilemmas. He realized that he could solve some of his dilemmas by lowering the people's expectations, allowing the school to hand out only a bachelor degree with the symbols CSB. He felt that this would put the onus on the student's to upgrade themselves by means of their own scientific and spiritual development until in time they would be worthy of the king's degree of CSD; the doctor's degree.

Still, he had a problem with that. He had to ask himself: Who will determine when, in a person's self-development, the point is reached when philosophy is fully displaced by scientific perception? Who can make this determination for another except the scientist himself, or herself? Is anyone, except an experienced scientist able to separate science from philosophy, and know which of the two governs his heart? Not likely, right?

Since the king understood all of this, and being a scientist himself, he came up with a most elegant and elevating solution. He created two application forms for the royal academy. One form was designed for those citizens who have never been taught by a sage from the school. The second form he devised for the citizens who

had been so taught, previously. Now the king inserted sample names into the forms, and the name that he chose for the counter-signer of the second form, was the name of a noted philosopher. In this manner the king pointed out to anyone who is able to see, to be aware that the teaching of the sages might really just be philosophy.

Of course, the king realized that this was only a part of the solution. He realized that he needed to find a way to make it possible for the citizens to determine for themselves when a teacher is a bonified scientist, and not a philosopher.

So he puzzled some more about the problem. Then he reached a conclusion. He added a note to each of the application forms for academy membership, saying that the citizens must have the application countersigned either by a teacher who has received a degree, or by a teacher who has taken a degree.

The king was sure that this paradox would spark some thinking, because a philosopher would never recognize the legitimacy of a person simply taking a degree by his own volition, based on his deeply honest self-acknowledgement of having become a bonified scientist; of having become a person who recognizes, understands, and acknowledges the nature of universal principles. The king realized that only a scientist who actually reaches this stage of development will feel impelled to 'take' or assume the degree that is associated with that achievement and attach it to his or her name as a title, according to the king's provision. With that, the king was satisfied.

"Did it work?" asked man.

I shook my head. "The degree that is taken in this manner will have to be the degree, CSD," I explained. "As I said, it is the kind of degree that only a scientist can take. In fact, it is the only degree that is not available to be given, since the king has stopped giving out that degree, and the academy itself could only give out a lesser degree."

"So, what's the point?" asked the man.

"The point is," I said, that the only degree that really matters, is the CSD degree that can only be taken, that can never be given. That gives the CSD symbol a profound meaning."

"But has anyone taken the CSD degree?" the man asked again.

I shook my head. I said I didn't know. I said that the onus for determining that answer was on the prospective student. "The king required the student to make this determination. It was for the student to determine who is qualified to countersign his application. That's a solemn responsibility," I said. I suggested to the man that our world would be secure if society would have heeded the king's directive. "Thus, the king said to himself: Every citizen will know from here on, which teacher is a scientist, and which is a philoso-

pher."

"I wouldn't be surprised if no one took on the title, CSD," said the Chinese artist, "since such a step unfolds from a development that is not easily won. I think no one in the king's kingdom was ready for this."

I agreed. "Still, the king also knew that in due course, people would reach the stage at which the requisite realization is made. Then someone will take the degree CSD and people will recognize that this has indeed happened. They will recognize it by the good that comes out of it. The king was content that this would happen even if he never saw the day of it in his own lifetime."

I explained to the artist across the table from me that the key element in this process of self-authorization is always one's honesty with oneself, especially one's scientific honesty about the imperatives of universal principles. I suggested to the artist that the CSB stage is a precarious stage, the kind of stage at which a person will likely see something of the scientific dimension, but where that person is vulnerable of regressing into becoming a philosopher. On the other hand, it is also a stage where a person becomes fascinated with the infinite potential of science and therefore engages in his or her scientific and spiritual self-development.

I explained to the artist that the CSD symbol on the poster that I was looking for, has four meanings: It symbolizes a title of achievement that no one can bestow or withhold, except one's own honesty with oneself. To a citizen who walks with open eyes, such a title would inspire trust in the teacher. To the academy itself, it is a title that the academy is no longer responsible for. The academy is responsible only for what it bestows, or can bestow, or withhold. In real terms, the CSD title is a symbol that assures humanity's infinite self-development. No scientific development can occur, nor will occur, outside of the parameters that the CSD symbol represents. "It is therefore the only degree in the world that represents infinite development, a movement at the leading edge."

"Can you create such a poster?" I asked the artist.

The man nodded. "But what about the dragons?" the artist added. "What characteristics shall I give them? What do they represent?"

"They represent the warfare between science and philosophy," I answered. "If the world is dark, the dragons are ferocious beasts and will fight to destroy humanity. But in the sunshine they cannot fight. They become a benign power, so I have been told. This means that the CSD symbol represents humanity's light, the sunshine of its Soul."

I explained to the artist that a philosopher would never acknowledge the CSD degree that a scientist takes, based on his

honesty with himself. A philosopher is someone who always seeks external authorization, like Hobbes and all the other war philosophers of the 16th Centuries who were richly paid for their philosophies that authorized the unrestrained rule of their king. A philosopher is conditioned by the system of philosophy to acknowledge only an externally sanctioned authority, an authority that he lacks, since a philosophy is merely opinion without an anchor in scientific understanding that would authorize a demonstrable perception to be regarded as truth no matter what anybody says. A philosopher seeks his authorization from another person since he lacks the authority of science. In this conflict over authority, especially the authority that shapes public opinion, the philosopher will wage war against the scientist, as he must do, in order to be true to himself as a philosopher who acknowledges no such thing as a truth. Except, the philosopher will not win this war. I told the artist that this outcome was understood in 1648, and also much earlier in very ancient times. I told him that there exist a very old tale of a contest between science and philosophy.

The tale takes place in Egypt. The scientist is Moses. Facing the might and arrogance of the Pharaoh of Egypt, Moses asks his student to throw his staff onto the ground before Pharaoh. The staff promptly becomes transformed into a serpent. In response, Pharaoh commands all his philosophers, magicians, wizards, and elite to do the same. As they do, indeed, their staffs likewise became transformed into serpents. But Moses' student's serpent ate up their serpents. Every one of them. Thus the contest ended. Moses then asked his student to pick up his serpent by the tail, which thereby became a staff again.

"In this manner the contest will end for mankind, between science and philosophy, religion, magic, wizardry, and elitism of any sort," I said to the artist. "But this time is not here yet. We still live in a world in which the two dragons face each other in that contest that philosophy, religion, and elitism cannot win."

"And the circle?" the artist asked. "What is its significance."
 "The circle protects the degree, CSD," I replied.

I explained that a circle has no beginning and no end. As such it reflects the nature of universal principles that science explores and makes accessible to us, which likewise have neither beginning nor end. They simply existed before time was and will always remain the same. Nor can a circle ever be mathematically described with absolute accuracy, just like reality can never be absolutely described in science, or else the infinite would become finite and development would end, and all would become philosophy.

"Now my friend," I said to the artist, "can you create a poster that represents all of these aspects?"

The man nodded. "Come to my shop tomorrow and it will be

ready for you. Nor will I charge you for it. I will create the poster and retain the copyright, and then produce ten more."

"Why just ten more?" I asked. "Why not produce ten million more, and publish the story that stands behind it, and uplift the people of China with it, and the whole world? Why shouldn't the truth about human development also pave the way to commercial success when it begins to uplift people's life?"

"Give me the copyright to the story and that may happen," the man replied and began to smile.

As I reached my hand across the table for a handshake, I said to him, "My friend, you have it, as Jacky is your witness."

Jacky nodded and grinned.

Afterwards, as we were about to leave, I took the artist aside. He introduced himself as Lee. I told him about the development in our own family that led up to the CSD symbol. I told him our coffee, sex, and biscuit story, out of which the CSB symbol developed, which became from its very inception synonymous with total honesty with oneself and with one another, including a scientific honesty to the imperatives of universal principles. I told him how the meaning of the symbolism became uplifted later on in the flow of our continuously ongoing scientific development, until all the philosophical elements related to sex, marriage, and so forth, became completely supplanted with the scientific recognition of universal principles, and an understanding of these principles, and our full acknowledgement of them. I explained to him that once that point is reached, the CSB symbol becomes superseded, just as philosophical concepts become superseded with scientific recognition. "Thus, the CSD symbol takes its place and becomes symbolic as a new mile stone for a new and brighter world with its new dimension."

Lee indicated that he understood now why this poster, with its story attached, could be valuable to the whole of humanity as a way-marker on the horizon of its own scientific development.

Chapter 11 - Flood Tides of Love

As we left the restaurant where the city had hosted its welcoming dinner for us, a young woman approached us from behind. She thanked us for coming to her city. She told us that she was impressed by my analysis of what drives scientific development. She also told us proudly that she is the head instructor of the local college, a kind of University College, as she described it. She wondered if we would like to make a formal presentation along the same lines that we had talked about, but to the whole college.

Jacky looked at Steve and grinned. Steve looked at me. "How about it, Doctor?" he said and began to laugh.

"Tomorrow at two," I replied to the woman. "Before that, please join us on the ship for lunch. Oh yes, I also need you to supply some educational materials. I need two water glasses, empty. Four empty bottles, and for bottles filled with fruit juice or colored water."

The woman looked puzzled, but agreed.

She was precisely on time. At twelve o'clock sharp she stood at our door on the Lu Rose. Wai-ye received her. She showed her around on the ship. Lunch was already set up on the upper deck; two kinds of rice, vegetables, fried fish, pastry from the market. It wasn't a fancy lunch, but the atmosphere made up for it. To be honored by this woman as our guest, somehow made the occasion special.

"What do you need the bottles for?" she asked during lunch.

"Knowing Peter," said Tony, "he will use these bottles to teach your students a lesson they will not forget for their entire life." He began to laugh.

She looked at me with a questioning look.

"You will see," I replied, "just trust me. Also, rest assured, what I present won't be hard to understand, but it will be profoundly significant to the students." Then I grinned. Moments later she joined in until we all began to laugh.

At the school, it was I who was surprised. It seemed as if the entire school was assembled in the auditorium. There was standing room only, and even some of that was taken up.

I told the students that would speak to them in very broad terms to illustrate certain principles. I warned them that the real world isn't as clearly delineated. Then I began.

"What is a human being?" I asked. "What sets us apart from every other living species on this planet? What is it that makes us human?"

Wai-ye translated the questions.

I told them the answer myself. I told them that our humanity lies in our ability to think and to understand complex phenomena by understanding the principles that govern them. We discern patterns of reality, discover principles, create hypotheses about a certain phenomenon, we test the hypotheses, we refine them, we test them again, and so we derive at an understanding of truth, of verifiable truth. The process is called scientific discovery. Then we build on this discovered truth. We create a culture for ourselves that is supported with industries and technologies that are all built on our scientific understanding of the truths that we have discovered. With these, we support our existence. Herein lies the proof of the truth. The truth becomes manifest in the state of our civilization. What enables our civilization to grow and become more secure and more beautiful, is an element of Truth. The process that makes all of this happen, that enables us to do all this, and to carry it forward, is called humanist education.

I took a glass from the table and held it up. I told them that it is the task of humanist education to fill our individual glass to the very brim with all the aspects that we need in our life. That process set our existence apart from that of an animal.

"So, let's see what we need to put in there," I said.

I told them that we need to fill these glasses with the products of our scientific development. I told them that this development has certain spiritual aspects, certain physical and technological aspects, certain cultural aspects, and certain sociological aspects, each of which has a unique type of science associated with it.

"Now I am going to tell you what I mean with that," I said to them.

I explained that a human being is a sentient being. This means that we have the capacity to be aware of ourselves, of who we are as the tallest species of life in the universe as far as we know it. Then, as we utilize this human capacity do discover, to see with the mind's eye what the physical eye cannot behold, we gain a realization, an understating of our world, and treasure that understanding because we can enrich our world with the products of that understanding. In this way we find great treasures imbedded in our humanity. We also find that the recognition of these treasures in our humanity inspire us to treat one another with the honor and dignity that our wondrous humanity is worth, which is very precious. Thus,

we recognize love as a fundamental principle that unfolds out of our self-respect as human beings, and our respect for one another and for what we are as human beings. We also recognize this discovered principle to be a universal principle, because we all share the same humanity; the same beautiful Soul, as it were; the same intelligence; the same creativity, and so on. Thus, we recognize the principle of universal love as a fundamental, universal principle of civilization. We acknowledge this principle in countless different ways as we enrich one another and enrich our world with it. We find the truth of our humanity reflected in creations of beauty, music, art, literature, poetry, technology, science, and so on. Thus, we also recognize in this principle of universal love that we are all married to one another by the single humanity that we all share.

This knowledge of our universal marriage, or universal love, creates a mutually supportive civilization, a civilization that we feel honored to enrich with the fruits of our labor and our intellect. In this manner we build this civilization; a human civilization; and stand up for it and protect it, and fight for it if need be. We are even prepared to fight for our humanity when there is little hope that we will see the rewards for it in our lifetime. Still we are committed to do what must be done to assure the survival of our civilization as a worthwhile testament to the fact that we have lived as a human being on this planet.

Having said this, I picked up the empty glass again and the bottle that I had labeled, the science of universal marriage, and filled the empty glass a quarter full.

I explained further, that as human beings we also have a variety of physical needs. We need food, clothing, shelter, water, energy, transportation, household goods, educational materials, cultural materials, health care, and so on. And we need industries to produce these goods, and infrastructures for the industries. Also, we need a financial system that furnishes an equitable interface between the individual needs of people, and their labor to fulfill these needs. We call the whole structure with every part working together, an economy.

I suggested to the students that they might find it interesting to search for the underlying principles of that economy. I suggested that they should ask themselves where society's wealth is located. Is it located in money? Is it located in property? Or is it located in its productive industries that fulfill its needs, and in the human ingenuity and labor that operates these industries? Evidently, money is the least contributing element, and therefore the least valuable element of the whole equation, being nothing more than just a regulatory tool. By the same token, the human element becomes the most essential, and therefore the most valuable element.

I suggested that if this underlying principle is understood, an economy functions well, because the focus will then be placed on what matters most, the development of the human intellect, such as society's scientific and technological development, the development of its skills, its health, and the development of efficient energy sources and processes that increase the effectiveness of human labor.

Having said this, I picked up the glass again and the bottle that I labeled the Science of Physiology, or physical economy, and filled the glass to the half-full mark.

I pointed out that there is another major area in which the human being stands miles apart from the animal world, and that's the domain of dialog. Animals are able to communicate with one another in a primitive sense, but only human beings are capable of linguistic dialog. We have developed languages, complex languages that give us the capacity to share our discoveries and to preserve them for future ages by which we individually, gain a certain immortality. Except this is only the smallest part of the linguistic dialog. We are also constantly in communication with ourselves. We call this thinking. When we face a paradox, we use our spoken language to evaluate the evidence. We speak to ourselves in our thoughts, as we search to discover the underlying principles. For this we need a language. A high-level language. In this communication with ourselves we begin to discern complex universal truths. We begin to resolve paradoxes. Without a complex language, our thoughts will be fettered. They will be limited to primitive perceptions. At this primitive level our dialogs become useless chattering and accomplish nothing. That is why Homer, for instance, who practically created the Greek language in 500 BC, with his epic poetry, is being recognized as the foundation for the Greek Classical Period that became one of the greatest periods of scientific achievement in human history. In like manner did Dante lay the foundation for the Golden Renaissance.

With this said, I filled the cup up some more. I filled it three quarters full, from the bottle labeled the Science of Dialog.

"But there is still more to a human being than this," I said. I explained that the human being is an infinite being with a capacity to develop further and further. It is in that, where we find our riches; not in money, but in ourselves; in our capacity to develop ourselves, and with it our world. In order to achieve this, we require a certain commitment to ourselves, individually, and on the universal platform as a nation and the world. We need to make this commitment on the platform of committing ourselves to certain understood and acknowledged fundamental principles, which are universal principles. I told them that we call the declaration of these principles, a constitution. Obviously, this has to be done with a scientific ap-

proach. It can't be done arbitrarily. The constitution has to reflect verifiable truth; universal principles that have proven their worth in the advance of civilization. The U.S. Federal Constitution is an example of this type, which sets up a foundation for the general welfare; common defense; freedom to develop; the pursuit of happiness. All of these have been recognized to greatly enrich human society as a whole.

Another great constitution that was created, is the Treaty of Westphalia. This constitution contains the declared understanding and acknowledgement of the principle of universal love. It is an international constitution that was established as a platform that brought to an end eighty years of devastating wars.

Still another great constitution, further back in time, is the platform of a recognition of certain humanist principles and truths that became the foundation for the Golden Renaissance. These recognized and understood truths literally established the image of man in the image of God.

With this said, I filled the glass to the brim from the bottle labeled: The Science of the Constitution.

"But humanity is presently at war," I said, changing the tone. I pointed out that the imperial oligarchy of the world, the fondi, have launched an unending war against humanity to eradicate all the human elements that threaten their feudal empire. The fondi have done this after the Renaissance powers nearly eliminated their key empire, the empire of Venice. In a sense, this process of destruction of any movement towards a new renaissance is still continuing. The ruling empire of today sees itself as having to do this in order to save its existence. A highly developed society will never allow itself to become slaves or to act as slaves in the service of an imperial oligarchy; or allow itself to be looted; nor allow anyone else to be looted. This built in humanist resolve was well demonstrated in 1510 when the League of Cambrai was formed by the Renaissance powers with one single goal, to rid the world of the looting empire of Venice. It was a noble movement. It should have worked. It didn't. The Pope prevented it. Nevertheless, the humanist idea continued on. It raised its head many times in history, even though it was beaten back repeatedly by the imperial forces.

The strength of a people's resolve to free humanity from domination was well demonstrated to Winston Churchill of the British Empire, by President Franklin Delanor Roosevelt. Roosevelt made it clear that a commitment to defend human freedom would always be found whenever a highly developed Renaissance exists in society, of the type that he had helped to establish in the USA, that had touched the whole world and won its fight against fascism. Out of the resources of the Franklin Roosevelt inspired renaissance the USA

had become the largest and literally the only globally significant economic and military power on the planet. Roosevelt announced at this point that the British Empire would have to be dismantled. He pointed out to Churchill that the society of humanity won't stand for colonialism any longer, that colonialism was doomed by the unfolding humanist environment. Unfortunately Roosevelt died at this point. With that, the fight for humanity came to a halt once more. In fact it was reversed. The imperials won again. But how did they do it?

None of the students was aware of how this had been done, how the greatest humanist development of the 20th Century was defeated.

It was done quietly, in the background. It was done through the baby boom generation. A large new generation was born. But would they be allowed to be educated as human beings? The very thought must have scared the imperial oligarchy to death. The entire imperial structure would be doomed if a vast new generation would be brought up on the platform of a powerful humanist renaissance like the one that Franklin Roosevelt had pioneered, who had threatened the empire in no uncertain terms. The thought of seeing a new generation growing up on this platform must have frightened the imperial oligarchy even more than it had been frightened in 1508 with its existence was threatened by the Renaissance powers. Thus, an effort was launched, especially in America, through the back door, to destroy this threat of a new renaissance at its very root.

And how was this done?

I didn't even wait for an answer. It was done by depriving the coming generation of the substance of its humanity, its education; thereby creating a generation of 'empty' people.

Towards this end the oligarchy, the fondi, dredged up from their mud pool all the counter-humanist philosophies and ideologies that they had established over the ages for similar purposes. Then they took the mud-grown stuff and gradually flooded the nations' education systems with it. The mud products consisted of irrational ideologies; ideologies without principle; ideologies that look fancy, but are hollow shells; empty structures that don't produce anything in terms of elevating society while they take up space in consciousness. These ideologies and philosophies are of a type that can be likened to the Emperor's New Clothes of Hans Christian Anderson's fairy tale. Everyone exclaimed over the beauty of the new clothes that Emperor wore, while in reality there was nothing there. It was said that these clothes could only be seen by someone intelligent enough to see them. Thus, the people all lied to themselves, and the Emperor who walked around naked was hailed.

I suggested to the students, that if one takes anyone of these mud-grown philosophies and ideologies, that suddenly everyone was induced to believe in, and adds up everything they have

ever accomplished for the good of humanity, the combined total would amount to zero.

"So, let me illustrate how this process works that creates empty people," I added.

I took the bottle labeled "Adam Smith." I shook it well, and proceeded to pour from it into an empty glass, liberally. Then I took the glass and turned it upside down to illustrate that it is still empty, since nothing came out of it.

I told the students that Adam Smith says that greed makes the world go round; that the whole society benefits by an individual's greed. That's a lie. No principle supports that. Nor does the reality support that, as it is illustrated by the most far reaching social experiment in modern history, which in the USA was a generation dedicated to Adam Smith that accomplished nothing. Nevertheless, what Adam Smith says make a lot of sense to a hollow person that has been deprived of developing its humanity. After all, to a default person that lives like an animal, steeped in greed because that person knows nothing else, greed is the only thing that he's got left to live by as the animals do. Adam Smith creates and caters to such a person's mentality. Naturally, Adam's greed based economics is totally embraced by such a person, because Adam says what this person wants to hear. Thus, Adam Smith becomes celebrated as a great genius, or some kind of a god while society slowly dies from within.

I took the empty cup again and asked why the cup is empty. I said the reason is that Adam Smith is a liar, because there is no verifiable truth in what he says. I pointed out that America's baby boomers had used Adam Smith for thirty-five years, and their children have used him, and what was accomplished? They have taken the richest and most powerful economy on the planet and reduced it to nothing more than an empty shell, and half the world along with it. America's industries are largely gone; destroyed by free trade and other types of looting. The world-financial system is another casualty, an empty shell. The once healthy system of a Renaissance based economy became destroyed by a vast competition throughout the world in stealing from one another. The western population, the Adam Smith population, is now totally 'hollow' to the point that it can no longer produce the things that are necessary to sustain its existence. America lives off the labors of other nations, like Rome one did. It is literally unqualified for anything more than to exist as a consumer society. For that reason, it has been enslaving the world like the Roman Empire had enslaved everyone that was in reach of its long arms. The Roman society too, didn't know anymore how to produce what it needed, and had no inclination to learn to do so.

It simply died with a whimper on its lips.

"Indeed, why would the baby boomers want to produce anything? Have they not been educated by Hobbes?" I asked.

I took the bottle labeled "Hobbes" and poured out liberally into the empty glass. And again, as I turned the glass upside down, there was nothing in it. "Why is this so?" I asked.

I answered that Thomas Hobbes has no principle to support his babbling. He speaks empty words. He says that love has no place in the world, except maybe in the smallest domain, in the privacy between two people. His motto is that human beings are animals, and in the animal world, "might is right," he said. He says that a person has every right to steal what others cannot defend. Thus society destroys one another and calls this a process of bettering itself. Evidently, this can't work. There is no chance that it can work. It is an empty dream that it will work. The reality is, that Hobbes was one of the war philosophers that dragged the nations of Europe into the hell hole of eighty years of war that degenerated into the worst military escapade in history, prior to World War Two. Still, Hobbes is celebrated as a hero today. Why?

The reason is simple. Hobbes says to society that human beings are animals, therefore we should recognize ourselves that way and act accordingly. I pointed out that this kind of talk makes a lot of sense to a generation that is being prevented from developing itself into effective human beings. Hobbes, therefore, makes sense to a hollow generation that lives on the level of animals; a generation of fascist animals that supports destruction, the use of force, the rage of killing people. In a very real sense, this deprived, default society, has become cultivated to become fascist killers. To such people, the song, "Might equals Right," is indeed a sweet song, which is being sung again with fanfares and speeches about our heroic readiness to use nuclear weapons in preemptive adventures to wipe other nations off the map. We may not be quite there yet, but we are singing that type of song already and evermore loudly.

I suggested to the students that it doesn't take a great scientist to figure out that this approach doesn't build a civilization. If one adds up Hobbes and all the others like him, the end result is still zero. That's why the glass remains empty.

After this, I took the bottle labeled "the empiricists and the romanticists," and poured out from the bottle into the still empty glass, liberally. And again, the glass remained empty. Why?

I suggested that the reason in this case, for the glass being empty, is that these zero-sum philosophies are all hollow in themselves. The philosophers themselves admit this, and are proud of it. They say there is no such thing as truth, all is opinion. No dialogs please! Don't talk to me about truth, you violate my opinion, I don't

want to hear of it! If you face a paradox, don't puzzle over it. Life is full of paradoxes. Besides, you are an animal, you're not supposed to think. The very best you can do in this case, is to form an opinion, and to help you, I will tell you what your opinion ought to be. I give you the information. It is save for you to accept that, because it is after all, only an opinion. The key is harmony. Get along with other people's opinions. Don't fight for such abstract ideas as truth!

Naturally, to a person who is hollow inside, the words "don't think!" sound like music. Thus, two entire generations have been brought up on this 'music,' without an ability to think. The end result is that the world has been thrown into a frenzy of worshiping opinions, like the opinion that Ariel Sharon is a man of peace, which is about as far removed from the truth as is the moon from the earth. In fact, he would feel insulted to be called a man of peace.

An empty generation loves this kind of stuff, because it allows it to say anything it likes, since there is no requirement to prove anything, or support anything with a verifiable hypotheses. Thus, they cry: Deregulate the economy! Let everyone's opinion prevail. Don't talk about truth. Don't talk about physical reality. Talk about freedom in accounting practices.

I suggested to the students that the empiricists' and the romanticists' bottle is empty, because there is nothing in it that adds anything of substance to the maintenance and advance of civilization.

Next, I took the bottle that I had labeled "The Roman Pantheon," and poured from it liberally into the empty glass, and turned the glass upside down to illustrate that it remained empty. "Why did it remain empty?" I asked again.

I explained that a Pantheon results, when there is no constitution governing society. The Roman Emperor might have explained: Well, isn't every animal in the field entitled to live like an animal to its own liking? Sadly, this is still being said today about the human society. We have created two generations of people who have chosen the model of the Pantheon for their constitution, and rightfully so, because they lack the background to see themselves as human beings of a common humanity.

They say, if I want to shoot dope, I should have the right to do so, and if I want to sell dope to make a buck, I should have the right to do that too. And the energy pirate says: If I have a chance to fleece society with outrageous electricity rates, I should have the right to do that also. And the Israeli leader says, if I want to bulldoze a few Palestinian homes to the ground, I should have the right to do that, and kill the inhabitants if I want. And then the President comes along and says, well you guys, if I feel afraid of another country I should have the right to wipe out the whole

nation. Finally the police chief taps you on the shoulder and says to you, well my son, since I don't like the way you look at me, I'll throw you in the brink for the rest of your life, because I have just claimed for myself the right to do that.

I suggested that the pantheonic development leads to ever-greater insanity, which obviously doesn't contribute anything to the advance of a civilization. Therefore, the glass remains empty.

I explained to the students that these zero-sum philosophies and ideologies aren't actually dangerous to anyone. I pointed out that they really don't have any power in themselves. I suggested that none of them could ever defeat someone like Plato or Leibnitz, for instance. I pointed out that their destructive effect has quite a different cause; namely, that they take up space, or more correctly, they demand us to give them space in our consciousness by throwing away valuable elements of our humanity that should be there, that should never be denied.

I illustrated to the students what this means.

I took a pitcher that holds three cups of liquid and filled it to the brim with fruit juice. I equated the contents in the pitcher with the contents of our humanity, such as; our love, integrity, generosity, sovereignty; also our intellect, our productive capacity, our universal good; as well as our capacity for making discoveries and for spiritual understanding; all the substance of ourselves as human beings that we require to create a civilization.

That's what a full pitcher looks like," I said to the students. "But then along come the synarchists, and they say to you: What you've got in your pitcher is nothing compared to what we can give you. So each one of them comes along and says to you: Pour out from what you have in there, pour out just one cup of it and throw it away, and let me fill this void with what is really good for you."

I mimicked Adam Smith saying: "There exists no principle of universal good. So, my son, throw that notion away. Greed is where the wealth of society is anchored."

With having said this, I poured out a single cup of juice from the pitcher and poured it down the sink.

Then I mimicked Thomas Hobbes saying: "There is no such thing as universal love in real life. My son, throw that notion away. All men are evil. Your welfare rests with the rule of might."

With having said this, I poured out another cup of juice from the pitcher and poured it down the sink.

Then I mimicked the empiricists and romanticists saying: "Forget the very notion of Truth, my son. Throw it away! There is no such thing as knowable truth. Give up wasting your time with that and be happy by devoting your life to whatever makes you feel good."

With having said this, I poured now a third cup of juice from the pitcher and poured it down the sink. Actually it was just colored water that poured away, but the empiricists believed me. Then I held the pitcher up high and turned it upside down so that everybody could see that it was now empty. It was empty because I poured everything away that was in there, and never added anything back.

Having illustrated beyond a shadow of a doubt that the pitcher was now empty, I simply repeated what I had illustrated before. I poured liberally from the bottle labeled "Adam Smith," into a cup, and poured the contents from the cup into the pitcher; and likewise from the bottle labeled "Thomas Hobbes" and from the bottle labeled the "empiricists and the romanticists," and so forth.

Having done all this, I held the pitcher up high once again and turned it upside down, to illustrate that it was still empty.

"What makes this illustration different from the first illustration?" I asked the students.

Since no one spoke up, I answered the question myself. "The difference is in the way we regard education," I said. "With the first illustration, I proved to you that the synarchists have nothing to offer. Every time I filled a cup, there was nothing there. In other words, any young person who is educated by this system receives no education at all, even after having been spoon fed on these zero sum philosophies for all their academic years."

I laughed. "As you have seen," I said, "the entire contents of three empty cups poured out into the pitcher added up to nothing, right?"

I paused and added in a serious tone that this zero-sum effect actually creates only half of the problem. "That's why the second illustration is needed," I said, "because it points to where the real danger lies. The real danger is, that the synarchists take away everything that is vital of humanity."

I pointed away what I started with in the second illustration. I started with a full pitcher, but ended up with an empty one. "In real life, this means, that a young person starts out with a full and rich humanity, and ends up with every aspect of that humanity totally denied."

I pointed out to the students that every human being starts with a full pitcher. I said, "It is not the role of education to fill this pitcher to the brim. Each human being has its pitcher already full. This means that the real role of education is to make us more fully aware of our humanity and its riches, and of the universal principles that it represents. The synarchists take all of this away, and have intensely done this for decades. They have literally robbed the people of their humanity. They have placed their humanity so far out of reach, by means of crafty lies, that their 'education' actually left

them empty inside. They have dragged society down to the level of animals, and lower than that; to the level of beasts, of fascist beasts; to a kind of default state from where one simply can't sink any lower. If you take away everything that is human, there is nothing left that sets a person apart from an animal. And that is where the danger lies for society."

Here I had to laugh again. "The irony is that the synarchists are not dangerous in themselves," I said. "They have no real power. The danger is in that we given them the power they seek, when we respond to their bidding. That is why I call them synarchists. They are cynical, and they get everybody to run against everybody else in an well-orchestrated synchronized manner. That's what the Adam Smith synarchism does. It says to everybody, 'greed is good; be greedy and steal from everybody you can steal from.' And that is what everybody did. The financial 'market' became an arena in which everybody is pitted against everybody else. The divine Principle of universal good went out the window, completely, and with it the prosperity of society went out of the window. When Franklin Roosevelt died in 1945, America was the richest nation on the planet, with an economy so powerful that it could have revolutionized the world. Instead of utilizing that wealth for the good of humanity, the American people were intensively educated to become 'empty' people. In that process of becoming 'empty' people, America destroyed most of its industries, threw its skilled workforce onto the trash heap, and became the biggest debtor in the world. Before the whole thing disintegrated, America had amassed forty thousand billions of dollars in debt. That is how the Adam Smith synarchists set everybody against everybody else, in order to eradicate the slightest awareness in society of the principle of universal good, the principles of its humanity."

I pointed out that the Thomas Hobbes type synarchists did the same thing socially, by eradicating the very notion that love is a universal principle that needs to be manifest universally. I pointed out that the eradication of the principle of universal love opened the gates to the Thirty Years War, and to every war thereafter.

I further pointed out that the romanticist synarchists eradicated the very notion of universal Truth in the same manner, saying, "There is no truth in anything, there is not even any truth in such a thing as a humanity. We are all animals. It's all opinion."

I pointed out that with the very notion of Truth banned, the self-denial of society became so deep that nobody had any moral strength left to stand in the way of the imperials' goals; not in Roman times, nor in our time. "Our world has become more fascist than Rome had ever been," I concluded. "Who even thinks about the principle of universal good anymore in today's world, and acts with generosity, or even universal love? The synarchists have en-

listed society into their ranks, even to spit in the face of God, as it were, and we in America hail ourselves of having become the foremost champions in that pursuit.

I pointed out to the students that it is totally possible to disable an entire generation of people with this deeply disabling kind of education, even two successive generations in a row. I told them that in my own country a third generation of young people is now being disabled in the same manner. I suggested to the students, that in order for them to understand what all of this means in real life terms, we would now need to look at what such an 'emptied' person looks like, who has been deprived of everything that manifests our humanity.

I pointed out that a human being is always a human being, whether that person is educated or not. In other words, the potential is always there to develop that humanity that we all share. I compared the human potential to a racing car, which is of no use to anyone if one doesn't know how to start the engine. For a human being to become effective in a modern society a certain level of humanist education is required to get the engine going. "In other words, we have to discover the value of the principle of universal good, which is the key element of our humanity, so that we won't be tempted to privatize everything that is good, and thereby deny its character and lose it altogether. If one doesn't have that kind of education that brings out our generosity, our integrity, our industry and intellect, and so forth; nothing good happens in the real world, and everything good that has been established, will fall apart.

"Except, where does this leave us, living in a world that is ruled by a hollow generation?" I asked. "Don't we then end up living in a hollowed out world that threatens to collapse into nothing?"

I suggested that the answer be, Yes. I also suggested that this answer must be followed up with another question, namely: What must we do to be able to survive in this disintegrating world? "The answer is simple," I said. "If our glass is empty, then let's put something in it that has substance. Let's pour into it the substance of our humanity in flood tides of universal love. All the stuff that we poured into our glass before were flood tides of voids. That's why the glass remained empty and nothing ever came out of it. Empire is that kind of default state. It unfolds when the flow of universal love isn't happening. It is a void like darkness is a void of light, and so is everything that is a part of this darkness, of the void called empire and reflects this void, such as empiricism, imperialism, and the insanity of romanticism as related to Rome, or the modern versions of these in the form of Hobbesian fascism and

Adam Smith's fascism of greed. They are all voids of substance, the absence of the substance of love. When nothing comes out of our glass, and consequently nothing productively happens on the human scene, so that civilization disintegrates, then we have only one option before us. We have to pour something of substance into our glass. We have to pour into our world flood tides of love to fill the void, and that means flood tides of universal love for our humanity, love for what we are and are constructively capable of as human beings. It means universal love in terms of discovering of the boundless dimension of the human mind in creativity, reason, the recognition of the principles of the universe, scientific understanding, efficient living, creating technologies, infrastructures, culture, music, literature, art, beauty, and so on. Universal love flows from all of these aspects that makes us truly human. Universal love is rooted in truth, and manifest itself as honor, integrity, gentleness, caring, but also as joy and passion for living a human life. None of these are found in the void, in the emptiness of empire, in the darkness of greed, in the sewer of empiricism, destruction, war, and hate. So, it is important to learn to love universally, to embrace our humanity, to enrich it, and to heal whatever needs healing. Without pouring flood tides of love into the human scene we won't develop a rich civilization, and the civilization that we have will disintegrate. Our world will become empty, as I have illustrated with the empty glass when nothing of substance is poured into it, because the glass stands in metaphor for our world."

I pointed out to the student's surprise that the answer to that question of universal love has already been put forward long before the question was even asked by anyone. I pointed out that the answer has been put forward in modern times by a man who understood the answer already thirty-five years ago; who has been in a battle to get people to look at themselves and take the necessary steps to refill their individual glasses to the brim. The man's battle has been a battle for scientific, spiritual, and technological development, to create a real economy, and to cause the same to happen throughout the world. He spoke about humanist development; universal principles; scientific dialogs of the highest order and on the whole front, including a dialog of cultures to unite the world. He also spoke about the constitutional principles, the sovereignty of nations, and the principle of universal love. He also talked for many years about a new constitution for humanity, a new financial constitution, a new Bretton Woods type world-financial system based on fixed exchange rates, built on proven universal principles.

I suggested to the students that this man evidently knows the four bottles that represent the four essential domains of science which develop the substance of humanity, and he pours from them liberally.

I asked them to look at what it is that he pours from the bottle of the science of universal marriage. I suggested that his hope is for a world of perfectly sovereign nation states existing in a community of principle, rather than an imperial world ruled by force, terror, and the arrogance of might. "He sees the people of the world as one humanity, and that perceived universally of our humanity, reflecting the principle of universal good, is reflected in all of his efforts."

I pointed out that the evidence is founded in his large scale physical development proposals for Europe, North America, Africa, all of Eurasia, South America, the Middle East; development proposals on a huge scale that offer humanity a chance to live again. He speaks about infrastructure development in terms of a universal love for people that knows no boundaries or borders; which always, in the end, means universal human development as a means for enriching one another and to enrich our world as a whole. And he goes on fighting this battle today, against a hollowed out society living in a hollowed out world.

I pointed out that he also knows the second bottle well, and pours from it freely, the bottle of the science of physiology. He also understands the principle of economy as having both a human and a physical dimension. The first is a dimension of technologies and the infrastructures created by the human mind, while the physical dimension represents the products created on that platform. Where the zero-sum philosopher says, money is wealth, that man says, money is merely a tool. He says that society's wealth is in the human genius, which needs to be developed to its fullest potential. He says that only a sovereign, national, federal bank, that doesn't exist for profit, can operate on the acknowledged platform that money is not wealth, but a tool to develop the real wealth of mankind that is located in the human genius.

I pointed out that this man also knows the third bottle with the label, the Science of Dialog. No scientific, political, or economic leader has raised the language of dialog to a higher level in modern history, than did this man. He is known and honored throughout the world for his extraordinary speeches, articles, and in-depth scientific papers, which he has put out, and still does, with a speed that is bewildering. The speed is consistently such, that if one thinks one understands the man, finally, one always finds that he has moved two more steps ahead again.

I further pointed out that this man also knows the fourth

bottle well, labeled the Science of the Constitution. He honors that science as no one else does. He speaks about the U.S. Federal Constitution in scientific terms, especially its Preamble, as a foundation for the nation, and he goes beyond it. He proposes the adoption of a global constitution that includes three elements. The first element involves the world's rededication to the principle of universal love, along the line of the 1648 Treaty of Westphalia, which was the world's first major global constitution, and the greatest ever devised. His constitutional proposal is to use this platform and put the currently bankrupt world-financial system through a bankruptcy reorganization, in order to save the world economy from disintegrating totally. This constitutional principle worked in the past; it ended eighty years of war that had wiped out half the population of Europe. It has the potential to work again to save humanity from a worse fate.

The second element of his world constitutional proposal is for the nations to recommit themselves to a new Bretton Woods type, world-financial system, with fixed exchange rates as a minimal standard for global economic recovery and industrial development. He sees this constitutional proposal as a replacement for the presently ruling Pantheon of floating exchange rate speculation.

His third constitutional element for the world, is for humanity as a whole to commit itself to the building of the Eurasian Land Bridge and its global extension, as a minimal commitment to achieve a workable global economic development, including the extremely urgent redevelopment of Africa that has become a dying continent, as have many other places. One natural aspect of this global constitutional commitment will be the elimination of slave labor sweat shops, and an end to the enslavement of children that has currently trapped over two-hundred-fifty million children into a state of developmental hopelessness.

Finally, I told the students that this man who did all these things and is still doing them, who has presented the only possible answer to the current crisis and has done so for thirty-five years, is none other than the renowned American economist, scientist, and statesman, the eight times declared candidate for the U.S. Presidency, Lyndon H. LaRouche; the one man that is most feared by the imperial oligarchy and the most slandered by them, especially in America. The man is greatly honored everywhere else, and may be the most sought after political, economic, and pedagogical advisor in the world.

I suggested to the students that the battle lines for the future are clearly drawn. One finds on one side a hollow generation of people who have lost their humanity, and literally their ability to survive; who have become fascists armed with nuclear bombs; and on the other one finds the hated and slandered Lyndon LaRouche proposing infrastructures for survival that humanity has been coerced to reject. Indeed, a hollow generation of people does find it very

hard to look above its default state of an animal type fascist existence and find the substance for its survival in the higher dimension of its humanity that it has been denied to experience for its entire life.

I pointed out to the students that instead of me, LaRouche should be addressing them, but I explained, that since he was busy lecturing high level people all over the world, this wouldn't be possible, as, after all, he is but one man. So, he confines his work to where it is most effective, to seminars and conferences in Rome, India, China, Russia, the Middle East, South America, Germany, Mexico, Africa.

I suggested to the students, that ironically, LaRouche represents nothing more than a level of perception that would likely be common place throughout the world, had the post-war generations been educated according to the once thoroughly established humanist principles, rather than having been smothered with the babbling of insanity, that the countless zero-sum philosophies had served up in the imperial circuses that many of the once respected institutions have become.

I suggested therefore, that LaRouche is not fundamentally an exceptional man, but merely an Exemplar of the kind of man that everyone of humanity has the potential be with the right education, with a total dedication to the task, with an unyielding determination to succeed, and a humanity that enables one to make the sacrifices that need to be made in the struggle to advance the state of civilization.

In closing, I pointed out to the students that my lecture should now make it possible for them to seek out the kind the humanist education that makes them appreciate the substance of their humanity, and the fact that they have the potential for their glass to be filled to the brim. I suggested that this should be their guiding star, especially given the fact that humanity is fast losing the foundation for survival of its civilization, with very few people realizing the fact, and even fewer fighting on the side of humanity. I pointed out that the students own contributions are urgently needed in support of that fight, and that their individual contributions may make the difference between their own survival in a civilized world, and their personal destruction in a catastrophe that can still be avoided.

There was no discussion going on throughout the lecture. Consequently, I opened the floor up for questions and comments.

One of the first students who stood up asked me how I felt it was possible for a hollow generation that destroyed its industries, its financial system, and much of the world, to rebuild its economy in order to survive. The student asked how this can be done with-

out a foundation for it, that obviously doesn't exist in a hollowed out population.

I agreed that this was a tough question to answer. I suggested that an answer has to be found, because a hollow generation is a potentially fascist generation; which is already showing through; which is evident by ever-louder cries for war, and an evermore arrogant flaunting of nuclear weapons.

That's when I remembered an article in which LaRouche had actually answered that question, by suggesting that a reverse paradigm shift is possible. I told the student about this article, and suggested that LaRouche is probably the world's foremost representative of the American intellectual tradition that the proposed paradigm shift leads back to.

I told the student that LaRouche had pointed out in this article that in the 1965 time frame a major paradigm shift occurred in America and around the world, but especially in America, which brought on a shift away from the American intellectual tradition that had been based on principles that worked; that had built a great economy and a great nation; that had successfully defeated the world's most sinister fascist empire. I pointed out that this paradigm shift in 1965, towards America becoming fascist itself, corresponded with the time frame of the baby boomers taking over the control of the nation and much of the world, which had been brought up on an intense diet of zero-sum philosophies and ideologies. However, I also pointed out that since the baby boomers did grow up in the era prior to this shift, they had personally experienced the rich substance of the prior paradigm. In other words they grew up in an era in which everything still worked; in which the economy functioned, which they themselves have experienced. So I pointed out to the students that the baby boomers have a foundation within their own experience to accept a return to the principles which they have experienced themselves to work, and to work well.

I suggested that the baby boomers might still be able to recall those days when they could buy a brand new car for less than three-thousand dollars, which most of them did, who then used their great dream boats to cruise down Sunset Boulevard. In fact, they could even walk down that boulevard without fear of being shot at or otherwise attacked, or being propositioned by prostitutes. They might even remember that the economy worked so well in those days that a family of four could be supported by a single worker's salary and build itself a decent house to live in. I suggested that the baby boomers could surely still remember that world that once existed, because they had been a part of that world. They saw it functioning. They experienced its dynamism. They may even remember that it was actually possible in that world for a worker to

retire and live a carefree life. And as they remember all of this, which exists no more, they may also remember that a lot of the commercial enterprises of that world do no longer exist either; that the very industries that had created their prosperity, that had created their employment, even the industries that had once created their food, the family farm, are virtually gone. They may also remember that one could go to a movie in that world and not be ashamed afterwards of being a member of the human race, because of the violence that is being dished out as we have it today. They may even remember a time when they could look their friends into the eye with a smile, without this being translated into an invitation for sex as we see it so much in the world of entertainment. But mostly, when this past world is remembered, they will remember the physical prosperity they found in it, of a world in which almost everything actually worked. And if they can be induced to remember all that, they will want to get back to the world that worked, a world of actual prosperity.

Here another student stood up. He protested. "Life isn't a philosophical issue," he said acidly. "When the physical economy is gone, you can't resurrect it with philosophy."

I agreed. However, philosophy, or more correctly, the intellectual tradition behind the most advanced philosophy, is the foundation of the policies that determine how the physical economy operates, and that makes a huge difference. It determines the policies.

I told him that a long time ago a policy had been established to throw a debtor into prison, who could not repay what he owed. That policy of course made the outstanding loan even more unrepayable. The policy was so bad that it was eventually abandoned. Unfortunately, this didn't happen until it had done a lot of damage to society. Nevertheless, we still have many similar policies in force that are just as bad, which make an economic recovery virtually impossible unless some deep changes are made. This means, that quite literally, the survival of a nation, or the world, boils down to a matter of intelligent policy based on the best intellectual tradition ever developed.

I told the student who had protested, that the U.S. economy, for example is currently being strangled by thirty-two trillion dollars of debt that has been accumulated, because of bad policies. It costs the economy over seven trillion just to service that debt, which no magician in the world can squeeze out of a ten trillion dollars gross domestic product. This means that the debt can't be repaid, especially, since even the interest can't be paid. After all, people have to have something left over to live on. So, the bottom line is, the economy is bankrupt beyond hope. But how does one deal with a totally bankrupt economy? What policies does one use?

I told the student that the present policy is to let the corporations go bankrupt when they can't pay up, even huge corporations with hundred thousand employees, and more. I told them that this sort of thing happens a lot, because the debt is killing these enterprises. I pointed out that this shutdown policy is one way in which the outstanding debt gets written off the books. I also pointed out that in the process millions of people become unemployed and destitute, and eventually many of them become homeless. And to make matters worse, which is actually the greater tragedy, the nation deprives itself of the products that these enterprises had once produced. "Now, is this a good policy?" I asked. "Is this even a sane policy?"

I pointed out that if a corporation goes bankrupt, the debts get written off. So why shouldn't one deal with the debt as a separate issue and keep the economy functioning? Why should one shut everything down?

I suggested to the students that it would have been the policy in the American intellectual tradition to keep the economy functioning, on which people's life depends, and to deal with the debt as a separate issue in a global bankruptcy reorganization. I suggested that this would be done as a matter of principle to save the economy, to save people's pensions and other essential things. This kind of action would once have been assured under the general welfare constitutional principle that was an acknowledged principle in the American intellectual tradition. But we don't do that anymore. We let everything disintegrate, which is insane. This means we have to go back to a tradition that was sane; that worked; that protected and advanced society. That is what the reverse paradigm shift is all about. That is LaRouche's policy, the policy of a man who has become an American institution, a man who fights a hopelessly seeming battle and is determined to win, because he knows that as a human being he has all the principles of the universe on his side to win this battle that he ultimately cannot lose unless the whole world disintegrates before he succeeds.

I suggested that this kind of policy fight isn't actually so much LaRouche's own personal policy fight. Rather, it is a policy fight that simply reflects the paradigms of the long established American intellectual tradition that LaRouche merely represents, a tradition that is founded in certain invariable fundamental principles that had once been acknowledged as the greatest constitutional principles in history. It is the American intellectual tradition to fight for the substance of our humanity, to develop it, and to enrich our world with it. And this is what we need to get back to all over the world, I concluded.

At this point another student stood up and gestured in

protest. "I don't want to hear about your American intellectual tradition," he shouted angrily. "It's all rubbish. It's a miserable failure. America has become a failure, a sewer, its activities around the world, stink."

"That's just the point," said another student next to him in broken English, so that Wai-ye didn't have to translate, and gestured his friend to sit down.

I agreed with the student that America has become a sewer, but I pointed out that what stands behind that sewer, as the cause of it, has nothing to do with the American intellectual tradition. I told them that the paradigm shift that turned America into a sewer was the result of a crisis that was abused to destroy that tradition, and the nation with it. I pointed out that the whole tragedy resulted from a people being unable to protect themselves in a time of a deep crisis. Sure, that defense could have been accomplished were the people embracing their intellectual tradition at this critical point more fully. Unfortunately, this didn't happen. This single failure to embrace the traditional paradigm caused the tragic breakdown to occur that led to the paradigm shift that destroyed the nation. This, however does not imply that the intellectual tradition itself has been wrong, or has failed. The people had failed themselves.

I told the students what really happened. We had just come through World War Two, we had eighteen million people overseas fighting a war to restore civilization, but in the background to this war, America was being attacked covertly by the American/British imperial oligarchy that was about to be eliminated by the Roosevelt mobilized renaissance, a renaissance that was totally built on the American intellectual tradition. Then Roosevelt died suddenly. In the resulting vacuum the oligarchy saw its chance to take over the strategic area that would be vital for the nation's future, the education of its children. By the time that anyone realized what had happened, that segment of the war had already been lost.

I suggested that it is evidently easier to fight a physical war against a visible enemy, even on a global scale, than it is to fight a war against an enemy that one can't see, that works quietly in the background.

I pointed out that this single defeat put an end to the policies of the American intellectual tradition, both in America and throughout the world. Still one can't blame the tradition for it. The tradition was extremely substantial. It had worked well. It had worked so well that a single man, as Roosevelt was, based on that tradition, could advance a nation out of its deepest economic depression to becoming the most powerful economy on the planet in just a few years, and all that while the nation had eighteen million people to support in a war overseas. This horrendous achievement all by itself, illustrates the substance of the American intellectual tradition in terms

of its humanist policies, and economic policies, which are really both the same, fundamentally.

I explained that a parallel to what happened in America, could be found in the history of the Golden Renaissance in Italy, which was itself the outcome of an intellectual tradition of great substance. It started in late 1300s after the Black Death plague had wiped out half of the population of Europe. In such a depressed situation deep questions are asked, and answered. In this case answers were found that could be traced back to the Greek Classical era, to Plato and Socrates. Out of this background a modern intellectual tradition unfolded that was established by all the great minds of the time, in which Nicolaus of Cusa played an important role. This new tradition in thinking, in humanist terms, came to life almost in the form of a universal constitution through the work done by the Council of Florence in 1439-40. This constitution established certain principles for a higher perception of man than has ever been achieved before. The intellectual tradition that stood behind this constitutional platform of a higher image of man, eventually created the Renaissance. It became a powerful renaissance force that uplifted all of Europe. When Louis XI in France built upon this intellectual tradition the word's first nation-state, the economic well being of the people of France doubled. In short, a whole new kind of nation was born.

Of course, it is no longer a secret how the Renaissance was defeated by the imperial oligarchy of Venice, how Venice introduced counteracting zero-sum philosophies; several of them, by which the Renaissance leaders were set at war against each other, that finally caused eighty years of war to erupt that quite literally drowned out the Renaissance intellectual tradition. But this demise wasn't a failure of the Renaissance intellectual tradition itself, nor did it destroy that tradition. The people had been coerced away from that tradition. I pointed out that the collapse of the Renaissance was the failure of the people to be honest with themselves, about the best tradition that has been established by the most advanced geniuses of humanity up that point.

I pointed out, that although the Renaissance was defeated, the intellectual tradition behind it was never defeated. It lived on even in the face of the imperial war philosophers like Thomas Hobbes and Hugo Crotius. Eventually, at the very depth of that war and its resulting destruction, the Renaissance intellectual tradition was rekindled and advanced further until it finally produced the world-constitutional principle that ended the 80 years of warfare that the Venetian oligarchy had set up for Europe.

I pointed out that this world-constitutional principle was established as the Treaty of Westphalia that enshrines the greatest world-constitutional principle in history, possibly even the greatest of such principles for all time to come. It has put the principle of

universal love squarely on the map. All the nations of Europe signed up on it. It became a new breath for civilization. The wars were shut down. All debts were forgiven. The atrocities were forgiven. No reparations were demanded. It created a peace in Europe that lasted almost for fifty years, until Napoleon came along and rejected that principle. Then the bloody wars started all over again.

I pointed out that the Peace of Westphalia was really the result of nothing more than just another paradigm shift, perhaps the first political paradigm shift in history. It represents a shift back to the Renaissance intellectual tradition. The USA itself, was founded on the back of this reverse paradigm shift that revived the Renaissance intellectual tradition, that set up the principle of universal love as a constitutional platform. Out of this universal intellectual tradition came eventually what is called the American intellectual tradition, since the American people's self government had become consciously founded on what has been established by the ongoing development of the Renaissance intellectual tradition.

I pointed out to the students that the so-called American intellectual tradition isn't really American per se, although it was advanced further in America. Rather, the term seems to refer to the kind of universal intellectual tradition that made America great during the few periods in which it was great. It pointed out that it is this tradition, this universal, humanist, intellectual tradition, that the whole of humanity needs to shift itself back to. I suggested that it is imminently possible that this reverse paradigm shift can be achieved again, and may be achieved when humanity finds the breathing room to do it. In 1347 society hit rock bottom. All the imperial structured had collapsed and had taken down the world around them. There was not a shred of credibility left in their claims and in their philosophies. That is when society had enough room to look at itself, and find its riches, which started the ball rolling towards the Renaissance. This happened in 1648 after half of the population in Europe had been killed in eighty years of wars. All the imperial philosophies of lies and the structures built on them were totally discredited. People suddenly found themselves with a little bit of room to look at themselves and they found in themselves something profound that they were moved to cherish and protect, and develop further.

I suggested to the students that the present world is not much better off than they were in those times of dark ages, economically and strategically. All the imperial structures are collapsing on the whole front and discredited by their massive destruction of society. Whether this gives people room again to look at themselves as in the olden days and rediscover their humanity cannot be determined. The whole world may disintegrate before this happens, at which point it will be too late. It can however be said with certainty that we have a critical choice before us to take whatever steps are

needed to rediscover our humanity, its beauty, its strength, its potential, its infinite worth, and the principles that are reflected in it. Our challenge today is to put ourselves in this humanist sphere voluntarily, that until now we have only allowed ourselves to see when all the empty imperial philosophies were discredited as they collapsed our world around us. Since we would survive such a collapse in a nuclear-armed world with a globally interlinked financial system disintegrating under our feet, we have to achieve the needed transition the intelligent way. That means scrapping all the zero sum philosophies, and gaining back our humanity. That's our only chance for survival, globally.

I also pointed out to the students that the principle of the reverse paradigm shift has actually been known and understood for a very long time, since we find it illustrated as far back as in Christ Jesus' parable of the prodigal son.

I told them about the parable: In the parable a father has two sons. The younger asked the father to give him his inheritance so that he could use it and make his way in the world. But being unwise the son wasted it all, to the point that everything he had was gone. Then, at his deepest despair, when he had nothing to eat, when he was eating with swine out of the same trough, he remembered the world of his father. He recalled that even the servants lived like kings compared to him. So, he returned home asking to be made one of the servants. Well, this wish was not fulfilled. He was restored to his full honor again as a full-fledged son. I told the students that this is a beautiful example of how a reverse paradigm shift can actually begin in real life situations, like the one that we are in like now.

I pointed out that this parable represents a starting point for us to work from, since we are already worse off than the man in the story. We have hundreds of millions of people in hunger today who would gladly eat out of the trough of the swine, who are human beings nevertheless, that need to be restored to that status, to the same status that we claim for ourselves. For this to happen the whole image of humanity needs to be raised.

I pointed out that in the American intellectual tradition the nation's fundamental principles were expressed in the development of effective industries in support of our civilization that enabled people to live like human beings, with the building of infrastructures that support these industries; and with machine tool industries that build the industries that we require; industries that support farming, industries that provide transportation, industries that enable health care; with all of them supported by national banking and nationally financed infrastructure building. That is what it means to restore the human being to its rightful place and a nation to its purpose of

implementing the general welfare principle and so on. There is no need for any human being anywhere on this planet to eat with the pigs, or to go hungry totally and starve to death. We have the resources within us to end these tragedies.

I pointed out that when LaRouche talks about a reverse paradigm shift back to the platform of the American intellectual tradition, he talks about a return to these constitutional principles that had become a part of that tradition by which America had prospered. He talks about them as a minimal standard for a nation and a world; a kind of threshold that one should not drop below.

I pointed out that the world was presently operating on a level that is miles below this minimal standard, which corresponds to the fact that nothing is working anymore almost anywhere in the world. Consequently, LaRouche put the Bretton Woods principle back onto the map to shut down currency speculation, as a minimal world-constitutional standard, a standard that, if implemented, will end the currency speculator's Pantheon. And since the world has become so thoroughly destroyed over the last thirty-five years, LaRouche puts forward another world-constitutional principle, which is the Eurasian Land Bridge development principle that he regards as another necessary minimal standard to create the conditions for the economic survival of humanity in a largely destroyed world. This principle, once again, is totally rooted in the various other principles established within the American intellectual tradition. The reverse paradigm shift reestablishes all those lost principles and traditions in applying these principles. There is no need to tolerate the cultivation of empty people when the future is so bright with a fully developed humanity.

The need for doing all this brings back into view Franklin Roosevelt's other world-constitutional principle, that of ending imperial rule in the world. LaRouche established on this platform a related world-constitutional principle that challenges the world's nations to establish their economies on the foundation of sovereign national banks, instead of on imperial looting institutions, and to extend to itself through these national banks low cost credits for infrastructure and industrial development, including the development of real education, humanist culture, and effective health care. It has been a long-standing element of the American intellectual tradition to keep all imperial elements out of the vital areas that are essential for the welfare of society.

I pointed out that this principle hasn't always been followed, but it had been put on the map almost from the beginning of the founding of the USA, and has now, finally, been put totally on the map by LaRouche as a minimal standard for a civilized economy. This means that we also have to go back to regulated industries in defense of the general welfare of the nation and the world, shutting

down greed oriented structures, and hollow education systems.

I pointed out that all of these principles really need to become accepted world wide, as world-constitutional principles, since the world has been run into the ground and cannot rebuild itself except by a return to the minimal standards of a civilized society which these principles represent. I suggested that Franklin Delanor Roosevelt understood the need to do this when he declared that the world imperial system would come to an end. Had he not met an untimely death and served two more terms as President, imperialism would have been history and all these higher principles would have been fully established.

I pointed out that it is possible to turn the world back to that and built on it further, even to rebuild a hollowed out generation of 'empty' people and start a new renaissance. The principles for this to happen have all been laid out. All the we need to do as a society of human beings is to look at ourselves and the brightest traditions of our past to utilize the principles established there, and really do it. I suggested that this might not be an easy task, especially since hardly anybody talks about the principle of universal love anymore, and much less translates it into reality. I suggested that each individual in the world needs to become involved with that and start a reverse paradigm shift back to principle, and develop an understanding of it and apply it ones own social world together with of all the other principles.

After all this long talking I felt drained. There wasn't a thing left in me, so it seemed, that I hadn't dragged out into the open. But, apparently, it wasn't over yet. I was accused of having committed a Satanic Crime.

As we were leaving the auditorium, a group of students blocked our way. "You should be arrested," one of them said in a loud voice as he watched our reaction. "Your speech constitutes a crime against humanity."

"How so?" Steve interjected in my dense. I wasn't sure if could handle more.

"Isn't it obvious," said the tallest of the group of four, a young man with a beautiful gentle face. He spoke in a calm manner. "You told us about Thomas Hobbes and Adam Smith, and about the empiricists and the romanticists, and you were right that their philosophies add up to zero. You told us correctly that any person educated on the basis of their philosophies ends up to be an 'empty' person because there is no constructive substance in their philosophies. You also told us correctly that the USA has two entire generations educated on this basis, which thereby have become two generations of 'empty' people. You told us that this zero-sum education now creates huge problems for America's continued existence,

and more so for its future self-development. That's all correct."

"So what's the crime?" Steve interrupted. "What is the crime that you say we have committed?"

"Your crime is the same as the crime of Euler and Lagrange, which Gauss had proved to be a satanic crime," the tall man came back. "Except your crime is of a slightly lesser severity than the crime of Euler, who acted with the political intent to stupefy society, while you are merely guilty of the crime of omission. Still, the end result is the same, and that's tragic."

Steve just smiled. It appears there was something that he wanted to say, but evidently thought it to be wiser not to open his mouth.

"What is the crime of Euler?" our host intervened. "Be specific! If you have a charge to make, make it clear."

The man stepped forward and raised his hand, but I stopped him. "I can answer that," I said quietly. "Leonhard Euler, born in 1707, was one of the most renowned mathematicians of the 18th Century. He was the Einstein of his age. His crime was not that he put forward anything that was technically incorrect. His crime was that he gave no valid proof of the truth of what he said. The so-called prove that he put forward literally proved nothing. Euler's proof was based on imaginary numbers that he invented to make his theorem work out."

The tall young man nodded and turned to our host. "That's the crime!" he said. "Euler made his proof fit his theory, and he did it with the use of magic. He literally denied the existence of the complex domain in which the power of the human mind, the power of reason, becomes defined. Euler crossed out this entire domain. He said in essence: You have to take my solution by faith. And what choice did the people have? The people were literally forced to do that, because he gave no valid proof for what he said, and they believed him. They bowed to Euler and took his word as it were the word of God."

"The same thing is happening still," I said quietly. "Society bows to the elite and demands no proof for whatever they say. But Euler went deeper than that. His denial of proof and the imposed demand on taking everything on faith, essentially disables the scientific process of the human mind. The human intellect exists in the complex domain where we bring together what the senses tell us, with the principles that only the mind can behold. That's the domain that Euler denied. He presented a proposition and then invented magic numbers to prove the proposition, and with that he closed the complex domain. Gauss said no to that. Gauss said that all truth is knowable and provable in such a way that it becomes visually apparent that ones proposition is correct."

"I am glad that you agree, that you have committed a crime

by leaving this vital aspect out of your presentation," said the tall man. "I am glad you agree that America has lost two generations that became 'empty' people not primarily because they had been taught a bunch of nonsense that adds up to zero. You seem to recognize that they have become 'empty' people primarily because their minds had been actively disabled by reductionism, a kind of thinking that disables the complex domain where the eyes and the mind come together to provide an accurate and provable view of the universe. If you disable that view, you disable what defines a human being. You reduce humanity to the status of animals. You destroy our identity, our humanity, our divine image, and our capacity to be creators to uplift and enrich the universe. That is a high crime; the highest crime that I can imagine. Euler committed this crime, and he did so intentionally on behalf of his oligarchic masters, no doubt. That makes his crime a satanic crime. And that, my friend is what destroyed two generations of human beings in the USA, in Europe, and in many other parts of the world. Not only were they not taught anything of substance, but in the process of this 'empty' teaching, their very capacity to think as a human being became actively disabled. Euler merely exemplified this crime which had countless disciples before him and after him, and with him. Humanity has since then elevated these criminals onto a high pedestal as though they were God. That is what turned two generations into 'empty' people. That is what you should have included in your lecture. That is why I am so deeply disappointed. You came so close. You began on the right note. I was overjoyed that finally somebody had the courage to expose the cause of the collapse of our civilization, but suddenly you stopped. You never addressed the core issue. I was waiting to hear you expose it. But you didn't even address it. You didn't even mention it in passing."

"Yes, that's the hidden crime that is been glossed over in the USA and in many parts of the world," said a young woman who stood next to the tall man. She spoke also in English. "It was on the basis of that that crime," she said, "that all the destructive economic and financial processes were foisted on the population, which would not have been possible without that underlying crime. Proof should have been demanded, but it wasn't. Adam Smith's disciples would have never been able to deliver this proof. A proof is not possible where there is no substance to prove. The whole destructive process would have stopped right there. But this wasn't done. Everything was taken by faith and that continues to the present day. Absolutely nobody of these entire two generations demanded a single proof for anything. Can you imagine that? And even now, everything is taken on faith, a blind faith in the infallibility of the elite."

The tall man began to laugh. "What happened to America is

so childish, one can only laugh about it. In the American environment where no proof of anything was demanded, the people found themselves being served great heap of lies. If you don't ask for proof, you expose yourself to lies. It's as simple as that. The two lost generations of America have literally become disciples of lies, and very destructive lies at that. These lies have destroyed the economies of the Americas, of Europe, of Africa, and to a large degree of those in Asia as well."

Steve agreed with the man. He turned to me. "You are guilty as charged. By not pointing out the basis for these lies," said Steve and grinned, "which would have gotten people to think from a higher level as human beings, you have been abetting these lies and their destructive effect. That is what the student's accuse you of, and they are right."

"That's a crime, don't you agree?" said the tall man, looking straight at me, then at our host. Moments later he began to laugh.

"How many students do you think would have understood anything of that?" our host asked the tall man, as it were in our defense.

"That's an invalid question," the tall man replied.

Steve began to laugh. "How many of your students have studied LaRouche?" Steve asked our host. "The answer to that is your answer," said Steve. He turned to the group of four. "Obviously you have studied LaRouche's ideas."

"Of course," we have, "said the tall man and began to grin. "Hasn't everybody?" He turned to our host. "Still, I must say that your argument is invalid. Plato's Meno dialog proves that these complex concepts can be understood by anyone. When Socrates, just by asking a few questions, can get an uneducated slave boy to develop for himself the proof, beyond the shadow of a doubt, that it is possible to double a square geometrically, which involves a complex process, then anybody should be able to understand what we have just talked about, which is much less complex."

"Would you be willing to accept an assignment to teach that?" our host asked me. "As you may realize, you have the reputation already established to get their attention."

I shook my head. "That is precisely why I must decline. If I build on my reputation, then, what I would be saying? Wouldn't I likely be asking to be accepted on faith?"

I turned to the tall young man. "Why don't you teach that concept? Actually, I don't mean teaching it in the standard sense. You should illustrate the principles in such a way that your students can develop an understanding of the truth in their own mind, and thereby prove to themselves that your are telling the truth."

"You mean me?" the tall man said, surprised. "I am only a student in the school. How can I teach?"

"You are a human being," Steve replied. "And as Pete just said, you don't even want to attempt to teach. That's what the Meno dialog is all about, isn't it. Socrates emphasized that no teaching would be required to get a slave boy to start working in the complex domain, and he proved to Menon that no teaching had been involved in accomplishing what the slave boy had been asked to do. Surely, you don't suggest that your fellow students are lesser human beings than this slave boy had been?"

"I can see this to be a lot of fun," said our host to the tall young man, who was almost a foot taller than she. "If you accept the challenge you can be assured an honorable mention in the school history book, and if you do it well, you will receive a certificate of gratitude from the school."

"What about us?" the young girl who had spoken earlier, interrupted.

"Shouldn't a discussion panel have more than one person on it?" our host replied. "You are all included in the challenge."

Steve spoke up again. "LaRouche expects to have a thousand youths educated on Carl Gauss along these lines. With these one thousand youths, he will have an effective majority over the entirety of the two generations of 'empty' people, and with that he will change the course of the nation and the world. That's his plan," Steve whispered, "and he will do it."

Steve turned to the young man, and then to our host. "If you can raise the level of thinking in your school to the level that Gauss was working from - and don't make the project just a one week affair - you can turn this school into the most powerful intellectual center of the entire region, if not of China as a whole. You will literally create geniuses here. That is the inevitable result when people begin to think and see the world in terms of universal principles. In this respect, regard today's session as but a seed crystal for the process. If you carry this through. I can guarantee you that you will develop a whole new concept of education, and you will experience it with joy."

Steve turned to your host. "Yes, you will have fun with it, all of you. As you already know, Gauss didn't dispute Euler for telling mathematical lies. Euler told no lies. He committed a more hideous crime, a satanic crime, as LaRouche says, which you said yourself is the crime of denying the complex domain in which we deliver proof to ourselves that we are human beings. Let's not commit the same crime here, and let's have fun with developing that complex domain in which we find our humanity. Gauss proved Euler wrong in his famous paper on the Fundamental Theorem of Algebra, which simply illustrates that all algebraic facts can be proven in geometry, and thereby be demonstrated irrefutably to be correct by way of illustrating the principles involved. If that doesn't open the

door to a lot of fun, what will? Gauss was no older than you are, when he did this, and he changed the world. In order to do that, Gauss had to uplift the very concept of geometry itself, out of the Euclidian space concept, to a higher level of perception of geometry. Sure, it's a hell of a challenge to get oneself up to that level. I have trouble with that myself, but it is also a lot of fun to discover how far one can go in ones understanding of the universe."

With this having been said, our host invited us and the four students to a waterfront sidewalk restaurant for tea. On the way to the Market Square, along crowded streets I had a chance to mention something to the students that they were not aware of. Actually, the students themselves prompted me on that.

"What shall we call our discussion session?" asked the young woman who spoke English well. "Shall we call it, Welcome to the 21st Century?"

Another girl, who had been silent until then, shook her head. "We should call it, Welcome to the 18th Century," she said. She spoke slowly in broken English, which was difficult for her to pronounce.

The tall man agreed. "Euler was hired to refute Leibnitz who grew up in the 'sunlight' of the Treaty of Westphalia, who through his scientific insight had become the intellectual driver behind the American independence movement. Euler tried to discredit Leibnitz, but failed, because Gauss later refuted Euler, and all that had something to do with the independence movement becoming a powerful force in the world which the oligarchy tried to prevent. The oligarchy were so scared that they staged the French Revolution in order to murder the leading edge thinkers of France, and then they created Napoleon Bonaparte a bit later, who destroyed the intellectual elite of Europe, just for that. Yes, Welcome to the 18th Century, sounds good, because Gauss fought back."

I shook my head. "If you focus on the 18th Century, you deny the achievements along this line in the 19th Century," I inter-vened. "At the end of the 19th Century, an American scientist by the name of Mary Baker Eddy pursued the same course as Gauss did, but within the spiritual sphere of Christianity. She had elevated the sphere of Christianity from its low Roman level, based on dogmatic religiosity that the people were forced to accept on a platform of faith. She had created a high level scientific platform for humanity, for its moral, spiritual, and scientific development. Her pedagogical infrastructures for this platform have never been surpassed, neither have they been implemented yet, except by herself."

I explained that she herself, had been highly successful in implementing that platform which is located completely in the complex domain. Through years of observation, studying, and personal experiences based on pondering the great paradoxes that Christ Je-

sus had laid before humanity with his profound healing work, she discovered what she called, the absolute principle of scientific mental healing. And she delivered proof, by doing her own healing work that mirrored that of Christ Jesus.

"You say that she worked her way up into the complex domain, in the spiritual sphere?" repeated the tall man. "You say that she proved this by doing the same kind of work that Christ Jesus did? You can't deliver better proof than that. But can that proof be understood? Can its geometry be understood?"

"The answer is both, yes and no," I replied cautiously. "Yes, the proof was understood, because she was able to teach other people to heal in the same manner. And no, that proof is no longer understood." I explained that she had created a vast pedagogical infrastructure that enables a student to discover in a visual manner the complex interrelationships of profound universal principles, covering everything related to being human. "It covers the whole range of human experiences, from uncovering depravity all the way up to the highest level of embracing the absolute spiritual domain. Whoever sits down and develops these pedagogical infrastructures in his or her mind will be able to determine at an instant what forces are working for or against the truth about man as a spiritual being in the image of God. All that was put in place in the latter part of the 1800s. She had used essentially the same process to refute the religiosity of Christianity, which Gauss had used to refute Euler. Unfortunately, her pedagogical infrastructures still remain largely hidden behind the cloak of secrecy. As a consequence, the science that she had discovered and founded, has been reverted back into the sphere of a religion that people take merely on a note of faith.

"So you see, Euler won again, even while he is long dead," commented the young woman who spoke fluently English. "Euler won once gain, probably for the same oligarchy that he worked for in his life, and which all the modern criminals in high places are still subservient to."

"That project of ours really gets interesting," answered the other girl who spoke English only with great difficulty.

"It gets more interesting still," I added. "The Eulers of this world may be able to hide that spiritual scientist's infrastructures, but they cannot hide the evidence of the impact of her work that had evidently been built on these infrastructures." I explained to the students that during last 35 years of that woman's life, no major victories were won by the synarchists and fascists of this world, for whom Euler had paved the way. Her effect on the world was like that of Gauss. But that all changed soon after her death. Within two years after her death all hell broke loose, especially in the USA. The Federal Reserve, a private central banking system, was established in the USA by an act of Congress that gave away the na-

tion's sovereignty over its currency into private hands. This crime may yet kill us all. Also, in the same year the Income Tax system was cemented into law, and the year after that, World War I was started that the oligarchs had wanted for decades already.

The tall man, listening intently, sometimes nodded and sometimes shook his head. "That's Interesting!" he said at the end.

While we were having out tea at the sidewalk restaurant near the market square, the tall man took a napkin and drew LaRouche's triple curve on it. He pointed to it. "This is a small example of the kind of visual images that you said the woman from America had created for the spiritual domain, isn't that so?"

I agreed.

He pointed to the lower curve that he had drawn steeply declining into the negative area of the graph. "That steep decline represents the physical economy," he said. "That is what society has experienced in terms of lost productive capacity for fulfilling its needs. That decline is real. The curve represents real physical measurements of lost household income in terms of a family's available market basket. All of that has been collapsing since 1965, approximately."

Then he pointed to the steeply rising curve in the upper part of the graph. "That curve represents the rise of the values in society's financial portfolios. And what do we see if we look at both of these curves together? We see the physical production of society collapsing, and the financial values shooting sky high at the same time. In other words, these financial aggregate values don't represent anything real anymore."

"They represent a dream world," I agreed, "that is connected with the real world only in as far as the looting of the physical economy makes the financial values rise."

"Anybody who looks at these curves with an open mind will instantly recognize, beyond any doubt," said the tall man, "that this system is in a systemic collapse phase. There is no way it can continue on, and there is no way it can be saved. The graphs illustrate that reality. A single look reveals the systemic crisis that the world is in. That's the reality. A single look reveals that the world's system of greed based economics is a fraud, is doomed because of it, and can't work because it hasn't a single principle in support of it. Nor has it ever worked. The graph can be supported with real numbers. But the beauty of it is that it illustrates at a glance what forces are destroying our world. On the other hand, if you take away this simple geometric illustration of these interrelationships, and merely talk about the numbers, people can't see the principle involved and are forced to take everything on faith. In that manner society becomes exposed to also take in all the oligarchy's lies, on faith.

He sighed that the irony is, that the public is more inclined

to accept the lies than to look for the truth which so easily provable. "Gauss refuted Euler, probably in order to put scientific honesty back onto the table which Euler had scrapped."

"That means nothing more, than that we have to become honest with ourselves in all areas," I said to him, "even in respect to the way in which deal with one another as human beings, including in the social domain, and this right down to the lowest grass-roots level. What should motivate us there? Should we be motivated by historically trained emotions and long-standing axioms about the way things should be, that we take on faith? Or should we be motivated by recognized, universal principles that are understandable and provable?"

I pointed to the Lu Rose, our ship that was anchored nearby, that was visible from the sidewalk restaurant. Its name was clearly readable. "That's what the name means," I said. "It means that we aim to be motivated by recognized universal principles, because they are understandable and provable."

After tea, we continued our discussion on the upper deck of the Lu Rose in the light of the evening sunshine. The discussion lasted until long after the sun had set, when it was finally high time for dinner.

I wondered that night if Beethoven or Schiller had any idea as to what extent their music and their poetry might set the human intellect in motion, centuries after their death, as was happening here in that small fishing town on the far end of the world from where they stood.

The young woman, who had been our host wondered about the same thing while we were all having dinner together on the Lu Rose. "I think they knew," she said. "I think they understood their immortality. The more important question that we should ask, is this: Do we ourselves understand our immortality, or are we afraid of it like Hamlet had been, and try to shrink away from the responsibility that accepting our immortality brings with it?"

On that note the discussions on the Lu Rose adjourned that night, long after dinner, near midnight. That final question that had been posed, remained unanswered. We all knew that this question is the very question that LaRouche had challenged humanity as a whole, to answer, and to answer it honestly. We also knew that our answer to this question would always change and would evolve and be continuously unfolding as we continue to uplift our humanity as human beings all over the world.

Chapter 12 - Weighing the Infinite Crime

Over dinner that night, Jacky asked me to present the same lecture at the university in Beijing.

Steve' face lit. "That's a great idea."

"It will be interesting to see what kind of reaction we get there," commented Ross.

"Sure, I present the lecture," I said to Jacky, "but shouldn't Steve rather do this, because of the language and all?"

"Why don't you both do it, together?" asked Jacky.

Steve agreed.

I told Jacky that I would like to take this one step further. I told him that I would like to offer a scholarship to three students there, of ten thousand Hong Kong dollars each, to be given to students who are best qualified to repeat our lecture in other universities, and another ten thousand on top of that, for their help in creating a video presentation that can be made available to the public television networks and to other colleges and universities.

Jacky shook his head. "I can't fund this," he said sadly, "there is no money for this kind of thing in the budget. The Universities may have some, but not that much, nor would they be willing to spend it on this."

"I will fund it myself," I said to Jacky. "There never has been any money available in the public purse for what is most essential to society. I know that. It has been like that for decades in America. It appears that your people too, have been educated by the fondi in the same manner, to disregard what is most essential for your survival as a nation. Of course, the people of the fondi don't want you to survive. They want to destroy you. Why do you think the imperials have surrounded China with a network of air bases? Still, there are a few people in the world, a precious few, who are willing to put their money on the line in order to fund these kinds of emergency projects that can really make a difference; that can wake people up!"

"Who will fund this kind of rich project for you?" Jacky remarked, and shook his head again.

"Olive will fund it," I replied. "Olive is a very dear lady, with a heart of love as wide as the world. She is a violinist with the Vienna Philharmonics. You probably have never heard of her. She works in Europe, quietly, behind the scene, but she is a real dy-

namo. She has done some major fund raising for me. I don't know how she did it. But she did it. The money for the project that I propose, already exists. And let me tell you, this is not a rich project, compared to what is at stake for China and its billion people. Compared to that, the cost of the project is nothing."

Steve agreed. He told Jacky a story of a small organization in Germany that all by itself, stopped a bitter war between three countries in much of the same fashion.

He asked Jacky if he could still remember the war between Serbia, Bosnia, and Croatia. He told him that this was a bitter war, that was getting worse and worse. He said to Jacky, when it seemed that the war would never end, suddenly in the midst of that utter hopelessness one of the people of this organization told him that the war would be over in a month. Steve said that he nearly ridiculed the man who told him that, so hopeless had the situation become. Steve said that he was told by his contact that this organization had intervened, and had convinced the people of Bosnia and Croatia that they were not natural enemies, but were set up against each other for somebody else's objectives. Steve told Jacky that once the people realized that, they stopped fighting each other. They banded together and defeated the Serbs who didn't want to listen to the truth, and within a single month the war was over.

"The whole project has cost less than fifty-thousand marks," said Steve, "and the money for the project was donated by a whole lot of little people, people like you and me; people who knew that this had to be done to save a nation." He told Jacky, that most people couldn't afford to make the donation for this purpose, but they did it anyway, because it was necessary, no matter how badly it hurt. "Now we need to help China in the same way," he added.

Jacky just smiled. He reached his hand out to Steve. "I'll do what I can, to help." He added that this day had become a most remarkable day.

I told Jacky that the day wasn't over yet, that we had another surprise in store for him, or rather, that Alison had. "But first I have one more surprise of my own, for you," I added. "I have nine-hundred and sixty-thousand Hong Kong dollars left in Olive's fund that I would like to use for similar kinds of scholarships in all of the major universities in China. Also, I would like to make the focus slightly different in each case; some projects focused entirely on economics, others on cultural and universal development. I also like to broaden the scope deeper into history, beyond the Renaissance, which was resulted itself from a reverse paradigm shift back to the humanist intellectual tradition of the Greek Classical era. And I want to take it back beyond that, to the very beginning of humanity's intellectual tradition. During the Renaissance period, Nicolaus of Cusa suggested that Plato and Moses have both learned

some of their wisdom from Hermes Trismegistus, from the Hermetic writings, which scholars have associated with the early Egyptian God Thoth, the god of wisdom. This means that the Renaissance has its roots in Egypt and Africa."

I pointed out to Jacky that China, too has a similarly rich cultural history with an intellectual tradition that goes back seven thousand years with important cultural periods such as the Xie, the Shang, and Yin dynasties with later contributions to China's humanist intellectual tradition by the movements Confucianism and Mencianism. I told him that China has the intellectual background to stage a complete new Renaissance in the twenty-first Century, and that I wanted to help bring this about. I told him that the economic potential of such a Renaissance is likely of a magnitude beyond what anyone can imagine. It has the potential to cause a cultural uplift throughout the entire region. I suggested to Jacky, that if China were to become the intellectual center of the world, it would surely create the intellectual atmosphere in the region that will cause the natural reunification of India and Pakistan, which share a cultural history that goes back eight thousand years and includes such treasures as the Rig Veda and later the Upanishades. The division between Pakistan and India is artificial, I told Jacky. It was set up by the British Empire for the same purpose for which the animosity between Bosnia and Croatia was created, under its policy of divide and destroy, to capture the territory.

"Of course, You are invited to contribute to Olive's Humanist Development Fund," I said to Jacky. "In fact, China should make a major contribution, and it will, once people begin to recognize the economic potential that is imbedded in developing a rich humanist intellectual tradition. And for that, you might send a thank you note to Olive, for her contribution towards pulling China out of the rut."

"Pulling us out of the rut?" Jacky replied with a questioning look. "We are not in a rut."

I began to laugh. "Compared to the USA you are on an express train moving forward at high speed, but compared to your real potential, you are still in a rut," I said to him.

Tony began to laugh with me. Jacky, too.

"You seem to have no idea what a commitment to an advanced humanist intellectual tradition can accomplish," I said to Jacky. "Just look at what happened in USA. In 1929 the financial system collapsed and the great depression began. The depression got worse and worse. People were starving. Hoover promised the people a brighter future, but he nothing to offer. He promised "a chicken in every pot." Then Roosevelt came in and everything changed. He offered a brand new world, and made good on his promise. Within a few short years the USA redeveloped itself out of its greatest depression into becoming the richest nation and the greatest eco-

conomic power on the planet. And all this was accomplished while the nation had eighteen million people fighting a war overseas, which itself was a huge waste of resources. All of that was the result of Franklin Roosevelt's reverse paradigm shift back to the American intellectual tradition, the most advanced tradition in thinking that came out of Europe, that had build the USA in the first place. Can you imagine what China can do with six times the population, if this giant awakens into a Renaissance force. It will transform the world"

"No, you must be mistaken," Jacky interrupted. "It was the war buildup in the USA gave America its prosperity. Its prosperity was the result of the war, the production for the war."

"That's hogwash," Ross interjected. "That's what the oligarchy wants you believe to justify more wars. If war create economic prosperity, why isn't America booming? We have been at war with the world for decades now. We have been spending three billion dollars a month fighting wars. Why is the economy not booming? Why is it collapsing? Everything is collapsing. Even the military is collapsing logistically. We, in America, are the best example in the world to prove that wars don't create an economy, but an advanced humanist intellectual tradition does."

"I always thought World War Two build America," Jack answered quietly.

"That's a delusion," said Ross. "At the time when Franklin Roosevelt was running for election, and later became President, there was no war on the horizon. There was a war on poverty on the horizon. Poverty was deep in America in those year, but there was no world war. But Roosevelt represented the American intellectual tradition, industrialization, infrastructure building, education, a commitment to building the people up."

Ross turned to Steve, "Do you remember Roosevelt's famous four freedoms?"

He turned to Jacky again. "Those four freedoms were pretty basic really, but they gave the people a dignity that bound them together as a nation. Franklin Roosevelt's humanist principles were framed and were hung on the wall in barber shops and everywhere else, and they were fulfilled." Steve nodded. "Hitler was a nobody when Roosevelt came in, but the oligarchy was so afraid of Roosevelt," said Steve, "because of what Roosevelt represented, that they killed his counterpart in Germany and hastily financed Hitler into power. By the time the war started, years later, the USA had already recovered itself."

"We had vast infrastructure projects in progress and some completed, by the time the USA was dragged into war, reluctantly," said Ross. "By this time, the USA was already the biggest industrial power on the planet. And it was that, which saved the world from Hitler's madness. Without Roosevelt and the American intellectual

tradition that he represented, Hitler would not have been defeated. But he was defeated. And he was defeated by America's logistical capability. He was defeated by the industrial machine build in America's intellectual tradition."

"The same happened during the civil war," said Steve. "The confederate South thought it would be a cake walk to take over the country, but it was to a large extent the industrial machine launched by Lincoln in the same tradition that Roosevelt used, that enabled the North to gain enough strength to defeat the oligarchic slavocracy of the South. And it was much the same during the War of Independence. And in spite of all that huge waste in men and materials that went for fighting these wars, the USA prospered. That's the legacy of the American intellectual tradition, and we will see a paradigm shift back to that tradition. We will even see Roosevelt's world-constitutional principle accepted throughout the world one day soon, that the imperial oligarchy, which stood in the way of humanity and its humanist development for six hundred years, ceases to play a role."

"We will see this in our lifetime," I said to Jacky, "or we too, will cease to exist, and that's not likely to happen. History has shown that in times of every great existential crisis, a reverse paradigm shift happened that took humanity back to its highest humanist intellectual tradition. That is what we want to do now, that we want to help China to prepare itself for, in order to prevent such a crisis from happening in our time. But you must help us Jacky. You must meet us half way so that we can do this for you."

By the time our discussion came to an end it was eleven o'clock. Dagmar was putting the kettle on for tea, for a bed time snack, while Alison announced that one more ceremony needed to be performed that night, before Jacky's return to Beijing in the morning, with some of us coming along, as he had requested. She said that this was her last opportunity to give Jacky the present that she had completed only today.

Alison announced that her gift is a gift of "great value," as she had put it. She promised that its value would unfold when it is seen in the right manner, otherwise, she promised it would be of no value at all.

When everyone was assembled she brought the gift from her room, wrapped in silk paper, tied with a red ribbon. She bowed before Jacky as she presented the gift.

The gift was a portrait of Nicolai and Antonovna, reproduced from a snapshot that a guard had taken of the three of us together in the great hall of the Kremlin, on the last day that we saw each other in Moscow. Alison announced proudly that she had done the image processing herself with the equipment we had on board. The

framing had been done in town.

Of course, no great speech was required to explain the significance of the portrait, since Jacky was familiar with the whole tragic story and everything connected with it.

"Obviously, the real gift is not the portrait itself," Alison added as she noticed a tear forming in Jacky's eyes. She told Jacky that she realized that our friends Nicolai and Antonovna were cruelly assassinated in a tragic escapade in which eight million other people died also, which Jacky confirmed, that he was aware of.

"I cannot mourn for the eight million," Alison said quietly, "because the scope of that is beyond my capability, but I can mourn for Nicolai. Nicolai was a man that I have come to know, and respect, and to honor, and to love. I grieve for the loss of that man for the world that he had dedicated his life to, to uplift. I grieve for that loss, not for my own loss, because he still lives in my heart. But mostly, I grieve for his loss of life that he cherished so much. I also grieve for Antonovna for the same reason, who I have never met, but have learned to love nevertheless. My heart is heavy for both of them. Greater grief than this I am not capable of. Perhaps no one is. Perhaps this is our protection, or else we die of grief. Nor is it mathematically possible for one to grieve more."

She turned Jacky and asked, "What happens when one adds eight million times infinity to a single infinity?"

"The result remains infinite," he answered.

"It remains the same," Alison agreed. "The murder of a single human being is an infinite crime. That is all that I can deal with, and lament, and struggle to come to terms with. But, even as I do this, I am beginning to realize that I have added to this infinite crime."

"How do you explain this?" Jacky asked.

"The answer is not so simple, since you don't know me," Alison replied. "But ask yourself, if the murder of a single human being is an infinite crime, why are we fascinated with murder mysteries, which are stories centered on the killing of a human being?"

She told Jacky that she once had a large collection of such books. Murder mysteries, suspense novels, thrillers, entertaining books all centered on the killing of human beings. She said that she had never seen the inhumanity in allowing herself to be entertained that way. All the other kids did read those books too. They even exchanged books. She said that she actually felt sad having to leave her treasured book collection behind when we were all forced to flee the USA and the West. She told us that it wasn't until the time she searched for a photograph of Nicolai, that we could hang up in the ship to honor Nicolai's work for humanity, that she realized that she would no longer enjoy reading those books that are centered on the infinite crime.

She told us that if she had a book store she would send all those books back to the publishers, that are focused on the infinite crime, which may be ninety percent if them. Then she would search the world to find the very best the world has to offer in terms or real literature, the kind that elevates society, including the classical dramas in which the death of a human being is drawn into focus as a means for preventing the destruction of society in the real world by uplifting people to a higher level of humanity. She said that the classical drama helps, by depicting the infinite crime as an infinite crime.

Alison also said that she would do the same with videos and computer games, if she owned the relevant stores. She told us that she couldn't see herself even wanting to profit from the infinite crime. She also told us that she could never see herself to be working in the financial industry ever again, that has marginalized entire countries through looting processes, to the point that millions of people are forced into an untimely death by economic deprivation.

She told Jacky that she had made a commitment to herself, to become involved in a campaign to end this process of profiteering from, or of being entertained by, the infinite crime. She told him that this is what the portrait signified. She asked him accept it as symbol of that commitment and as an invitation to him, and the nation of China, and the world, to follow her lead.

This time it was Jacky who bowed to her, in accepting what the gift signified.

Chapter 13 - For the Sake of Truth

The next morning we were off to Beijing. A float plane took us to Poyang, connecting with the 10:30 flight to Wuhan. Four hours later we on the evening flight to Beijing, on a Boing 797 no less. Jacky's department had a place arranged for us in a government compound, something like a hotel for government business which appeared to be operated by the army. The place was clean, the service efficient, the atmosphere courteous. It was simple accommodation, but sufficient.

The official meeting started at eight in the morning.

Unlike western style business meetings, our meeting was almost a private affair. There were only a dozen people in the room, including us, that is: myself, Ross, Steve, and Ushi. To my surprise, English was an acceptable language. I should have expected this. After all, our visit to Beijing was sponsored by the economic development department that Jacky was a part of.

Once the formalities were dispensed with, a heavy set young Chinese man addressed us abruptly and asked why we were insulting China, the country that gave us refuge, by saying that China is in a rut.

"Because you are in a rut," I defended us, since I had made this statement in the first place. "You are in a rut compared to your real potential," I said to him gently. "That is the truth. The statement was not meant as an insult. In fact, we are here to help you to get out of that rut."

The fat man just laughed. "We have achieved an economic miracle during the last few decades. We have created a modern transportation system; decent housing for our people; we are self-sufficient in food production; we feed a quarter of the world's people with only eighteen percent of the world's arable land; and we have built the biggest railway network in the world for our continuing economic development. You call this being in a rut? We have even begun to build brand new cities for our people. We are not in a rut. America is in a rut."

Steve began to laugh too. "America isn't in rut," he replied. "America is dead. It stopped living thirty-five years ago. China is a dynamo compared to that. Still, China is in a rut, and is dangerously close to falling into the same trap that killed America."

Steve told the man that we were the richest and biggest economy in the world thirty-five years ago, of which there is virtually nothing left. He told him that China was drifting into the same rut that killed America. "In some respect you are already in it," he added. "You have adopted far too many of America's modern idiotic paradigms, the very same which have killed us."

The fat man shook his head. "What paradigms? What are you blabbering about? America has a robust economy. It has sky high stock market values."

"What paradigms?" I repeated. "Lots of them. Take for instance the paradigm that money is wealth. This paradigm will be killing you too, because there is no truth in it."

"You are a stupid little ex-diplomat, not an economist," said the heavy set man who appeared to be some sort of authority on economic matters. "What do you know about anything?" he added. "Money is wealth; period! Everybody knows that."

"You just proved my point," I said quietly. "The point is, that you are indeed already stuck in that rut. The wealth of society is in its productive capacity, and in the utilization of it for its self-development. That alone makes a society rich, and it has made you rich so that you can build new cities. Nothing else does make a people truly rich. Money has nothing to do with the wealth of a society. That is ancient wisdom, my friend. People found this out in the 1300s. In 1345 the entire European financial system collapsed. Puff, and it was gone. Suddenly people had nothing. Everything had been geared to money. Once this was gone, nothing worked anymore, because people thought that money is wealth, which they didn't have anymore. Consequently, nothing much was being produced anymore. The entire economy disintegrated just because the fonsi's financial empire had collapsed. This collapse shouldn't have had a physical effect, but it did. The collapse had a devastating effect on the physical economy. But it wasn't the financial collapse, really, that shut the economy down. The people did that. The people themselves shut their own economy down, because they didn't see its real wealth which is in its productive capability. Had they understood this crucial point, they would have found a way to keep the economy going without the fonsi's money. They could have created their own currency or devised a different system for exchanging real value for real value. As it was, they didn't do that. They shut everything down. People starved. They became biologically weak; walking shells; and when the black death plaque was brought in, it spread like wildfire and killed half the population. The devastation was so heavy in some areas that there weren't enough people left alive to bury the dead."

"What has this got to do with China?" a woman interrupted, who was sitting next to Jacky. She appeared to be his boss.

"The answer is: Everything!" I said quietly. "You have just demonstrated that you believe that money is wealth, like all of America does. Everybody believes that to be true, but it isn't true, as history has shown. The people in Europe believed that money is wealth, in the early 1300s. They were taught this belief by the banks. It was in the banks' interest to teach that lie to the population, because to the banks it was true. They were pirates. They stole everything from everybody. Their piracy made them wealthy, but not for long. With their pirateering they destroyed the whole system. Until this last day, when the final collapse of this system happened, everything had functioned on a platform of pirateering. Suddenly everything all of that became invalid. The system collapsed, because it is impossible to build an economy on the platform of stealing from one another. Unfortunately for society, most people didn't realize the truth until everything had collapsed and half the population had died."

"America fell into the same trap," said Steve. "We have become a nation of pirateers. Everything we did became profit oriented, not production oriented. Everything that society required for its existence, became hijacked by the pirateers and used for squeezing profits out of society. Everything that we had once built as a nation was privatized, just as the pirates had demanded, which expanded the foundation for their ever increasing looting of society. Energy production; banking; water supply; transportation; the food supply; even some highways, bridges, and the entire health-care system, all were privatized and given to pirates for pirateering."

Steve laughed. "You are asking why America is dead? Just look what happened to us as a people. Our first mistake was, that we accepted the axiom that money represents wealth. With that we ruined our financial system. When the financial pirates saw their paper values collapsing, they were looking for a way to trade their paper values in for real value. Consequently they coerced and pressured and prodded all the governments all over the world to sell their most precious national assets to the pirates. They called it privatization. This process transformed and wrecked the economies, because it changed the character of the infrastructures from being a support platform for the nations' economies, to becoming profit mill by the looting of society. It was our second mistake to allow this happen. We thereby literally gave away our privilege to love, which had once been reflected in our national infrastructure for enriching one another's existence. We gave the substance of ourselves into the hands of a 'raping' pantheon of pirates. Could any nation have done more damage to itself than this? Hardly!"

Ross pointed out, that officially, the national assets were sold at auction, but in reality they were given away for pennies on the dollar of their real value. "They were effectively stolen from

society, by the pirates, as a means for stealing more," said Ross. "Then, everyone else got into the act, too. Eventually, the entire society became profit oriented pirates, stealing from one another. The real production of things that enrich society very existence, became a secondary issue. We gave this vital task to other nations. We had to do this. Since we didn't have much of an economy anymore, we had no option but to have other nations do the producing for us, nations like China. We gave China the 'opportunity' to allow itself to be piratized, and China complied. China supplied America with industrial products which the American pirates couldn't be bothered to produce for themselves. In return the pirates gave China worthless bags of money that China couldn't use to buy much of anything with from America, since America didn't produce much of anything anymore that China could use, or very little of it. Still, China felt itself to be rich, because it was told that money is wealth. That means, that China fell into the same piratization trap as everybody else, because China, too, believed that widely accepted lunacy that money is wealth. China fell into the same trap, as America did, only in a different way, and not yet quite as deep. China's delusion that money equals wealth caused the Chinese people to willingly throw the products of their labor away, for virtually nothing in return. That means that China is literally throwing the products of its people into the garbage can, in real terms. It is trading real value for something that has intrinsically no value. That's stupid, isn't it? And China is not alone in this," Ross added. "The whole world has been drawn into this game, so don't feel badly about it."

"A society's wealth is found in the products which it is able to produce for itself to enrich its existence," I said to the lady who had asked the question in the first place. I told her that the European society figured this out in the late 1300s and created at total shift in its thinking. "Out of this shift in thinking," I said to her, "the Golden Renaissance unfolded, that became one of the greatest periods of human development of all times, and in every respect. It became one of the richest periods in history, and this without money bags standing at the center of it, or any pirates robbing society blind. These wouldn't have been tolerated. They would have been incarcerated. Of course, the people of this historic period had a little help in making this paradigm shift, because the people of ancient Greece had already laid the foundation for this revolutionary intellectual transition fifteen centuries earlier. All that the people had to do, was start the paradigm shift and to go back in time to the best intellectual tradition. They studied it, read up on it, and refined it, and of course, they took it a few steps further."

"The American people obviously can't read anymore," said Ross and laughed.

"Oh, they can read all right," Steve responded. "They read

Aristotle, the traitor of humanity, who teaches them the art of pirateering, who tells them that pirateering is good. The whole Aristocracy is reading that nonsense, because this nonsense doesn't require them to produce anything of value. It only requires them to steal what other people produce. Stealing is easier. They even call the thieves, nobility! Stealing is noble. That is the crap that the American people read. And that is also what they are doing all over the world. They are stealing the lifeblood out of the global society, quite literally, all around the globe. And they have given themselves the laws, and the titles, and the authority, to do this global pirateering legally. Nevertheless, giving the pirates fancy titles, laws, and positions of power, doesn't make their crimes against humanity right. The fact remains: Piracy can't create a productive economy, but destroys it, and thereby destroys nations. China does not stand as an exception from this."

"NO," said the fat man again, "you are wrong. How can you be babbling about piracy? America is a noble country. Maybe it is a bit ambitious, but basically it is OK."

He turned to me, as it were for a private scolding. "I am ashamed of you. I am ashamed of having you in this room. You are insulting your own country by calling America a country of pirateers. The fact is, America is helping every country on the planet. Whenever a country is in trouble, the people go to the IMF and cry, bail us out, bail us out! Then the IMF goes to America, and America comes up with the money, reluctantly perhaps, but it always pays up."

Ross smiled at him. "That's a part of the problem," Ross replied. "If the American system is so wonderful, why is it, that the whole world is in trouble and keeps on running to the IMF, bail us out, bail us out? Did you ever ask yourself that question? And did you ever ask yourself why the IMF pays up, again and again?"

"The IMF has never been interested in helping a country's economic development," said Ushi, "at least not since 1965 when the IMF had been hijacked, itself. From this time onward, the IMF has become a debt collection agency for the pirateers. It became a part of the restructured world-financial system, that became a system designed for pirateering, that destroyed and bankrupted the world-economy. Indeed, the IMF has no choice but to pay up to bail out the bankrupt nations, because if it doesn't, its entire system becomes unglued. Not a single country that is receiving the so-called IMF bail out funds, ever sees one penny of the money anymore, it only sees its debt grow. The IMF takes all the bail-out money right back to pay for debt service demands. That's why the IMF gives it out in the first place, to avoid a sovereign default that could bring its whole house down."

Ross agreed. He said that it is utterly stupid for the nations

to keep running to the IMF, asking the pirates to bail them out. "They shouldn't do it. The bottom line is, that the nations around the world are borrowing money from the IMF, some at credit card rates of interest, and this for no other purpose than to keep the IMF system alive; that is, to keep the pirateering alive that is killing them economically, and is murdering their people physically in the process of it. There is nothing good in this system for any nation, for which this system deserves to be kept alive. The nations are stupid to fall for the IMF genocidal terrorist tricks."

"Actually, the nations aren't doing this voluntarily anymore," interjected Steve. "The IMF agencies and their masters whom they serve, are literally scaring the countries into compliance. They even use terrorist tactics when the mere scaring doesn't help anymore. If this happened during the Renaissance, I can assure you, the whole lot would be in jail. But nobody did this kind of pirateering during the Renaissance, for the simple reason that the people didn't look for wealth in money. They found their wealth in what was being produced. But today, we live in a totally different world, with a totally different kind of thinking that border on insanity. That is why money is everything and the pirates reign supreme. Society treats them like heroes, and bows to them as they stick their knives deeper into people. On this platform the IMF has killed more human beings during its reign from 1965 on, than Adolf Hitler ever did, or ever hoped to do."

The fat man protested again. "America is a rich country," he said. "It doesn't have to resort to such tactics. And it doesn't even tolerate them. I have been there. I have seen it with my own eyes."

"You may have seen what once was, or what appears shiny on the surface, but you have not seen the real America as it exists today," said Ross. "I have lived in that country. The entire social infrastructure has been privatized, and been given to the pirates, and they are sucking the blood out of society on a massive scale."

"You should ask yourself one simple question," said Ushi. "Does a society exist to produce profits for the pirates, or does it exist to ennoble itself, to create an environment that makes living worthwhile and a rich and beautiful experience?"

"You are trying to create a renaissance!" the heavy set man interjected in an accusing tone of voice.

"Is that a crime?" Ushi asked in reply. "Naturally, that takes a bit of an effort. The environment for a renaissance must first be built. It must be created. Indeed, I agree, nobody is doing this anymore, or wants to. The whole western world has made a paradigm shift towards stealing. We have become a society of pirates and thieves. Everybody wants to profit and get rich by doing nothing. That happens on every level. And that is precisely why today's entire world-financial system is bankrupt and is falling apart, because

we have shifted ourselves away from producing into stealing. Now America has come to the point where virtually nothing is being produced anymore. This means, that there is nothing left to steal, except a huge pile of debt."

The fat man just laughed. "You can't make me to believe that," he said and kept on laughing.

Ushi nudged me and handed me a small measuring tape that she had in her briefcase for some reason. It was plain to see what she was saying.

I took the measuring tape from her hand and went to the white board. They actually did have a white board in the room, with real erasable makers, not the chalk board I had expected. I measured out a square a half an inch high.

"This represents the debt load of Brazil," I said to the heavy set young man. "It amounts to a bit over half a trillion dollars. This debt load is big for Brazil. It is also big enough to bring the entire world-financial system down when Brazil defaults on this debt."

I drew a smaller square, a quarter of an inch high, a mere line really, the width of the marker. "This represents Argentina's debt," I explained. "A quarter trillion, actually less. But this tiny bit of debt is the amount that the IMF is destroying Argentina for. They are squeezing Argentina to death, because that nation can no longer pay the interest on this tiny bit of debt. People are dying, because of the IMF's insane interest collection demands."

Having said this, I took the measuring tape and measured out thirty-three inches, and drew a square of the same width, but thirty-three inches high. The white board was just large enough for me to do that. "This represents America's debt," I said to the man. I watched his face. I noticed a stunned disbelief. "Our debt is a hundred-twenty times as large as Argentina's," I said to him. "It costs us close to eight trillion a year to service that debt. But who can pay such a sum if the entire product of the entire nation amounts to no more than ten trillion a year?"

I drew an eight trillion dollar square and a ten trillion dollar square on the board, and explained that America could service its debt alright, if nobody in the entire country required any money to eat and live, drive a car, buy closing, insurance, heat their house, and so on. I told the man, that the reason why we have this huge debt, reflects in part the fact that the economy does no longer produce enough for people to live on. "We borrow and import, and create debt. So, how do we pay the debt service charges? Well, we can't, and we don't. We roll everything over into new debt. Next year our debt will be over forty trillion. The bottom line is: The debt can never be repaid. America is bankrupt. That is why our corporations are lining up at the bankruptcy office, and a lot of pretty big ones, too. America simply doesn't have an economy

anymore. There is nothing of substance left in its financial system; in its physical economy; and in its people who believe that this mess represents a healthy economy."

I sat down again and told the man that he makes the same mistake that the American people have made, who have been piratized for decades, who believe the lies that they live in a powerful and rich country, even while the economy is dead in the water and nothing is moving anymore.

The man made a gesture as if he would answer, but didn't.

"Our own people, the American people, refuse to see the reality," I said to him. "This is a disease, and the people of China have been infected, badly, with this disease. They are not as down and out yet, as the people in America, but they are suffering, and if you ask them, possibly anywhere in China, they will tell you that money equals wealth. We have a thirty-three trillion dollar debt to prove that money does not equal wealth, that the only wealth that a society has is its productive economy of which we don't have much anymore, and the little that we have left, is piratizing society for the last drop of its blood."

"China really is in a rut," said the woman next Jacky, who appeared to be his boss. "We are trending in the same direction. O lot of things don't work anymore in our country, that used to work well. And money is always behind those failures."

"That's a dangerous position to be in," I replied. "You should realize that. You should also realize that while America is beyond being just broke, it is still a huge military power, and an insane one at that. You should also realize that this insane power is threatening China with extinction. China is surrounded by American bases. America wants to force China into a slavery position, so that it will keep America from going under, physically. That is the goal, and China lacks the military power to prevent that."

"We have spent an equivalent of twenty billion dollars annually on defense," the heavy set man interrupted.

"America spends twenty times that every year," I replied quietly, "and we have only a fifth of the size of your population. In other words, we are spending a hundred times as much on warfare preparations, per capita, than you do. We are the biggest military power on the planet. And the reason for this is rather simple. We do not only believe that money is wealth, we also believe that property is wealth, and property can be stolen. That is why we have a huge military. We want to be able to steal. We want to be able to steal the oil of the Middle East, according to our own statements, and we want to steal the oil in central Asia, and whatever other natural resources are there; just as we have declared that the resources of Africa belong to us, for which we have begun to depopulate Africa. We have said these things, and we are doing these

things. Of course, it is all a sad delusion that those goals can actually be reached, because property does not equal wealth. Property means nothing in itself. If you own all the oil in the world, and you kill all the economies of the world with methods of privatization, what have you got? Nothing! Oil is only of some value as an energy resource for a thriving economy. Of course, once you realize that, you look for your wealth in the physical economy, and you channel your oil into it in such a manner as to make your physical production grow, which is your wealth. That is how the human society builds itself up, and the key element in this is not property nor money, but the human element. That is the element that drives it all; that creates the wealth; that is what needs to be enriched. And that element is something that one cannot steal with military might. This element can only be created by means of self-development."

I turned to the heavy set young man. "Yes," I said. "America is the most heavily militarized country on earth, and it is on the war path to take over the world, but it is all for nothing. There is nothing in the world that anyone can steal to enrich oneself. We either enrich one another and our world for the advancement of humanity and a richer life for all, and we do it together, or we go to hell together. Right now, the USA has chosen the going to hell option, and that should cause you to be concerned, because you are on the target list, together with everyone else."

Ross came into the act. "Our only hope is to get America, China, and the people of the world to snap out of their madness over money and stealing property, and cause a paradigm shift in thinking, back towards real economic development, the development of real wealth, all over the world. Anything less won't do, No pirateering, no isolating, China is a big part of the world. It combines a quarter of the world's people. It has a responsibility to see itself in global terms as a catalyst for world development. No more silk-society kind of thinking."

"What do you mean with silk-society?" the Chinese lady asked.

"The trouble with China is," said Ross, "that is has been a silk-nation for too long. Just like the silk worms spin a cocoon around themselves, China has enclosed itself in a cocoon and pretended that the outside world doesn't exist. Thus, it feels no responsibility for uplifting humanity as a whole."

The heavy set young man stood up and pointed out that this is not really a Chinese disease. "That is a disease the whole of humanity is suffering from, especially the American society. I have travelled around," he said. "I have been in your country. In your country the cocoon is so small, one needs a microscope to see it. Every family has become a cocoon, and nobody gives a damn about anybody else as if the world around them isn't a part of the planet

on which they live." He began to laugh. "They don't even care for themselves. Just listen to their vocabulary. It's empty. There is nothing there. Every word is a swear word. 'Fuck you damn asshole,' someone once said to me in New York. What kind of language is this?"

I began to laugh, too. "You are right, we are the original cocooners. But this is not an original American paradigm. That idea of a people's isolation into their own cocoons was invented in ancient times, by ancient priests, for imperial purposes. The marriage institution created those cocoons. Take one woman and one man and spin a cocoon around them. That is the game, and woe to anyone who dares to poke a hole through this web. Whenever this happened in ancient ages, it was death penalty time. Of course we don't do this anymore. Nevertheless, western paradigms are built on the same cocoonization. Hobbes affirms this. He says the principle of love doesn't apply outside of the cocoon. What is outside, isn't a part of your world. You mustn't concern yourself with it, unless you are a pirateer. It's OK to be a pirateer, because that isn't a part of your world. So it is OK to rape and plunder. Get a fleet of pirate ships and rob the world, provided that you are strong enough to do it. That is Hobbes speaking."

"We need a cultural paradigm shift out of this cocoonization," said the Chinese woman, the only woman in the room. "But what shall we shift back to?"

"The closest platform that we have," I said to the woman, "in terms of world-constitutional principles, that we can revert back to, are still the principles of universal love and universal sovereignty that were put on the map in 1648 with the Treaty of Westphalia. That's a challenging proposition in social terms. This challenge has never been met in all of human history. But it is possible to meet this challenge. It took us fourteen years to do this in our own little private world, but we have proven that it can be done. It was done by us on the principle of the reverse paradigm shift. The principle of the reverse shift has been used many times to rebuild the world after it had been destroyed. It was used by Roosevelt in 1932, to get America back to the American intellectual tradition. It was used by George Washington and Alexander Hamilton in 1787 to 1791, to shift America out of the mire of colonialism, back to the best European intellectual traditions that lead up to the 1648 Treaty of Westphalia. The same principle of the reverse paradigm shift was also used by the people who created this tradition. They shifted their thinking back to the best intellectual tradition established before them, that was established during the Renaissance. And the Renaissance itself, resulted from a paradigm shift back to the humanist intellectual tradition established during the Greek Classical era. If China needs help to overcome its own cocoonization, both in na-

tional terms, and in intellectual terms, we can help. We have fourteen years of experience in exploring this reverse shift development, and how to build on this process. The question is: Do you want our help? The reality is, that you need our help in order to survive, but do you want it? That is the the key question that you need to ask yourself."

We had our answer the next morning. Instead of being sent home, we were invited to four more days of meetings. The next meeting started at ten in the morning, and there were twenty people present.

"Please explain the principle of the paradigm shift in economic terms," said one of the newcomers to me. He wore a business suite, white shirt, black tie. His hair was short and neatly combed.

"Let me take you to 1932," I said to him. "America is in its deepest depression. It's election time in America. President Hoover, the depression President, is campaigning against Franklin Delanor Roosevelt. Hoover comes empty handed. Hoover inherited the conditions that caused the depression, but he had done nothing to overcome it. So he comes empty handed and promises America what must have seemed as a bunch of lies. He promised the people a chicken in every pot. To some, that lie must have sounded like a savior's call during depression times. But why was he not elected? This promise sounded hollow. No universal principle stood behind it. Thus, Roosevelt was elected. Roosevelt didn't promise the people a chicken in every pot. He promised to create a whole new world. Nor did he come empty handed with that promise. He came with George Washington in his pocket, and Alexander Hamilton, and Abraham Lincoln. In other words words he came to the election platform with America's tallest intellectual tradition in his pocket, and he promised the people, I am going to create a new world on that tried and proven foundation! And that's what the people voted for. As you know, he did deliver on his promise. When Franklin Roosevelt died, twelve years later, America had been raised out of its deepest depression to being the richest nation on the planet and the most powerful economic force that was ever created. All of that was caused by a cultural reverse paradigm shift back to the tallest intellectual tradition in existence, that had been carelessly abandoned."

"Hadn't George Washington done the same thing?" asked another man, who also wasn't there on the previous day.

"It was the same process," I agreed. "The founding fathers came with Leibnitz and Benjamin Franklin, and others in their pocket. And these stood on the achievements of all those people before them who were involved in putting the principle of universal love and universal sovereignty on the map with the Treaty of Westphalia. The founding fathers of the USA were trusted by the people, because they stood tall, not so much by their own achievements, but

by the intellectual tradition they represented. They stood tall, because they stood on the shoulders of people who had achieved their own cultural reverse paradigm shift back to the Renaissance intellectual tradition, people who had Nicolaus of Cusa in their pocket. They stood on these people's shoulders. Of course, those people themselves stood tall, because they had achieved a reverse paradigm shift back across all of the dark ages to the intellectual tradition of the Greek Classical Era. That is what Cusa stood on, who came to his people with Plato and Socrates in his pocket. And when Roosevelt stood up in 1932 and promised Americans that he would create a whole new world, he stood on the shoulders of all these people rolled into one. This is the kind of reverse paradigm shift we need to create today and build on that." I pointed this out, forcefully.

At the next day's meeting we had close to fifty people in the room, with a few women among them.

"I have heard about LaRouche," one of the new people commented. "We have been told that LaRouche has been marginalized in the USA. Still, he is respected around the world. How does he fit into the patterns of paradigm shifts?"

"You can't marginalize the man," said Steve. "This can't be done. I have spoken to the man. He is one of the few rare people in our modern world who has made the reverse paradigm shift back to the tallest intellectual tradition of humanity's long cultural history. He stands tall on this collective achievement, and he comes with a lot of people in his pocket, people like Franklin Roosevelt, Abraham Lincoln, Alexander Hamilton, George Washington, Gottfried Leibnitz, Nicolaus of Cusa, and Plato and Socrates, and many others. If you want to ask: Who is LaRouche? you have to ask: Who are those people? What cultural achievement do they represent? What principles have been brought to the foreground during their life? That is why it is impossible to marginalize a man like LaRouche, who represents all of that. You can't really marginalize or slander Plato and Socrates; or marginalize and slander the Renaissance; or marginalize the principles of the Treaty of Westphalia; or marginalize the founding principles of the United States of America; or marginalize its profound intellectual tradition. You can close your eyes to it, but you can't marginalize that history, or slander that history. It remains as valid as it was on the day it was made. It is a fact of history that America rose from its worst depression to become the greatest industrial power on the planet in less than a dozen years. You can't marginalize that, or slander that achievement. This happened. This is the manifestation of America's intellectual tradition. This is what LaRouche brings to the table, with both pockets filled to the brim. You can't marginalize a man like that. You can deny the man, but this means denying your own cultural substance. Sure, you can spout

out slanders, but in doing so you would only slander yourself by demonstration to the world that you haven't got the faintest idea of what you are talking about."

"That's not what I wanted to hear," answered the woman. "Can you give us some examples of policy?"

"I can do this," Ushi answered the woman. "We all knew what Roosevelt did. That describes LaRouche's policies. But that is not what you want to hear, either. So, let's take a look at a single policy, the return to regulated industries, for instance. The principle had been established during the Renaissance that money is not wealth. It had been established that all the wealth of society is derived from its productive activities. For this industry to function, that is, what makes our human productivity efficient, we need to create infrastructures, such as electric energy systems. So, how do we create efficient energy systems? If we were to say: Well, we need them, so let's get the state to build them for us, we would fulfill the principle of universal love that is reflected in the general welfare principle of the constitution. But does this accord with the highest principle discovered in mankind's long intellectual development? It does not. The principle of universal sovereignty is not represented. This means that we have to invite all the entrepreneurs to get themselves into the act of creating electricity for society. If we were to do that, of course, we would throw the field wide open to the scourge of pirateering, which shuts down the very idea of economic development. So, what do we do? We take the principle of universal love, the general welfare principle, and combine it with the principle of universal sovereignty. This means that we say to the entrepreneurs: the field is wide open, hop to it and generate electricity for the betterment of the nation; but you have to do it within the boundaries of a regulatory system that assures that the development of the nation is well served. This dual focus on universal sovereignty and universal love, as it were a single principle, closes the door to pirateering, and opens it to effective competition to create the best energy systems and other industrial infrastructures that society can provide for itself. That is what stands behind the policy for industry regulation. It is a simple policy, but it is deeply rooted in the brightest discoveries of humanist intellectual traditions. This, for example, is one of LaRouche's policy platforms."

I added that this principle of drawing together the two principles of universal love and universal sovereignty, in such a way that the two principles define one another, actually became the foundation for the 1648 Peace of Westphalia. "It became the principle of civilization," I said forcefully, emphasizing this point. "Universal sovereignty became redefined. It became uplifted from being the universal right of might, to being the guarantor for the universal rights of man. And by the same token the principle of universal love

was redefined and uplifted from being a universal duty, to being a universal privilege, a privilege that is inherent to being human."

I pointed out that LaRouche represents this platform to the fullest extent anyone is in our modern world, and that he had begun his fight to reestablish this platform ever since it had been set aside in 1965 for the privileges of the new Pantheon.

I suppose, we must have have impressed them, because they allowed us to continue.

On the fourth day the discussion was centered on why China should support LaRouche.

This time the meeting was held in the auditorium of the government building. The auditorium wasn't full by any means, but there were at least a hundred people in attendance. The moderator of the panel, a man with a stern expression, but with a kind tone of voice, asked me to deliver the keynote speech, and then he introduced me personally.

He made a fine introduction. Also, it was he who chose the theme: Why should China support LaRouche?

Wow! Suddenly, there I stood, a hundred faces staring at me, and I was demanded to deliver. That's when I remembered Franklin Roosevelt, who had brought to the table the entire American intellectual tradition, and he won the hearts of the people with his offer to create a new world. I realized at this moment that I had more in my pocket than he did, and this, I realized, was something that I could easily talk about all day long.

I also remembered Olive's story. I told the people in attendance in the auditorium the story that Olive had told me at our last meeting on the West Coast of Vancouver Island, at a tiny resort at Point No Point. I suggested to the people that China is in the same position than the people are who are described in that story, together with everyone else around the world. I reminded them that the USA was about to launch a global war on civilization in a hopeless quest to create a world empire. I pointed out that the quest was hopeless for the USA, since such an empire can never be build, and it was hopeless for humanity too, since any attempt to build this kind of empire would destroy the world, including the USA and China, especially China.

I told them that China is the number one target in America's quest for world domination, because it poses the greatest threat to its would be empire. This threat lies not in China's military might, I assured them, which is minuscule, but lies in China's potential for economic development. I pointed out that for this reason, China and all of Asia is scheduled to become transformed into another Africa, a minutely subdivided, impoverished, war-torn, dying continent. That

is what is at stake.

I told the people that the only course of action that can save China, is to create a deep reaching cultural paradigm shift throughout China, unfolding on every level, down to the grass roots level, that links society back in time to the principles established during mankind's brightest periods, based on the tallest intellectual traditions that were created during the last twenty-five hundred years of mankind's humanist and scientific development. "That is what LaRouche represents," I said to them, "and that is what everybody else around the world must also represent. Since this kind of a goal is not easily won, LaRouche must be seen in the minds of the people all over the world as a resource for their own fight, a kind of political resource that has the potential to alter the policies of the government in the USA and in other nations."

I pointed out that if the people around the world don't see LaRouche as a resource, they are not in the fight to save their civilization, and consequently, civilization will collapse. I told them that Russia tried this once in terms of their antimissile defense, and destroyed themselves economically under the resulting burden, as LaRouche had warned them say would. I suggested that the same can happen politically. Standing isolated by itself, China will likely be torn apart as planned. In the process, huge numbers of the world's people will die.

I told them that this is the reason why LaRouche is a valuable resource for them in their own, and absolutely necessary, fight to save their world. I told them that without this resource, they have have no hope. Since America owns the military machine that can carry out the destruction of the world, the fight for a policy change had top begin within the United States itself. This is what LaRouche aims to address. I told them that this makes his fight, their own personal fight, even the fight of every human being on the planet, because there exists no one on this planet who is not affected by the outcome of this fight. This means that LaRouche must receive the kind of support from around the world that is required to put him into a position to reorganize U.S. policy away from the war policy, to a renaissance policy. If it is necessary for him to be in the White House to do that, then the whole world must organize itself in such a manner that its actions will put him there, because it is in their most vital interest. And why shouldn't it be possible to do this? I pointed out that LaRouche stands on a taller platform than the one that Franklin Roosevelt stood on when he promised the American people a brand new world, who was then given the chance to deliver. The outcome from that election changed the world. It literally saved civilization. Had Hoover been elected, Hitler would surely not have been defeated, and might have ruled

the world in awesome murdering way.

I pointed out that LaRouche stands not only on the platform of America's tallest intellectual tradition, as did Franklin Roosevelt, but stands on the entire platform of the tallest intellectual achievements in human history, especially those of the last twenty-five-hundred years. There exists no other leader on the American political scene today, or on the global scene, who can say that, or who comes even close to be able to say that.

Certainly, I agreed, that there is a need for China and other nations to develop that kind of leadership for their own self-government, but I pointed out that in today's time of intense crisis, everything must be focused onto the already existing potentials to carry forward the fight, and to carry it forward at the critical world-strategic flash point inside the USA, where the battle will be decided, and where LaRouche is fighting at the leading edge. No military commander would ever pull troops away from the most critical strategic battle in a war. To the contrary, he would throw every available resource into this battle, for if this battle isn't won, nothing matters afterwards. This must be the attitude of every human being towards LaRouche, and that of every government and nation towards him, because LaRouche must be seen as a vital focal point of their own fight for survival.

I pointed out that LaRouche doesn't exist outside of our universal family, called humanity. He is a part of our humanity. His fight is our fight for the principles of universal love and universal sovereignty as a single principle, the principle of civilization. We have the privilege to unite with that man, and not just to save our own skin, but to reestablish the principle of civilization for our posterity and to advance its cause for the benefit of all future generations. This the privilege of love in the highest sense, in which we find ourselves to be truly human.

"And still, we must take the LaRouche issue one step further," I said to the audience. I pointed out that LaRouche is over eighty years old: he may die soon; indeed, he will die in the due course of a human being. "But will this eventuality end the necessary fight for civilization?" I asked. "The principles that he stands for are universal principles. They are our principles. The foundation for the Peace of Westphalia is also our foundation. The unity of the principles of universal love and universal sovereignty must live in us, because it is the foundation for our civilization. It must live in all of us and be supreme, because the human being is the supreme being in this universe of ours."

I pointed out that when Franklin Roosevelt called the world-leaders together to establish the Bretton Woods post-war monetary system on the principles of civilization, he acted with the authority of the supreme commander of the greatest military and economic

power on earth. I suggested that we can go beyond that, that we can make the same call for action by a still higher authority, our authority, the authority of the human being as the supreme being in the universe. "We are supreme," I said to the people, "because the principles of our humanity, the principles of universal love and universal sovereignty drawn together into the principle of civilization, makes us supreme; it uplifts us beyond ourselves, even to the privilege of a love for one another, for ourselves, and for our posterity, in which we find ourselves to be fully human. On this platform, we are supreme. Without it, we amount to nothing. Without it we'll end up as dead as the American economy already is, as western society largely is. The LaRouche process has to be carried forward within us on the platform of our privilege as human beings to live and love, to develop our humanity, to build, create, discover, care, honor, uplift and enrich one another, and to find our happiness in the dimension of being alive on that platform as a human being."

As some applause developed, I raised my hand to stop it. I wasn't finished. "We must go further than this," I pointed out. "We must recognize LaRouche's leadership in this fight, which is also our own individual fight. Therefore, we need to ask ourselves: What is real leadership?"

I pointed out that some people are taught to equate leadership with dictatorship, and for good reasons, because most people simply don't know what real leadership is. "Yes, there are many people at leadership positions who are dictators," I said. "These are people with a strong will. Often they are people with little humanity in them, who represent ideologies that push society over the edge. They are usually people who bedazzle society with meaningless speeches, empty promises, and irrational ideals; who lead society into great crises of economic collapse, even war. But this bedazzlement, the kind that can be measured in popularity polls, is not a measure of leadership. Leadership lies elsewhere."

I pointed out that real leadership is defined by its effect on the development of civilization. I gave an example. "Let's look at the earliest stage of civilization," I suggested. "The first person who utilized the best established intellectual tradition, however faint that might have been at the at the early stages of civilization, discovered and utilized the principle of agriculture, for instance. The person who did this was a real leader. That person utilized the most advanced tradition of thinking that had been developed up to that point, and uplifted society with it to a higher level of physical existence. That person literally created a revolution in living, an uplifted form of civilization. That is how leadership can be measured."

I suggested that this person didn't likely force the others what to do, like a dictator would. Nor would this person likely have

been recognized as a leader, who merely illustrated the utility of a beneficial principle that other people were able to understand and use to create a better world for themselves.

I pointed out that the same attributes still defines leadership in today's world. "Today's leader is a person who represents the best of mankind's intellectual tradition, developed through the ages," I said this firmly, to emphasize this fundamental fact. "A real leader represents the principles that have been developed in that tradition, that have historically elevated civilization. A leader is one who is able to draw together all the developed traditions and principles, and is able to apply them to current situations in order to elevate society anew, back to the highest previously established humanist platform, and then a step further. Such a leader will never be a person who tells a people what to think. Instead, the leader will support society's own self-development as a human beings. That support will be drawn out of the depth of the leader's advanced self-development that defines the leadership qualities. A leader, therefore, is a person who is sufficiently ahead of society's self-development to be able to make the leading principles of mankind's history accessible to society; who can warn of subtle errors; who can encourage the budding consciousness to reach ahead; who can also give a credible assurance by example that a person is able to reach incredible heights of scientific perception and effectiveness as a human being."

I pointed out further that a real leader is also a profoundly human person, a person who can inspire society to respond to tragedies in such a way that the suffering that has been incurred will not have been suffered in vain, but can be used as a catalyst to raise the platform of thinking above the failures that caused the tragedies, in order to create a world in which such tragedies cannot occur again. "A true leader," I said to the audience, "will not respond to war atrocities with cries for retribution, as one hears this so often, but will respond with policies for elevating all parties in a way that can serve as a platform for winning the peace."

I pointed out that LaRouche is a leader in terms of all of these definitions, because he has that kind of an effect on society's self-awakening. I also pointed out that all of the massive slander that is routinely directed against such leadership, always comes to light in the end as an indictment of the slanderers themselves, because a true leader represents the truth, and one cannot slander the truth without advertising ones own ignorance of it. I also pointed out that the same holds true in the positive direction. Whoever supports a great leader with his or her own understanding of the truth, will invariably be recognized by those who seek the truth, as a person with leadership qualities of his own. I suggested to the people in the audience that this attribute applies to countries as well as to individuals. I pointed out in this context that China is a

nation with a profound cultural tradition, and has therefore a well established background to put itself into this kind of leadership role, and that this role invariably also involves supporting the most advanced individual leaders in the world. I suggested that it is in China best interest to develop this kind of national leadership position, centered on LaRouche's leadership, as some other nations were already in the process of doing.

I suggested that once this larger threshold towards the truth is being crossed around the world, the terrible dangers that exist in our world, will surely end. "If this happens," I said firmly, "we will win the fight that we must win for our civilization to survive; and we will see in our lifetime the beginning for a new world without poverty, persecution, and war."

To judge by the people's applause, I felt that I had made a successful speech that day. But would anyone remember a word of it the next day? Would everything continue to be business as usual?

I remembered Fred's comment after the Caracas conference was over, were countless great speeches had been made, while few actions resulted from them. Fred had been right in his comment. His comment had been, "and so, the world grinds on."

As I left the conference hall that day, I was filled with a buoyant hope that the response would be different this time. It was encouraging to note that during the course of my speech and the long discussion that followed, the audience had increased in numbers to almost five hundred. Maybe the world would not just "grind on" this time around. Maybe a reverse paradigm shift had really begun to unfold.

Chapter 14 - Geometry of an Abduction

My success in the conference hall came with a price tag attached. A steep price was demanded that I had not counted on. It came in the form of a letter; a printed e-mail that had been delivered to my room in the 'hotel.' The letter was brief; sarcastic; brutal; devastating. The sender was not identified. Still, it was crystal clear who the sender was.

"You disappoint us," the message began. "Your address to the Chinese government violates our agreement. Did you really think we would not find out? You have been working against us with ever-greater intensity. We can't allow that. We have looked away before. Your self-created mission to rescue Africa was an insult to us, but it was so hopelessly puny that we overlooked your transgression. Evidently it was only the beginning. Your radical intervention at the Caracas conference was much more serious. That really hurt. We should have dealt with you right there. But we overlooked your transgression one more time on account of your previous help to us when you became instrumental in shutting down the SDI system. Now you are in China on a crusade to destroy the IMF and the global free-trade system. You have crossed the line. Indeed, you have crossed the line so many times since you got there. Just because some traitors from our midst have helped you to establish you there, doesn't mean that we gave you a free hand to turn against us. By attacking the IMF you are attacking us. By attacking free trade and globalization, you are attacking us. By aiding the development of China, India, and Russia as sovereign nations, you are working actively against us. Our goal is to dismember them all into small splinters that we can control. I promised you in Venice that the big tectonic plates will collide, and indeed, they will. You can't stop that. You can't stop us. As I told you already in Venice fourteen years ago, you are a hopeless amateur. I even gave you a tape recording of that meeting we had, to remind you. But you didn't listen. You simply don't listen. You make so many mistakes, so many terrible mistakes. The time has come to deal with you, as I had promised, one way or another. You may have thought you would be save and untouchable in China. Really! How small minded of you!"

This was the first page of the letter. The tone of it, and the arrogance, brought back the bitter taste of that almost forgotten night after our great achievement in Venice. I should have never consented to meet that man there. The invitation had been as arrogant and demanding then, as the tone of the was that they sent now. My first reaction was, to burn the letter, but that wouldn't change anything. And if I wasn't safe in China, my last place of refuge in the world, where could I go? Fighting back seemed out of a question. I had had no experience to mount a defense against a force that I couldn't even see, or locate, that simply pops up out the ground like the tulips in spring. I was tempted to tear the letter up, cut it into tiny pieces, but I was also tempted to read on. There was a second page.

"Allow me to convey Indira's greeting," the letter continued on the second page. "My New Delhi agent says she is a wonderful woman to have in bed. He says she has a message for you. The message is, 'Peter don't come. Whatever you do, don't come to New Delhi!' My agent says that you should ignore that and visit her anyway, one more time, for old time's sakes.

"My agent is right, you should come for old times sake. I mean OUR old times of course. Do you remember that I said you would be contacted again, and that you would be contacted either by your new boss or your executioner? Luckily for you, I have not decided yet which it shall be. Nevertheless, you really should go to New Delhi and meet that person. Also you should come soon. My agent says that Indira strikes him as the kind of woman that one becomes bored with after a while. This means she might not last very long in his hands. So please do come around soon. I trust, you still know her address. You are expected there, starting tomorrow. Should you have difficulties with that, Vienna might also be a nice place to meet. I know a violinist with the Vienna Philharmonics who would be dying to meet you. So you see, I hold all the cards that you value. I am disappointed in you of course, that you didn't clean up your affairs when you escaped to China. You should have brought all of your people to China with you. But then, as I said, you are just an amateur.

The letter was signed electronically, and ended, "With all my love; your 'friend' from the fondi."

I put the letter down onto the bedside table. I closed my eyes to shut out the world. Oh God, what have I done, what have I done! How could I have been so stupid? He was right. I should have brought everyone here.

I took the letter again, to tear it up, but I couldn't. It wouldn't

change anything. I let the letter fall to the floor in my daze of disbelief that this was happening. It all seemed unreal. This couldn't be happening, but at my feet lay the proof that it was happening. The letter, a piece of paper, a link to an impending tragedy. It was all real. It had arrived on one of the brightest days in my life. Suddenly, everything turned black, and I was the cause for that myself.

The worst thing was, I couldn't even cry. No tears came; not for myself, nor for Indira, Olive, Sylvia, Steve, Ushi, even Heather. I couldn't begin to imagine how this would affect every one of them.

After what seemed like an eternity, I mustered the courage to call Ross, Steve, Ushi, and Jacky together. I did this reluctantly. I was stricken with shame more than fear. This shame hurt. I was ashamed of the human race. I simply gave them the letter to read as they arrived. Ross first, then Ushi. Ushi gave it to Jacky as soon as he came into the room.

"I've run out of options," I said in a voice that matched the utter hopelessness of my situation. After everyone had read the letter I announced that I have no choice, but to fly to Chongqing in the morning and take the first available flight to New Delhi. If I don't go, and go quickly, they will kill Indira, the whole family, and possibly Olive as well.

Ross just shook his head in disbelief. Steve said nothing. Ushi had tears in her eyes.

"What else can I do?" I asked Steve. "I screwed up. They warned me. You heard the tape yourself, of our meeting in Venice, fourteen years ago. Now they want me dead. I can't let anybody else die for my stupidity in bungling things up."

"You are too valuable for this self-sacrifice," Steve answered. "There must be another option."

"Isn't there anything we can do?" Ushi interjected and sobbed.

"There is," said Steve, and then shook his head. "You will stay here. That much is certain," Steve replied sternly, speaking to me. "You will not go the New Delhi. I will go to Venice, to the headman, and sort this thing out. I know people there. Maybe I can talk some sense into them."

"That's even worse," Ross got into the act. "Then they will kill you too."

Ross slammed his fist on the table. "Remember Steve, I have listened to the taped meeting, too. We all have, haven't we? I know who they are. They are arrogant; they are mad; they are stupid; they are not people that anyone can reason with. You'll have more success negotiating with a rock on the beach."

"That's what I mean," I replied. "I don't see any valid op-

tions than to stop this thing myself. There aren't any options. It have to go and deal with these monsters before they start killing people. If this gets me killed in the process, so be it, but we don't know this yet. In any case, I won't let them kill Indira for my stupidity."

"That's not good enough," Ushi cried. "That won't solve anything."

"Of course it isn't good," I answered. "I don't want to die anymore than you do, but if I don't go they will kill all these people. They want me, can't you see that? They will kill until they get me. Indira will be first, if I don't go, and then the rest of our family will be next, and Olive too."

"How do you know they won't kill them anyway?" Ushi asked. "Just look at yourself. You're confused. You are too close to this case. You have lost your logic. No person in such a position as you are in right now can think clearly. Just listen to yourself. You talk as though you are dealing with sane and honorable people. They are not normal people. They are people who have been destroyed as human beings, by their power. They are killers. They will surely kill you, and everyone else in spite of your sacrifice. There must be another way out of this."

Jacky shook his head. "You don't really believe that I will let you sacrifice yourself, and for what?" said Jacky. He spoke quietly to me. "I am not going to let you go. I will talk you out of this no matter how long this will take. So, you might as well forget the idea. You are not going. This door is closed."

He looked around the room, to Ushi, to Steve. Steve was standing by the window staring into the dark outside. "Steve is right," Jacky continued, "you are too valuable to us. I can't let you do this to yourself, we can't, China can't."

I raised my hand to stop him, as I had done so often.

"I am perfectly aware that you would go," Jacky continued, louder now. "You would do this to save the life of those people. You have put yourself in great danger several times before to save the life of other people, but in all those cases there was a very good chance that you would come through, and you did. This time, it seems, you won't have that chance, so we can't let you do this to yourself. As I said, you are too valuable to us. This also means that we have a responsibility to solve this problem for you. It had become our problem."

"But I can't let them kill Indira!" I protested.

"That's precisely the point," Jacky replied calmly. "If you don't go, that won't happen. If you go, they will kill you, and they will kill Indira as well. I have seen this happening so many times. They are not so idiotic as to leave traces behind. But if you stay completely out of this game and let us handle the situation, I can

almost guarantee you that they won't kill anyone. They have cornered themselves. They have no options but to sit tight for now, at least for a while, and wait for your response. This gives us time; time to act; maybe two weeks. Actually, we won't need more than a few days, I think. Besides, they don't even know whether or not you have received their letter, unless you give them a signal, saying that you have, which you won't do. This means they have to sit tight and wait, and send their letter again. In the mean time, you'll be lecturing in another city. This buys us even more time, as they have to track you down while you move around on your lecture tour."

"Time to do what?" I interrupted. "To send a swat team in to rescue Indira with guns blazing? Then they'll kill her for sure."

Jacky just laughed. "This isn't a wild West show. When there are lives at stake, we cannot take such chances, nor would we need to."

"But they will be raping her, maybe every day, several times a day until she is dead," I replied.

"They are bluffing," said Jacky. "They will do no such thing. They are not that stupid."

"I don't believe that. The local enforcers more often behave like beasts," I interrupted Jacky. "Even the police do this, according to Indira. Thousands of Dalit woman have been raped in detention."

Jacky shook his head quietly. "This doesn't apply here. The whole geometry of the game is totally different than you think it is, or even than they think it is. The world has changed, and it has changed with your help I might add. You may not have realized that. In August of 1945 the world was once radically changed by a single act, when the U.S. dropped the atomic bomb on Hiroshima and Nagasaki. It totally changed the geometry of the international relationships. Nothing was the same after that. Another such change occurred over the last few months, but for the better, and a lot of things in China were affected by that, especially in my sphere of influence, and Indira and you have become intertwined with that. She affected even some people at higher levels. Something similar may have also happened in India. I can only guess at what happened there."

"I had something to do with all that?" I said astonished.

"You and Indira, both, and Ushi," said Jacky. "While you have been talking about universal love as an element of our humanity, and been lecturing on this theme all over the world, in Russia, in Europe, in the Americas and elsewhere, somebody has been listening, believe me. We have heard what you said, even in China. Some of it was broadcast, did you know that? And some of it was presented on the Internet. The trouble is that you don't believe yourself what you say. The reason may be, that you have also spoken to far too many deaf people. But I believe what you said is

right, because I can understand it, and am experiencing it. And now, I believe you are beginning to experience this too. You say that universal love is the natural manifestation of our common humanity, the humanity that we all share. That makes you one of us, a member of humanity, a member of our family, of our larger Chinese family, as well as the family of all human beings. And as a member of that, especially as a member of our Chinese family, you are precious to us. You have made some profound contributions to enrich this family. All of our people have become more and more precious to us, especially our children, and you had something to do with that. We have come to cherish our children as a national treasure. This had already begun, but what you stood for strengthened the process. And that is how you should see yourself. You are no longer living in the USA where countless children go hungry to school, and hungry to bed, and someone like you would be standing alone in the world. In China you are not alone. You are a part of us. And that, my friend, is what the fondi have not recognized in dealing with you. They don't see us as a part of the equation. The entire geometry of their position has changed from what it once was. When they realize that, they will see that they have no options, but to change their game. And they will change their game. They will stop it. They will let Indira go. They won't touch her. My guess is that they won't just let her go, they will also pay for her air ticket to China, and it won't be a tourist class ticket either. They will send her first class, believe me, and you will greet her on the Lu Rose before the week is out."

I just shook my head, still in disbelief. But soon I nodded, even smiled. Wow! what a wonderful feeling it was to be able to smile again.

"That is why you have to trust us," Jacky added. "You must promise us that you will not leave tomorrow. There will be a University lecture scheduled tomorrow that you will conduct, and another one in another city on the next day, and so on until Indira lands in Chongqing. Naturally, you will perform on every one of these occasions, exactly as you did today. You will be alert; responsive; dynamic; not absent-minded. You will do all that while we deal with the situation the fondi have created for us."

I nodded and said thank you. I said thank you many times, and reached my hand out with tears in my eyes.

"I know, it will be hard for you to do these lectures," answered Jacky, "and act as if nothing has happened. I can well imagine that, but you've got to do it. You've got to give the performance of a lifetime tomorrow, and the day after, and maybe one more time after that."

"I'll give you Indira's address," I said while we were still facing each other after our handshake. "She lives just a few blocks

off Chandni Chowk. I've got her address with me in my records."

Jacky waved me off. "That won't be necessary, I know where she lives, I've been there. I have interviewed her while you were on your way to Yibin. She's got a lovely view from her balcony, I mean, your balcony; all the way across Old Delhi. Your flat is on the seventeenth floor, right?"

"You met Indira?" I replied astonished.

"The interview was necessary. Remember, you supplied the address yourself as a reference, as was required when you entered the country," said Jacky without changing his tone of voice.

"I hope you can understand then, why I was so worried," I replied. "I still am."

Jacky sat next me on the bed after I sat down again and put his arm around me. "You have no need to worry about anything. She will be treated according to her status. To me, she is one of the national treasures of China, like you are." Jacky began to grin as he said this.

"What did she tell you when you interviewed her?"

"She told me the story of your prayer mat, Peter. She told me that she had contemplated committing suicide before you came into her life. She told me about the massacre, something terrible that she had witnessed in the aftermath of a huge killing spree. Having witnessed that, she became ashamed to be a human being. She told me that you had discovered a new universal principle, the principle of universal marriage which reflects the universal Soul of our common humanity that we all share. She told me that you explored together the dimensions of universal love and universal sovereignty, and how love is the very essence of the divinity of the human being. She said that you opened the Rig-Veda to her as no one ever had. You explained that Love, as a universal principle is the One Divine Reality that the Rig Veda reveals as a singularity with many Many Names, which you had explained as being natural, since we are all the sons and daughters of the One Divine Reality that is Love.

"But there was something else that impressed me even more, and that was the story of the prayer mat itself. She was weaving this prayer mat for her future husband, but she couldn't image who that might be. She felt that everyone who suited her was as empty inside as she felt herself to be, each hoping that the other would provide the fulfillment in life that each one lacked. She realized that a marriage on this basis would have been like beggars begging each other. So she was searching for this self-fulfillment. She told me that something clicked when you explored together the principle of universal love in the context of the Rig-Veda. That's when she remembered the prayer mat. That's also when she became daring and looked at herself in the mirror with no clothes on, which had always in-

spired shame before; but no more. She told me that she saw herself enveloped in love, by her own love for herself, which she realized was rooted in the humanity we all share. She said it was that simple. She told me that this new image of herself was almost divine. It roused such great joy that she was impelled to share this joy with you. That's how she had put it.

"Apparently it was all sparked by something you had said. Apparently there was something special about the way you had described our common humanity. You had said something to the effect that its substance is Love, and that this, all by itself, makes us more precious. You told her, that by this single factor, the most ordinary becomes extraordinary; melodies become music; sounds become speech, and speech becomes communication, and communication becomes industry and economy, and so forth. She told me that your marriage to each other was nothing more than just a shared realization that we are all one as human beings; a single humanity, from the grassroots level up; individually as globally."

"So, it was on the strength of this interview that you allowed us to stay in China?" I asked. "Is this what you are saying?"

"No Peter, the interview was just the crowning touch."

"So, why are you bringing this up, then?"

"Isn't it obvious, Peter? I am trying to tell you that Indira is as highly valued by all of us, just as you value her yourself." Jacky grinned again as he said this. "She is precious to us."

"You have developed a close relationship with her then, I take it. She is a wonderful person, isn't she?" I replied.

"That she is," said Jacky and began to blush, "but we came never that close. It wouldn't have been possible. I stood before her like that beggar that she had talked about in connection with the prayer mat. I knew that I had a lot of soul searching to do, as a human being, before we would meet again, and I have. She means a lot to me, and to a lot of people for that reason. I am bringing this up so that you don't worry, because you are not the only one who values her as highly as you do. I don't know what it is that is so fascinating about her, but she has made me intensely proud of our country. A lot of what she spoke about, I see reflected in our people. I must admit, it has uplifted my attitude towards them, even towards myself. I have become richer as a person. Indeed, what she stands for has touched quite a few of us in that sort of way. Naturally, I had wanted to invite her to China at the time of the interview, but it wasn't my business to do so. Now it has become my business. It has become the official business of China to get her here safely. Believe me, this will happen. Her perception of love, and of ourselves as human beings, has inspired quite a few people, including some people fairly high up in influential positions that I have been talking to. I think the fondi will have a surprise coming

when they realize what they have stirred up."

"So what will be happening now?" I asked. "Are you going to arrange something tomorrow, and get someone to help us with this?"

Jacky just laughed. "Tomorrow?" he asked. "It's already happening. The clock is ticking. At eleven o'clock tonight," he looked at his watch as he said this, "we have the first situation update in the security situations room. This has become a high level case. The clock started ticking the very moment that message was sent. The fondi thought they were sending it to a hotel. The clock started when the sender's origin couldn't be verified, to be logged. This puts the message electronically into an exception cue that a communications officer must look at. Since there were very peculiar circumstances involved, the message we re-cued to the securities desk. Technically speaking, the message was sent from a server that doesn't exist on any of the Internet databases. It becomes then the task of the duty security officer to read the message and render a risk assessment, if a risk is involved to the nation of China. The officer on duty gave it a very high-risk assessment which got me involved, my boss, and two more levels above us. It so happened that the man at the top level, Mr. Cheng, happens to be familiar with Indira ever since my interview of her after you arrived in China. He knows what she stands for and what she has accomplished in India. He also knows how deeply I was impressed by her and still am. I realized from talking with him during a party, that he shares my feelings and respect. Apparently he made some enquiry of his own. It doesn't happen every day, you know, that top level diplomats, like Fred and his people, have to flee their country in the middle of the night as you had to do, to escape a political witch hunt. In short, he has become involved in your entire case himself. He had kept himself informed about what has been happening with you; how you fit in; how you relate to China; how you support us in our goals; how you have strengthened our efforts to achieve those goals, and continue to do so."

I just shook my head. I had no idea.

Jacky told me moments later that this top man considers the letter from the fondi to be a national insult. "We are not the USA," he said in the initial meeting, "where the fondi and their collaborators own everybody. They may own the U.S. justice system. They may own the Congress and the Senate to a large extent. They may even own the President, as they obviously do. Against this background, the fondi have great power. But they don't own us. They expect us to behave like all their henchmen in the U.S. would behave. They expect us to be stepping out of the way to let this thing happen."

Jacky told me that it isn't going to happen the way the

fondi imagine. "Mr. Cheng made that quite clear in the meeting, saying that people who respect China are respected by China. He said that people who help China are helped by us. People who love China are loved by us; and those who respect, help, and love humanity, like these people do, will be treated with love and respect by us, as if they were ourselves."

"But Mr., Cheng isn't a professional in this sort of game, is he?" I asked cautiously. "What can a bureaucrat do? A wrong move and Indira is in danger."

"Mr. Cheng is not just a professional, he is the leading professional in this kind of work, perhaps even more so than Fred is a professional in his field," said Jacky. "I think he will handle this case personally for the very reason that he is good at it. He will assure that not the slightest thing can go wrong. Actually, I would be surprised if he wasn't on the phone right now for a lateral consultation session with his high level counterpart in India."

"Won't that set off alarm bells all over the place?" Ushi asked.

"You forget that the caste system is still very much alive in India," answered Jacky. "A good relationship with China is important to India. Mr. Cheng will lay the problem into a very high level cradle in India, and whoever owns that cradle will assure for their own benefit that nothing goes wrong. They will do this, because their head is in the sling all the way up the ladder if something goes wrong. A good relationship with us is worth a lot to India."

"I agree," said Steve, "Mr. Cheng's counterpart, whoever he may be, won't take any undue risks. We can count on that."

"He will likely select someone who is one level lower on the social ladder," Jacky suggested, "someone whom he can trust absolutely, preferably someone who operates outside the security apparatus but has a lot of authority of his own, who in turn is dependent on him. If such a person wants someone out of a prison, or arrested for interrogation; or be promoted; no one will stand in the way. It just won't happen. Unless the fondi have an entire goon squad of their own running this game, they have to use local people, and those local people work within that system. These people are really a two edged sword for the fondi that can strike just as swiftly against them. We suspect that they will have locals guarding Indira. Also, since this is already an international affair that could receive high level attention, those local people will be very careful in the way they will treat Indira, so as not to burn their bridges. It is important to them to keep an exit route open in case something goes wrong, and they will be sensitive to the slightest sign of this happening. Harming Indira would incur unnecessary consequences if something goes sour, so they won't. They sooner lean the other way. I can almost guarantee you that. They will treat Indira with the

utmost respect. They are all very much aware that they will have to be able to continue to live in India after the fondi are gone. Their ultimate loyalty, therefore, lies not with the goons who hire them. If the right person wants to know where Indira is being kept, this information will materialize very quickly, without the fondi becoming aware of it."

The eleven o'clock briefing revealed essentially the same story that Jacky had already told us. The duty officer filled us in with a few more details. Hardly anyone else was there, anyway. Mr. Cheng had already gone home, and so had the people under him, except Jacky. "Is this a good sign?" I asked Jacky.

Jacky shrugged his shoulders. "I don't know. We don't have many cases like that. But it does mean that the wheels are turning. He looked at his watch. We are in the sixth hour. The wheels are in motion. All we can do is wait. Let's trust that the looms will spin their web."

"How long?" I asked. "How long must we wait?"

Jacky shrugged his shoulders again. "Nobody can answer this question. It could be six hours; it could also be six days. Nobody knows."

"This is going to be one hell of a tough wait," I commented.

Jacky nodded, silently. "This is not a military operation," he added moments later, "where you get a press briefing every half hour. This is an operation that doesn't even officially exist. There are no status updates. The ship is running silent. It may be that we don't hear anything until Indira has arrived in Chongqing, or Beijing, or wherever she will be sent."

"And the other people of my family in India?" I asked. "Are they in danger?"

Jacky just smiled. "I think the people whom we get involved in this case will deal with the fondi very cautiously so that there will be no danger. They may bypass the fondi as much as possible. You can do that if you understand the system. India is not the USA. It's one thing for the fondi to send their goons after some helpless people who are a natural pushovers, because of their fear, their isolation, and their impotence; it is quite another thing to drag some powerful people into a situation that puts their established positions at risk. They know there will be hell to pay when things go sour. This is the weak flank in their game that we will exploit to the full, by which we will succeed. We may very well get Indira out of India before the goons actually realize that she is gone, and those who helped them will turn against them. They won't widen the war after that, but retreat. Still, you should consider inviting your friend Olive to come to live in China when this is over, just to be on the safe side. Austria is far away, and our relationship is not as strong. Also, the fondi have a lot more power there. It would be difficult

to intervene in the same way. Of course, inviting Olive has to wait now. One step at a time."

Jacky's comment that the ship is running silent proved to be a God sent for the next days. I was conducting my lectures that Jacky had arranged, and at every step on the way I kept the thought right up in front, that I am doing this running silent. "Not a word, not a gesture, not a worried look," I told myself constantly, day after day. Still, it became increasingly harder to comply; and it would have been worse in the evenings had it not been for the generous support that we all provided for each other.

At first, it was just an exercise to escape from our fears? But soon it became more than that. We spend the evenings in the highest level scientific pursuit that we could manage, in exploring the great Principle of universal Love; the principle that Mary had defined as a divine Principle; that the Rig Veda called The One Divine with Many Names; that Christ Jesus had embodied in life; that John had defined as the very essence of our humanity; that we recognized ourselves to be the substance of our divinity that transforms everything ordinary into something extraordinary; that we recognized to be something much greater than anything that exists anywhere in the universe, except in the human realm.

These evening research sessions became a prayer, so it seemed, but of a most unconventional kind. We were kneeling not with bent knees before the altar of some esoteric, remote God. Nothing like that happened, but it was still a type of prayer. We were kneeling with awe before a growing recognition of the universal Principle called Love that the Rig Veda alludes is the Father and the Mother of the universe, including man, that we also recognized is the essence of our being, of our divinity, and that of everyone else of humanity.

Jacky was right, I hadn't accepted the last part as a reality. I had been struggling and fighting alone for most of my life as if this truth didn't exist, that we are all human beings, responding to the same Principle. I had approached our crisis as a lone beggar, without realizing that the universal oneness of all being is a Principle that includes also myself as well as everyone who loves. I realized that I was as much in need of a rescue in this regard as Indira was in need of a physical rescue. Those evening discussions appeared to have filled this void.

On the sixth day, finally, the silence was broken. Jacky called us at the university where we were working. "Indira is in Chongqing," he said, "en-route to Beijing. Let's go and meet her."

I would have kissed him, had this been possible over the phone. Luckily it wasn't.

I think we stopped the lecture in mid stream. I think we

cancelled it at the spot we were at. Ross said something about an emergency. We all rushed to the hotel together, Steve, Ushi, Ross, me. We had a taxi waiting to take us to the airport for the next shuttle to Beijing. I suddenly realized that none of them had ever actually met Indira in person, although everyone knew her by now.

Jacky joined us as soon as we landed.

Less than an hour later we met Indira emerging through the immigration gate, accompanied by Jacky who had arranged her entry into the country. Gosh, it was good to see her again. To see her alive!

"I greet you and I kiss you," she said the moment we saw each other, even before we embraced one another.

"I kiss you forever," I replied, according to our established tradition, "and I am so glad you are here."

"Thanks for inviting me," she replied with a smile after she made the kiss real.

"I am so terribly sorry that I didn't invite you to come to China when we came here ourselves," I said quietly. "If I had, none of that would have happened."

Her look changed. She seemed perplexed; puzzled. "What wouldn't have happened, Peter?" she asked.

My mouth stood open, speechless. "You really don't know why you are here, do you?" I asked when I could talk again. "You really don't know! Heh, that's wonderful!"

"What is this all about? And what is Jacky doing here," she said quietly, "and the other three people with you."

Jacky embraced her at this moment, before I could answer, then he showed her the letter. "Were you aware of any of that?" he asked.

She took the letter. Her expression changed again. Her face became tense. "Is this for real?" she asked.

Jacky nodded. "It's real alright, terribly real."

"That came six days ago," said Ushi. "Peter was determined to go to New Delhi to sacrifice himself to save your life. It took a lot of persuasion by all of us to stop him. But we did succeed."

"Six hours after this letter arrived, we had the highest level rescue operation launched from China that you can imagine," said Jacky, "with Mr. Cheng personally taking charge. He worked to almost eleven o'clock that night."

"After this, all we could do was wait," said Steve, who introduced himself, and then Ross, and of course, Ushi. "Waiting, not knowing, that was the hardest part. Those were grueling days."

Indira's face became more tense, suddenly. "Six days ago, you say? That's when two men came to me and insisted that one of the Thevar that I knew only slightly, wanted to see me. They said I had to come right away. They insisted on driving me there. I

thought the man was ill, but he wasn't. I found this odd, but not alarming. He invited me for dinner, and then we talked about health care for his workers. He even invited me to stay for the night. He insisted that I do. In the morning he asked me to stay another day. He said that he wanted me to meet someone, who never came, which apparently isn't all that uncommon in those circles."

She paused, then shook her head. "Now that I come to think of it, there were always body guards around. I am always uncomfortable at the sight of weapons. But I dismissed this, too, and after a while I thought nothing more of it. This wasn't a happy house, anyway. There were countless arguments on the phone. Then, on the third day, a limousine arrived. The people who came in it stayed with us for supper. Our host went all out for this one, with fine food, wine, dancing. His wife lend me a dress for the occasion. In the morning we all went in the limousine to another fine house, a rich place, the kind of which I have never seen. If my brother had seen me there, he would have turned green with envy."

She stopped again, then continued. "That's odd. I remember that I felt apprehensive that evening when my former host left in the limousine, and I was asked to stay behind on the request of my new host. I should have rejoiced when this happened. Apparently, that's when my rescue was complete. My new host was very concerned about me, about my health, my well being, if I had been treated well. It seemed that I was being interrogated, but he didn't say why. The next morning after breakfast, he asked me to come with him into his office. He told me that a friend had invited me to come to China and that I should go. He said that he had purchased a ticket already, a first class ticket to Beijing, and gave it to me. He also insisted that I should permit him to buy me a new wardrobe for the journey. Can you imagine that? Me, a Dalit woman, being treated by a high caste man like royalty. I really was treated like that, Peter. I thought that was wonderful. No one has ever treated me like that before."

"You were treated as we honor you," said Jacky. "My boss' boss, Mr. Cheng, made it very clear to his counterpart in India that you should be treated with the utmost respect. In a sense, he made him responsible for your welfare."

Indira blushed. "So, I really was kidnapped," she said quietly many long moments later. "I was kidnapped. I was brought to the Thevar for safekeeping, until I was discovered there. Then I was rescued by a high cast somebody whom I never met before, who stuck his neck out for me and treated me like royalty. Wow!"

"You were treated like a human being," Ushi interrupted.

Indira blushed. "And my rescue was organized from China on top of all that," she said, "and this without me even knowing that I had been abducted. Isn't that amazing?"

"All is well that ends well," commented Ushi.

"People say that one can judge the greatness of a person by his enemies," said Ross. "Great people have great enemies. But that saying is wrong. It seems to me that the greatness of a person can best be judged by the greatness of that person's friends. In that regard you rank number one. Your rescuer, Mr. Cheng has referred to you, and you won't believe that," said Ross, "as one of China's national treasures. He said this reflects the effect that your loving has had on this country, and still has."

"Naturally, Mr. Cheng would like you to stay in China," said Jacky.

"We all would like you to stay in China with us," I added. "We live on a wonderful ship that had been donated to us, and you won't believe this either, by one of the fondi. The fondi have dissidents, too, you know. We still have a few empty rooms on board. So, please stay with us and work for China, at least until the remaining fondi are no longer a threat to you. Our whole family has been invited to come here."

The joyous conversation didn't stop there. It didn't stop until we were in the air again; first to Wuhan; then to Poyang; then by floatplane to the Lu Rose. On the Lu Rose the entire long story had to be told all over again. No one there knew a thing about what had happened. The whole rescue process had been carried out absolutely professionally, in a silent running mode right from start and all the way to the finish. Then, very late that night, the whole story had to be told one more time. It had to be repeated, when, as by some miracle, Olive Osipov came through the door with her husband, accompanied by Wai-yi.

By the time we went to bed that night, very late, our 'princess' from India, as I was told by her later, still couldn't fully comprehend that she had been in imminent danger of her life and had been rescued from that fate by the noblest princes of China and India, as he had put it, and with the prayers of a lot of noble friends who loved her dearly.

I couldn't help marvel when she said this, at the great contrast between her rescue story and the sad story of Nicolai's tragedy, whose cry for help had not been heard by anyone in the whole world, until it was too late. I couldn't help wonder, therefore, if Jacky may not be right that the geometry in the world has profoundly changed for the better; that it had changed in just a few months, and this just as radically as the world had once been changed for the worse in 1945.

Chapter 15 - Lianhua

Seven days later we were back on the ship, those of us who had gone with Jacky to Beijing after the music festival. We returned with the official stamp of approval for a sixteen months tour of some of China's major universities, all accessible with our ship, located in China's major cities: Beijing, Tianjin, Shenyang, Jiang, Shanghai, Manjing, Wuhan, Chonqing, Chendu, Hong Kong, Guangzhou. Jacky's department even promised to contribute the full portion of the scholarships that would be required to carry out the program.

In the spirit of celebrating our success, Wai-yi launched a ceremony in which she placed the gift we had received in honor of our contribution to the festival. She found a spot for it on the front wall of the main lounge where it would be in the morning sun according to the way our ship lay in dock at our home base.

It was on our way home from the festival, on the waters of Poyang Hu, and once again in the middle of the great lake, that Steve shut the engines down as before and let the ship coast to a stop. He announced that it was lunchtime. He added that it was also storytelling time. "Mei-seong has a story to tell," he announced. He didn't reveal what the story was about, and Mei-seong would say no more than to suggest that the story reflects the kind of journey we have had.

Lunch was quickly set up on the upper deck in anticipation. Everyone hurried. It seemed to me that we all felt that a great treat was in store for us. Mei-seong sensitivity to the human dimension of the world precluded any lesser conclusion. It fueled some speculation while we ate, as to what kind of story it would be and why we would have to stop for it in the middle of the lake that appeared so large at this point that it gave the impression that we were on an inland sea.

All that Mei-seong would reveal further, was that her story was not only related to our cultural visit to the small fishing town across the lake, but also to our more distant past and to our future projects, especially those that Steve had outlined earlier. She also offered in the same breath that she would manage some of these projects for us in case that Steve would really go back to America to get his country out of the rut as he had said earlier he might. She added that she was presenting the story in Steve's honor to

serve him as a light on his path to help his people back home to resolve their crisis, and to help the people of the world in the same way. She said that her story reflected on that. "It also reflects on what we all must do to prevent the hands of power from paralyzing Steve's country and every country in the world," she added.

Since she wouldn't say any more, the preparations for lunch went faster that day. At least, so it seemed. Also the time required for eating seemed shorter. There was an unusual anticipation in the air that I contributed to a large degree to Mei-seong gentle nature and her love of her county's history and her understanding of its modern challenge.

Mei-seong began to tell her story while some of us were still eating. She said that this was important to the story, because the story was about living.

The story begins in an age long forgotten. It begins at a time when two kingdoms had been at war with each other, which had so destroyed their resources and ravished the land and the people, so that no victor emerged. Eventually, the war stopped. Only the blindness of the rulers remained the same as before, which had made life evermore intolerable for the surviving population.

In order to save themselves, many of the wisest of the people of both kingdoms simply fled into the wilderness. It seemed easier to suffer the hardships and uncertainties of a primitive existence than to continue to live under the yoke of increasing cruelty and unfulfillable demands. They felt that they would sooner starve to death than to continue to live this life of constant agony.

As it was, they did not starve to death, and why should they have? The people who had taken these courageous steps had been the most intelligent of the population. After all, they had managed to survive the war. They soon realized that the wilderness in its primitive way had still enough resources to support them, meager as they were, and that these resources could be utilized if they used all that they had learned, and went beyond that.

So it was that they built themselves shelters with the straw of wild grasses, interwoven with the reeds that grew in abundance at the riverbanks. They also built nets with them to catch fish, and baskets to carry fruits and berries. In this way their life became richer and freer than it had ever been.

Eventually, the two groups of refugees met up with each other. They met not as enemies, but as fellow human beings, eager to learn from each other and to support one another for their common good. Thus life was good to them all.

But this was summer time. No one knew what the winter would be like in this vast water bound wilderness from which, it was said, no one ever returned.

Before the winter set in, a traveling monk came upon their summer village as he followed the trails that they had created. He followed the trails to explore the phenomenon. As a traveler, he was familiar with this wilderness. He was also aware of how the wilderness would change during the rainy season, how the rivers would overflow and flood the land. He told them that their village and their food would all be washed away.

In order to help the people, since he came from an ancient and honorable order, he invited the people to his valley where a monastery was located, a hidden valley, nestled between snow bound mountain ranges where monks had made a living for as long as anyone could remember. He told them that there was plenty of room in the valley. There was even a lake at the far end of the valley, some distance away from the monastery.

The people were sensitive enough to understand that the monk's offer was genuine. So they went with him on his trek across several mountain ranges. They traveled in their new clothing made of fur from the animals they had hunted. They carried also the food they had gathered, dried fish and dried berries, which they shared with the traveling monk.

Upon their arrival, they found a good land, indeed. They also found a number of food plants growing in the wild that could be cultivated. They found fish in the lake, wood in the forest. They used stones from the mountain slopes to build houses and irrigation dams, and terraces to create gardens on the steeper slopes that would retain the rainwater. They utilized all the knowledge they had gained in their previous world, and so, they prospered. Within a year they had turned the poorest part of the valley, which the monks had found useless, into a rich and welcoming place with a design that enhanced the beauty of the land.

It was at this time that the people learned from a caravan that the rulers of the monastery had a design of their own for the people, which they warned the people about. They told the people that the ancient order had a history of enslaving people into their service, not by force, but by their cunning in creating a front of mystic authority that overpowers a people's spirit, that weakens their resistance to them, by which they would tend to become willing slaves.

That warning brought on a depressing kind of feeling that now hung in the air like a dark cloud. This dark foreboding struck them just as they were about to celebrate the achievements wrought with their tireless labor.

What they were told by the man from the caravan created a paradox. Their lives had become spared by the kindness of the monks, but only to live like a bunch of cattle that have a place in the world only for as long as they remain useful to their masters. They

knew they couldn't allow this to happen to themselves. Not again!

Now, among the people was a young girl whom the people had named, Lianhua. She had come from a long line of families who were renowned for their wisdom. It was natural, therefore, that the people came to her for advice in their endeavor to resolve the paradox. "What must we do?" they asked. "How do we get out of this trap? We have moved into a land that turned out to be poisoned. How do we survive?"

The girl replied that the answer is simple. If the land is poisoned, it needs to be cleansed. "We cannot allow our lives to be poisoned," she explained.

"But how do we do this?" they asked.

"That's simple, too," the girl answered. "If the poison flows from the monks who do not wish to work, we have to uplift them to where they can discover themselves as human beings, like we have come to know ourselves."

"That's easily said," said the elder of the people, named Mogao. "Who are we to accomplish a thing like that? We have no experience in the matter. We are farmers and fishermen, and builders. Who are we to teach the monks?"

"We are human beings," said the girl, Lianhua. "We don't need to teach anything. This is what we will do. We will treat the monks as if they already were what we want them to be, because that is what they are in reality, whether they acknowledge this or not. And in order to accomplish that, we must treat one another even more consciously in the same manner."

"And how shall that be?" asked the elder, Mogao.

Here the girl laughed. "I cannot decide this for you. I am not your king. You must decide this for yourself."

Mogao declared that Lianhua had wisely spoken. He stated that he understood now what was required. He suggested that they should all come together in seven days, and on every seventh day thereafter, to convene a council to explore among themselves whatever it was that they valued the most, both about themselves and about the way they were treating one another. He called this meeting-together a constitutional council in which they all would declare to themselves the highest principles that they have come to understand and to respect as a community, a community based on constitutional principles.

The girl Lianhua agreed that this was the proper path to pursue.

So it was that in seven days time the first constitutional council convened. At this session they all acknowledged to each other that they would not have survived long as a people, if they had not supported one another in all of their endeavors. They real-

ized that as farmers and fishermen, and builders, not one of them could have accomplished in isolation, what they had accomplished for each other by working together to enrich their world and everyone's life with it. They all acknowledged that. Thus, they made a declaration that working together for the common good would be their first constitutional principle that would govern the community from this day forward, for all times to come.

During the next session they realized that as a human being, a person deserves to be honored. They declared that this honoring must never become an empty gesture, but must always reflect an honest recognition of a person's worth, strength, beauty, kindness, love, including all of the other qualities that has bound the community together as one single whole.

The girl Lianhua pointed out that she realized that honoring one another has brought light into everyone's life, that it has helped them to love themselves more fully, and thus to love one another more honestly.

All the people agreed with that assessment. They recognized themselves to be highly capable people, so that the implementation of this second declaration of honoring one another shouldn't pose a problem either. It wouldn't be a problem then, as they were, and not for all times to come, because of the beauty that it had brought into their lives, which outweighed all the efforts they made towards attaining that way of living.

They all agreed that this principle had so enriched their lives that they would never want to drift away from it, that it was a natural constitutional principle. It had opened doors to such joy and sharing, including sexual sharing, and to uplifting one another's spirit, the likes of which would never have been open to them on a lower platform, such as they had known before.

The specific form of this honoring, they all agreed, should be left to the democratic decision of each one acting individually, according to a person's wisdom and situation. These individual forms, however, and they all agreed on that, must always be subservient to the universal principle of honoring one another, that must never be sidestepped for any reason.

The girl Lianhua suggested that this constitutional goal should constantly enrich everyone, since it forces one to look ever deeper for the truth that invariably inspires the honoring of one another. She suggested that experience has shown that such honoring can unfold in the form of a gesture, or a commitment, or a deed, or whatever else may be designed to uplift one another. "On this platform, theft, rape, or murder will never become a possibility," declared Lianhua, "while our world becomes evermore beautiful in the process." Thus their new principle was enshrined in their constitution as

the second constitutional principle.

The third session followed seven days later. During this session the people acknowledged to one another that each person has certain fundamental personal needs that the community should respect and endeavor to satisfy for one another, such as the need for food, shelter, warmth, affection, and so forth. Even sexual intimacies were recognized under this category as a normal aspect of living by a human being. The principle was acknowledged as an aspect conducive to happiness and to the joy in one another, which should not be blocked, but be uplifted.

The girl Lianhua summarized all these recognitions as an acknowledgement of the necessary principle of universal love and universal sovereignty as a platform for meeting all human needs. The people agreed with that assessment.

At this point someone asked Lianhua in what form, she felt, that everyone's individual sexual needs should be met, since she had been the one who had added sexual needs to the list.

The girl just laughed. "The answer is simple," she said. "No one owns us. We own ourselves, but we need one another. We have made a declaration that we shall support one another. This principle still stands. We have also made a declaration that we shall honor one another. This principle still applies. What more do we need to add to meet one another's needs, by which we meet our own needs as well? The details are not important. Our constitutional principles are important. They should govern the details. So, let us test these principles, therefore, and determine if they do indeed meet all the various needs in our life. Let us test them and see if they make our life worthwhile and productive, and bright with happiness."

The people agreed that they would test the principles for seven days and meet again to determine if something else needs to be added.

Lianhua suggested that everyone should be clear that these principles reflect the goals that the community has established in its constitution, which should always guide each person's democratic choice of the path and of the type of effort in attaining the universal goals.

"You are speaking in riddles," said Mogao. "A democracy of one is not possible."

"Oh, isn't it?" answered the girl. "A democracy is not a majority dictatorship. In a democracy everyone is bound to honor the constitutional principles. Only what remains, the trivial details, are open to debate. This debate may involve all of us, as in choosing which crops we should plant and where. It may also involve only two people as in choosing where to meet for a conversation. The same type of debate may also involve only a single person who

struggles with himself, or herself, how to best honor another human being. The process is the same and the underlying principles are the same."

"But, how shall we act individually towards each other without a communal agreement?" she said to the people to Lianhua. "Do I bear a gift to whoever I would honor with sexual intimacies?"

"That is something that I must discover for myself," said Lianhua. I must keep in mind, however, that no one should be left out in the cold, because everyone is worthy to be loved. But again, how I do this is my own business. It unfolds from my democracy. The principles that we have chosen assure that my democracy will not be a burden, but an enriching impetus. The details that unfold in the process of our exploration of the principles that we cherish make it exciting to be alive, because they give me the freedom to live. No one should have the right to determine for me what details must be in the way my love unfolds towards other human beings, or what songs I will sing. The how to do it, how I shall live my life, comes out of my own heart. That's my private democracy. That is a skill that I must learn, that we all must learn, because the richer my live becomes in the sphere of the principles that we have established, which I must embrace, the richer our common world will become that we live in together, that I have become responsible for. This private democracy is a beautiful process, but it must be learned. Still, I like to suggest that we are all fast learners, because if we don't learn the details of how to apply the principles that we chosen, that enrich our civilization, our life will become very poor and isolated from one another, and quite meaningless, really."

Naturally, Lianhua's suggestion was accepted.

As a result, the people became increasingly resourceful, and this in ways they had never dreamed of before. They were enriching one another in this spirit, and they assured that no one was left out in any regard. Also, they liked what they experienced.

Seven days later when they met again for another constitutional council, they declared to themselves that nothing more was needed, that their constitution was complete.

Now, as the summer was progressing in the second year, and the people had fully established themselves physically, the monks announced the commencement of a festival for which they demanded that the people should supply the food as a kind of tribute. In response, on the day that this demand was received, the elder, Mogao, convened another council session to determine what their response should be. Should they comply and deliver the food as demanded? But then, what would the monks' next demand be?

During another session that followed in seven days time, the

girl Lianhua pointed out to the people that there was no need for the council to make a decision on that matter. The constitution was established. The constitution determined what their response must be.

The people agreed that the fundamental principles that they had recognized to be essential for their existence applied to the monks as well, since they are human beings.

Thus it fell upon Mogao and Lianhua to deliver the necessary message to the monks.

They were both duly received by the monks, and ushered into the great hall of the monastery that bore a striking similarity to the pompous palace of their former ruler. The hall was richly decorated. A giant Buddha figure dominated one wall of the large room. The monks wore simple robes, except for their guru, who wore a vest embroidered in gold. The gold, apparently corresponded to his rank and matched the decoration that adorned his chair in which he sat before them. Mogao and Lianhua were requested to kneel on the ground. Other monks squatted in front of them in groups of three and four.

Mogao addressed himself to the monks about what he came for. The monks had taken up the area between him and the throne. He didn't look up to the guru. He explained to the monks that the constitution of his people required that each human being must adhere to certain fundamental principles that assure the development of society and each person in it. Therefore, he told the monks that they were invited to join hands with them, working in the fields, whereby they would be able to share in what is being produced.

The monks reacted as if they were insulted by this offer. "We gave you that land," they replied, "therefore we are entitled to a share of the proceeds of the land."

Mogao spoke gently in answering them, as he would to any other human being. "We are using but a small fraction of the land in the valley, which is really God's land, since you hadn't created it."

"But we received it first?" they replied.

"You received what you desired, what you needed," said Lianhua.

"You received what you presently utilize, which is but a small fraction of the land," added Mogao. "Regardless, you can have what you say you seek," Mogao continued. "If you seek the proceeds of the land, we won't stand in your way. Hop to it! There is plenty of uncultivated land in the valley to pick your proceeds from. Of course, you won't find much that is worth getting. However, if you wish to be enriched by the proceeds of human labor, you are welcome to join hands with us in this project by adding your labor to ours, whereby you may share what comes out of it."

"No, we saved your life," said the monks. "You owe us!"

"We acknowledge that you saved our life," said Mogao gently. "And in doing this you have done what any human being would have done, out of the riches of the Soul of our humanity that we all share. Had you done anything less, you would have condemned yourself by an act of self-denial."

Her Lianhua intervened. "What you have done for us is not a good reason for you wanting to enslave us," said Lianhua to the monks in her clear soft voice. "If you were to do as you intend, you would loose your humanity. We won't have a part in that. We, as a community, have discovered that we are human beings, and that the human being is the Supreme Being on this earth. This truth makes us all equal, you included. In our community no person is sovereign over another. Each one is sovereign as a person. You need to understand this, and respect this. No ancient traditions or rituals rule over us, individually or collectively, and neither will you."

The chief of the monks raised himself up out of his chair, but before he could answer Lianhua she motioned him to sit down again.

"We have recognized ourselves as human beings," she said to him firmly, "and we have recognized this as a universal privilege of every person in this room; in this valley; even in the entire world. And as such we have determined that we shall live together as human beings according to the principles that define a civilization of human beings. These are principles that set us apart from the world of animals. We invite you to uplift yourself and join us on this platform. We invite you that you recognize yourself as human beings, and give yourself the privilege to live accordingly."

As the chief of the monks became restless, Lianhua challenged him. "We have created a constitution for ourselves, based on the fundamental principles of civilization that we have discovered as the minimal platform that we have built our lives on. We can move forward and raise this platform to a higher level by higher expressions of love and a greater respect for one another's sovereignty, but we cannot step back and destroy this foundation on which we exist. You cannot expect us to do this. Indeed, we cannot do this, because these principles that we built our lives on are not arbitrary principles. They are not principles that we have invented. They are the natural principles that are fundamental to human existence. They reflect the nature of our universe. You cannot expect us to turn the universe upside down at your request."

The chief of the monks finally let go what he had bottled up. Forth came a stream of slogans about their spiritual status superseding our human status.

Lianhua didn't argue their point, as if it wasn't worth arguing over. "If you want to live like human beings," she replied, "then you

have to raise yourself up to the level of the principles of the universe that stand above us all, that define the human being as the Supreme Being on the earth. This is the platform of honor on which we enrich one another's life. So, let me challenge you to give yourself the privilege to raise yourself up to that level, and to join us in enriching one another. This is a nobler goal for any human being, than insisting on living like an animal that demands to be fed. So, join us on the platform of these principles. That's all you need to do to have a richer life. The physical details involved, are unimportant. These are a matter of each one's democratic choice by which one determines the best method for applying the fundamental principles to a given situation in order for their promise to be fulfilled to the fullest extend possible."

Before the chief of the monks had a chance to reply, Lianhua addressed herself to the monks directly, no longer looking up to the throne of the chief. "I cannot exempt you from having to live on this platform if you wish to become a part of our community," she said to the monks, "because this would mean that you wish to live on a lower platform than that of a human being. This would dishonor you. It is my hope therefore that you give yourself the privilege to live on that higher level of self-perception, even self-love, that unfolds on that higher platform of understanding, that unfolds from an honest respect for the principles that enable us to exist as human beings."

Lianhua stood up at this point and reached her hands out to the monks. "When you do this," she said gently, "the festival that you propose will be a festival of joy. It will celebrate a richer life for you, and for us all. I think this would be worth a celebration. On this basis, brothers, I reach out my hands to you in the brotherhood of our common life."

The monks did not reply. Surprisingly the chief remained silent, too.

Mogao raised himself up and stood beside Lianhua. He repeated to the monks that if they wished us all to live together as human beings, they needed to subscribe to the universal principles that are recognized in the village's constitution as essential elements of a human society. He invited them to join us in a community of these principles that reflects a truth taller than themselves. Mogao repeated that these principles were not created by themselves, but had merely been recognized to exist and to be powerfully beneficial to all people.

He said to the monks that their joining with the village, as sovereign individuals in a community of principles, would be a historic step, a step that would unite two culturally diverse groups of perfectly sovereign people into a single community living in the valley.

The monks rejected that offer. The guru explained that his divine status had raised the monastery and its needs to a higher order, even higher than the order of Lianhua's universal humanist principles, whereby their original demand remained standing as an imperative that they should bow to and serve. Mogao and Lianhua were invited to return to their village and meditate over it.

Since the people of the village could never deny themselves, by denying their constitution, no further reply was given to the monks. Life simply went on as before. It appeared however, that the monks themselves had followed their own advise, because out of their meditation came an acceptance of the people's invitation to work with them in the fields.

The unfolding association was fruitful and went on for several months. It was recognized to have been productive for both people, but it was also recognized to have created a cultural conflict. The monks' spiritual isolation did not support the human dimension of personal warmth and affections of the people they were now in contact with, especially not the sexual elements of it, much less the sexual intimacies. Their monastic exclusion from the world evidently also included their exclusion from women. Sexual intimacies with women must have appeared like a form of treason, a pollutant of their spiritual environment, regardless of the fact that they wouldn't exist without the human sexuality that they shunned.

The monks explained to the people that sensual pleasures were profitless, and were equal to self-mortification in their effect, and should be replaced by enlightened thinking. They said that their ideal woman is of such purity that she symbolizes perfect wisdom, insight, higher knowledge, total enlightenment, and a compassion that quenches all desires.

The guru himself came to the village one day and explained that the right view in life is an understanding of truth; the right thought is a thought free from lust, ill will, cruelty, and untruthfulness; the right speech is a speech abstaining from lying, harsh language and vain talk; the right action is abstaining from killing, stealing, and sexual misconduct; the right livelihood is a livelihood by earning a living in a way that is not harmful.

He was interrupted by Lianhua before he could finish. She said to him that he had just explained in a primitive way what stands behind her people's constitutional principles. She said to him, "your doctrines are passive. You say to a person that one must not do this, and that one must abstain from that. That's passive, isn't it? But our principles are active. They lift a person to a higher state of living that obsoletes all of the passive doctrines. A person who honors another deeply will never dream of lying, killing, stealing, or sexually abusing another human being. It just won't happen. It can't

happen. We are farmers. We plant seeds. We nourish the plants and protect them and water them. We will never trample them down into ground. That would never occur to anyone. In like manner do we treat one another. We nourish, honor, and uplift one another. We work together to meet everyone's needs. Isn't that perfect wisdom? What greater enlightenment, higher knowledge, and deeper tranquility can anyone find?"

"You seek passion and delight," the Guru answered, "which are the cause of pain."

"Indeed, I seek these," said Lianhua. "My passion is life, my delight is in living. I rejoice when our garden grows ripe into harvest. I rejoice in our community as we succeed. Life is wide, deep, profound, a fountain of happiness, we love one another, cherish one another, enrich one another, can you say the same?"

"But you love sexual intimacies that defile a person," said the guru.

"But out of that comes life," Lianhua replied. "We honor humanity as a sexual species. You say that human sex was a mistake of creation. You thereby dishonor the wisdom of creation, the wisdom by which you exist. I say that all aspects of a human being are beautiful. None should be relegated to the trash heap. Sexual attraction doesn't divide us, it unites us, it makes us equals in our love for our humanity."

"But sexual misconduct is harmful," the guru replied.

"But can there be any misconduct when the goal is to honor, when people reach out to one another in universal love?" Lianhua asked in return.

The guru did not counter or answer this question, but returned to the monastery.

It took many days until the monks realized that they were human beings, nevertheless. They began to respect their sexual feelings and sexual delights, and their related longing. Nevertheless, those needs could not be fulfilled as demanded on the platform of their 'royal' status as a holy order. The sexual door remained closed to the monks until they learned to honor one another first, and themselves as human beings, and then everyone as well. Suddenly they realized that they had begun what they swore they would never do. They had begun to embrace the constitutional principles that the people had embraced as perfect wisdom. Only then, the doors began to open for them as they did learn to honor, "even women" as human being equal to themselves, and to honor them as beautiful and sexual beings, and themselves in the same manner.

As this development began to take shape, the character of the monastery began to change. The monks' isolation from the world

gradually became a relic of history. The valley became richer and more beautiful. Their higher wisdom became evident in more flower gardens across the valley, and more fields for food, and in the form of a new unfolding of life throughout the entire community. Children and young people soon crowded the monastery as a place for learning skills and spiritual knowledge, and the learning of languages, even geometry, and the nature of universal principles and the nature of democracy.

Since the unfolding society lived in a far away, hidden valley, few visitors came from the outside world. A few merchants made the long trek that takes one across several mountain ranges, and even those merchant visitors were quite rare. However, the visitors who did come to the valley were impressed by what they saw. They were astonished that such a miracle had become possible. Most of them left deeply affected. Some were impressed by the beauty of the harmonious interplay and support that they witnessed, and the people's honoring of one another.

There was one visitor, however, who was horrified by what he found, by the "danger" which he said this new spirit of humanity posed to the existence of dynasties and kings, and religions, churches, and empires. It was that person who promptly spread the word across the land to every emperor and ruler wide and far, and the rulers would all tremble at the very thought of it.

Then something rare happened. A number of the emperors who had zealously fought each other in the past, banded together for the purpose of stamping out "this offending spirit of humanity," that they regarded as a threat to their existence, "a spirit that can turn a monastery into a kindergarten," as one of them bloated with indignation. They assembled an army with the charge to stamp out every person in that valley, lest they infect the masses of their own populations.

Through some kindly friends, the monks were told about the coming invasion. All the people were told about this. The visiting friends urged that they should all flee for their life. Still, the people rejected the notion that they were in great danger, hidden as they were, so far away behind tall mountains. Nor could they understand their extraordinary position in the economy of the world. "What army would bother to face such obstacles," they said to themselves, "to raid a few people of their meager resources?" They failed to understand that their brightest possession was not their land, or what they had created, not even themselves, but their spirit of humanity that had the power to uplift the whole world and bring light into it.

Only the woman Lianhua understood this danger and the reason for it, and so did a few of the children of the late Mogao through her effort, and a few dozen others. They all pleaded with

the people for an evacuation of the valley, but they pleaded in vain.

The armies came. They came unopposed. They took the valley in a day, and in another day the deed was done. No one survived except the woman Lianhua, the children of Mogao, and the few dozen others who had fled with them.

A long time after the armies had left, and the dead had been buried, they convened another council to review their constitution. Had they done anything wrong? Had they left anything out? They realized that everything had been done correctly. What they had lived for, and struggled for, had been totally valid. They had done everything right. Their cooperation with one another had allowed them to love. The honoring of one another had assured that each one's human needs were met with joy, and grace, and with peace. Even the sexual needs had been met on this basis, which had brought tranquility to the human scene. The constitution had been correct, and had been the best declaration of human worth that a people could possibly make to each other. They realized that this was, and continued to be, the essence of themselves and of all the other people who had lived with them in that valley. It had been their life, and still was, and they realized that as long as that spirit would remain alive in the hearts of human beings, their immortality would be assured.

So it was that the woman Lianhua discovered that they had failed in one single regard only, namely that they had remained isolated from the world. She suggested that this was a failure for which the solution was simple. She said to the small assembly that remained, "we all know what is required now. We cannot remain hidden behind the borders of our valley where the precious light that we discovered was nearly extinguished. We cannot go back to the way we were. We must go forward into all the world, into every country, into every society and community and demonstrate to the people the value of our humanity, their humanity, and what it means to live as a human being."

This they did, and they did it for as long as they lived, and their children continued their work, and so did their children's children after them. They turned tribes into nations, and mere men and woman into conscious human beings who stood up against the notion that a human being may be treated like cattle and be abused as a slave. They demonstrated the meaning of honor throughout the world, and the freedom unfolding from the brightness of their humanity.

Yes, many of their children were burned on the stake for their determination to uplift humanity and to brighten the world, but their legacy continued. Others were crucified, but their legacy continued likewise. Many were hanged, imprisoned, beheaded, but the legacy of what they stood for lived on.

"It still lives on," said Mei-seong. "It lives on in people who dare to love, who dare to be honest with themselves, who are committed to honor and to enrich one another's existence, who dare to honor the human being as a human being.

"Yes, the empires still exist," said Mei-seong. "Some have faded away and new ones have taken their place to fade away in turn, and wars are still being fought and they are evermore horrible wars, but the spirit of humanity has not been extinguished in the shadow of thousands of years of war against it. So it is that the woman Lianhua lives on, and her spirit and wisdom has become a force in the world that proved to be greater than the forces of all the empires of all times combined. She has become a giant, even while she remains as but a gentle rose."

Here our storyteller, Mei-seong paused. She explained that the story of Lianhua is our story, the story of our family, of our humanity, the humanity of mankind. "Lianhua's constitution is our constitution," said Mei-seong, "a constitution which has stood the test of time before we found it, that has proven its value in every case where it uplifted society to the brightness that made it the most precious jewel that society has, or can possibly have. It has proven itself to be the strongest force that has been created on the face of the earth. It has withstood the onslaught of empires, the might of dynasties, the ravishing of Rome, the Inquisitions of the holy bigots who have murdered Joan of Arc, but who could not vanquish her spirit of humanity. This spirit has lived through all times. It has withstood wars, and Nazism and communism, and it will withstand today's feudalism, today's looting capitalism, terrorism, fascism, and global imperialism. Each one of these scourges has been invented by the empires as a new attempt to invade humanity and vanquish its spirit, to extinguish the light of our most precious jewel, the light of our humanity. But that light still shines on. And it will shine on and grow brighter until it becomes the light of the world, because it embodies the truth, and as Lianhua has said, it embodies the most perfect wisdom.

"Therefore, shall we not honor each other as bearers of this light? What else is there, but this? In this honoring, we become partakers of infinity. We become partakers of all that is good and beautiful in this world and is immortal. And we shall say to ourselves that this universe is ours, and the truth is ours, whereby we transform our mortal life into an aspect of immortality. In this we live on, never to be defeated, just as the spirit of Lianhua still lives on by us and will live on for evermore."

There was no applause after the story was completed, even though Mei-seong had told it most beautifully. Perhaps it was so

because of that. Everyone simply remained silent for what appeared to be a long while. Eventually Sylvia put the kettle on for tea and Steve started the engines again to resume our journey home to the northwest corner of Poyang Hu where we would dock once again in the shadow of Lu Mountain.

Postscript

In writing fiction one runs the risk that the reader becomes disassociated from reality. This can be avoided when the fiction becomes intermingled with reality to such a degree that the reader can never be quite certain if an element of the novel is based on fact or is total fiction, especially when the factual appears more fictional than the fiction does. This reversal, however, reflects the real world, since the reality is often more surprising than what one is inclined to accept. This is the platform on which the novel has been designed to unfold.

The drive towards the nuclear war conflagration, which is focused on throughout the novel in the background, is quite real and far advanced. The increasing likelihood for such an event appears to be linked to the ongoing disintegration of the western financial and economic system. It has long been the hallmark of oligarchic powers to create wars at critical junctures when the foundation of imperial power becomes threatened, either by progressive developments, or by the disintegration of the structures that are required for looting the world. In today's age both of these developments are coming together simultaneously, with new developments occurring ever more rapidly. As a consequence, the threatened "new big war," as some European analysts have dubbed it, appears to be planned to become immensely large in scope. Indeed, there is much talk about a first strike readiness to allow conventional war to quickly turn into a nuclear war.

Great efforts are being made at the present time to utilize the Middle East as the trigger for such a purpose, considering its potential for launching a far-reaching religious war that could spread from the Middle East all the way to China. In the fast disintegrating world of ours, our time is rapidly running out for changing the governing mentality throughout the world.

We have a tragic development here that on the surface appears totally fictional, as fictional as the rapid economic self-development of China does in contrast to the equally rapid economic disintegration of the West. These trends appear to be fictional in the public's eye that is fixed on a media generated fairytale world. Both trends are nevertheless true.

Another element of the novel which appears totally fictional, are the references of a pedagogical structure for scientific and spiritual development, created in the late 1800s, related to the four development streams and four domains of science that is mentioned in the novel. That structure is real. It is found in the Christian Science textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, and some of her other writings. These books contain an extensive outline for a formalized structure for scientific and spiritual development. Its existence presents a paradox. According to all evidence, the outlined structure is the most advanced scientific creation of Mary Baker Eddy, unsurpassed to the present day, which is paradoxically denied to even exist by virtually all of her followers. Here, once again, fiction and fact are reversed.

When one encounters such paradoxes, one is forced to dig deeper in order to discover the underlying facts that resolve the paradox. A paradox is a contradiction involving accepted facts. One always has a paradox to resolve when things happen that should not be possible. In a paradoxical situation the actual appears fictional, and the impossible appears real. This sets the stage for the most deeply based reversal between fact and fiction, which the novel is addressing. The reversal from fiction to fact involves the recognition of universal principles, such as the principle of universal love that unfolds a natural unity and the 'marriage' of humanity to one another as a reflection of universal truth, rather than emotions.

It is widely perceived that the institution of marriage is the strongest platform for unity, even on the smallest scale. In today's world the global scale has become larger, however. Our perceptions should reflect this fact, but it doesn't. Thus, we face a paradox again between our perceptions and what is evidently a universal truth, the truth that we are all human beings. Since unity among individuals and nations is of crucial importance to our collective survival in a nuclear-armed world, the small-scale marriage paradox that divides the world, needs to be resolved. This means that one needs to determine where on this vast scene of human relationships fact and fiction have become reversed.

By all accounts, what appears factual to one, may really be fiction, and what appears patently fictional may be a fundamental fact. If this is the case, the implementation of a reversal resolves the paradox and ushers in a new era of a type for which no basis in social history appears yet to exist. Such a reverse implementation that takes us to the truth may make the impossible happen.

Here the question presents itself, whether we must also apply a reverse implementation in the political sphere where unity has been lost while humanity imagines itself to exist in a secure world. A new race has begun in our deeply fractured world to add ever more nuclear bombs and missiles to the already existing stockpile that some people estimate may soon contain over 40,000 nuclear warheads. There has been much talk about disarmament in terms of rhetoric and promises, but in American terms, this simply means putting some systems into storage, rather than physically destroying them, while new systems are being built. The bottom line is that we should feel no security in the shadow of a technology that can erase human existence in the blink of an eye, whether it sits on the shelf or is actively deployed.

There is an urgent need to reverse the political fracturing of the world to achieve that. In a very real sense we have to learn to live like human beings. That's a great challenge. Considering what is going on in the world today, which echoes the darkest days of the Hitler regime, we seem to be drifting farther away from this goal. While we have made a few profound attempts during the last centuries to move in the right direction, and with considerable success while it lasted, those steps have ultimately been proven to be insufficient and certainly not deep enough in their reach. Sure one can blame the agents of empires for efforts to divide the world and fracture society, which are often successful. Great damage has indeed been done in this way. Ultimately, however, the unity of humanity is nobody's business than humanity's own. Humanity owns this planet. How we relate to one another as human beings is determined by us all. Thus, our future truly is in our hands, and its potential is remarkably bright.

It becomes obvious in this context that mankind's final frontier is not found in the vast reaches of space or in the deep of the oceans of the world, but is found in the space that isolates us from one another heart to heart. In this frontier we are challenged to find a way to extend our hands across a table with total honesty on a platform of universal love. It appears that no greater challenge has ever been faced by humanity, and we are reluctant to face it even now. But why shouldn't we meet this challenge? Are we not the tallest manifest of life on this planet with the greatest capacity for good? We truly are the Supreme Being, the very image of God. We should give ourselves a chance to discover what this means, what brightness we have the potential to bring to the world, and transform the world with it.

Yours, in Truth and Love, Rolf Witzsche

The end.

About the Series: *The Lodging for the Rose*

The series comprises twelve novels, written by Rolf A. F. Witzsche, the author of an earlier novel, *Brighter than the Sun*. The earlier novel had been written during the Cold-War period, but in the new world of asymmetric nuclear warfare it is fast becoming relevant again for its rather unique perspective of the nuclear-war danger. It presents a minimalist scenario of this danger, on a scale so small that it seems almost unbelievable, which remains nevertheless too horrific in scope to be ever allowed to come upon us. To help us turn the 'ship' around, the Cold War story had been designed in such a manner as to bring out the brightness of our humanity in its brightest dimension, unfolding a deeply humanist world with an ever-widening sphere of love. However, the issue of universal love is far wider and more complex than what can be compressed into a single story. It became apparent that an entire series of novels would be required to explore the underlying principle that is reflected in universal love. For this reason the series of novels, *The Lodging for the Rose*, was written. The novel, *Brighter than the Sun*, may be seen as a preface for it.

The series, *The Lodging for the Rose*, has been written to help meet an urgent need, though it rarely focuses on it directly. Ever since the first nuclear bomb has been built and demonstrated, mankind has been tied to a doom that everyone agrees must never come upon us, but for which no solution has yet been found after 60 years of searching. The danger remains today as great as it had been in the mid-1980s when the initial work on the series of novels began. Although the research for the series was slow and the dimension of the challenge almost too 'radical' for one to give a face to it, the work was impelled by the unyielding need to explore the brighter image of humanity that has the potential to out-shine the incredibly ugly face of those 65,000 atom bombs that had been deployed in those days to be used at a moment's notice.

We have far fewer nuclear bombs now, only 20,000 of them, but their face in our human world remains as threatening as ever, even more so now as once again new bombs are being built, installed into new missile systems. The new systems have evidently been devised in the faint hope that it might yet be possible to create a technical solution to avoid the final doom that the nuclear-weapons insanity makes increasingly likely. But, there are no technical solutions possible for a crisis that is not a technical phenom-

anon, which is rooted instead in a deeply human failure that society has refused to deal with for a long time. The failure lies in our shameful inability to love universally, to love the profound humanity that we all share as human beings, which we then close our eyes to in order to avoid having to acknowledge it.

The chorus of those who call out for the nuclear bomb to be used is getting louder today instead of softer. The so-called 'balance' that society had trusted its existence to for decades, which has kept the nukes locked down in their bunkers, is now eroding. We had once found safety in the balance of nuclear threats under a doctrine that we called Mutually Assured Destruction. But in the now unfolding age of asymmetric warfare this precarious 'security' is waning. The hope that we had placed in it is empty, with no substance left. The age of assured mutual destruction is dawning. We find little hope left that we can survive war any longer under the unfolding new circumstances with weapons becoming evermore destructive and the newest of them now threatening the whole of mankind.

Regardless of all this we are still human beings, and as such we are not bound to any promise of doom. As human beings we have the ability create ourselves a way out of this trap. As human beings we are bound first and foremost to the profound humanist potential that is rooted in our humanity, that gives us the power to step away from this 'prison' in which doom is inevitable. We have the potential to step up to a higher level of thinking, and of acting as human beings. History has shown that there exists one profound principle that enables us to do this. This one principle has stood like a great a light in the past whenever mankind's light had gone out and the world had become dark. It is in this principle that we find our hope and our power.

This one principle has no name that one could cite, because it has been given many names by different people in different ages to identify that one something that is profound. However, it seems that it can be described. One might describe it as the Principle of Universal Love. This principle was Plato's principle before the turn of time, or Solon's before him, and the principle of Christianity after him. But all the bright sparks of its unfolding had become lost again in shadow of the overbearing inhumanity of imperial impositions. Only when darkness covered the earth once more so deeply that the epoch became called the Dark Age, when the world couldn't get any blacker, was the light of that principle remembered. It was brought back. The principle became applied, and almost explosively as the result of it a profound renaissance happened.

Actually the profound renaissance, the Golden Renaissance, didn't simply happen. It was created by a process that appears to have begun with the rediscovery of some old manuscripts of Plato that had been brought back into Europe during the period of the Islamic Renaissance. In Europe the rediscovery of the anciently recognized principle of light then set the stage for what became the unfolding Golden Renaissance.

The root of the light of that renaissance was this one principle that always comes to the foreground when the world needs to be rebuilt. The Principle of Universal Love provided the power for this to be accomplished. All roads in the search for a brighter humanity have historically lead to this one principle.

The series of novels, *The Lodging for the Rose*, has been created to explore those numerous paths in which this principle unfolded, but more importantly also those paths that have not yet been trodden. The series is designed to be profoundly daring in its approach and to take the exploration into realms that apparently have not been entered before, or even been attempted in any serious manner. The series is designed to take the Principle of Universal Love all the way to the grassroots level of our social sphere where it is often deemed treason, and where mankind is more deeply divided sexually and by marriage than in any other sphere including the political, ethnic, and religious spheres.

The exploration for the series of novels became a most challenging exercise in bringing the bright historic discoveries and methods of perception to bear on the objective for which the series was required, that of bridging the barriers against the one light that has been seen to some degree in every bright humanist period. Naturally, the exploration also puts great challenges onto the table, but those appear only huge in comparison with the 'smallness' of the currently prevailing thinking that has put us into great danger. This does not mean that the Principle of Universal Love needs to be pursued primarily for political objectives. That would put the cart before the horse. The Principle of Universal Love stands as a principles that gives us freedom and joy in every sphere while love illumines the human scene. Love is its own gem, and is precious for its own sparkle.

Just think how many quadrillions of miles one would have to traverse to the distant places in the universe before one might come upon another civilization of living beings with anywhere near the creativity, culture, beauty, and the productive power to uplift its world that we human beings have developed right here, and with a

vast potential for more that remains still dormant and unrealized. The greatest gem that we know to exist in the universe of life, truly is us. We are its brightest star as far as we can see, with a potential for a future that exceeds even the brightness of the sun. If that isn't something worthy to be loved, what is?

The series, *The Lodging for the Rose*, presents a twelve-part earth-based science fantasy cantered on scientific exploration of the Principle of Universal Love. The storyline unfolds as a multifaceted epic love story with an eye on romance, sexuality, marriage, and even erotic love. Still its focus is always in the context of universal love, the higher principle, unfolding with its own scientific imperatives. On this platform love appears in its natural 'white,' the colour of the sun, a light that imposes no boundaries but illumines the whole world. In cases where the same 'color' extends across two novels, the episodes have been labeled Episode A and Episode B.

The series, *The Lodging for the Rose*, explores the Principle of Universal Love in a world where it is shunned, a world torn by divisions, darkened by isolation, threatened by war and now nuclear war, and as of late by many millions of uranium bombs (DU bombs), which altogether put a big question mark onto mankind's very survival on this planet. Against this background the glow of universal love creates a new paradigm for the political with the challenge that we upgrade our civilization into a powerfully human world, even a world with the kind of strength that will enable us in the near future to maintain our sprawling civilization undeterred by the return of the Ice Age that might happen in possibly a hundred years time.

The suspense in the stories of the novels is not carried by political intrigue as one might expect. Instead it unfolds from the complexities of relationships, marriage, romance, sex, and science, in an environment of an ever-expanding concept of love. Here the political games that unleash imperial wars, violence, and terror are kept in the background. The flow of the novels is powered by unfolding 'intimacies' of love that are not dimmed by long-taught emotions, hatred, fear, or even by the golden cages that we isolate ourselves in socially and politically, contrary to our hopes and desires.

Yes, there is a 'magic' in the love that unfolds from the heart of our humanity that we all share as human beings. Love thus becomes the light of the series of novels where it shines as it must, because we are all, as we always will be, a people "clothed with the sun."

The truth of what we are doesn't change with the winds of circumstances no matter how dim the world may become from time to time as we choose to close our eyes to our own light and cower in fear, 'hiding' from ourselves. Our history has been like that. Its pattern has been that after even the deepest 'night' there emerged always a new 'sunrise.' Today's challenge is to take this pattern of history one step higher and closer to the light, whereby to assure that there won't be any more 'night' there. We have the power to do this. Nor is there any real magic involved in the realization, only love is involved. That is enough.

This book is a 'preliminary' version

The presentation of the novel is essentially complete in its design and function as an exploratory work into the fundamental principles that are of critical importance for upholding our civilization in an evermore dangerously fragile world. Nevertheless some technical aspects require upgrading. The work is planned to be completed in the near future as time allows.

This now puts a choice before me. One option is to put the work on the shelf to gather dust until the last 't' is crossed. The other option is to publish the work as it stands in order that the extensive work already done might benefit a reader who is searching for the kind of unique explorations and discovered principles that the novel presents. This latter option is the one that I have chosen. The work is presented with love in the hope that its light might add to the brightness of your world enrich it to some degree.

Rolf A. F. Witzsche

More works by the Author

Rolf A. F. Witzsche

<http://www.rolf-witzsche.com>

List of novels - focused on universal love

<http://books.rolf-witzsche.com>

Flight Without Limits

(space travel science fiction)

Brighter than the Sun

(the nuclear fire)

The Lodging for the Rose

(spiritual science fiction - a series of novels)

Episode 1 - **Discovering Love**

Episode 2a - **The Ice Age Challenge**

Episode 2b - **Roses at Dawn in an Ice Age World**

Episode 3 - **Winning Without Victory**

Episode 4a - **Seascapes and Sand**

Episode 4b - **The Flat Earth Society**

Episode 5a - **Glass Barriers**

Episode 5b - **Coffee Sex and Biscuits**

Episode 6a - **Endless Horizons**

Episode 6b - **Angels of Sex in Queensland**

Episode 7 - **Sword of Aquarius**

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