

Discovering Infinity
Volume 2B:

**The Lord of the Rings'
Metaphors**

A science discovery series
by Rolf A. F. Witzsche

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When the future determines the present we touch the fringes of a new world.

The author J.R.R. Tolkien of the mythical tale, *The Lord of the Rings*, did not only explore history, but experienced it in World War I, World War II, and the Cold War. From this background he was able to put into his tales, wrapped in metaphor, a number of critical choices of the kind on which the survival of civilization depends that we still seem to ignore in our world. He wrote a tale in which the present was determined by the imperatives of the future. But also wrote a script for shaping that future and the future obeyed! Tolkien was also an accomplished linguist. Many names in the tale represent profound principles, as well as tragic follies and fascist processes that 'empty' a society of its humanity. The research book presented here explores the dimension that stands behind the numerous metaphors in the tale. The book is presented as Volume 2B of the research series, *Discovering Infinity*. It is also available as a standalone work.

The Lord of the Rings saga was created over a long period of time in the shadow of the worst historic tragedies of all times, which really have not ended. The forces behind the tragedies still overshadow the world. He warns us about them in metaphor. He lets us see in metaphor what society doesn't want to see. Like other pioneers, he appears to have searched for the universal principles that can enable us to get out of our mess. One can certainly find a great many of these universal principles threaded through his epic saga at numerous levels. He poses a challenge with them for society to see beyond the metaphors and discover the real world and its real story that is still unfolding.

Through the mirror of his metaphor we find ourselves deeply engaged in his tale, which is still unfolding in the real world. But will our future match Tolkien's ending? That part remains as precarious and uncertain as it is presented in the saga. Let's assure with the principles he presented that the future in our real world 'obeys' essentially the scripted future in the tale.

The research series, *Discovering Infinity*, was originally created over the span of two decades, beginning in the late 1980s, and was updated periodically. The series is structured as two sets of three volumes, with each set corresponding to the three-step sequence of *Hell*, *Purgatory*, and *Paradise* that we find in the poetic trilogy the *Divine Comedy* by Dante Alighierie created in the early 1300s. The first set of three volumes of the series *Discovering Infinity* represents the view of Dante's "pilgrim," while the second set represents the view of his "guide." In some cases a volume of this series is made up of several distinct books. For more details, see the appendix: *About the research series, Discovering Infinity*.

In parallel with the research series *Discovering Infinity* a series of twelve novels with the summary title, *The lodging for the Rose*, was created. The platform of the novel was deemed necessary for this different venue of exploration since the real dimension of love tends to become lost on any kind of theoretical platform, rather than be born out as a light to uplift civilization from the grassroots level up. The individual titles of the series of novels are shown in the appendix: More works by the author. The series *The Lodging for the Rose* has two individual novels leading into it as a kind of preface that is gently opening the portal to the Principle of Universal Love, which is the main theme of the series of twelve novels. The Principle of Universal Love is the thread that ties both series together.

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Introduction:

J.R.R. Tolkien created a fictional saga of a mythical age, staged in an imaginary land called "Middle Earth." The story of the saga, however, is deeply reflective of our present world and our struggles in the shadow of overwhelming forces that one seems to stand almost powerless against. Tolkien was caught up right in the middle of precisely those struggles.

The writing of his epic work, **The Lord of the Rings**, was carried out during the worst period in history in terms of terror, atrocities, inhumanities, and political insanity that spans the time frame from the rise of Hitler's fascist empire, all the way through to the end of the first decade of the Cold War. The saga unfolds as it were to explore in metaphor the gargantuan forces that had swept the world at this stage of history and left behind a veil of darkness that we still live under, which has become darker over the years and seemingly impossible to shed.

Tolkien grew up in the beginning of that era, prior to World War I. He later served in this war. Most of his life unfolded in a period that would soon become infamous for escapades of mass killings of human beings on a scale that went far beyond the realm of military 'necessities.' He lived in a world that had become blackened by the butchering of helpless victims by the millions, both in concentration camps, and later during the deliberate eradication of entire living cities in fire bombings and atomic bombings. And if this were not enough, he also lived to see the growing arsenals of atomic monster weapons, the hydrogen bombs, which became so huge and so abundant that the entirety of humanity could be eradicated many times over in the time-span of a coffee break, which may yet happen. By the time **The Lord of the Rings** was completed close to two thousand of these monster weapons had been built in what had become a frenzy of madness. By the time he died in 1973, the world's nuclear arsenals had grown twenty-fold, and would continue to grow for another dozen years until in 1986 over sixty-five-thousand had been deployed by humanity against itself.

For almost a decade the early development of this madness stood in the background to the writing of ring saga and obviously became echoed in its metaphors. It became a saga of great evil power and of a people's struggle to liberate themselves from it. In this context, we have all become caught up in the saga. Still, this liberation with which the saga ends, remains yet to be

achieved in the real world.

Did Tolkien predict for the real world the kind of ending that he wrote into the story, in which the liberation of humanity inevitably happens? Perhaps he didn't. No one can predict the future. Nevertheless, he put onto the table some critical choices by which the liberation of humanity can be achieved. The rest is up to us. The possibility exists that we may succeed, or that we may fail. But which will it be?

In Tolkien's time, humanity had failed itself three times in succession. World War I could have been avoided. War is never inevitable. But it happened. Likewise did World War II and the Cold War happen, which could have also been avoided. But why did the tragedies occur? Who wanted them? What were the reasons for them? Why did a foolish society allow them to happen?

Evidently Tolkien had asked himself those types and related questions during the many years of writing the ring saga. He might have pondered how it became possible that humanity would sink so low on the scale of human beings as to literally open the floodgates of hell, as it had been done. It appears that Tolkien might have been searching for answers as to how we can escape from this trap the second time around and have a future. He must have recognized this trap that we seem to be dragged into ever more deeply as time goes on. Still, in asking those fundamental questions as to what can be done, which he does in the metaphors in the saga, he did not write the saga as a tale of war, horror, and death, but as a tale about life and living, and about the strengths of our humanity.

From everything that one can see unfolding in the saga, his goal has been to inspire us to celebrate life, to cherish our humanity, to protect our civilization, and to nurture our world with the products of our love and with profound ideas.

Evidently Tolkien has seen too much of death and dying during his time, that he would write about death to glorify it. Instead he urges us to look at ourselves in terms of where our hearts are located, because the horrid 'celebration' of death that he has seen far too much of, still continues.

- And death shall have no dominion

A poem comes to mind here. Perhaps it is a poem that has not yet been written, which one merely hopes for. Each verse of the poem brings into focus a specific denial of death, and ends with the phrase, "and death shall have no dominion." Only at the end of the poem, in the last verse, do we find the pattern changed. The ending then becomes a confirmation, "Yes, death HAS NO dominion."

It appears to me that we are far from that final 'verse' where death has no dominion in our life. By all accounts we do not fear death. We have come to worship it! Death is embraced by society as the great benefactor. People murder one-another for reasons that are deemed good, even essential. In fact, committing 'murder for good' has become the official policy of the world's proudest nations, especially those that hail themselves as having the highest standard of morality and lecture the whole world on human rights. Today, the USA is leading this dark championship in hailing death as a savior. It is fulfilling this role just as other nations have in the past. That ugly championship in hailing death is evidently as old as the hills. Every empire in history has hailed death as a protector of its power and its existence. Even Christianity has followed this course. It has hailed death as a liberator from the infidels during historic times when vast hordes of 'terminators' ravished the world in religious crusades, exterminating the unwanted.

Only when death strikes a loved one is the power of death challenged. Suddenly, death is no longer hailed by society. Sadly, that single occasion is the only occasion when we don't hail death. In all other cases the power of death is embraced. Society is giving death great dominion over itself. We hail death rather than life. We count life as a liability and terminate it at the first sign to trouble. Even the American President has boasted in his State of the Union address (2003) that thousands of people have been successfully killed, who in the future might have had the tendency to cause harm. Life has been thrown into the gutter, while death has been put onto the pedestal before which society kneels in solemn devotion. The airwaves are filled with video images focused on the destruction of life to cause death, as a pathway to liberty. The celebration of death has been implanted even into the games that our children play with. And all that is only the beginning.

But Tolkien, in spite of all the battles in **The Lord of the Rings** saga, doesn't play this game. Sure, great battles are fought, as they are forced upon the people,

but their victory isn't won there on the battlefield. All the great battles in **The Lord of the Rings** saga are defensive battles, the kind that mankind must win to survive. The crucial victory in the saga is not won in war. It is won almost behind the scene in a small-scale individual offensive to eradicate evil.

Unfortunately we have not yet come to the point of victory in the real world. To the contrary, what we see in today's world is not fundamentally different than what Tolkien has seen in his days, in the days of the world wars and earlier historic periods.

The history of Sauron's ring, in the saga, is rooted in the history of the quest for power, a quest that is achieved and upheld mainly by inflicting death in order to subdue human life.

In the shadow of the historic tragedies that Tolkien witnessed while he wrote the ring saga, we find ourselves intertwined with our own hypocrisy. Trapped into this hypocrisy it becomes difficult for an individual to deal with the beauty and strength of life in a rational and scientific manner, and to say that death has no dominion. Tolkien helps us with this struggle that is still weak, even today, to build a civilization that rests not on a platform that hails death as its savior, but that celebrates life and the life-enriching qualities of our humanity.

This is what we find profoundly in Tolkien's saga in the Shire. Tolkien builds on this richly human platform a story of great heroics, unfolding towards the ultimate victory over the rule of the power of force. In the course of it, while this victory is being achieved, Tolkien explores the deeper dimensions of our humanity, its strength and sublimity, and uplifts the very image of humanity to ever-higher levels of perception. In doing this, Tolkien takes us far beyond our present level, to a level of thinking where we may ultimately become more human in our dealing with one-another.

The present world's reality is that we have dug quite a deep pit for ourselves. Do we know how to get ourselves out of it? Do we ultimately know where we should want to be? Who even remembers anymore what constitutes a rich and profound culture of life? Tolkien helps us to explore our self-entrapment and to answer the related questions.

We seem to be exceedingly distant today, from celebrating life and the wonders it holds, from celebrating its beauty in countless forms, its strengths, and its boundless potential for development. We have drifted away from the human domain where life unfolds as something immensely special and with qualities and capacities that cannot be found in any other species of life in the known universe.

So, how do we get to that from where we are? Obviously, we won't get there through drugs, mindless games, sexual excitation, degenerative sports, and the social glorification of the killing fields. Tolkien maps out quite a different path for us with his rich metaphors, a path that he charts through the jungle of death with sparks of life. Evidently he has seen those sparks unfolding and becoming increasingly precious in the wasteland of senseless destruction that the wars had always left behind like a dark background for his life. It even appears that he may have recognized the boundless potential that lies in the human dimension of life, which is still largely denied to even exist.

Thus he tells us a tale of a journey into life as an absolute necessity if we wish to survive in the nuclear armed world. Nor does he close his eye to the magnitude of the challenge. He recognizes that great battles must be fought and be won along the way to a richer and securer life that gives meaning to living.

- Metaphor of the Orcs

Yes, Tolkien sets the stage in the saga for many great battles to be fought. Some battles are small, some are exceedingly large, but they are never battles fought by men against men. The battles that Tolkien stages in the saga, are battles fought against what he called the "Orcs," some mythical entities with ghastly features that remotely resemble a humanoid form. The Orcs, the 'soldiers' of the dark lord Sauron, are the universal foe.

Yes, the battles are fought with the sword. As an ancient metaphor, the sword represents the weapon of ideas, of profound ideas, the 'sword' of truth.

The Orcs in turn represent nothing that is in any way human. They represent all the world's inhuman policies and ideologies. They represent the forces that are more deadly than any creature could ever be. The Orcs are these forces. They are the forces forced on society without recourse, so it seems. Tolkien links the two aspects metaphorically in the creatures' very name. Their name, the "orc," is a three-letter word, which can be found imbedded right into the middle of the word "force."

The sword and the spear that the Orcs wield

against humanity in the real world, are the pen and the pencil. With the stroke of a pen the living of entire nations has been destroyed in the past, and likely will be in the future, just as it is being done in today's world as a matter of policy. This is the kind of process that Tolkien saw the beginning of. He saw it unmistakably during the rise of the Nazi Empire. That is what he appears to warn us about. Those 'Orcs' have over they years become monster 'forces' indeed, which have grown unchecked.

There are many battles being waged against the Orcs in Tolkien's saga. In the beginning of the saga the Orcs have utterly infested the world of men to such a degree that one simply can't avoid running into them. We encounter them everywhere, just as we do in the real world, except in the saga, instead of submitting to them as we do, Tolkien's characters fight for their survival.

All the characters that Tolkien creates in the saga, which represent our humanity, become invariably drawn into battles where people must fight to save their existence. The process consumes those who don't fight, who fail to defend themselves.

Those who have failed are called the Ringwraiths in the saga, which thereby lost their humanity. In the real world they are called "Synarchists" and "Fascists." They often bear a noble name that is intended to hide their ghastly methods for destroying society in manners that have become even worse than what the Orcs represent.

Tolkien unmask their face extensively, with an astonishing accuracy that is reflected in what is being born out in the real world of today. He deals with all of the world's dark forces. He also deals with the mentality of those who became trapped by them. He deals with them, as he must, in order to clear the way for the celebration of human life that cannot unfold under the shadow of those forces that operate in the service of power.

Tolkien also deals with the development of life itself, of our precious humanity and its strength. In this regard the saga stands as a commitment to unmask the nature of that light that we bear, even the nature of immortality itself. He also deals with the true royalty of the human being with a possible future that outshines the sun.

In the saga, which is almost totally metaphoric, we come upon representatives of today's many lords of corruption that are all united by the one deception, the One Ring, the one common process, the one common imperial oligarchism, the one common inhumanity that

identifies them all. Tolkien threads them through the pages of the saga like a great axis of evil. His goal is always to abolish this evil, to find a way to cleanse the land.

I know of only one single humanist leader on today's American political scene who stands against this axis of evil in the same manner as Tolkien has illustrated, who has dedicated his life to the lofty goal that Tolkien has implicitly laid before humanity. He has dedicated his very existence to abolish this axis of evil, to uplift society to a level of humanity where it can "breathe the free air again" as Tolkien had put it.

America has had some great leaders of that kind of quality and dedication in its history, but far too few indeed, leaders like Benjamin Franklin, Alexander Hamilton, Abraham Lincoln, Franklin Delanor Roosevelt and a few others. They represent a tradition that has become largely lost in our modern time, a dedication to universal principles that once made the USA the greatest, most admired, and the most prosperous nation on the planet. That bright past and its tradition have sadly become almost forgotten. We are fortunate therefore to have at least one man standing on the political horizon today (2004), who represents America's proud and long-standing humanist tradition and is fighting to reestablish it at the present time in order to avert the nation's greatest crisis that is looming huge and black on the horizon.

That man has stood at the forefront of America's political scene for thirty-five years already where he represented the intellectual tradition that made America great, and where he promoted it internationally in all the major countries around the world.

He has fought to make America respected again for what it once stood for and has the potential to stand for again. In that respect he has become a unique American institution in its own right, and the only one on the present scene that has for a long period of time measures up to representing the universal principles that Tolkien laid before humanity as an essential platform for humanity's survival in a nuclear armed world.

It is for the above stated reasons, and for the lack of an alternative, that the metaphors of Tolkien's saga, *The Lord of the Rings*, are most ideally explored against the background of this one unique American leader and his institution that represent the greatest achievements in American history. They are the outcome of the brightest humanist intellectual development that has ever taken place on this planet. The name of the institution that I am talking about is the same as that of the man who pioneered it.

This type of naming reflects a tradition that has been long established in music where certain composer's names have become associated with pioneering achievements that opened up new horizons in the development of music, names like Johan Sebastian Bach, for instance, or Mozart, or Beethoven. America's present pioneering political institution, in the same manner, bears the name of a renowned scientist and economist who has become synonymous around the world for his unique policy proposals for protecting and advancing humanity and civilization, which are recognized as breakthrough achievements of historic dimensions.

His name, as you may have guessed, is Lyndon H. LaRouche, Jr., the name of an eighty-two year old pioneer (in 2004) who has earned a rapidly growing admiration around the world for his efforts in brining to the present world-scene humanity's greatest humanist traditions and discoveries, powered by his dedication to uplift the world with them.

LaRouche has been chosen for comparison here, as a kind of metaphor itself, representing the cultural history of the American republic as a beacon of hope, a bastion of liberty, and an example of the boundless creative potential for good that is native with all human beings.

The man and his institution also stand in direct relationship with the pattern that Tolkien has established for his saga. As Tolkien has correctly recognized, the brightest traditions in human history and their representatives have also been the foremost targets of the axis of evil. That tradition is likewise rooted in distant history. Tolkien's saga is based on an axis of evil rooted in very distant times that is soiled with the blood of countless millions and with the blood of mankind's greatest leaders.

The history of this process reflects what is happening again in the real world. The judicial murder of Socrates by the Democratic Party of Athens, for instance, started a pattern in ancient times that are still continuing in many different ways to the present day. America's greatest pioneers were eliminated by these kinds of murderous processes that flow from the historic axis of evil that the saga of the ring brings to light metaphorically.

Alexander Hamilton, who saved America economically, was one of the more modern victims of this axis. Alexander Hamilton was assassinated by a traitor with the device of a deadly duel that he didn't have a hope of winning. Abraham Lincoln in turn was assassinated more openly, in a theater. After that James Garfield was murdered, followed in turn by William McKinley. Franklin Delanor Roosevelt, later on, suffered

a tragic death at the most critical moment in American history. Some people find the coincidence suspicious, though no evidence of foul play exists. President Kennedy, on the other hand was gunned out of the way in cold blood just days after he closed the door to the Vietnam War that many traitors wanted. And so the train of 'engineered' tragedies continues that has altered the course of the nation and hindered the realization of its potential. The names listed here are just a few names of a long list of assassinated American leaders. The list also include such names as Dr. Martin Luther King, Malcom X, and many others.

LaRouche's name has been kept off the list so far, evidently with the help of some influential friends and a great deal of caution. He ended up being merely railroaded into prison in what the former US Attorney General Ramsey Clark described as the greatest judicial misconduct and abuse of federal power in US history, to his knowledge. Apart from that, LaRouche's name is despised by the powers that be and slandered in the press. Every phrase in the liturgy of slander has been applied against him, from crackpot to anti-Semite, to whatever draws the deepest disdain. He may well be the most feared political leader in the circles of the most powerful establishments of the imperial world, even while he is loved in most other places throughout the world.

All of these aspects make the man and what he represents almost synonymous with the core issues that are brought to life in the saga of *The Lord of the Rings*. For the purpose of comparisons of the metaphors of the saga with the contemporary world, LaRouche, as a long-standing institution rooted in American tradition, becomes therefore the most ideal choice. The comparison brings to light a broad range of parallels as if Tolkien's metaphors had been translated into a living spark of light unfolding in our age and in our world.

Obviously, a man of such stature as LaRouche would have his parallel in the saga represented by a key figure. This is indeed the case. This figure comes to light as a central player in the saga, which remains at the center of it from beginning to end. The name of this key figure is Gandalf. The saga would collapse without Gandalf. In the same manner it would remain a mythical saga without Gandalf's deep connection to the real world, that is, without the parallel that LaRouche brings to the scene.

The parallel can be found in countless different ways in which Gandalf and LaRouche mirror each other. The parallel is astonishing. One reflects the other quite accurately, as if Tolkien had written the script for a key aspect of the future fifty years in advance, with a real Gandalf in mind, and the future has obeyed the design

of his script.

It is rare in the world of literature that one finds such a striking parallel unfolding that accurately matches the future in metaphor, such as we find it reflected in LaRouche's work and commitment. This rare occurrence makes the saga exceedingly interesting and significant as a mirror for our time and for ourselves.

This mirror is especially interesting as the saga unfolds into a celebration of life and the brilliance of it, unfolding a humanity that exceeds the royalty of the brightest images that the word, royal, inspires; an image that is brighter than any that has ever existed on the face of the earth. It presents a future for the human race that shines in the seven hued white of the color of the sun. What more could we ask? But we are not there yet, by a long way.

LaRouche has insisted however, for many years already, that this type of goal that Tolkien lays out is achievable. Consequently he presented the needed policy footsteps for it. For thirty years he has laid out the necessary policies that can get us there, that he is fighting even now to have implemented around the world as an essential step towards saving our humanity and our civilization, if not our very existence, as a prerequisite for this bright future.

Tolkien mapped out the path that gives us access to the same bright future that LaRouche also advocates. There is not a utopian path, such as that which is hailed by the empire builders of today who aim to win the world by military force and nuclear weapons terror threats. Tolkien cautions us not to dream. He cautions us that our bright future can be won much more easily, but that its success could also hang by the strand of a single hair if the necessary critical choices are long evaded. He also cautions us that this fine strand may break in the end if we fail to be wise, as the world has experienced many times before on a colossal scale, especially as it did during the time when the saga was written.

- On forecasting

In Tolkien's saga, which spans across a thousand pages, countless things can always go wrong. Still, Tolkien consistently gives us a successful resolution, even in the most trying situations. Under horrendous difficulties, the master ring of power, around which the

saga is built, is being carried back to the chasms of fire of Mt. Doom, where it can be destroyed, by which act humanity becomes free of its influence. But even there, at the very edge of the chasm of fire, at the very end of a exceedingly long journey, the ring bearer hesitates and actually fails to carry out his plan that he had long struggled for. In that final moment he doesn't destroy the ring for which the entire arduous journey had been made on which so much depends. He hesitates and falters, and then instead of casting the ring into the fire he puts it onto his finger and claims it for himself.

Tolkien doesn't minimize the depth of the struggle involved in dealing with the forces that would corrupt human beings.

In the saga, Tolkien allows us to escape the fate that would result from such a failure. Even in the last moments he allows us to escape that fate, sometimes only by a minute technicality. The processes in the real world, though, may not be as kind as Tolkien is. What Tolkien sets up as a possible catastrophe at the very end of the saga, could happen in the real world and doom society. That possibility still exists today. The real world is presently on the fast track towards precisely such a failure, a failure that could erupt into a cascading collapse of all that is good and human.

LaRouche agrees. The current policies of humanity are moving us towards a world in which entire nations, that span continents, can disappear. The policies that force us in that direction, however, can be changed. But who will do it? Apparently, no political leader, except LaRouche, is presently committed to taking on this task. Tolkien cautions us, that if the required support is not forthcoming, he may fail. Neither Tolkien nor LaRouche make any predictions about the future. LaRouche looks at history and at our present civilization and lays before humanity critical choices, choices based on timeless universal principles. All too often however, those critical choices are ignored, and the predictable consequences do happen.

The bottom line is; the principles of the universe that are reflected in human history, cannot be trampled upon with the arrogance of will or the force of legislation, without incurring the loss of the benefits of these principles on which our civilization has historically been built. The resulting consequences are unavoidable. America's religious leader of the 19th Century, Mary Baker Eddy, has pointed out that if we ignore the divine Principle of Being, we should feel no security although God is good.

The tragic result of this ignorance is, that instead of society's dangerous policies becoming scrapped, those very policies are being more intensely carried out. By

this trend towards hell society becomes self-destructive. Tolkien has laid before humanity an exploration of precisely those choices that need to be made for civilization to survive.

LaRouche has done this likewise, many times. For instance, he warned on numerous occasions that Israel is presently embarked on a course that it cannot survive, that no 'empire' in history has survived, by which it would destroy itself were its course not changed. The USA is on a similar track. These two potential calamities, all by themselves, could have unimaginable consequences, which might be large enough to reset the clock for all human beings back to the dark ages. In that case, one of the greatest treasures in the history of humanity would become lost forever, which is the American republic, the United States of America, built on the highest ideals of the Golden Renaissance, and fought for by the greatest humanist pioneers of that age. If this treasure were to become lost, humanity would lose something exceedingly precious. Unfortunately, this precious gem is already being torn apart to the point that it is barely recognizable anymore, even to the point that its own constitution and its most fundamental principles no longer mean anything.

The sad fact is that society presently doesn't care about its civilization, even its future existence. The support that LaRouche should have, in order to be effective in fulfilling the needed mission in this age, to protect civilization and save humanity from its own folly, is not forthcoming to the degree that one should see. This lack of commitment by society, to its own humanity, may yet be its Achilles Heel and the root of a tragedy that has to some degree already begun to affect us all. Fortunately, we have not yet reached the point of no return, beyond which the rescue of society can no longer be accomplished. We are getting close, though. Tolkien cautions us in *The Lord of the Rings* that the balance could swing either way if we cannot achieve the required commitment to life, beauty, and sublimity, that turns the balance in the direction we need to go, the direction of the principle of universal love that the ring saga represents.

The unanswered question therefore is; what shall our response be? Will death have dominion? Or will the universal principles of our humanity be our guiding star?

Part I: Lords of One Ring - the quest for power

J.R.R. Tolkien's epic saga *The Lord of the Rings* deals with ages-old issues of a world torn by war. The issues have had many faces over the centuries, but they are all ugly nevertheless. It appears however that Tolkien looked deeper, exploring what stands behind these issues in the historical context that combines them all into one, which we have not as yet been able to resolve.

Tolkien appears to ask also still deeper questions, exploring what constitutes our humanity where the horrors of war come to light as a paradox. By all accounts our actions in war unfold from a total denial of our humanity as human beings. As a keen minded historical thinker as Tolkien was, he may have been puzzled about the great paradox the human society has become, and did some research into the matter.

As a setting for exploring these weighty questions, Tolkien staged a mythical world that he calls Middle Earth. He created a fantasy world in which the major forces can become clearly defined and set apart from each other by predefined unique characteristics that represent in metaphor the forces of the real world. The setting of a 'primitive' age appears to be more ideal for such a project. It is a world where the deeds of men stand out for what they are. In a primitive age setting the playing field is more level, so that the individual human qualities become the profound factors that shape the nature of civilization, which in our modern world have become too often hidden beneath an avalanche of irrelevant trivia and inconsequential pursuits.

In this 'engineered' tale, Tolkien deals in metaphor with a humanity that has numerous interacting attributes. In order to set them apart, he gives them different faces. He 'engineered' numerous types of people who all inhabit his Middle Earth together. Then he plays with them according to the roles for which they were created in order to illustrate certain deep reaching aspects that we have lost sight of over the centuries, or don't want to see. It is like he were saying to us in a loud and clear language, people pay attention, this is important, this shapes your world and determines the outcome of your life.

His saga thus becomes a tale about elves, men,

wizards, dwarves, hobbits, beast-men armies, ghosts, and a lone single creature called the Gollum. With their various stories Tolkien tells us a tale about ourselves and about the challenges that we face today. In this sense, the saga still continues. Hopefully, we can learn from the pattern he has established.

- Our humanity in metaphor

In Tolkien's mythical world the elves represent the domain of science, culture, and immortality. The wizards, in turn, evidently represent in metaphor the human intellect and its great power. We wield this power of our intellect. We wield it sometimes for good as we find it reflected in the benign wizard Gandalf. Sometimes we also wield it for evil purposes as it is reflected in the corrupted wizard Saruman. Except, Tolkien doesn't simply serve us up an entertaining bedtime story, the kind we read to children, of a noble prince fighting an evil villain. The battles that he stages are the kind of battles that we fight within ourselves, or ought to fight.

The dwarves, evidently represent the 'little' people of our humanity, the forgotten people, small minded in their self esteem, who grope in the dirt of the earth hoping for riches, but all too often find themselves boxed in, in the 'caves' of their own creating. Still, Tolkien unfolds the greatness in them.

The hobbits too, are small people too, but in a different way. They are simple, honorable, and compassionate people. They live by the riches of their labor, enjoy the fruits of their life, but like the dwarves they live boxed. They live in a narrowly circumscribed world behind boundaries they rather not cross. Doesn't that sound familiar in countless different ways? Their focus is on themselves and their small idyllic world called the Shire. They eat and they drink their ale. They dance and smoke their pipe weed. As far as they are concerned, the rest of the world, which lies outside of their neatly delineated boundaries, might as well not exist. They say it's not of their concern. Does this sound familiar? Most of humanity still lives that way in some fashion. Nevertheless, Tolkien shows that there is a profound greatness in them, too.

The world of men in the saga is in many ways the world of 'real men,' as we often say today. In Tolkien's

tale the world of men is a world torn by war and struggles for power, a world torn by forces of inhumanity locked in a violent struggle defending their existence in which the meaning of living becomes rapidly lost.

It is in this world where another major element of the saga begins.

- The saga behind the saga - the story of the One ring!

The story of the ring begins in a distant age in which certain rings were forged that give the power to rule. Three of the rings, the fairest of them all, the Elf-lords hid. Seven were given to the dwarves, and nine to men. But there was one other ring created in secret, by the dark lord Sauron, to betray them. He forged a master ring to rule them all. That One ring was on the hand of Sauron in the great battles in ancient times in which the world of men was decimated, but in which Sauron was also slain. At his death the ring was cut from his finger.

This 'One ring' however survived and longed to return to his master whose spirit had lingered on. The man who took the ring from the finger of Sauron was soon betrayed and murdered. While he died the ring slipped from his finger and became lost in the mud of a lake where it remained for a long time until a humanoid creature named Deagol became drawn to it. It was Deagol, the friend of Smeagol the Gollum, who found the ring as they were catching fish and foraging in muddy places and in the sludge of rivers and lakes. Deagol found the ring, but was quickly murdered for it by his friend Smeagol who wanted the ring. He took it to his cave with him and lived with that ring for eight hundred years. In time the ring drove him mad.

The ring of power, the 'One ring' as it has been called, has a strange effect on people. It causes its possessor not to age as if time itself had stopped. Indeed, that kind of an effect has been observed universally throughout history whenever the rule of power overshadows society. When this happens humanist developed stops. It even regresses. The rise of the Roman Empire had this kind of an effect that lasted for well over a thousand years

A case in point is the lost scientific recognition that the earth is a sphere. It had been known far back as 500 BC that the earth is a sphere. Pythagoras might have discovered it. A while later in Egypt, at around 260 BC, Eratosthenes had utilized this knowledge and calculated the length of the circumference of the earth, which proved to be astonishingly accurate. Shortly thereafter, in 232 BC, on the basis of this advanced knowledge, the first transoceanic voyage in history was launched. An Egyptian flotilla sailed from Egypt via the Red Sea all the way across the Pacific in what became mankind's first attempt to circumnavigate the world. The historic mission was under the command of captain Maui. The goal for the voyage was not to conquer new lands, but to prove the newly developed knowledge through navigation.

All of this profound knowledge from the ancient world became lost when the 'ring of power' came into the hands of Rome. It became lost to humanity for almost fifteen centuries. During those long dark ages the notion re-emerged that the earth is flat. That notion 'ruled' for centuries until the true nature of the earth was discovered once again during the Golden Renaissance period. Christopher Columbus with his celebrated 1492 voyage proved the rediscovered knowledge for a second time in history. The historians lie when they celebrate this voyage as mankind's first transoceanic sailing. They should hang their head in shame. Columbus' celebrated voyage was undertaken seventeen centuries too late for this claim to be valid. All those centuries in between, from Maui's voyage to that of Columbus, had become lost centuries for humanity. For all practical purposes time had stood still for that entire period between the rise of Rome until the beginning of the Renaissance.

If Rome had never existed, mankind could easily have stood on the moon in the 3rd Century AD, instead of in the 20th. We shouldn't celebrate therefore, as the historians do, that Magellan, a few years after Columbus (1519-1522), was the first voyager in history to completely circumnavigate the earth. We should cry over the tragedy that had kept humanity in the dark for so long, by which it has taken seventeen centuries to complete a task for which Eratosthenes had developed the tools in 232 BC.

The American economist and Presidential candidate Lyndon H. LaRouche Jr., who has become a modern American institution for the advance of humanity, strongly cautions society that we are at a historic juncture of equal magnitude to the rise of Rome. He warns against policy-choices that could potentially lead to a New Dark Age, and for the same old reason as

we had during the rise of Rome. A New Dark Age is an age in which the clock stops and humanity dies in large numbers. A Dark Age invariably unfolds under the shadow of the ring of power and corruption, in which all human elements become largely lost and new and advancing developments do not take place as if time does indeed come to a halt.

Could it be that Tolkien is reminding us in the metaphor of the ring to be aware that in the face of power and corruption, when the 'ring' is in control, all human development grinds to a halt? Is he saying that all the tragedies that we have seen in the last century are the corresponding outcome? History appears to bear him out. Every one of the wars of the last century could have been avoided, but were not. They happened, because foolish men in a foolish society allowed them to happen. Wars are never a natural thing. Wars are symptomatic failures of a small-minded society.

It has been said many times by many people that power corrupts, but Tolkien seemed to have realized that the worse effect of the ring of power is that it halts human development, that it literally shuts down humanity as we are experiencing right now, today, in our present world.

Still, Tolkien tells us more about this ring.

- Locked in time without end - the Ringwraiths

In Tolkien's saga the rulers of men were weak. Those, who had received the nine rings to rule, were corrupted by them so deeply that they suffered the dual fate that the ring imposes. For them, time stood still in every respect. They never died and they never developed. They represent the dark ages of a self-feeding poverty that historically simply wouldn't end, but dragged on for a thousand years and more. It seems we are heading back into this trap again. In a sense, quite a few of the most powerful elements of society are already the Ringwraiths. They've become locked into an endless war with the world. One sees them everywhere in the world, men in black on black steeds, wherever their game of power draws them, or their lust for blood.

In the saga the power of the rings is such that whoever submits to corruption becomes utterly invisible for the duration. Indeed, that is true in the real world also. Whenever a person sells out his or her humanity, that person becomes invisible in humanist terms. A person who lost his 'Soul' will never be seen uplifting civilization, as if he didn't exist. In such a case there's simply nothing left to see that's worth looking at.

In that sense, a person does become invisible in a very real way. The consequences usually are strong enough to cause a person to pull back from this abyss. Tolkien suggests that if the submission to this corruption happens often enough a person becomes permanently 'invisible', as did the Ringwraiths. Perhaps the Ringwraiths are today's Synarchists, just as they were the Nazis fascists. Under their shadow humanist development has already stopped and the dark ages have begun for hundreds of millions of people.

This process is well represented in the saga. Undying and invisible, the nine rulers of men, corrupted by the nine rings of power, were denied their closure in life that comes when the normal development of a person shapes the world into a brighter place and thereby finds one immortality. The corrupted Ringwraiths in contrast, are denied this development process. There are condemned to exist forever in the small-minded existence of mere shadows in the night in which they are rarely seen and cannot escape from. Tolkien calls them the Ringwraiths, perhaps for their endless entrapment into the designs of power. They are the black riders of countless crusades.

In my perception they also represent colonialism. Although colonialism is officially abolished, the faceless black ghosts of colonialism still run amuck unhindered, as ghosts in the night. Just look at India, its imperial subjection of a long past still haunts this nation. One can abolish a political process with the stroke of a pen, as has happened, but not its history and the effect it had on people's self-perception. India shed its colonial rule and achieved home rule, but the psychological effect of the colonial process on the population, which makes a human being feel cheap and small, and society fractured by divisions cultivated over a long period, cannot be so 'easily' overcome. That is the kind of damage that needs to be addressed for civilization to develop and society to survive.

Right now there is not a single political leader on the horizon, except LaRouche, who has any appreciation of the magnitude of the problem that society needs to address. In this regard today's political scene has become as dead as Tolkien created the scene of the Ringwraiths, or worse than dead. Most of the world leaders are still clinging to the old ghost of profit-based privatization,

speculative stealing, free trade looting, etc., which have turned vast multitudes of people into slaves. These slaves now perform the functions that were once performed by efficient industrial processes that have been scrapped. For the sake of rescuing its civilization, society has little choice, but to support LaRouche who stands alone in this race, who represents the policies needed to reverse that ancient evil under whose shadow human development has ground to a halt.

In Tolkien's saga the Ringwraiths become defeated in the end, while in our world that battle has just barely begun.

Unfortunately, in order to prevent human development, that is, in order to keep the slavery profits flowing regardless of the human costs, LaRouche's name has been vilified. He has been vilified in an effort to silence his voice lest he wake anyone up from the 'dead.' In Tolkien's tale the Ringwraiths cannot be restored to life. They are too far-gone. But there are others, like Theoden, the King of Rohan, who is being reawakened in the saga. It should certainly be possible in like manner to awaken society in equivalent terms so that it will re-assert its humanity and uphold its civilization. That is what today's ruling powers feel LaRouche might accomplish if his voice is not silenced, which makes him the most feared man in the halls of power in today's world, even as Gandalf was rightfully feared in Saruman's halls.

One weighty question now comes out of all this: Is there no closure possible in today's era of power that grows darker with each passing year? Is humanity locked into a world of shadows that won't die?

Tolkien appears to have asked these questions and explored the needed answer within the saga of the ring.

- The tale begins - Bilbo Baggins of the Shire

In the saga, the 'One Ring' has a purpose of its own. It eventually 'leaves' the Gollum. The ring isn't chosen. It chooses. It determines the actions of men to fulfill its purpose. The ring wants to be found. It wants to get back to its master.

Was Tolkien pushing his poetic license too far in this case, giving the ring a mind of its own? I would say, hardly. That phenomenon is common when long drawn plans are made and people find themselves to have become servants to these plans.

I have written a novel some time ago, with the title **Brighter than the Sun**, in which a well-meaning patriot becomes drawn into the web of a 'plan' to stage a nuclear weapons 'accident.' The perpetrator is assured that the plan is harmless. The existence of extensive safety procedures would prevent anyone being hurt, which an 'accident' of this nature would be scary enough to stir society into rethinking its Mutually Assured Destruction paradigm that it has chosen as a platform for defense against nuclear weapons. As the plan unfolds, the perpetrator begins to hate the idea that he serves, in spite of its promise that it may save the world. He is scared of his plan, but continues to serve it. He keeps saying to himself that he doesn't have to make a decision right away, that he has the option open to call it all off, almost until the final moment has come. With this thought in mind the plan proceeds, while he fails to realize that he has already lost the game. He thinks he is in control to the last minute, but he really isn't. At the final moment he hesitates briefly. He ponders his actions in the face of the momentous scope of the plan that has become his plan by then. But even while he hesitates, the plan sequences on by its own momentum. At the pre-planned second, as if the plan simply cannot be stopped, before his window of opportunity closes, he lets his finger push the lever down that sets events into motion that no power on earth can stop after that. The purpose of the plan has been served.

In the saga of the ring has a mind of its own, metaphorically. The ring leaves Gollum and chooses its new owner, a hobbit, Bilbo Baggins. Bilbo carries the ring with him into the Shire, the world of a carefree people. He calls the ring "My Precious."

Bilbo eventually leaves the ring to Frodo Baggins as Bilbo himself departs.

Now you may protest here: "Is there any purpose in this?"

There is! Tolkien sets the stage for a pursuit that has been largely ignored by humanity. When Tolkien brings Gandalf the benign wizard into the picture, who represents the human intellect in its native form as a positive force for good, Gandalf determines almost instantly that the ring cannot remain in the Shire. That fragile world would be destroyed if it did. Gandalf makes

the irrevocable demand that the ring must be taken away from this place. Frodo Baggins, who now owns the ring, complies without hesitation. He complies, because the task simply needs to be fulfilled to save the shire. Frodo understands the implications which determines his actions.

Our human intellect tells us the same thing in respect to the tens of thousands of nuclear weapons in the world. They cannot remain there, nor the forces that demand them. I do not know whether Tolkien had this connection in mind when he wrote the saga, but historically the connection exists. In 1939, the Nazis were rumored to be developing an atomic bomb. This was also the approximate time frame when the writing of the Lord of the Rings had begun. The United States Government initiated its own atomic bomb program under the Army Corps of Engineers in June 1942, to counter this threat. From that day on the plan has sequenced on as if it had a mind of its own. Almost the whole of humanity is now serving that plan. There are presently twenty thousand nuclear bombs deployed across the world, with probably as many again sitting on the shelf in reserve. We also know that these bombs are hugely powerful, with some being upwards to ten-thousand-times more powerful than the Hiroshima bomb had been. Our Gandalf-like intellect tells us that we have created for ourselves a disaster waiting to happen that is beyond our capability to imagine. This intellect tells us, like Gandalf did in the saga, that this monstrous danger couldn't be allowed to remain in our world. But how does one get rid of it?

Tolkien's Gandalf is puzzled by this question. He doesn't know the answer at first. He promises to find out what must be done. He seeks advice from a renowned, great wizard, the greatest of his kind, the very head of his order, only to find that the human intellect can also be betrayed and become utterly corrupted. Corrupted, it becomes a grave danger to the world and everyone in it. Gandalf learned this lesson quite early in the saga. It appears, however, that we have not learned this lesson yet. We fancy ourselves to be secure in our dream that not a single person in the world would ever dare to test our precious Mutually Assured Destruction paradigm that we think keeps us safe in a nuclear armed world.

We say to ourselves that the human intellect cannot be corrupted so deeply as to set the world on fire for whatever someone might hope to gain in the process, or that the technical capability doesn't exist for it anywhere except in the hands of a trusted few.

How silly of us to assume that! Surely, Gandalf might have thought the same thing about the one person he trusted most, his honored friend Saruman.

The probability is evidently quite high that someone will acquire the capability and the insanity to unleash a nuclear war. In my latest series of novels, **he Lodging for the Rose**, Episode 3, **Winning Without Victory**, I have set up an imaginary incidence of a cruise missile attack against the United States of America. The story is about a feeble attack from a fishing boat off the coast of North Carolina. The cruise missile is launched in the middle of a night of a great storm. The attack almost succeeds. It isn't detected by any technological means. The launching just happens to be witnessed by the protagonist and his friends. If they hadn't seen it, and prevented it, Washington might have ceased to exist in that story.

Is such a scenario far-fetched? I don't think so. The case of September 11 2001 attack almost proved me right. In that case four airliners were diverted right in middle of the world's most closely monitored air traffic environment. While the tragedy unfolded not a single interception was attempted for almost an hour, in spite the fact that the USA had been warned by over ten different foreign agencies that something big but being set up. A science fiction writer would find it hard to make such a case believable. Still, it happened.

The fact remains that we simply cannot rely on technological defenses, especially when political forces are at play that assure that the most incredible actually happens.

And as for the attack story in my novel, it seems that building cruise missiles isn't an impossible task anymore for people with a few resources to hire a few of the countless computer hackers that are flooding the Internet world with thousand of viruses each month, breaking through once deemed impenetrable barriers.

And as for the weapons themselves, do we really know that they are in secure hands. We have tens of thousands of them built during the last decades, spread out across more than half a dozen countries in an economic environment in which millions of people are forced to earn a living in any way they can. It probably doesn't take much of a devious mind to steal whatever the 'market' demands when the price is right. Nor will it likely take much to cover up the trail left behind, for a dollar. If the near routine fashion in which top security secrets are stolen these days, which should be taken as an indication of what can be obtained for a price, one must assume that countless nuclear bombs might already be securely in private hands, the hidden hands of those who have plans for them.

Evidently Tolkien was right when he wrote Gandalf's role. He was right by insisting that the great

danger that had been brought into Shire could not be allowed to remain there. Likewise was he correct when he caused the elf-lord Elrond, representing science, to declare that this danger, the greatest danger of their time, represented by the ring, could not be destroyed by any known craft. In our world, this craft includes also statecraft. Indeed, statecraft has become a part of the problem. The offices of state have been abused from the very beginning of the nuclear war game. The nuclear bomb was originally perceived as a terror weapon with which to terrorize the nations of the world, thereby to force their subjection to a would-be imperial World Government. Wells and Russell had presented that "rule by terror" notion long before the bomb was even born. They lobbied for the bomb on the basis of building up fear, rather than on the basis of any real danger. Germany had started some research, but this was far from getting anywhere. This fact was known, but was hidden. It was on the basis of this lie about a none-existent danger that US government became a victim of the atom bomb lobbyists. Three years later, after an intense scientific crash program, the atom bomb became a reality.

In the second last episode of my series of novels, **The Lodging for the Rose**, I deal with a situation in which the governments themselves are drawn into becoming a part of the problem of endangering the world. In this case they are coerced to protect a private biological weapon that had been deployed in space, which no governmental agency is willing to acknowledge, much less take action against to eradicate it. Each drags its feet for its own reason since efforts to cover up the truth have become so common place in our world that nobody knows anymore what the truth is, to say nothing about responding to it.

Tolkien is right, there exists no craft known to man that can eradicate the presently existing dangers in the modern age of mass destruction capabilities, delivered with a global reach that no one can prevent, unfolding in an age of rampant fascism and escalating insanity in many high places. Tolkien never pretends that the solution to the problem is easy. Nor does he suggest that a solution is ultimately impossible to achieve. To the contrary, he suggests that a solution can be found by rebuilding society on the substance of its humanity. He does suggest however that we have not yet developed the needed skills that are required in this area. He suggests that the 'ring' must be taken back to where it was made in the distant past.

We may find this to be an almost unmanageable task in the real world. In modern terms, this means that the entire avalanche of errors and defective ideologies that support the nuclear war dangers, terrorism, and fascism must be traced back to their historic origin, their cradle in distant history, where the destruction of the

human spirit began, and where the correction in thinking must therefore also begin. Tolkien's entire, huge, three-part saga, is focused onto this one single task of retracing and rebuilding the course of our humanity as human beings.

My eight part series of novels, **The Lodging for the Rose**, was developed with the same objective in mind, though in a totally different context, which became a twenty-year project. Tolkien spent fifteen years on his project, maybe longer.

What sets Tolkien's, **The Lord of the Rings**, apart from today's real world, is the unreserved support he wrote into the script for Gandalf, coming from people everywhere. That kind of support simply is not forthcoming in the real world, even for the historically most critical mission that humanity is facing today, on which its very existence may depend. To the contrary, the USA spends twenty to thirty billion each year on covert operations to destabilize foreign governments that it doesn't like, not to mention attacking them militarily. In contrast, the amounts that society puts forward in support of those who would elevate it towards peace and protect its civilization, if such support exists at all, is a crumb to small for a mouse. That is what the Grinch who stole Christmas would say.

Tolkien makes it rather plain that the level of support that he has written into the script of the saga for the vital characters is essential for the final success of their mission. It is interesting that Tolkien sets the stage in such a manner that the ring of doom must be taken deep into the lair of its master, almost fulfilling the ring's own longing and design to get back to him. He makes it plain that this fulfillment of the ring's design must never happen. Unfortunately, this is exactly the trend that we see happening today. Most people are supporting the purpose of the ring, rather than the ring-bearer who is determined to take the ring to its doom.

Obviously the quest of the ring-bearer cannot hope to succeed unless the ring-bearer is totally supported, directly or indirectly, by the entirety of humanity that plays a role in the saga. This total support of the ring-bearer comes from elves and men, hobbits and dwarves, wizards and heroes. And even then, with all that support, the entire project unfolds as a dicey affair right to the very end.

If one compares the level of support that Tolkien wrote into the script for the ring-bearer, with what humanity affords itself presently, the only conclusion that one can come to, is that we simply haven't got a hope in hell to avoid the doom that we have literally assured ourselves to reap. Our Mutually Assured Destruction paradigm, and the new paradigm of

Preemptive Destruction, are platforms for an assured doom while we hail them as our best defense.

I suppose Tolkien's introduction of the Ringwraiths into the saga might have been to give us a mirror image of the face that we presently wear. We are the faithful servants of the destructive paradigms. The Ringwraiths were once men who were corrupted by the idea that the power of force can be the means for good instead of the power of love and humanity. We are told that these corrupted men had been once rulers, perhaps noble rulers, but had become ugly puppets. We are also told that this tragedy resulted from their one single mistake, their embracing of the power of force projected by their master Sauron, and the infamous mother of all such pigs. All the modern pigs must be included in that description, which still haunts us today.

In Tolkien's saga, the Ringwraiths' ghostly existence is but an echo of the more ominous ghost of Sauron himself. Sauron's ghost had lingered on and had been stirred to life again when it became known that master-ring, which had been deemed to have been lost, had been rediscovered.

The re-emergence of the ring caused an ominous shift in the history of Middle Earth. It made it darker. In real terms, this kind of shift happened right in the middle of the Golden Renaissance. From 1508 on a trend had been established by corrupted men, which has not been defeated to the present day. This trend destroyed the Golden Renaissance and every renaissance thereafter. It is still alive today. It is poised to destroy us all on the original premise of this trend.

With the historical background for the saga now fully established, the tale of saga begins to unfold in earnest. The saga of the **Lord of the Rings** becomes an epic tale that does not end until three volumes later Sauron's master ring of doom is destroyed in such a way that the ghost of Sauron becomes destroyed with it. We are far from reaching this goal. Still, that process is our only hope. Until the day when this is done, the power of the ring of doom grows. The ghost of Sauron thus looms across the world in the form of an ever-present threat, and the ring of doom unfolds as the one link to this threat.

It stands as credit to Tolkien's literary genius that he managed to encode the nature of that threat directly into the name of this evil, the name, Sauron.

- The ghost of Sauron - the ghost of the mother of pigs

The above association of Sauron with pigs is not a jest. Tolkien chose the names for his characters with great care. That includes the name, Sauron. Just split the name in half and look at it. What do you see? Look at the first part, Sau. In the German language the term "sau" is the common name for a mother of pigs. Evidently, Sauron is that mother, the sau, the mother of all the pigs in the world of power and corruption. This mother certainly has had its real equivalent in human history. The philosopher Aristotle lent his name to it. He gave that mother his own name. He did this proudly, even though the line of corrupt philosophers that he became one of, has had already a long history in the corruption of the image of the human being.

Aristotle merely codified the existing process of corruption that already existed in his days and gave it a recognizable identity. He put it out under his own name, as his "theory of natural slavery" by which he earned world-fame in every imperial house thereafter.

Because of his grand 'achievement', Aristotle's name is being 'celebrated' globally by all the world's aristocracy. The dark shadows that we find there, in the world of aristocracy, are the shapes of the slave traders, dope pushers, feudal bankers, nobles heading institutions of imperial power that loot society in the name of their masters and have done so for centuries. The aristocracy, the world's ruling class that bears Aristotle's name, is still at it, destroying the society of mankind. In fact, the people of this class are not happy with the 'progress' made thus far. One hears bitter complaining coming from these circles that wars don't kill enough people, as Bertrand Russell had lamented, who had earlier lobbied for the building of the nuclear bomb. Hadn't the corrupted wizard Saruman done the same, and invited Gandalf to join his clan of the destroyers of mankind?

Gandalf refused of course, where countless others in the real world did leap at the chance. The aristocrats of today's world include countless priests of death in high places, priests of Saruman, who have advocated polices to induce large scale 'population reduction' especially in the third-world countries. They say that they need this depopulation in order that growing and developing populations won't use the natural resources of the third-world continents. They demand that the

resources of these continents must be preserved for America's future needs.

I am not joking. This insane imperial depopulation demand is the essence of America's infamous National Security Study Memorandum 200 (NSSM200). The implied dictum shaped the foreign policy of the most powerful country on the planet from 1975 on. Five years after this depopulation centered policy was put in place the outbreak of AIDS erupted in Africa that has claimed the life of tens of millions of human beings and is now poised to spread across Asia in big way. While no evidence appears to exist that AIDS was artificially created, the coincidence in timing is suspicious.

Historically, the development of poverty opens the door to the onset of pandemic diseases, like the great flu epidemic that erupted out of the physical breakdown of the human condition at the end of World War I. The 1919 epidemic, all by itself, is said to have killed close to fifty million people. Similar conditions, of course, can be artificially arranged, and probably have been for the coveted depopulation goals. AIDS may well be rooted in that kind of development. Nor can one deny the existence of a link back. from the modern depopulation objectives to the destruction of the image of the human being that Aristotle had proudly put on the map in ancient times. Tolkien is certainly fully justified in his demand that the 'ring' needs to be taken back to the source where it was made.

Unfortunately, the horrific tragedy of AIDS is not a science fiction fantasy. It is a reality that has brought to the foreground an ancient pattern. Nor is anyone even talking about reversing this unfolding trend with the exception of one man. Like a broken record, the name of Lyndon LaRouche pops up as the exception. As an American economist, statesman, scientist, and political institution, especially as a presidential candidate, LaRouche has been fighting for human development around the world, especially for the economic development Africa. This fight has had a long history that predates the emergence of AIDS by a long way. In fact, he had warned about the possible emergence of pandemic diseases in Africa, resulting from imposed poverty, and had proposed emergency measures to rescue Africa from a biological breakdown crisis. Had his call been heeded, AIDS might have been prevented, but it wasn't. His call for rescuing Africa stood in total opposition to the depopulation projects, which were allowed to proceed.

It is remarkable that whenever something good is being done for humanity, LaRouche's name is found at the center of it, but is always slandered and vilified for this very reason. Naturally all who want the destruction of society to continue, will have no choice but to slander

his name. Indeed, that is the very reason why Saruman viciously slandered Gandalf in front of all his supporters at their last meeting at Isengard. He aimed to save himself and his world-destroying objectives, by disabling Gandalf with slander. In Tolkien's world that slander achieved nothing. In the real world the weapon of slander was highly successful in preventing the rescue of Africa, for which countless millions of people paid with their life.

Of course, viscous persecution and slander is not a new phenomenon on the political scene. In fact, LaRouche has been lucky in that regard. The ruling oligarchy and their stooges killed President Kennedy outright, for his support of humanity. They also killed Dr. Martin Luther King and others for the same reason, to shut them up. Political assassination has become a big thing in recent time, all the way to the point of dropping a thousand-pound bomb on a five-story apartment building in the middle of the night to assassinate a single man. That shows to some degree how small we have become as a human society. We have become pigs, indeed. LaRouche cautions that the grave we dig for others will become our own in not too distant times ahead, unless we reverse what we are presently doing.

Aristotle's claim to fame makes him the mother of this trend. He unleashed a corruption in the thinking of society that started the degenerating process that is still ongoing. Aristotle's influence on the course of humanity through his theory of natural slavery and similar philosophic gems, went evidently far beyond the effect on society of a mere theory. His 'pig' became a self-fulfilling prophecy, though it had no foundation in fact. It became a convolution of officially hailed lies that took on a life of their own under Aristotle's 'great' name. This mother of pigs thus brought forth children in the form of ever-greater lies of his by then infamous style, with faces ever more ugly than the face of that first pig of Aristotle own creation.

Modern 'scholars' call Aristotle's 'contribution' to the stall of pigs, "the theory of natural slavery." That's a polite description. In reality that pig has become the Trojan horse of all times.

By its very design, this 'theory' is a concocted notion that divides humanity into subhuman beings, and superhuman beings. The subhuman beings, Aristotle described as the natural slaves of the world, who, as he argues, have no other uses in life but to serve as slaves, since they haven't got it all in their noodle where it really counts. The superhuman beings on the other hand (a tiny minority); Aristotle calls the natural masters. Their vastly higher status, he claims, rests on the strength of their superior intellect. From this position of carefully

constructed lies, Aristotle argues, that the slaves and society are both greatly benefited in the process of slavery, because the slaves come thereby under the benign guidance of the superior master beings. Their subjection to slavery, Aristotle argues, makes the slaves better human beings by that process.

Naturally, every slave owner in the world, and every empire that ever existed since Aristotle, loved Aristotle for his 'famous' formulation of 'science.'

It appears to me that the ghost of Aristotle still lives strongly today. The superman image, and the subhuman image of society, are both still very much alive today. Those images are hailed by all who seek power to dominate, who evidently fell fateful under Aristotle's (Sauron's) corrupting spell of lies.

Perhaps the first of the more modern line of pigs that came from the old mother were the war philosophers of 16th Century, who had conspired on behalf of their imperial masters to destroy the Renaissance spirit in the world. These pigs, reaching deeply into the world of shadows, had awoken the ghost of Aristotle (Sauron) in a big way. Neither has any man as yet been able to shut down the old ghost again that had been awakened. War had become, and has remained, mankind's number one philosophy.

That is where our own involvement with the story of Tolkien's *The Lord of the Rings* begins. The ghost of Sauron has been awakened. We are in the middle of the 16th Century. For the next eighty years wars would consume all the nations of Europe, each one set against the other as had been intended by the masters of the game in their desperate attempt to destroy the Renaissance spirit. Half the population of Europe perished in these wars, before the madness was halted by the next Renaissance that gave the world the Peace of Westphalia in 1648 and the beginning of a movement that led to the founding of the first true nation-state republic on the planet a hundred years later.

It is tempting to think that we should get back to that Renaissance in which the USA had been originally brought to life. Tolkien suggests that this is not sufficient. He suggests that we have to take the processes of rebuilding humanity all the way back to the mother of the pigs, to the mother of the process of thinking that grossly distorted the image of man. That process is the pig that Aristotle gave his name to, which has brought forth countless offspring in the manner of a sau. One of these later pigs destroyed the Renaissance and caused eighty years of war. That pig is still hailed as a genius and is being honored and celebrated under the name of Thomas Hobbes.

Hobbes, of course, was just one of many such pigs. Still he typifies most of the above mentioned war philosophers of the 16th Century period. Hobbes and those like him took Aristotle's distortion of the image of man further, and created something worse in its shadow. They created an image in which the whole of humanity becomes defined as intrinsically evil. Hobbes and his fellows argued that humanity must therefore, for its own protection, give up its sovereignty into the hands of a sovereign emperor, and allow itself to be ruled over without question and in total obedience.

This dirty pig of an ideology that Hobbes so proudly typified, is not only hailed today, but is used as a stepping stone for worse to come. The pig had offspring of its own. John Locke was one of them, who in later years built an economic platform on the Hobbesian ideology. He said that society's wealth lies not in what is being produced by a human being, but is found in the land, to which the worthless human being may be enslaved at will to draw the riches from the land. Adam Smith after that destroyed of the human image still further when he declared that the vice of unrestrained greed is the foundation for a rich society.

In historic terms, Tolkien's choice of the name Sauron as the mother of pigs, evidently proved to be right on the mark. He seemed to have known that the key to the pyramid of doom lay with the mother of the pigs. The fight for humanity would have to won in its lair. It will have to be won by invalidating the lies that have made Aristotle famous, including the lies of all the other philosophers who had built empires on his lies. Anything short of this goal would get us caught up in endless battles to fight countless types of insanity. Struggling with these narrow issues, including those that came after Hobbes would exhaust one.

The later line of pigs that emerged out of the stall of Hobbes began with a Venetian monk, Giammaria Ortes (1713-1790). This man, Ortes, is a real 'gem.' He gave his name to the swinish concept that man is an animal! Ortes proclaimed in the 1700s that the earth is dangerously threatened by mankind as it 'overgrazes' the earth unless the human society would be culled artificially, like a herd of animals is 'managed.' This 'gem' of Ortes paved the way to the notion of targeted slaughtering of human beings for the purpose of depopulation. We have seen a lot of this already unfolding in many places, haven't we? In fact, Ortes was openly plagiarized. The noble Parson Thomas Malthus (1766-1864) was the first to latch onto Ortes' idea and present it as his own. As a loyal servant of the British East India Company he not only plagiarized Ortes pig in the service of his masters, but 'invented' from it his own Malthusian system of 'economics.'

This Malthus grown pig became proudly manifested with world fame in the British workhouses in which the poor were worked to death, and in the British Poor Laws, which forbade any notion of social support for the poor. The good parson Thomas Malthus even argued that the dwelling places of society should be made so terribly unsanitary that as many people as possible would become ill and suffer an early death. Of course, he didn't apply his counsel to himself, who enjoyed a rather long and 'useful' life.

That perversion of sanity truly came from a Man of the Cloth. Can you believe this? The insanity that is involved here, seems to be hard to beat. Still, it was superseded.

Malthus' pig had children. Charles Darwin (1809-1882) contributed his famous 'discovery' of evolution directly to the 'work' of Thomas Malthus. In his unique way Darwin extended the distorted image of man quite a bit more and drove it still deeper into the mud of the sewer than it ever had been driven. He did this by setting up a 'scientific' foundation for racism that now defined entire races of people as low level scum on the 'evolutionary' scale. He created and codified an insanity that became heavily protected behind the strong shield of science. In modern language the outcome of this particular insanity is called Social Darwinism. After all, who would argue against the greatest name in science, the name of Charles Darwin, even if the name and the science itself were abused for the most terrible ideologies?

Hitler loved Darwin's pig. Inspired by the pig, he called countless masses "useless eaters" and did away with them. But long before Hitler actually came onto the scene, Darwin's cousin Francis Galton (1822-1911) had added still another pig of his own to the stall of insanity. His pig became named the eugenics 'theory.' Galton's pig became a process in thinking that soon subjected countless people to forced sterilization in governmentally sanctioned and financed efforts to curtail the unwanted. In more recent years the mass sterilization of the poor in third-world countries, the lesser classes, was carried out by coercion on fairly wide scale. I am certain that Hitler would smile if he could see what we have been able to accomplish again in his line of 'work,' after his death.

We also live under the shadow of another line of pigs to the very day. It is called straight forward, depopulation. General depopulation has become a widely promoted goal beginning with the official Bucharest depopulation conference (1974) that was followed up twenty years later with the Cairo depopulation conference (1994). The theme of depopulation has also been fiercely promoted by

numerous far-flung world organizations, including the UN, with depopulation goals reaching variously as high as four to five billion people to be slated for 'reduction' by artificial means. Thank God we are not there yet, but the goals are probably still there.

Here too, LaRouche stands almost alone in saying that this trend of focusing on depopulation has to stop. Let's be honest, there isn't a political leader in the world today who has any conception of the depth of destruction that this depopulation train has already created, or that it even exists. Real humanist history is a forbidden subject in the halls of power, because a single honest look might upset the fragile structures of lies against humanity on which what is called "power" in today's conception, rests.

LaRouche is, sadly for humanity, the only political leader in the world today who says essentially the same thing that Tolkien had said. He insists that the entire vast ring of power and corruption that is associated with these vast tragedies needs to be taken back to its mother, to the mother-policy of the destruction of the human face of humanity. He stands alone in this fight. Everyone else of influence and stature hails the historic pigs and utters their name with awe as though they were the names of God. These names are honored in universities in modern times, where their 'ideas' become revered, where Hobbes is regarded a genius, Malthus a great social reformer, Darwin a scientific giant, Galton a pioneer, Nietzsche who built on them, a visionary. We have even Hitler being hailed again as a great man, by people in high positions of power. Is it any wonder then that Tolkien suggests that in order to clean up the trash, let's take the fight back to the Sau, the mother of the pigs?

We really have no choice in the matter. We truly cannot survive in the present environment. The puck has to stop. Tolkien knew this. He lived through the worst wars in history. LaRouche also knows this. He served in World War II. He committed his life to the task to put an end to that historic tragedy that **The Lord of the Rings** is all about. LaRouche is fighting the battles today that Tolkien had mapped out, most likely without even being aware that he does, for the principle behind both men's fight is a universal principle. That's the state of our world. Most world-leaders won't even acknowledge that a problem exists. Tolkien evidently tried to wake us up. This awakening has not yet happened. At the present age in which we live, Sauron's ghost is far from being defeated.

Nevertheless the fight is on. LaRouche not only exposes the enormously damaging historic crusades by the "Children of Sauron," he also brings to light the long historic chain of the progressive humanist developments that have occurred throughout history, in which the true

image of the human being comes to light. LaRouche's political fight has always been a fight for a fuller understanding in society of the profound cultural and scientific achievements that have been made throughout the ages in spite of all the attacks against the train of humanist development. We need to come face to face with the great achievements of the past, the achievements of humanity's foremost pioneers, as a mirror in which we can recognize the true image of the human being, and with it the greatness in ourselves. We need to pursue this recognition of the truth of our humanity, as a necessary element in the fight of taking the distorted images of the face of humanity back to the "mother of the pigs" and to leave them there like a rejected pest.

- The great Eye of Sauron - focused on its piglet: Saruman.

The Eye of Sauron that Frodo saw in the Mirror of Galadriel had grown in size ever since the ghost of Sauron was awakened. It became rimmed with fire. Still, its black slit, instead of a pupil, comes to light unmistakably as a window into nothing. It comes to light as a visible symbol of Sauron's presence and power, and their emptiness.

The eye is red, but has no center. Is this the kind of eye that Tolkien tells us we should recognize behind the ancient and modern imperial philosophies? Is it the eye of the pigs? If we use this 'eye' as a portal, we will behold nothing. The big eye is a scam, designed to frighten children and men alike, a ring of a profusion of fire, but with a center of emptiness. With that Tolkien stands true to the history of demented ideologies. There is nothing there to see in terms of truth. There is no truth in a single word that anyone of the pig's philosophers ever spoke.

Before I recognized Tolkien's symbol of the great eye with a center of emptiness, I had written a story that describes this very phenomenon. The story appears in one of my novels. The story is called, **Empty People**. Since the story represents well what Sauron's great eye symbolizes, I have presented it separately in a collection with other, similar stories, grouped together in a book under the same title, **Empty People**.

Nevertheless, Tolkien took his metaphoric imagery further than I did. In the real world another still worse distortion of the image of man was brought into being by another great shift in history. It gave us another new line of terrible pigs. They reduced the image of the human being to the level of the beast-man, the lowest level at the bottom of the Synarchist sewer.

Ironically, this latest of the pigs, the beast-man, had been grown in response to America's quest for independence. Since the American republic was the intellectual creation of the leading-edge thinkers of the European humanist elite, based on the ideals of the Renaissance, that "dangerous" humanist ideal became immediately targeted for eradication wherever it was found. It became targeted especially in Europe where it originated. It became targeted there in order to assure that there would never be another independence movement springing up anywhere in the world.

Tolkien calls the master of this type of movement by the name of Saruman, the name of the corrupted wizard, a wizard corrupted by fear. In the real world his name is Shelburne, the second Earl of Shelburne, named William Petty. Lord Shelburne became possibly the greatest of all the pigs in modern history. In fact, he started a whole new line of pigs that have infested the world to the present day, which now threaten to destroy civilization once again.

As I said, this new type of pig was grown in the stalls of Lord Shelburne, the infamous master of the British East India Company. His servant, Jeremy Bentham, delivered the first pig from this stall. That pig had its debut during the French Revolution which had been organized by him specifically for the event of the debut of this new type of pig, which became known thereafter as the beast-man. In the course of the French Revolution, under Jacobin terror, much of the elite of France became systematically eradicated. The guillotine however, became only the first-phase tool in this process. The second phase tool became implemented in the form of state fascism of the Martinist variety to which Napoleon Bonaparte gave his name as the first modern fascist of a trend that has not yet ended.

- The rise of the Beast-man ideology

Let us look at a portrait of a beast-man that was painted by one of the earliest promoters of the radical dehumanization of society. The portrait was 'painted' by Joseph de Maistre in app. 1821. He portrays of an executioner in his writings, a beast-man living in a destroyed society in the shadow of fascism. In Hitler's days later on, similar executioners would butcher six million human beings to death, often face to face. The term beast-men, by all accounts is too soft a term to describe this more modern pig that has been created by people of the caliber of Joseph Maistre. Anyway, this is what Joseph de Maistre wrote in 1821, long before Hitler was even born:

"So who is this inexplicable being who, when there are so many pleasant, lucrative, honest, and even honorable professions in which he could exercise his strength or dexterity to choose among, has chosen that of torturing and putting to death his own kind? ...He is created as a law on to himself. Consider how he is viewed by public opinion, and try to conceive if you can, how he could ignore this opinion or confront it. Hardly has the authorities assigned him to his proper dwelling-place, scarcely has he taken possession of it, when others remove their homes elsewhere so they no longer have to see his. In the midst of this desolation, and in this kind of vacuum formed around him, he lives alone with his female and his offspring, who acquaint him with the sound of the human voice. Without them he would hear nothing but shrieks of agony.

"A dismal signal is given. One of the lowest menials of justice knocks at his door and tells him that his services are needed. He goes. He arrives in a public square where people are crowded together with faces of expectancy. A poisoner, a parricide, a man who has committed a sacrilege, is flung at his feet. He seizes the man, stretches him, ties him to a cross, which is lying on the ground, raises his arms, and there is a terrible silence. It is broken only by the sound of the crushing of bones under the blows of the iron mace, and the screams of the victim. He unbinds the man, he carries him to the wheel; the broken limbs are twined round the spokes and the head hangs down; the hair stands on end and from the mouth -- open like the door of a glowing furnace -- there come at intervals only a few broken syllables of entreaty for death.

"The executioner has finished his task; his heart is beating, but it is with pleasure; he is satisfied with his work. He says in his heart: 'No man breaks on the wheel better than I.' He comes down from the scaffold and holds out his bloody hand, into which, from a distance, an official flings a few gold pieces. The executioner carries them off between two rows of human beings who shrink from him with horror.

"He sits down to table and eats, he goes to bed and sleeps, but when he awakes next morning, his thoughts run on everything but his occupation of the day before. Is he a man? Yes. God allows him to enter his shrines and accepts his prayers. He is no criminal, and yet no human language dares to call him, for instance, virtuous, honorable, or estimable.... Nevertheless, all greatness, all power, all social order depends upon the executioner; he is the terror of human society and the tie that holds it together. Take away this incomprehensible force from the world, and at that very moment, order is superseded by chaos, thrones fall, society disappears. God, who is the source of the power of the ruler, is also the source of punishment. He has suspended our world upon these two poles, 'for the Lord is the lord of the twin poles, and round them he sets the world revolving.'"

The story is an excerpt from Joseph de Maistre's 1821 St. Petersburg Dialogues. De Maistre's satanic writings are historically significant since he was part of the Lyon Martinist Lodge that ran the Jacobin Terror operations. Napoleon Bonaparte, who studied these writings, evidently became 'inspired' by them. He became the first modern fascist ravaging continental Europe. Later, Synarchist founder St. Yves d'Aveidre based his own "beast-man" writings on de Maistre and carried the theme forward.

They didn't call it fascism in Napoleon's time. They called it synarchism, a kind of synchronized anarchy in thinking that unfolds under the blanket of extreme terrorism. The face of this pig is the beast-men process of terrorizing society by unleashing gore on an unimaginable scale. Several 'famous' people gave their name to this process of an utter dehumanization of the image of man. Their names are still famous names, however, in recent years they have become too numerous to mention.

Most of their names are well known around the world for their deeds and their programs consistent with the beast-men ideology, names like Friedrich Nietzsche, Martin Heidegger, Carl Schmitt, people whom Hitler identified with, and their equivalent in modern days who hail them, many of whom are now at the forefront of American political institutions.

Somewhere in this stall of stench one can also find the names of H.G. Wells and Bertrand Russell recognized. They have given their name to an even more bestial process that is extremely hard to beat in ugliness. This is the more modern process for building a world-empire under the force of the terror of the nuclear bomb. They had aimed to develop a terror weapon so great that any rebellion against the autocratic rule of the self-appointed

'supermen' of the would-be world-empire would forever become impossible. They suggested that thereby history itself would end. Luckily, we are not at this point yet either, but the goal remains and the process to reach it is still being pushed forward.

- Tolkien's answer is, that the ring must be destroyed at its source.

Except, how does one destroy such a thing? The good wizard Gandalf had no answer at first when the question was first posed to him. He only knew at the beginning that the ring that had been found must not be allowed to remain in Shire. The hobbit, Frodo, a long time friend of Gandalf, becomes appointed to bear the ring away.

In due course the ring is brought into the realm of the elves. The elves represent the scientific processes. The ring ends up in the house of Elrond who sees it as a ring of doom and realizes that it cannot remain hidden there. The mounting forces that the ring has stirred into action in the shadow world of Sauron and his servant Saruman, have become too great for the elves to hold back. Elrond determines that the ring must be destroyed in the fires of Mt. Doom, in the very heart of Sauron's realm, were it had been forged.

It appears that Tolkien is correct with this assessment. No one can deal with such a forgery of evil as Adolf Hitler and his beast-men of the Nazi Empire became, or for that matter with any of the modern beast-men. It cannot be done, at least directly. Tolkien suggests that one cannot deal with these 'forgeries' directly, that one needs to eradicate their root before one can deal with them from a standpoint of truth. No one can understand Hitler, for instance, outside of the larger context of the destruction of the image of man by mother of all the pigs and her offspring. What possible rationale could Hitler have had for destroying an entire society of human beings, like the Jewish people had been who had contributed immensely to the cultural, scientific, and industrial achievements of the German nation?

No rational reason can be found that could explain the historic tragedy that Hitler unleashed. LaRouche points out that this Hitler phenomenon can only be understood in the larger context, the context of the beast-men process taken from the Jacobin terror operations of the Martinist forces modeled after Maistre and developed further by Heidegger and Nietzsche. LaRouche further suggests that the beast-men ideology can only be understood correctly in the historic context of Shelburne's intensely fearful reaction to the founding of the United States of America. Shelburne saw America's independence movement that led the founding of the American republic as a death-threat to the British Empire. Like Tolkien, LaRouche suggests that if these historic links are not understood, they cannot be broken. This means that the modern Synarchist movement inside the United States cannot be understood, which threatens the destruction of the United States itself, which has already begun.

Shouldn't a President have this understanding? Tolkien suggests so. His leaders in the saga are all pointing out, or are aware of the fact, that the 'ring' must be taken back to the mother of the pigs, the mother called Sauron, the mother that we are dealing with today. The failure to fulfill this requirement will make the modern phenomena that we see unfolding through synarchism, appear almost mythological. This lack of understanding history then becomes exploited. It had been exploited in Hitler's time, by which the most unbelievable atrocities became possible. And it is being exploited again in our time for the same reason. The simple reason is that no one will believe the truth when the truth remains hidden and is not understood.

The large-scale butchering by Hitler's beast-men, of a once recognized valuable people appears to have been chosen on purpose to create a maximum shock effect. It was apparently chosen to unleash the greatest terror possible, which alone could achieve the kind of deep dehumanization of the highly cultured society of the German people. Nothing less than this terror would have been sufficient to create another war in the wake of a terrible world war. The beast-men dehumanization had become necessary in order to drive a culturally advanced society back into those dreaded fires of a war after just a few years since the last war had ended and had ended in destruction, humiliation, defeat, and a huge financial punishment.

LaRouche points out that the dehumanization process of beast-men violence reflects the face of synarchism precisely. It reflects the same synarchism that earlier had butchered the European elite by means of the French Revolution and later by the Napoleonic wars. LaRouche points out that we face the same brutal synarchism again, which in today's world drives the

horrid policies of the Project for a New American Century that envisions a Russellite world-empire based on the terror weapon of nuclear war.

The deeply hidden designs that the beast-men process depends on, of course, will never be apparent on the surface. That design is intentionally kept so unbelievable that no one will believe it. Thus, it cannot be eradicated until its roots become exposed and dealt with.

The difficulty is that the hidden design can only be recognized and be eliminated in the larger context of the entire development of the dehumanization of the image of man. Any lesser approach will fail. The entire pigsty, therefore, has to be taken back to the mother of the pigs. The entire trilogy of **The Lord of the Rings** unfolds around this one central process of taking the ring back to where it was made, and where alone it can be gotten rid of.

- Synarchism

Evidently, Tolkien recognized the existence of three main forces of corruption. One of these is power. Sauron himself represents the evil power of brute force. His tools are crude. They are the ugliest beast-men ever imagined, the Orcs, with a name that appears to be directly derived from the word force. The three middle letters of the word, force, are "orc," giving rise to the term, Orcs. In today's world we may call the Orcs for example; the "market forces" (market Orcs!) These forces have destroyed countless business in America and around the world. Some of these businesses had served their nation for decades upon decades. Entire industries have been wiped off the board by these forces, the market-Orcs. Few businesses can withstand the force of legalized stealing. In a world of legalized stealing only the robbers will likely survive, and this not for long. In the real world, entire nations are being destroyed by these market-Orcs that are haunting the entire world.

The work of these market-Orcs is well illustrated in the Ukraine, for example, which was once called the breadbasket of the world. Its agriculture remains to the present day one of the finest on the planet. Nevertheless, the population of this richly endowed country is starving. Their food is being exported, this time not by

Stalin who merely killed five million people that way, but by the market-Orcs. According to a 2003 study 26% of the population of the Ukraine cannot afford to buy enough food, 42% can afford to feed themselves, but cannot afford clothing, and only 24% can afford both, but cannot afford to buy other necessities, like refrigerators. Only 6% of the population can afford that. (See. EIR Oct. 3, 2003)

Under this kind of austerity regime, the Ukraine's population became reduced by two million people a year in a slow-death process that has not yet ended. In other parts of the world conditions are worse than that. Apparently, in parts of Russia, Africa, Argentina, Brazil, the international looting of the respective societies cuts much deeper than in the Ukraine. Even in the USA, the richest country in the world, a large portion of the population lives below the poverty line, and millions live without a home. This tragedy is likewise forced upon society by the market-Orcs.

The second most deadly corrupting force that Tolkien singled out and gave a special identity to, is fear. The corrupted wizard Saruman represents this type of corruption, the corruption by fear. Fear is a corrupting scourge that has killed hundreds of millions of people during the last century. Lord Shelburne of the British Empire had not been corrupted by power to unleash the beast-man process across Europe. Lord Shelburne had great power. He had been corrupted by fear. This imperial giant of huge power had been corrupted by the great fear that his empire that spanned the world, on which the sun never set, was about to disintegrate in the shadow of the idea of human freedom that the American Independence movement represented.

The entire Synarchist movement that he created from the depth of this fear had only one goal, to destroy this humanist movement that threatened the empire. His intense warfare against the most profound humanist unfolding in history, which had brought freedom to the world, was based on pure fear. From this time forward synarchism continues to be based on fear right to the present day. What we see today is precisely the kind of fear that had moved Shelburne. The same Synarchist fear had created all of our wars in the 20th Century. And now the cries are going out from the same camp, for still more wars.

That is what drives the Synarchists' movement today, a movement based of fear which correspondingly responds irrationally. Its response may be defined as synchronized anarchy that disables human liberties and society's supporting institutions. Its response is a lashing out without aim. It has become a movement that seeks to build a new Roman style super-empire, a Pax-American world-empire set up on a foundation of fear

being responded to with terror even though that kind of process has never succeeded in history.

The modern Synarchists' fear is, that the American financial empire and related empires, which are already disintegrating from within, will become totally lost in the background of a far flung economic and humanist redevelopment of the world, should that be allowed. The new American Empire is therefore not founded on any plan to ennoble humanity, but is founded on fear, fear for the loss of its oligarchy's existence as a looting force. It is built on a blind fear that has no limits.

Synarchism has become a tool for quenching that fear. But who can stop the Synarchist process? Nothing can stop it, except a courageous exposing of its roots, which LaRouche has undertaken worldwide. He is fighting the problem of synarchism on an educational platform, which takes its origin back to Aristotle, and beyond, to the very roots of slavery and the distortion of the image of man. This is what is reflected in the countless forms of slavery that have become prevalent in the world today. Slavery is the natural outcome of the Sauron process that forces the image of the human being to ever-lower levels. Legalized theft is but one element of this process. Synarchism is an extension of the process. It imposes tyranny in response to fear.

- The process of the Gollum - "My Precious!"

The third type of corruption that Tolkien recognized and gave a special name to, is the hardest one to recognize. It is the corruption by poverty. Poverty may be the most deeply corrupting influence of them all. In Tolkien's saga, this type of corruption is represented by an ugly creature with a humanoid shape that he calls the Gollum.

The Gollum is one of the main characters in the saga. It plays a vital role in the context of returning the ring to its doom. This has to be that way. The Gollum is barely noticed in the first part on the saga, and even later, as it moves more into the foreground, its role is never fully understood until the very end. Suddenly the

meaning of the Gollum becomes clear.

The trend that Tolkien has set up for us with the Gollum perfectly images an element of our modern society. Tolkien's story of the Gollum is actually more appropriate today than it had been in Tolkien's own days. Perhaps Tolkien understood the self-escalating nature of the process that is involved, and projected it into the future. He seemed to have fully understood that the most corrupting influence in the world is not the power of force, or the tyranny of fear, which is great, but poverty.

People who are desperately poor allow themselves willingly to be enslaved. They allow it if it becomes necessary to survive. Likewise do the poor at heart allow themselves to be enslaved, who seek riches--and this happens rarely out of necessity--who allow themselves to be corrupted in order to fill their emptiness within. The Gollum falls into this second category. It represents a totally modern process.

The Gollum craves the ring. It wants the ring back that it once owned. It tracks it down. It follows the ring bearer. The Gollum craves it not for its power. It has no use for power as it is living alone. Nor is the Gollum touched by the fear of terror. It has been tortured for the ring already, and has survived.

As do most men today, the Gollum seeks the 'ring' for its glitter. The Gollum has no use for the ring's gold as currency, living in a cave.

Something similar can be said about most of the major 'investors' today. They don't intent to cash in their portfolio. Their financial resources are so great; they have no need for the money. Like them, the Gollum lacks nothing that he needs to live, as most investors do, yet the Gollum devotes its entire life to get its hands onto the ring. "My Precious!" the Gollum calls it. "My Precious!"

How many times have we heard this song, "My Precious", "My Money?" We have heard it in the halls of finance, sung even by men and women of great means, and by society who has enslaved itself to property of countless types, and to aggregates of 'value' laid up in large and small portfolios, all labeled "My Precious."

In the name of "My Precious" the entire world economic system is presently hovering near the precipice of a worldwide economic catastrophe. That is also where the Gollum has its brightest hour. At this very precipice, in the chasms of Mt. Doom where the ring needs to be destroyed, the Gollum wrests the ring from Frodo, the ring bearer. It holds it high in its moment of triumph, crying "My Precious, My Precious," even as it takes one

step too far and slips, and falls into the chasm itself, ring and all.

In this sense the Gollum foreshadows the collective doom of all people who have given their name to the process that the Gollum represents. Tolkien also gave the Gollum a second name that is appropriate here. Its second name is Smeagol-- Smeagol the Spiegel (mirror in German) in which we can see an image of ourselves.

Tolkien was a linguist. He had had been employed for some time as Assistant Lexicographer of the New English Dictionary. I love the metaphors that he has built into his names. Except what do we see in this 'Spiegel,' in this mirror, that the Gollum represents? We don't see anything in it that is in any way human. We see a process that represents Adam Smith. We see a process of greed-based economics, a different form of synarchism, and as LaRouche points out, historically; Adam Smith has never been a friend of America. Adam's pig was designed to destroy America. Apparently, it has been successful.

The Gollum accurately portrays this process. The Gollum is not a creature of Saruman, the Synarchist. The Gollum is a creature of Sauron.

The Gollum became what it became by the power of the ring. It serves the ring, or more specifically, it serves the ring's plan to get back to its master.

Sauron's forces had captured the Gollum. It had been tortured by them (a modern type of modern education), and then let go to seek out the ring to bring it back to Sauron, whereby it would serve the centralization of all power into Sauron's hand. Sauron wants the ring back on his 'hand' to restore his former self. Gollum doesn't know that it serves this purpose. It thinks it serves itself. Only on rare occasions does it gain a glimpse of the true purpose that it was 'trained' for, and it hates what it sees, and fights it, unsuccessfully.

In historic terms the Gollum process had created before Lord Shelburne became a Synarchist. The Gollum is one of the pigs of Sauron, operating under the historic name of Adam Smith. It still does operate under this name, the name that represents greed-based economics. It is highly influential under this name, I might add.

The centralization of financial power into a few private hands has been extremely far advanced in America and is now consuming the world.

The deeply hidden success story of Adam's pig in America started in 1875 with the passing of the Specie Resumption Act by the US Congress, which took away the nation's currency in favor of a foreign currency. The

second success of the pig was the creating of the US Federal Reserve as a private central bank operating for shareholder profits. This event was written into law in 1913 by another act of Congress. It took away the nation's sovereign control over its currency, and put it into the hands of these few private power brokers that operate for profit. The American Eagle, thereby, had been turned into a Vulture. The universal income tax became law in the same year the Federal Reserve was authorized. It was needed to feed to Vulture. In the following year, World War I was started, which had been long in the setup stage, with the goal of stopping the economic development on the Eurasian continent that many nations had been working towards. World War I clearly served the designs of private central power, the same power that later financed Hitler.

Humanity has not recovered from the 'success stories' of Adam's pig. Roosevelt worked around it to some degree, but he never really dealt with the pig itself, the private central banking empires that continue to have a choke-hold on the whole of humanity.

- - The historic end of the Gollum process

In the saga, the Gollum follows Frodo, the ring bearer. It even offers aid to him in any way it can. It serves Frodo as a guide, but offers this aid really only to advance his own hidden quest to take the ring, and to take it back into the land of Sauron, the land of Mordor, the realm of the total centralization of private financial power. The Gollum becomes Frodo's (society's) self-imposed companion until the very end. In the end the Gollum destroys itself together with the ring, whereby the world of men is saved.

We are not at this end-point yet, but we are in great danger. In the saga, Frodo almost succeeds in destroying himself rather than the ring by yielding to the corrupting influence of the ring. He yields in response to having been corrupted to the breaking point by the Gollum's constant 'sweet' song, "My Precious! My Precious!"

The question that Tolkien has put before us with the death of the Gollum process is probably the most important question in human history. In a scientific sense, the Gollum process is a process without a

principle that is doomed to destroy itself by its own emptiness. This self-assured doom was the built in design feature for which Adam Smith had created the Gollum process -- the process of greed-based economics. The design goal had been to destroy the North American challenge to the British Empire. That may still happen. It nearly happened in Tolkien's saga of the ring.

In writing the saga Tolkien had two options for ending the Gollum process. The more difficult option would have been that the principle of universal love uplifts society and pulls everyone out of the death trap that the Gollum process has been created to become. Frodo represents the principle of universal love. If Frodo had been able to reach the Gollum with that kind of love fully developed, the Gollum might have been rescued. It might even have been reverted back to becoming Smeagol once more. It appears however that Tolkien might have realized that this task is a most difficult one and may therefore belong into a realm that lies beyond society's present development. This option was therefore not realized in the saga.

Whatever his reasons might have been, Tolkien presented an ending that reflects real history, in which the Gollum process destroys itself and a large segment of society along with it. This ending happened in 1345 when the European financial system disintegrated under the pressure of financial looting on an ever more massive scale. Society became so devastated by the collapse in 1345 that two years later the Black Death plague spread like wildfire throughout the impoverished population. In some places there remained not enough people alive to bury the dead. Estimates indicate that half of the population of Europe died in this inevitable doom assured by the Gollum process, which large segments of society had become locked into.

Long before this doom finally erupted Dante Alighieri had warned of the dangers on the horizons, but to no avail. He was scoffed at, ridiculed, exiled, and probably persecuted. Still he struggled on to elevate society. His profoundest achievement in this struggle for humanist renewal, his poetic trilogy the **Divine Comedy**, is still regarded as one of the finest pieces of literature from that period.

Frodo fails in Tolkien's saga in the same manner that Dante Alighieri had failed to rouse society sufficiently to step out of its 'boxed in' condition that had assured its doom. Still, Frodo was instrumental in the process of victory. History also reflects this. Dante's work was not in vein. In the process of creating the **Divine Comedy**, Dante had gathered together the best elements of all the Italian dialects and developed from them one of the world's most powerful and most beautiful languages. It is not surprising that the

combination of this development and the death of Gollum process at this time in history, gave rise to the Golden Renaissance that became a period of intense humanist and scientific development. The Renaissance became one of the greatest development periods in history. The cultural uplift that began at this time was of such a magnitude and profundity that its core achievements are still reflected in the world today.

It appears that Tolkien chose to utilize the historic ending for the ring saga. This is the ending in which the Gollum process destroys itself and leaves the scene open for human development. Thereby, Tolkien leaves the question open for us to answer, if we can survive such an ending in today's age of nuclear weapons in which far more than just half the world-population is doomed as the European population had been doomed by the events in 1345. So, how do we answer that question?

The option still exists to rescue the Gollum and all who are 'boxed-in' by this process. The development of the principle of universal love that Dante had dedicated his life to, which Frodo represents, is still possible even at this late stage. We even have a powerful force fighting for the development of this principle on the political scene, through LaRouche. Let us hope that this modern scientific force is greater than the moralistic force that Dante had developed to elevate society.

LaRouche seems to represent the modern force for truth that unfolds with scientific development. He is certainly recognized for it. Like Dante before him, he is being persecuted and slandered, and virtually exiled from the realms of power, but like Dante before him, he is also widely respected and honored around the world by those who are no longer trapped into the Gollum process. By all accounts their numbers are growing. Their call goes out ever louder today, to put the already bankrupt world-financial system through an orderly bankruptcy reorganization before its inevitable doom takes a large part of society down with it.

In this sense a process of overturning has been started that may alter the modern ending of the ring saga and shift it away from the historic pattern that involved an unimaginably great tragedy of a kind that we may not survive in the nuclear age.

- A modern ending for the Gollum process

Tolkien's solution in the ring-saga opens the scene to a most interesting proposition related to the modern world. He brings together in the chasm of fire of Mt. Doom two opposite processes. We find both of them reflected in recent American history. Their comparison yields some surprising insights into the state of our modern world.

During the first half of the writing of the ring saga, America has been wearing the face of Frodo, historically. America boldly faced down the greatest evil power in the world that the Nazi Empire had become, and secured for humanity a victory. However, before the victory was fully secured America chose the ring for itself and began to wear it. From that moment on -- virtually from the moment that Franklin Roosevelt was laid to rest -- America began its own quest for world-empire status. It started a new quest under its own fascist flag, the flag of the atomic bomb in the service of an oligarchic world-empire dream. In all essential aspects America became the Gollum.

It became the Gollum not out of need. America lacked nothing. It emerged from World War II as the greatest military and economic force on the planet, and for all practical purposes the only such force. However, it yielded itself to be taken over by other ideologues for their world-imperial goals. Thus America was launched on a quest for world-empire status. Throughout the period that followed, which has not ended, America and the Gollum became one. Frodo, the humanist side of America, became invisible, while the Gollum's ugly face, the face of financial fascism, became the face of America. This comparison holds true in every respect. The comparison is interesting, isn't it?

While America stood on a profound humanist footing in opposition to world-empire quests, it became the richest and most potent nation on earth. This footing reflects the spiritual foundation of Franklin Roosevelt's famous four freedoms and his absolute devotion to the general welfare principle on which the nation has been founded as the greatest republic on the planet. Every economic policy was focused on this principle from 1933 on, which Roosevelt's four freedoms also reflected. By the time the war erupted America had developed itself into such a productive force that it overwhelmed that Nazi war machine with its massive logistical capabilities. The war was ultimately won by American logistics. Without that, humanity's hope would have come to naught. This is an element of history that is useful to

remember.

The American logistical capacity that once saved the world against the storm of a world-empire quest, is a typical element of a nation's humanist quest and its devotion to universal principles, such as the principle of universal love reflected in the general welfare principle. These stood tall above all in Roosevelt's days. In contrast to that we are facing the typical demise of a nation that is in the grip of a world-imperial quest. From the moment that America had chosen to wear the ring of imperial power, the ring of doom, its fate became that of the Ringwraiths. The Gollum represents such a fate, in a different form perhaps, but the same in essence.

What we see in America's face today is the complete opposite of its former self. Its economy has collapsed into but a shadow of what it once was. Instead of being the richest nation on earth, America has become the biggest debtor, being strangled by a nearly forty trillion dollar debt that can never be repaid. America once supported eighteen million soldiers in a war that had lasted not months, but years, while it was increasing its economic potential at the same time. In comparison, America finds it exceedingly difficult in today's environment of imperial quests to maintain a mere one-tenths of a million men in arms, with which to occupy a small country like Iraq.

The dramatic difference in economic potential reflects the fundamental difference in the two faces that America has chosen to wear in recent history. With a humanist face it prospered and became the greatest and most loved power in the world. When it shed this face and took on the fascist face of a world-imperial crusader, it closed its heart and its humanity, and regressed into a deep reaching poverty with murderous consequences. The irony is that its world-imperial quest remains alive in the shadow of this deep poverty. Nor can the nation get out of this trap without going back to its own roots.

No nation can survive the imperial course for long. Imperialism is a self-destroying scourge. Its 'ring' symbolizes doom. The presently ongoing systemic collapse of the financial system (in 2004) that the imperial powers require for looting society, fuels the fire for the world-empire quest in order to expand the looting worldwide in the vain hope that this will keep the dying system alive. It may delay its inevitable doom a bit longer, at a horrendous cost to humanity. It even appears that humanity is willing to bear this cost without even a whimper.

We face a great paradox herein, because the Gollum process is self-doomed. The American world-empire quest stands on an economic footing that is more precarious than thin ice. The mighty American Empire

revealed itself as a paper tiger that couldn't even succeed against an impotent little nation like Afghanistan, or against a broken down nation that it has bombed for a decade and had isolated economically from the world. In the shadow of this impotence the nuclear bomb is brought ever more into the foreground as a final resort to maintain power. With the whole world now being threatened by America's imperial quest, a New Cold War has begun. Russia is already responding to the call. On December 21, 2003, its Defense Minister Sergei Ivanov inaugurated the fourth new unity of Russia's ultramodern Topol-M class ICBM system as an addition to its Strategic Missile Corps. A year before that, America had taken its nuclear arsenal out of the 'strategic strongbox' and put it on the shelf for theater use, and set up three planning departments for the use of atomic weapons.

The Cold War is thus on again and possibly in the final home run. In fact America signaled the beginning of a new cold war to the world when it put the airplane on display that had dropped the first American atomic bomb on a living city. The fact that this ghastly relic was rolled out at this time, fifty-eight years after its day of infamy, is significant, since it happens against the background of America's world-imperial quest unfolding at a time when this quest is being shifted more and more onto the back of its nuclear arsenal. This must be seen as a desperate act since America has little else left with which to advance its world-imperial drive.

The question that Tolkien poses is a profound one for today. Will America have enough of its earlier humanist strength left to separate itself from the Gollum process, before the Gollum falls to its doom? On that answer hangs the survival of civilization. Nobody knows what this answer will be. LaRouche's institution is presently at a high state of mobilization to cleanse the "Synarchist" forces, as he calls them, out of the American government, which are standing behind America's present world-imperial quest.

It could also be that LaRouche fails. In this case, as the separation cannot be achieved, the Gollum's doom, which is assured by its own process of inner emptiness, may be our collective doom for much of the same reason.

If LaRouche succeeds however, Tolkien's ring saga may be re-written with a new ending. In that ending the fight between Frodo and the Gollum would likely be resolved in the same manner that the fight was resolved for the biblical Jacob who emerged from a fight with himself with a new name, coincident with a new image of man dawning in consciousness (Genesis 32:30). If this kind of ending can be achieved in which the Gollum-society becomes roused to uplift itself to a higher level, to a new image of its own humanity, then

no one will fall. In this case, both Frodo and Smeagol together will cast the ring into the fire as if with one hand.

We may not get to this point however. Right now America is the Gollum, and the Gollum has grabbed its price. It has bitten it off the hand of Frodo who lies defeated on the ground. With its price now at last attained, the Gollum (America) is holding it high and gazes at it while dancing insanely at the edge of the precipice. Here the Gollum's doom is sealed. With its financial power and nuclear bombs held high, singing, "My Precious! My Precious!" it slips and falls, and so may we all who are locked into this process, boxed in by our doctrine of mutually assured destruction, financially and otherwise.

I personally like LaRouche's alternative better, who says: Let us stop this madness now! Let us hope that will succeed for the sake of us all.

- Two faces - Two opposite symbols: The Ring versus the Crown

The Lord of the Rings saga is centered on two major symbols, not just one. One of these symbols is Sauron's ring. The other is the crown of mankind. These two symbols stand in contrast to each other as opposites in every respect.

In the saga, Sauron's ring is also referred to as the ring of power.

This concept, that the ring represents power, is inferred rather than stated. It is stated in the saga that many rings were created in ancient times. Three the Elf-lords hid. Seven were given to the Dwarf-kings, and nine to Mortal Man. But one other he created into which he let a great part of his former power pass. He needs therefore only that One ring to command all the others. In the shadow of this myth of an inherent power the ring is craved by many, but whosoever comes to own the ring derives no power from it. It remains a myth that the ring has power to confer.

The real experience by those who owned the ring lies in opposite to the myth. Instead of conferring power,

it confers tragedy. The resulting experience is always the same. The ring limits and draws away all that is human. We see the end-result illustrated in the Gollum and in the Ringwraiths.

Metaphorically, the ring is an encircling band. The more golden it appears, the more limiting its effect becomes. The wedding ring is one example. Under its symbol the great principle of universal love is reduced to its smallest possible expression by which two people become 'boxed-in' into a self-confinement that isolates them from the world. Universal love becomes absolute treason in this tightly confined sphere. In this boxed-in sphere love becomes not a liberator, but a limiting factor. It opens the notion of personal ownership of one another, and that opens the door to spousal abuse, even spousal murder. In real terms as defined by the principle of universal love the union of society should become a 'sun' that illumines and enriches the universe.

The opposite happens. We see the confinement of the ring reflected on the national scene whenever universal love is deemed treason, such as when the general welfare principle is trashed. With universal love banned, society becomes exposed to its opposite, universal mutual exploitation, and universal looting. Its economy therefore disintegrates. Its government becomes fascist in this premise and takes on police state powers. The Ringwraiths in the saga, which were once men, come to the foreground as fascist beasts. Their face is a black emptiness according to what they represent.

When all the human elements are drained away, what else remains there but an empty shell devoid of love, intelligence, and reason, a fascist beast that kills? That is the only face, which Sauron has the power to confer, and the only power he has to give. The outcome is destruction, the destruction of society, and the destruction of nations. Adolf Hitler in Germany became a powerful man in this sense. He became deceived by the notion that the wielding of physical force is a manifest of power. In real terms, it is nothing more than a manifest of insanity. The Jewish people had boxed themselves in, into a state of subjection. They have had the cultural resources and the financial wealth to defeat the Nazi beast-man during the early stages of his reach for power. But they failed themselves. They failed to wear their crown. And so, they became a defenseless people. Hitler destroyed them like a ravishing beast would, in a rage of madness. He destroyed them all, but he gained nothing by it. Fascism isn't power. Fascism is a rage of insanity. It has never elevated civilization. Indeed, how could it, operating as an empty shell devoid of the substance of humanity?

The fascist rage still continues. In an Oct. 19, 2003, Jerusalem Post article a senior Israeli military officer is

cited, suggesting that Israel is capable of an unspeakably "violent rage" against the Palestinians on the scale of Dresden or Hiroshima or Nagasaki.

According to a quote from an interview of Richard Perle by Brett Stevens and Michael Oren, conducted on the second day of the "Jerusalem Summit," the above remark was probably not an isolated outburst of madness, but a 'measured' response that reflected the environment of the time. This environment is reflected in the exert from an interview at the second day of the Jerusalem Summit.

OREN: Between February and May 1945, the Allied forces bombed Dresden, Berlin, Hamburg, Tokyo. They inflicted far more casualties than they did later at Hiroshima and Nagasaki. There was no strategic value to these bombings. The war was essentially over. The impetus behind these bombs was simply to deliver a message: "In case you didn't get it, this kind of behavior is unacceptable." As callous and cruel as it sounds, it worked.

PERLE: I'm not sure it did work....

OREN: The punishment the US inflicted on its enemies in World War II came from a sense of rage at Pearl Harbor. Is American society -- and this is a question I've asked about Israeli society -- capable of rage? Are we capable of being driven to savagery? Are we capable of waging all-out war?

PERLE: Yes, we're capable of rage and the next terrorist act will produce it. September 11 produced it.

OREN: I'm more struck by the absence of rage.

PERLE: Well, it was controlled, but believe me, the support for going after the Taliban and even for going after Iraq was very strong for that reason. The chattering classes don't experience rage.

STEPHENS: There's a story told about Bush's visit to the World Trade Center, right after the attack. He was chatting with some hard hats, and he looked at this one guy and said, "What can I do for you?"

And the man said, "Help the widows and orphans."

And Bush said, "No, what can I do for you?"

And the man said, "You go find whichever m-- f-- did this and you kill him and his wife and his mother and his children and his dog and everyone who so much as served him a cup of coffee."

And Bush said, "You won't be disappointed."

Are we talking about expressions of power here, in any of these expressions of rage? The physical, technological capability to destroy an entire living city in a single blow does exist, and it will always exist, but its use should not be considered an expression of power. Instead, it should be considered a rage of insanity. This is what the Ringwraiths ultimately represent in the saga.

The ring represents insanity, inhumanity, fascism, and synarchism, which are all valid synonyms for the ring. The second part of the term, the Ringwraiths, -- the "wraiths" - appears to be a thinly veiled equivalent for "rage," the kind rage that is mentioned above. Thus we are talking about a people that were once men, who lost their humanity and became locked into an endless, merciless, Ringrage. The fact that this ring-rage is hailed today in the real world, makes our present nuclear defense posture of "Mutually Assured Destruction" a policy for assured doom. It is also ominous to note that the disintegration of much of the world's financial and economic system coincides precisely with the rise of the Ringwraiths phenomenon in modern society. This breakdown process literally began with the bombing of Hiroshima.

We cannot rationally refer to the destruction of Hiroshima as an exercise of power. Nor can we talk about the looting destruction of peoples and nations in the financial markets as an exercise of power. We can only talk about power when the actions we pursue produce anything of value, such as the power of ideas, the power of the human intellect, the power of human labor. Raging destruction cannot be classified as power without destroying the practical sense of the term, power. The unleashing of destruction is not an expression of power. It is a mistake in civilizational terms. It is a rage unleashed in a dark hour of madness. It has no power to uplift civilization.

During the so-called Asian financial crisis when many Asian nations had been ravished by looting to near the breaking point, someone commented, "Well, the stronger players in the market have every right to exploit weaknesses wherever they exist." Then the man was asked if he meant by this, that if a person comes with a sledgehammer and a crowbar and breaks his neighbor's door down, that he should have the right to steal his neighbors belongings, or his even his life, simply because he has the means to do so? The first person had to admit that it is impossible to build a civilization on that basis, on this false notion of power.

When we speak of power in its real sense, we speak of it in terms of the power of the human genius and the productivity of human labor, to create resources that do not exist naturally, to create a civilization that has no equal in the universe, to create culture in terms of, music, art, literature, architecture, clothing, and exquisite foods, etc., all of which are uniquely human. They transform our world..

Here we can talk about power. We talk about the human power to utilize the principles of the universe to create a civilization that could not exist without that power. That is the power we have. In this sense the

human being is the most powerful being in the universe, at least potentially so since this creative potential is being rapidly shut down in the modern world under the looting shadow of the Ringrage, the fascist rage, the Synarchist rage.

Tolkien also gave the Ringwraiths another name that reflects that notion of rage that covers its void of real power. Tolkien called them the Nazgul, which is to say the "Nazi gules," the goblins in the political world. They are a counter-force to civilization, and therefore the counter-force to real power.

The symbol that represents real power in the saga of the ring is not the ring for which the saga is named, but the crown. The third part of the saga, in which the ring is destroyed, bears the appropriate title: The Return of the King. When Aragorn accepts the royal crown in Minas Tirith, he symbolically accepts it for all men. He accepts it not as much as a monarch, than as a human being. He accepts it in celebration of the freedom of mankind, in celebration of his people's past, the glory days of their creative power in which they all wore that crown as one people.

A beautiful metaphor comes to mind in this regard. It is found in an epic series of visions in which a revelator foresaw the end of all evil. One of his visions is that of a woman clothed with the sun, having the moon under her feet, and upon her head a crown of twelve stars.(The Bible, Revelation 12)

In some of the modern humanist achievements of mankind this vision is fulfilled. Our creative power has given us the ability to stand on the moon, crowned with all the stars of the universe. In this sense, the symbol of the crown is the only valid symbol of power. Aragorn represents that crown, and his fellow people wear it once again when the confinement of this power by the corrupting influence of the ring ends, when the ring is destroyed.

Nowhere in the saga is it suggested that the ring of Sauron bestows any real power, while it is consistently suggested that it inhibits the development of mankind's true power. That is what the ring does, but it never succeeds. Fascism and synarchism have never succeeded in their quest except to destroy themselves together with those who serve them. Rome fell after it destroyed itself thoroughly from within. Napoleon in turn, the boisterous military giant, was defeated in Russia by the ghost of a dead poet. Hitler, the world-threatening dictator who brutalized the entire European continent with the most extreme military machine and the most extreme beast-men ever fielded in a war, was cleansed from the face of the earth by the power of humanity that wore its crown.

The great humanist achievements that had propelled America during the 1930s from its deepest depression to become the most powerful nation on earth in productive potential, evidently had inspired the whole of humanity to take up its crown and establish for itself the freedom of mankind. The crown that represents this power stood tall upon mankind when Roosevelt died. Unfortunately, the confining ring had not been destroyed at this time. The ring escaped. Its myth survived.

Hitler, the little man, eventually shot himself in his bunker, and many of his collaborators were hanged during the Nuremberg days of judgment. Still, the ring had been allowed to remain. Synarchism recovered its lost ground. It had already found its way into the heart of America by a man of the old 'cloth' of the Nazi ideologues. He soon began teaching the virtues of the ring's synarchism at the University of Chicago. Thus, in due course, a new clan of Ringwraiths was born, this time in America, whose shadows once again darkened the land. Under their modern shadows the two towers of the ring-saga found a new home, one in America, the new land of Mordor, and one in the Middle East, the new Isengard.

But who is the ring-bearer this time? Who takes on the crown of humanity? Who places that crown of real power, the crown of humanist power, on his own head as Frodo did in accepting his mission? I don't see many who are willing to follow this course, who are willing to really wear that crown as yet. Frodo represents the world's self-crowned society that is still to unfold.

It appears that most of humanity is represented by the Gollum, a creature that aspires to join the Ringwraiths without being aware of its ambition.

Also, where is the fellowship of the ring in our age? I see only one member standing, Lyndon LaRouche, who has taken on the role of Gandalf. Who represents the seven others?

In the days of Franklin D. Roosevelt, Gimli, the dwarf of the fellowship, was represented by the 'forgotten man' that became the deciding force for Roosevelt's victory. But where are the Gimli today? Are they hiding underground?

Legolas appears to have been represented in FDR's days by the county's visible elite who understood that FDR's promise for a New World was not a dream, but an achievable policy objective. But who understands the equivalent today? Does anyone? Does anyone speak for it publicly in open discussions? Hardly!

Boromir, the son of the steward of the House of

Gondor was likewise represented in FDR's time. Evidently he was represented by the still functioning institution of justice and democracy, which no longer exist today, that have become institutions of the Ringwraiths in the service of synarchism.

And who represented Aragorn in the days of FDR? By the same token, who represents the crown of humanity today? Was this crown not imbedded in FDR's four freedoms, and was this accepted crown not also held high in the general welfare principle of the Preamble of the American Constitution? None of that exists anymore. Even the constitution has been effectively shredded and trashed. Aragorn has been cast out. Indeed he is a castout as the saga begins, a self-exiled man.

And who represents Samwise the loyal patriot of humanity, or Pippin and Merry who organized the 'trees' of Fangorn Forest, that had stood their ground for a thousand years and turned them into a successful fighting force? LaRouche's International Youth Movement appears to fit this bill.

Whether humanity will win once more this time around, against the new forces of synarchism, depends not on whether LaRouche can wage a successful campaign. It will depend on whether the American society, and society around the world, will take up its crown. That alone will determine whether or not there will be a new "Fellowship of the Ring" once again, and that in turn will determine whether LaRouche succeeds or not. By all accounts LaRouche is fully aware of his dependence on humanity taking up its own crown once more, at least in the essential key areas. Failing that, he suggests the doom that comes with wearing ring of doom instead of the crown of humanist power, will likely be the doom of humanity. It will then open the gates of hell to a New Dark Age, or to the end of human history altogether, for all times to come, which is far from being ruled out at this point.

The two opposite symbols, the ring and the crown, also correspond to the two opposite financial and economic systems that we have seen manifested in recent history. At the present time we are at the terminal stage of the greed-based system that Adam Smith gave his name to, the system of the Ringwraiths, represented by the Gollum. The greed-based Ringwraiths system is a system of looting and stealing, of unemployment, bankruptcies, homelessness, hospital closures, poverty, starvation, violence, hate, rage, and war.

The complete opposite economic system is mankind's 'crown' based economic system that had historically been called the "American System" pioneered by Alexander Hamilton during the early years

of the American republic. This is the system to which Abraham Lincoln and later Franklin D. Roosevelt added their name, which Lyndon LaRouche represents as the most modern addition.

The crown-based economic system is identified in the American Constitution by the general welfare principle. It has twice taken an impoverished people from the brink of national bankruptcy to becoming the richest nation on earth and the envy of mankind. In this sense the crown-based system represents the economics of the principle of universal love, while the ring-based system represents the denial of it. The ring-based, greed-based, Adam Smith type system, is a system of utter emptiness, a system of beast-men economics by which the very roots of civilization become destroyed.

The great challenge of today is to get us as fast as possible out of the ring-based system, and to adapt the One system that is focused on universal love and the universal development of humanity. Unfortunately, the present determination of society lies not in this direction. This means that the looming consequences of the ring-based, greed-based system may perhaps not be avoided. That makes our present situation an extremely critical one. It presents a challenge greater than any we have ever dared to face. But equally great is the price we seek which supersedes the greatest price ever imagined.

In which direction society will seek its future cannot be forecast with any margin of certainty. Only the consequences of the respective choices can be predicted with certainty. And that puts the future into our own hands with room for a great deal of optimism. Tolkien has staged the entire ring saga on a footing of optimism, an optimism that the needed victory over the countless forms of the ring-rage can be won. This profound optimism is maintained throughout the saga against the most incredible odds, and thereby, step by step the victory is indeed being won. This can happen again, can it not?

While there is as little evidence on the horizon today of any significant strength on the side of universal love, it appears that what we have going for us in this race for life and civilization is nevertheless greater than what Tolkien set up in the saga as a starting point when the ring is first discovered by Gandalf in Bilbo's hand. The optimism that one finds threaded throughout the saga of the doom of the ring is profound. It is profound, because its course is not primarily designed to defeat Sauron and the ring. It rather unfolds as a universal challenge to society to wear its crown, its humanity in universal love, by which Sauron and his Ringwraiths in their countless forms become automatically defeated.

- LaRouche as Gandalf

If anyone represents Gandalf in the real world, this has got to be Lyndon LaRouche, and those like him, of which there are far too few. No better correlative comes to mind than that. I hope therefore that Mr. LaRouche will forgive me for comparing him to an ancient wizard of a hypothetical saga. I make the comparison, because I find the resemblance fascinating since Gandalf had grown tremendously in his fiery battles from which he emerged as Gandalf the White. But why am I saying that there exists a parallel? Is LaRouche standing behind Frodo's battle with the Gollum, at the precipice in the chasms of Mt. Doom?

In the saga it is Gandalf who appointed Frodo to bear the ring of doom to its destruction, because he himself refused it vehemently. Gandalf could no bear this ring. He pointed out to Frodo that if he were to take the ring himself, he would endeavor to do good, but this act would invariably work great evils through him. This is the fate of many a politician. But can the same be said about Lyndon LaRouche or anyone else of the same standing?

I think the answer is, yes, but in a round about way. In his early years after having served in World War II, Mr. LaRouche had built himself a successful career as an economist, working as a business consultant. In terms of achieving 'success' as success is generally measured, he was in a highly powerful position. As far as I know, he laid all of this aside when he recognized around the time of the Cuban Missile Crisis, followed by the assassination of President Kennedy and the beginning of the Indochina War, that the entire modern society is moving headlong into great perils. From this time on, he made it his job to save the nation, civilization, and the world. In order to do this, he knowingly put himself in the line of fire on countless occasions and was dragged into fiery battles by 'demons' more ominous than the Balrog. For this peril he had discarded the big-paying opportunities of a business career and won victories for humanity that remains yet to be acknowledged.

It appears to me that Mr. LaRouche had a more urgent task assigned for his life than making money. It also appears that this wasn't a matter of choice for him, but a matter of an imperative of principle. His goal was to uplift humanity. Humanity has to carry out this task

of eradicating the ring from its consciousness, and everything that was associated with it. No man can spare humanity this burden. Whoever attempts this becomes an empire builder himself.

When Frodo said to Gandalf that he wished the ring of doom had never been placed into his care, Gandalf assured him that all people share this sentiment who see such times. But he adds, that since such times are now upon us, one must choose how to best utilize the time that one has on this earth to deal with the potential doom that confronts us. Towards this end, in humanity's own fight, Gandalf pledges his support to Frodo unreservedly. That is what LaRouche has done likewise, for over thirty years.

The great evil that Gandalf spoke of, that he felt might come upon the world if he were to carry the ring himself, might also represent the doom of small-minded thinking that is invariably involved when any notion related to the power of force becomes pursued. Gandalf couldn't carry the ring, because the consequences of the resulting distraction from his task would be too great. If one becomes boxed in by concerns of financial power, the business of humanity drifts out of sight. Gandalf couldn't accept anything that would hinder his larger mission. His mission was to guide humanity (Frodo) to free the human thought from the power of the ring that history has thrust upon it. He couldn't perform that mission for humanity while being burdened by the ring of doom. He also may have realized that society alone owns the task to elevate itself above the lure of the ring, to wear its crown, whereby to neutralize the ring of doom. Gandalf realized however that he could be society's leader on this path, to lead by example with which to inspire humanity to uplift itself to the same high standard.

LaRouche's quest for the US Presidency was and still is, not a quest to usurp power, but to empower the nation to free itself from its boxed in condition, to free itself from the Gollum process as Franklin Roosevelt has once attempted. What Roosevelt had achieved was not an economic miracle, but the natural unfolding of a society being set free from its 'boxed-in' existence. Unfortunately, Roosevelt died before the task was complete.

It appears that LaRouche's work must be seen as of equivalent value, which would have been lost to society if Mr. LaRouche's lifework had remained focused on reaping personal profit or personal financial 'power.' If the work that Mr. LaRouche has historically done in inspiring humanity, such as through his intervention to shut down the Cold War, had not been done, great evils would surely have overshadowed the world already. These have been prevented. It is difficult to determine

of course, in retrospect, what the shape of the world might be today if a great task that was fulfilled had not been carried out. One can only guess at the consequences, speculating what we would face today if Mr. LaRouche had not existed, if the SDI concept that he developed had never been perceived, which over the space of six years bought the Cold War to a close.

Likewise, one can only guess at the consequence society would have to suffer if none of the countless smaller interventions had not been made, that were made, some of which were highly successful. No doubt, great evils have been prevented in this manner. Nor is there any point in speculating about what the world would have been like in the past, without these interventions. LaRouche is a part of the world that is being shaped by human beings, which he is determined to shape for the good. The real question is, since we are all human beings, what are we willing to do to assure that our world survives and our children and their children have a future? In a world armed with twenty to thirty thousand nuclear bombs, which is ruled by ever-greater insanity and fascism, the future of humanity is very much in doubt. In Tolkien's saga, Frodo understood this reality perfectly, and what it meant for him. He did not hesitate therefore to accept the task that had to be fulfilled for the Shire to survive. We should all follow this example and act like human beings. Maybe some day we will.

That is the manner in which I see Gandalf in the saga. Gandalf represents the human intellect in its highest sense that is constantly intervening for good with profound ideas and a commitment to the mission of humanity that must be accomplished for civilization (and for humanity) to survive. Our goal must be that this commitment permeates all levels of government all around the world. LaRouche represents that kind of commitment, a commitment to universal principles, science, technology, and human development without limits. Just as LaRouche does in today's world, Gandalf fulfills a vital leadership role in the saga that is of crucial significance in all critical situations. The success in the saga would not have been possible without Gandalf playing the role that he does play. It appears that his role is more crucial than that of all the other key players.

The reason why we have not been successful in the real world, to secure our world in the nuclear age, is obviously due to a general lack of a commitment to the cause of universal good, or even universal love. That is not a small challenge of course. It is a huge challenge. For me, it became a project that became a series of eight novels designed to explore the dimensions of universal love and universal good. I gave the series the title, **The Lodging for the Rose**. In a distant sense, it describes Frodo's role in terms of individual self-discovery in the

realm of universal love.

I know of only one single element of LaRouche's work that is not found mirrored in Gandalf's role. This is LaRouche's visionary work for global economic development, such as his lifelong fight for great infrastructure development projects, like his Eurasian Land Bridge development proposal on which the future of humanity depends in today's time of a world engulfing economic crisis. LaRouche's involvement towards global economic development is only vaguely mirrored in the saga of **The Lord of the Rings**, and only at the very end. It is as if this essential direction were understood by Tolkien as the natural outcome when the deadening influence of the quests for the power of force becomes lifted from humanity's soul.

Part II: The Privatization of Consciousness - Weapon for Mass-Deception

One of Tolkien's highly descriptive names is the name of the king of Rohan, the leader of a kingdom of men. The name of the king is Theoden.

Theoden is introduced in the saga as a man who had been mentally disowned. His consciousness had been 'privatized' as it were, by the corrupted wizard Saruman, who through the influence of his servant Grima Wormtongue literally owned the king's will. This forced 'privatization' of the king's consciousness is one of the resulting consequences of the Saruman Paradox, the corruption by fear.

Saruman the White, as he had once been called, fell to the corruption of fear. He comes to light as a complex creature of many designs, but they all boil down to one single aspect, which is fear. Just as Lord Shelburne, a man of enormous power, responded with a great fear to the idea of human freedom that had enabled the American colonies to claim their liberty, so Saruman feared the new age of mankind that was dawning, by which his stature as an elite intellectual power was threatened. Gandalf on the other hand, represented that new age of reason that was unfolding.

Saruman explains to Gandalf the reason for his fear. "The Elder Days are gone. The Middle Days are passing. The Younger Days are beginning." He calls these new days the Days of Men, and explains that "we" must rule them or else all will be lost. He even uses Aristotle's line to win Gandalf over to his side to build an empire, saying that "we must have power, power to order all things as we will, for that good which only the Wise can see."

Have we not all heard this before on countless occasions, spoken by those who would build empires and rule them?

Saruman does not fear the Ring of doom in the

saga. He seeks its essence, the power of force. Thereby he denies the power of the human intellect that he once represented as the White Wizard Saruman. With this tragic self-denial he opens the gates to his own destruction.

Saruman was not corrupted by power when his tragedy began. He had it in rich measure. The wisest had come to him for advice. Nor was he fearful of the rise of the power of Sauron. He sought to utilize it. He only fears one power, that which Gandalf represents, the humanist awakening. He fears it like Shelburne had feared the Renaissance spirit and the names of Socrates, Plato, Gottfried Wilhelm Leibnitz, Benjamin Franklin, and so forth.

Saruman appeals to Gandalf to surrender himself to him. This, he clearly states, repeatedly. When all of his appeals fail, however, he threatens Gandalf in his arrogance, and when the threats likewise fail, he imprisons him. He is willing to sacrifice everything that he has, except his fear, his boundless fear of Gandalf the Grey. He fears what Gandalf represents and has the potential to become: a true leader of men. As the saga unfolds his fear of Gandalf becomes so deep that he resorts to mockery in order to hide the intensity of it. He even resorts to the craft of deception in order to lure Gandalf back into his tower to meet with him, as Gandalf might not come if the real reason were known. His fear had become so great that he couldn't risk an honest meeting, which might have endangered his unfolding plans to build an alliance with Sauron. He knew instinctively that Gandalf would stand in his way, and perhaps successfully so.

In his fear Saruman becomes at last sarcastic. Tolkien calls him "Saruman the Wise, Saruman the Ring-Maker, Saruman the shifty mind of many Colors." Indeed, Tolkien's Saruman has become a man of many colors. His once gleaming white coat now shimmers in countless different colors whenever he moves, to bedazzle the eye. "White can be broken," he comments. He calls a friend, a fool. Indeed, he sees it as being foolish to resist the power of force for any reason.

All of these aspects were born out by Lord Shelburne at the hand of Jeremy Bentham, beginning with the French Revolution. The key revolutionary leaders were almost all of them on Shelburne's payroll. They were also fed their revolutionary rhetoric directly from Bentham's writers' workshops. Then, once these people's work was done, they were all fed to the wolves of their own creating. This is his robe of many colors in the real world. It has rightly been said many times by those who serve the empire in the real world, that the empire has no permanent allies and friends, only a permanent objective. Tolkien had evidently heard that

saying many times since he lived in the empire's backyard.

The robe of many colors that Tolkien gave to Saruman in the saga had its origin apparently in real history. We have seen this pattern reflected in the world many times after the ring saga was created. We are seeing it reflected in today's world that is becoming increasingly governed by lies, especially since the September 11 attack on America. We have reached the point that one is almost deemed naive to accept anything at face value anymore. Saruman was openly proud of his robe of many colors. He boasted about it. We are getting close to that now in the real world. Lies now rule the policies at the highest levels of government of some of the greatest nations, to the point that no one can believe anything anymore. Truth has become banished. Obviously, there is a strategy behind this, which is to make the concept of truth a silly thing of a bygone age.

Saruman comes to light in the saga as a betrayer of all that he once stood for, and he laughs about it. He has prostituted himself into the arms of Sauron out of fear. He also fears Gandalf at every point, as the saga unfolds. Thus he prostitutes himself to Sauron.

Many men have prostituted themselves for much lesser reasons, as in the quest for wealth, for "my precious." They still do so, including many politicians who have hung a shield above their door that reads, "Traitor for hire." They sell their conscience for a song. Saruman did the same and a lot more out of fear and thereby gave the human intellect a terrible name. Indeed, many have aspired in modern time to lend their name to the Saruman self-prostitution process, which of course spills over into forced the prostitution of others. The list of people who subscribe to this process includes one highly noted intellectual, Dr. Joseph Goebbels, Hitler's propaganda minister, one of Saruman's many counterparts in the real world.

Goebbels worked his craft in a much more concealed fashion than did Saruman. Instead of spreading lies so thick that nobody can believe anything anymore, which opens the gates to hell, Goebbels simply disowned the mentality of his victims. He 'privatized' their conscience into his own hands and told society what to think. He gave the lies a gold plating. Tolkien appears to have assigned this process to Saruman, the wizard corrupted by fear. Since he fears the age of unfolding ideas, the age of the power of the human intellect, he found a way of dealing with this threat via a subtle application of the power of force. He created a process designed to disown the consciousness of society in order to render it not wise, but impotent.

- The Grima Wormtongue process

In the saga, Saruman fully owned the consciousness of Theoden at the point at which Theoden is introduced. Tolkien created a perfect name for the privatization process that had accomplished this. He called it, "Grima Wormtongue." Tolkien gave this name to a man in Saruman's employ, his servant, an agent assigned to Theoden.

In the functional sense there are two names involved, Grima was the name of the man, the name of the agent. Wormtongue was the tool in the process. The modern mass media has become such a tool. Theoden, the victim, became totally overwhelmed and mentally disowned by this cleverly crafted process.

It appears that the nature of Theoden's victimization is also reflected in the name that Tolkien has given him. The name describes the functionality of the process that has victimized society. The name, Theoden, defines this victimized king as a victim of theosophy, a victim who is boxed in, into the den of his master. Both elements, theosophy and den, are combined in the name Theoden.

In metaphor, Theoden represents the broad masses of society, including their leaders. He represents them well. Most people today concede to some degree that society is slowly being brainwashed by the media, and that public opinion thereby becomes slanted. Oh, if this were only true. The reality, however, is more to the fact that there exists no longer any such thing as a genuine public opinion as the outcome of a genuine free human consciousness. Like in case of Theoden, the mentality of nearly the whole of society has been taken over and become privatized into the hands of a few who control the public's thinking. What goes for public opinion in the modern world is but a 'press release' authorized by the owners of the Grima process that has privatized the thinking of society more fully than in any prior age in history. The process has drained away the very humanity of mankind and replaced it with authorized responses, all politically correct, all functionally useless, all strategically aligned as needed by the masters for their purpose.

You don't believe me, right? Then, just watch the second movie of The Lord of the Rings: The Two Towers,

and look at the face of Theoden. In his face you will see the face of a living dead. This is the face of modern society. There is no life left that's anything much to speak of, or else the nuclear weapons issue would have been resolved long ago, and the world-financial disintegration would have been prevented. We are all boxed in by the mental regimes of countless manipulative theosophies that cover every department of life from the social domain to the political domain, from the scientific domain to the environmental domain, and from the financial world to the military world.

One shiny example of this trap is our modern doctrine for assuring security in the nuclear-armed world, which we call, "Mutually Assured Destruction." For fifty years we have been stuck in this trap and have found no exit from it; or should I say that we have not been allowed to find an exit from it, while the "assurance" that we've locked ourselves into is in the long run destined to come true. A couple of times already, it came very close to coming true.

How deep the Grima privatization of the thinking of society can go is illustrated by the 'achievements' of Dr. Joseph Goebbels. He took a nation that grew up on the shoulders of some of the greatest humanist giants in history, people like Friedrich Schiller, Ludwig van Beethoven, Gottfried Leibnitz, Carl Gauss, and turned that society into stone killers. Six million helpless and defenseless people were manually put to death, often in the most gruesome manner. This was carried out by ordinary people, members of police battalions, and by civilians in some cases. Likewise, the firebombing of entire cities, that was 'achieved' by men of a noble society, was achieved in much of the same manner, and so was the atomic bombing that followed.

None of that should have ever happened, but it did. Indeed, none of the wars of the last centuries should have happened. They could all have been avoided. They should have never been thought of, nor would they have been thought of if the thinking of society had not been privatized already then, in order to make the most impossible, in humanist terms, happen.

Even now, in today's age, we probably still have forty thousand nuclear bombs left, actively deployed or sitting on the shelf in reserve, of the hundred and twenty thousand that were built. We are told by the masters of this game not to worry, even while they've started to build more of them again. They say these bombs do not pose any danger. They say that these bombs are too horrible to be used. Thus, they won't be used. Are we to believe this? Why then do we allow them to build more? Our reaction is one of insanity. We see the danger and bow our heads to the Synarchist warmongers, and kiss their boots and say, amen. That's the mark of

insanity, isn't it? That is also precisely the outcome of mental privatization. We have been disowned. We have been conditioned not to fight for our survival.

One of the chief complaints that I hear about **The Lord of the Rings** saga, is that there are "too many battles being fought." That comment reflects precisely the outcome of our training in apathy that unfolds with the current privatized public perception. We are told not to fight. "If a tragedy is set up to happen, then look away, look elsewhere," we are told in essence. "And if a tragedy appears on the horizon, there, then look elsewhere again or keep your eyes closed, but don't fight it. Look away! Don't fight! There are too many battles being fought in **The Lord of the Rings** for the protection of civilization. Protection is a bad word, don't you know that? Protection is outlawed. Protection is outlawed in economics and international trade. It is outlawed in strategic defense. It is outlawed in civilization. It is outlawed everywhere. Just say amen and don't fight! Don't struggle against your privatized existence. Submit!"

- The privatization of democracy

The challenge is to get out of this trap of mental privatization in which the noblest nations, even their presidents, find themselves. Indeed, why should a president be exempt from this effect? After all, presidents are people too. And more than that, most presidents have been specifically chosen for their subjectability to the Grima process. They have been hand-picked by the hands of those who have already privatized the entire electoral process eons ago, and put it under their own control. This privatization of democracy is now fully supported by the US Supreme Court that affirmed that all political parties are to be recognized as private clubs. Therefore, they are entitled to make their own rules, such as determining whose name will be on the ballot and be counted in which manner, and how the public is allowed to choose.

In other words, there is no longer any such thing as true democracy to be found in the USA. The whole process has been privatized to such an extreme degree that the public is given virtually no choice in the matter, except to choose between a few worthless puppets on a string that have been authorized by the masters to dance

for the public to elect. America's historic pioneers like Hamilton, Lincoln, or Franklin Roosevelt, wouldn't likely have a hope of seeing their name on a ballot in today's world where the privatized electoral process bars anyone who displeases the imperial rulers who have 'bought up' the electoral process with private wealth and the proceeds from organized crime.

The evidence that this privatization of democracy is real, is found in the simple fact that the more honest and intelligent people like Lyndon LaRouche, whom the privatization process cannot reach, won't ever be seriously allowed to have their name stand. In LaRouche's case, this is true regardless of the fact that he is vastly more qualified for the job than any of his rivals that are dancing on their masters' strings. He fails on one count only, that he will never lend himself to be privatized. For this reason he has been bared from public debates with other candidates, by the owners of the Democratic Party (so-called), and the other candidates are forbidden to join in discussions with him at his own events, lest a sense of truth is allowed to enter the public debates. In the same 'tone' has it been said that any votes cast by the public for his candidacy in primary elections will be votes thrown into the wind as no delegates will be awarded to him for such votes to the party's nominating convention. The Supreme Court affirmed that a wholly owned private club, such as the Democratic Party of the US is, is legally able to do almost anything it pleases.

In previous primaries the denial of the principle of democracy went so deep that entire blocks of votes cast for LaRouche, were automatically awarded to his chief rival under the shifting rules of the privatized electoral process. According to all evidence, democracy is dead in America and has been dead for some time. The political process has become a private dictatorship.

Indeed, this deadlock of democracy may continue until the privatization of society itself, and its institutions, is being broken by a courageous breakthrough, such as LaRouche may yet achieve, or society may achieve with him, or without him. Only then will humanity be able to "breathe the free air again." That is how Gandalf had put it to Theoden after he freed him from his 'imprisonment' into the privatization of his mind.

In the case of America this far-reaching privatization of democratic process affects the whole of humanity. In the shadow of America's size and power the entire world is affected by the outcome of the privatization of the political scene in America. That outcome is already reflected in America's dictates across the world. These dictates that are threatening much of the world are the direct result of America's privatized

process of wielding power by force. America's now in progress, global imposition of this process, has become tragically dominant on the world scene in the form of a private imperial dictatorship that is controlling foreign presidents and governments and the destiny of entire nations and continents.

Still Gandalf's words may yet be realized, spoken to Theoden, that humanity will "breathe the free air again." It appears that unless this happens, the most precious republic ever created, the republic of the United States of America, a jewel lodged in the Golden Renaissance, will become forever lost, and some of the grandest elements of civilization will become lost with it.

- The Citadel of Fear, Synarchism - the case for synchronized anarchy

Synarchism, of which the Grima process is but a part, is a process based on fear; a deep, deep, fear; an unbounded fear; a self-feeding fear. Tolkien gave the process a face, because its real face is rarely ever recognized. Saruman provides this face. He represents the Synarchist process; a process based on fear. Saruman's fear is his fear of Gandalf that echoes the fear of Lord Shelburne in the 18th Century, who feared the humanist ideals that created the United States of America out of an enclave of the British Empire. Shelburne's fear was justified, because a momentous phase shift had begun in human thinking. Shelburne was an immensely powerful man, but also a man torn by fear of a profound idea of truth, an unbounded fear for his empire that was threatened by this unfolding truth.

Saruman's fear of Gandalf symbolizes this same type of fear, but its real dimension, the modern dimension of the process is synarchism, a process that Shelburne created in response to his fear. That can never be fully represented in metaphor. It goes deeper than what any image can convey. Saruman is too shallow a character for that. Also, the real phenomenon of synarchism has grown in leaps and bounds since the time when the saga of The Lord of the Rings was created. For this reason one needs to take a more direct look at the face of synarchism in order to recognize what Saruman really represents.

As I said, synarchism is a self-feeding process that grows, that feeds on its own fear, which causes the destruction of the human society to be unleashed in every department of life. It takes away step by step, everything that society has that is even remotely human, because its unfolding development threatens the existence of the masters of the Synarchist process, the slaves to an unbounded fear.

This grim assessment is probably not an exaggeration. It appears Tolkien recognized this grim face that is the hallmark of synarchism. Tolkien named Saruman's servant appropriately, Grima, Grima the Wormtongue. Synarchism is designed to be Grima, to take away everything that a human being has that is required for a society to function.

It takes away your consciousness. Wormtongue does this well, as has been shown.

It also takes away your means for existence. Deindustrialization has been officially hailed as a key Synarchist policy since the late 1960s, and has been aggressively carried forward ever since. This includes the devolution of farming.

Synarchism is also a process that takes away your dignity as a human being. Yes, depopulation is still on the books. It is an imposed way of thinking that was put on the world map from the late 1960s on, which is now ravishing many parts of the world. Already, the ban of DDT and CFC that has been fabricated in (Saruman's) Synarchist sewers of lies (disproved in the halls of real science), has killed more people around the world than all the wars of the 20th Century combined. They've killed with denial of refrigeration in poor countries, with the return of malaria that is back up to several hundred million cases worldwide, and with crop losses that can never be fully tabulated. One opponent of DDT, before it was banned, stated bluntly that he opposed DDT because it enabled too many people to live, as if humanity were a pest unto itself.

Synarchism also takes away your morality. Virtually all of the ordering processes in the entire domain of economy have now been scrapped by deregulation. They have been replaced with a system of legalized blackmail, called market forces (Orcs).

Synarchism also takes away your honesty. The sense of honest competition has long been replaced with predatory financial speculation, which in turn has been reduced to sheer financial piracy that is nothing more than the naked face of legalized theft. This legalization of theft has been put extremely high on a pedestal that we are now forced to bow to.

Synarchism further takes away your sense of law. Human rights and liberties that are the precious gems bestowed on us from the greatest periods in history, by the greatest minds, are now being dismantled at a frantic rate, by the processes of synarchism which feeds on fear.

Synarchism also takes away your sense of truth. Truth has become a meaningless concept under Synarchist rule. Saruman is proud to parade his robe of many colors. It's become worse than that. We've come to expect lies. The privatization of truth in the saturation of our world with official lies makes any self-provocation easy, which the people in power might choose to unleash against their own nation, with which to start ever more wars. That process is already being used

Synarchism even takes away your education. Its process of regression in education has been going on for half a century already. Education has become a war against truthful ideas and against the process of discovering and actually understanding truth, lest anybody learns to think and awakes out of the emptiness of the sleep imposed by synarchism.

Synarchism also takes away your culture. It really does. This part of the Synarchist process is pursued with the promotion of primitivism; with the "for dummies" culture; with the saturation of the social background with irrationality and violence. This trend was put into high gear after the murder of President Kennedy, who, three days before his death had ordered the US forces to withdraw from Vietnam. His order was countermanded by the same forces that later engineered the rock, sex, and drug-abuse counter culture in the shadow of the engineered gore of the Vietnam War. Since then, things have become worse.

In the end, synarchism could easily take away your will to live, and it may do this. A deepening sense of hopeless is now unfolding, especially among the young people who can't find any hope for a future in this dark Synarchist world. What is a person to do, if there are no industries left, no infrastructures, no jobs, only debt, when there is no hope?

Indeed, synarchism may take away your life altogether. To a large measure, this has already happened. Under Synarchist rule there isn't a great deal left in society that one would define as human living in the way this concept had been developed during the Golden Renaissance, which seems so distant now. Synarchism has killed the idea of a human society. When the day eventually comes, and that day may not be far distant, when we (society) begin in earnest to destroy one-another's cities with hydrogen bombs that have already

been taken out of their strong-boxes and put on the shelf, we wouldn't actually kill anyone in real terms. We would merely destroy one-another as a society of already dead people. Just look at Theoden's face when he is still under the control of the Grima Synarchist process. He is a dead person. He even caused the death of his son. That is the face of humanity today. Just ask anyone; hasn't our political world become disgusting? Most likely they will agree that it has, and say the same thing about our economic world.

The fact is that synarchism today, in its rage of fear, a self-feeding fear, is taking away everything that we have. There remains little that can still be taken away, so it seems. If there were, the Synarchist masters would have found it by now and taken it too. The fact is synarchism owns us. It owns us lock, stock, and barrel. Let's not have any illusions about that. Synarchism has two components. One is a ruling force. The other is society's subjection to it. The entire existence of society has thereby been privatized into the hands of the masters of synarchism. We have become willing slaves to them by allowing the process to happen. In some cases we even crave this self-subjection.

Tolkien has given a special name to one of the worst elements of this self-imposed slavery, one that stands out above the rest, one which is especially captivating. The name of this special element of Synarchist slavery is "Gollum."

- The historic root of the Gollum process

Tolkien didn't go deep into details as to where the Gollum process originated. He suggests that this pig of a process was grown in ancient times, more ancient than Sauron himself. He is absolutely clear however, on one fact, that no matter what the appearances are, the Gollum isn't human.

In real terms, the Gollum appears to have come into the hands of synarchism almost at the very beginning of it. The breeding of the Gollum line of pigs was apparently suggested by Lord Shelburne to Adam Smith during a carriage ride from Edinburgh to London. Smith received the commission from Shelburne to do that.

Adam created two pigs, as commissioned. Adam's

first pig was a Synarchist version of free trade. Shelburne was pleased. He personally arranged the debut of this pig, which, under his direction as Prime Minister of Great Britain, was incorporated into the Paris Peace Treaty in which the British Empire graciously acknowledged the existence of the United States of America that it hadn't be able to defeat on the battlefield.

Adam's pig nearly achieved its design objective. The British free trade bankrupted America. It had turned America into a dumping ground for imperial goods that prevented the industrial self-development of the new American nation. At the same time the nation became strangled with debt. It even forced America to continue its former role as a slave labor contributor to the empire, and as a supplier of cheap raw materials. The process still goes on to the present day, under the original pig's name, free trade.

In real terms, the Synarchist free trade has nothing to do with trade. It is a process that originated in the hellholes of fear into which the most powerful man of the British Empire had trapped himself. That fear still continues to rule the empire.

America defeated Adam's first pig. Alexander Hamilton recognized the free-trade-pig for what it was, and killed it. But Adam had grown a second generation of his treacherous line, a second pig. This too, had been commissioned by Lord Shelburne during that infamous carriage ride. Shelburne had commissioned a study of the causes of the fall of the Roman Empire, presumably with the idea of resurrecting it as a backup plan, in case Adam's first pig failed to reach its goal. Adam's second pig, which apparently came out this background, was his famous dictum of greed-based economics, his insane apologia of the lowest of the private vices as a boon for the public good.

This second pig was highly successful. It was embraced with open arms in America. It wasn't just accepted. It was hailed as the brightest star in the heavens of economics. It was taught in the universities. It became the backbone of America's entire (Synarchist) economic process, and it promptly destroyed it as it had been designed to do.

If Smith and Shelburne could see today's shining success of their once cherished pig, they would toast each other with champagne. They would hang the Gollum poster in the front hall of their palaces. They might even put a golden frame around it as this would be due to a grand achievement, the grandest price of synarchism, and a gem for their dark days.

The Gollum has been corrupted by poverty. It had

been corrupted by a perception of poverty. However, by its very nature the Gollum is a creature from the stalls of fear, of unbounded fear, a fear that is no longer visible today, but which protects the Gollum's existence. Tolkien may have realized that Saruman or Sauron's forces would never kill the Gollum. It could be tortured into compliance, but never be killed. They would protect the Gollum as one of their own children, one of their own pigs.

Tolkien incorporated this kind of background into the character of the Gollum. The result is a creature that is completely familiar with all the dark and foul places, a fit guide to take the ring bearer into Sauron's realm where few others would survive the lurking perils. The Gollum knows the way. He seems to be at home there. Thus the Gollum becomes the ring-bearer's guide into the land of Mordor, and ultimately the ring-bearer's deceiver.

The Gollum's service isn't offered out of kindness, so it seems. Its action is built into the Gollum's nature by design. Adam Smith (like the Gollum) has become the great guide for the whole of humanity in such matters of strategically targeted 'economics.' As a consequence of society's trust in the guide, the entire global financial and economic system had become infinitely fragile. It became a bubble of illusions so tightly stretched, that the smallest pin-prick might be sufficient to cause a cascading disintegration that leaves nothing behind but a fine spray of mist that blows away with the wind, which no one can put back together again.

Yes, nothing worse could have been brought to America than synarchism, the fear-fed monster that devours all that is human, together with its fatted pig, greed-based economics. Nevertheless, synarchism has no foundation.

Tolkien seems to have been totally aware of this fact. In the saga, as in the real world, Saruman's empire has nothing to stand on that is not being destroyed by the outcome of his own synarchism. Synarchism is by its very nature self-defeating. Adolf Hitler recognized this to some degree. Hitler, for instance, didn't dare to implement the grosser elements of synarchism, especially not the Gollum process. He kept this pig out of his empire. The modern American Synarchists were not as 'intelligent,' however. They praised and embraced what Adolf had shunned.

The attack on society now includes the entire range of the Synarchist forces on a near global scale. In many places the process is mastered from the highest levels of government, including the American government, from where the Synarchist forces are destroying the productive capacities of society, even that, which the

Synarchists' own existence and their war plans depend on. In this sense, the modern Synarchists are a great deal more stupid than Hitler had been. They are like a man preparing himself for battle by shooting himself in the foot.

This outcome results from a trend that Tolkien evidently hadn't foreseen. What we have happening today is the equivalent of Saruman blowing up his own castle, his own tower of strength, his Orthanc, and flooding his deep workshops with poison gas. If Tolkien had foreseen the kind of insanity that is ruling today, he could have saved himself all the passages in the saga about Treebeard and Fangorn Forest. There would have been no need for diverting of the river Isen, and for building a dam and tearing it down in order to flood Saruman's empire with a sea of mud. It seems that the modern Synarchists can inflict this damage to their empire entirely by themselves without anyone having to inflict it from the outside, by fighting against them. They might even use the nuclear bomb.

Nevertheless, Tolkien did understand the consequences of a people submitting to fear. In this, his Synarchists are not excluded. Neither are they excluded from the inner 'poverty' that drives the Gollum process. Tolkien seems to have understood that a deepening inner poverty makes people mad. The "My Precious" corruption had made the Gollum exceedingly mad. It had divided it against itself.

Tolkien also seems to have understood that since the Gollum process had invaded society with its madness, it absolutely had to go into the chasms together with the ring unless the Gollum process could be shut down beforehand in its entirety, which seems rather impossible to achieve, especially in today's world. Tolkien also seems to have understood that the Gollum process wouldn't be brought to an end until the entire Synarchist dynamics that grew out of Saruman's zoo, who himself was a pig in Sauron stall, would be eliminated at the source, at the mother of the pigs, the very founder of the zoo. That is where the ring of doom had been forged, and were alone it could be destroyed. That, of course, is the ending that Tolkien applied to the story of the ring. Both, the last bastion of synarchism and the ring of doom (my precious), which represents it, become eradicated together as if they were one, which they are.

Here an interesting paradox comes to light? We are led to believe that Sauron's power ended when Sauron's ring was cast into the fire of Mount Doom. But how could this be, if the ring of doom was merely representative of the entire Synarchist process. It was a mere symbol, wasn't it, as any ring is? This leaves us with only one conclusion, namely that the rule of Sauron

ended as the result of the Gollum process, the last bastion of synarchism, being eliminated in the fires of doom. Only then could it have become possible for humanity "to breathe the free air again," as Gandalf had said to Theoden. The liberation that took place in the chasms of fire was the same. It ended the most deeply reaching privatization of consciousness ever imposed on humanity.

Part III: Synarchist International - the sacrificial wars

Commonly, wars are fought for a direct objective. For instance, the Opium Wars against China were fought to force the Chinese people to accept British 'free trade' in opium. Britain won that war and flooded China with its poison that nearly destroyed the Chinese society. The war had a direct objective.

The Synarchist process has taken warfare one step deeper into the sewer. It has developed a new type of war, the sacrificial war. Such a war is fought for a secondary purpose, which is usually extremely well hidden.

Tolkien illustrated this type of warfare to some degree. Let's consider the situation in the saga at which the fellowship of the nine people was established, who had committed themselves to take Sauron's dreadful ring back to the chasms of fire where it had been created. They had committed themselves to destroy it there, in order to free humanity from its influence that has stopped all human development and was threatening humanity's very existence.

Now suppose you were Saruman, the Synarchist, aiming to build your empire to rule humanity, which cannot become a reality for as long as human development is allowed to happen. A progressive society is not easily subjected. So, how would you have to react to overcome all of these obstacles?

To begin with, you would have to recognize 'Gandalf' to be a threat, and out of fear you would try to stop him. That is what Saruman did in the saga. He tried to corrupt Gandalf. When he couldn't corrupt him, he threatened him. When Gandalf didn't respond to the threats, he imprisoned him. When Gandalf escaped and was found to be leading a fellowship that aims to assure that his coveted empire will never become a reality, Saruman put huge obstacles in his way. That is how LaRouche has been treated for thirty-five years. Could you do anything more than that?

Suppose you are the Synarchist of the empire that Saruman represents and you are facing your last chance to gain control over humanity. You realize that your time

is running out. Wouldn't you do everything in your power to prevent this fellowship from succeeding, in which Gandalf is playing an ever more central role? Indeed, that is what Saruman does. That is also what Hitler did. None of them did succeed, however, though they plowed forward in their attempt like a Bull Moose gone mad.

Hitler was a part of the Synarchist International apparatus, together with many others. All the remaining historic empires of the world were threatened by the humanist revival that began anew after the end of World War I. Germany had become a republic. The republican spirit was on the rise in both America and in Germany, and through them in other places. Within the German republic the same humanist, cultural, and economic revival was unfolding in earnest that had created the American republic. The same forces were on the move elsewhere. In America a similar humanist revival had brought Franklin Roosevelt to power. In Germany, the profound revival was centered on Chancellor Lautenbach and the cultural legacy of Friedrich List (1789-1846), and the still earlier rich legacy of the Yiddish Renaissance typified by Moses Mendelssohn (1729-1786). All of these had provided rich contributions to the German cultural background. All of that would be standing in your way in your quest to build a world-empire.

That's the kind of cultural 'fortress' the Synarchists were facing after World War I. Nobody in the population anywhere in the world wanted war again, but the Synarchists were frightened by the disappearing glory of their empires. Gandalf was fast gaining the upper hand. Gandalf was having his day as an even more powerful influence now, after he became the White Wizard as the result of a sublime deed.

The Synarchists of the 1930s had a plan of how they could deal with that. The plan was to create a vast new Synarchist emporium that would combine the military of Germany, France, Italy, England, Japan, and a few others added, to rule the rest of the world, including America. Well, it didn't work out that way, but even to get the idea off the ground, huge obstacles stood in the way. Financing wasn't a problem. Hitler was richly financed from Synarchist sources from the US and England, who had bought their little puppet in Germany an open door to power. But how would they get him to drive a nation into war in the midst of a grand humanist revival? Gandalf was fast gaining the upper hand at this time.

In the saga, Saruman puts all kinds of obstacles in the way of the fellowship of the ring, in order to prevent them from succeeding. The Synarchists did the same thing in Germany. As their first step, the humanist movement that could have stopped Hitler, was simply

decapitated with the assassination of Lautenbach. Their next obstacle was the strong humanist elite throughout the county, which was to a large measure located in the Jewish segment of the German society, but also had a strong German component. In typical Synarchist fashion, which Saruman and Lord Shelburne would both be proud of; the Nazi Synarchists 'assassinated' the entire Jewish population in order to demoralize and dehumanize the rest of the German elite and the population as a whole, and that of the world.

The eradication of the Jewish people was therefore in a large part a sacrificial step for a secondary objective. It was one of those "hard choices" that we talk so much about these days when society's vital support structures become dismantled for profit. The choice that Hitler's Synarchists faced was similar in nature. It was like that of a commander of an army of a million men, who has a swamp to cross. He might have marched ten thousand men into the swamp and shot them there, and build a bridge across the swamp on their dead bodies. This sort of thing never happens in real life, thank God, but similar things did happen in countless ways, and continue to happen whenever we talk about those "hard choices." Hitler, as we all know, extended the process many-fold.

It still seems unimaginable, even today, that it was possible for the leadership of Germany to execute a segment of its own population that was well educated, industrious, and had a high moral standard. The victims that were executed looked the same, spoke the same language, and they were a part of the same nation and its culture. How could they kill them? That's a paradox, right?

That paradox becomes resolved when one begins to realize that nationality has no meaning in the Synarchists' mind. Saruman would have killed Gandalf if he had been able, a man of his own kind. It wouldn't have bothered him one bit. The objectives alone are meaningful in the Synarchist world.

In Synarchist terms, the 'sacrifice' of the Jewish people was justified. Hitler wouldn't have survived twelve years without it. In humanist terms the outcome was a historic catastrophe beyond measure, that should not have happened, but it did; and shouldn't happen again; unfortunately the answer is that it was repeated in different ways, and continues to be repeated.

In Tolkien's saga, the nine people of the fellowship of the ring set out from Rivendell. They reach the southern valley of their journey, but as they get there, they find the low country being watched. No doubt Saruman had a hand in this. Gandalf decides to take the high mountain pass, however the mountain beat them back with icy winds, snow, and falling boulders. No

doubt, Saruman had a hand in this also. As their options run out, the company is forced to seek passage through the mountain itself, through the mines of Moria that turn out to be a dark dessert of death.

In Tolkien's saga, the designs of evil that hinder the fellowship's journey, become more complex and more perilous at every step. Tolkien doesn't focus on sacrificial wars. And why should he? Their purpose is irrational. Nor do they ever accomplish anything, even for the Synarchists. Also, their purpose is usually too well hidden in the real world, so that they might never be recognized in metaphor, except as a 'hindrance', a hindrance that is designed to hold back the cause of civilization and humanity. Since the human cost is of no concern to the Synarchist, it appears that Tolkien simply left these details out. Obviously, nothing is ever gained by exploring the products of insanity. No other description really applies.

During the sixteen-year timeframe in which *The Lord of the Rings* saga was being created, three major 'sacrificial wars' had been unleashed. The first one was the Synarchist assassination of the Jewish people by the Nazis. In this assault on humanity more than six million people were cut down by the Hitler machine. This horrific sacrificial war the least complex of them all, in terms of its hidden purpose.

The second sacrificial war was more complex. The bombing of Hiroshima and Nagasaki was not an action of World War II, but was a Synarchist 'sacrifice' of a quarter million people for a secondary purpose. The purpose had been well advertised in advance. Decades earlier, H. G. Wells proposed to create a world-empire on the basis of a terror weapon of such enormity that all nations would have no choice but to lay their sovereignty at the feet of the Synarchist rulers of a global empire. The terror threat, of course, had to be a credible threat. Two cities were sacrificed to establish the enormity of that threat.

The human cost to make the threat credible was horrific, as everyone knows. For the Synarchists, that cost wasn't a concern. It might have been one of those "hard choices" for those who carried out the plan. In the Synarchist mind, however, there were no hard choices involved. The operation was justified by the result they expected. To some degree the operation succeeded to meet its goal. The memory of the events still strikes terror in the human heart, even though more than fifty years have passed.

The third sacrificial war that occurred in the timeframe in which the saga, *The Lord of the Rings*, was created, turned out to be the most complex and the most deeply hidden of all the sacrificial wars. This

war is still raging. It is raging at the center of the world, the Middle East. It now has many names attached to it, the names of Israel, Palestine, Syria, Iraq, and Iran, all of which are sacrificial targets, or targets to be. But the real reason for this 'war' against them, in true Synarchist fashion, has nothing whatsoever to do with any of these countries directly, nor had the perpetual Middle East War been invented in the Middle East itself. That war has nothing to do with Israel, or Palestine, or any Middle Eastern country, whose people merely serve as a sacrificial resource that lend itself to be used up towards the Synarchists' real goal, the breakup of Russia and China.

The sacrificing of the Middle East is used by the Synarchists as a means to prevent the economic and humanist redevelopment of the world that Franklin Roosevelt had put before humanity as a post-war promise. Blowing up the Middle East certainly prevent this from happening. The Middle East is not only a rich energy resource, it also happens to be the central hub of the world. It is the one place on the planet where one finds the North/South and East/West crossroads coming together that connect Europe, Africa, Russia, India, China, and Central Asia. Some historians suggest that the state of Israel was originally 'imported' into the region for one purpose only, to serve as a sacrificial fuse for an ever-growing war to destabilize the region, with the real target being Russia, India, and China.

According to what one can see, this sacrificial setup fulfills its designed purpose well. Naturally, Israel is richly financed as needed to perform its sacrificial duty. The human cost, as always, is staggering beyond imagination, with consequences that will be felt for a very long time to come. But who cares about that if the larger goal is to preserve the crumbling global Synarchist Empire?

The existence of this empire is presently threatened, not because of any attacks on it, but because it has destroyed by its looting processes much of the economic foundation of the world. The entire imperial system of sovereign private central banks, on which the empire is founded, has been bankrupted by its own devices. This bankruptcy is inevitable, because a fundamentally looting system is only able to steal, rather than having the power to create the wealth that supports civilization. The empire that was set up to a large degree in the early 1700s is therefore now doomed.

This long forecast collapse which is presently coming to a head has locked humanity into an existential contest with the empire. The contest is between the survival of humanity in a world of sovereign nations, or the survival of the sovereign looting empire. It is a contest between the right of humanity to survive

economically in a global economic development environment, or the sacrificing of humanity to a sovereign world-imperial power. How this contest will end, no one can foretell.

This huge contest that we face in the near future is not touched upon in the saga, at least directly. We only see one side of it, in a hidden kind of way. The only question of economics that is touched upon in the saga is reflected in the economics of Frodo and Samwise who have to search for water in a barren and undeveloped land, and exist on a sparse supply of elven-cake (lembas) they had brought along. A Synarchist world supports nothing and nobody. That is evident when Frodo and Samwise see the long wagon trains entering the land of Mordor to supply Sauron's war machine. From all that they could see, the entire Sauron Empire exists entirely on the proceeds of slavery in foreign lands and the looting of their resources. As far as they could see, nothing of any value was being produced in the land of Mordor. Its only recognizable product is death.

Today's Synarchist Empire is doomed, because its sacrificial wars against humanity have become too successful, and there is a danger that humanity might be fighting back and reassert its sovereignty and protect its existence.

However, there are also other types of sacrificial wars being waged in the ring saga that have the opposite purpose and effect than the sacrificial wars against nations or humanity as a whole. Gandalf fought one such war in the mines of Moria.

In Tolkien's saga, the journey through the mines of Moria might have been intended by Saruman to be a death trap, considering the perils lurking there. No doubt, this had been Saruman's design, who had left no other path open for them. Indeed, it would have been a trap, had it not been for Gandalf who played a key role in getting the company through the mines to the other side. Gandalf's effort during that journey through the mountain turned into a unique type of sacrificial war. It became an act of self-sacrifice by Gandalf, something that the Synarchists would never do or understand. He stood his ground in holding back the advance of a great and ancient demon, the Balrog, which had never been defeated throughout history. Gandalf didn't sacrifice himself to die. He merely put everything on the line that he had, to defeat the Balrog in order to save the mission, and he did defeat it. It is unknown whether Tolkien engineered Gandalf's supreme self-sacrifice for the security of humanity as a means for creating a contrast to the Synarchists' repeated sacrifice of an entire society for the advance off their evil in which human life is of no value. We do know however that Gandalf

emerged from this battle with the Balrog victoriously, and gloriously transformed into the now White Wizard also known as Gandalf the White.

Obviously this decisive battle has not yet been won by anyone in the real world, except perhaps by Lyndon LaRouche whom Gandalf closely mirrors. In regard to the Middle East, we are still in the mines of Moria. However, the potential does exist for that battle to be won that ends the sacrificial wars in the Middle East. Israel could win that battle. Israel has the cultural and spiritual potential to shut down the entire Middle East War. It has the potential to play the role of Gandalf in that scene, and with it becomes the savior of the Middle East and to some degree humanity as a whole. Israel certainly has the cultural capacity to unleash another Yiddish Renaissance of scientific and humanist development. That potential exists. It is real, and probably more substantial than most people may realize. The cultural and moral background that still exists in the fiber of the Yiddish society, could draw together another and possibly even brighter Renaissance than the Yiddish Renaissance of the time of Moses Mendelssohn (1728-1786) working in Germany. Israel has the resources within itself to create a renaissance that supersedes anything that the Middle East has yet seen in terms of cultural and economic development that can uplift the entire region. The USA played this role once for the world during World War II. Now it stands defeated itself as the world's foremost bastion of Synarchist insanity. Nevertheless, the potential that the USA once had, and had demonstrated, still remains with it, and so does Israel's potential to do the same.

Israel and the USA together, have the potential to unravel the entire Synarchist spider web in which both nations' existence is to be thrown away once they fulfilled their common master's purposes. In Tolkien's saga, that awakening begins when Saruman's playground "Isengard" becomes drowned in a sea of mud by the diversion of the river "Isen," accomplished by the trees, the Ents. With their tireless roots the Ents change the landscape, divert the river, flood Isengard with its water, and thereby end the threat to their existence.

I know that is stretching the envelop, but if the word, Isen, does stand for Israel, Tolkien sees hope for us yet, because it is in Isen where Saruman becomes defeated. Let us hope that Tolkien is right.

Beyond the timeframe in which the saga was created, we have seen other sacrificial wars, some with equally deeply hidden purposes, none of which were ultimately ever fulfilled. One of these was the Vietnam War.

It has been suggested long ago that the Vietnam

War had nothing to do with Vietnam, except that its population became conveniently accessible as a sacrificial resource. It is suggested that the real target of the Vietnam War was the youth of America. The conscience of the baby boomer generation had been successfully privatized by the Synarchists earlier on, but when the next generation came along, the concoction of insanity that had kept the older generation spell-bound, hit the youth like a shock.

Something was needed to bridge the gap, to steal the conscience of the new generation also. The gore of Vietnam did this. The gore was brought home into the living room in living color. Not only did this process dehumanize a sensitive generation of young people. It also alienated them from their parents. When the veterans returned from the war, in which many of the survivor's friends had been killed, the survivors were not welcomed back as in times of other wars, but were treated as criminals against humanity while the real criminals celebrated the achievement of their objective. The Synarchists' always laugh in the end, often all the way to the bank. Except their laughter doesn't last.

Am I spinning a fairy tale here? The simple facts are that three days before President Kennedy was assassinated, he had ordered the American troops out of Vietnam. It has since been reported that this order had been countermanded by the same person who later utilized the resulting gore of that war to deprive the young people of their humanity. And he went further still. After the war he deprived them even more by setting up a drug and sex counter culture interwoven with heavy and hard music under the guise of a peace movement. The end-result was that this new generation, too, was subdued and its conscience became privatized into the hands of the Sarumans of that time.

The cost in human terms, again, was horrendous. The nation of Vietnam lost over 600,000 people with many more being killed after the war from poverty, from a poisoned environment, and from unexploded ordnance that is still killing people to the present day.

I am certain, the Synarchists had no regrets. Their objective had been achieved. The human cost doesn't seem to concern them. One of the notable Synarchist officials of that era stated bluntly, in essence, "What interests me, is what one can do with power."

Sacrificial warfare is a highly dangerous game. The Synarchist dimension sets aside all preconceived notions about warfare, especially the notion that it has a national objective. Since the concept of nationality does not exist in the Synarchists' mind, self-provocation is as natural as the rain if it serves their agenda. This puts America into an extremely dangerous situation. It is by far the

greatest nuclear weapons power in the world. It is also at the same time subjected to a near total Synarchist takeover of its governing institutions.

Right now, the ruling Synarchists don't give a hoot about the collapsing economy and the social tragedies resulting from it. These things don't factor into their agenda. Their total disregard of the economic reality is one of the hallmarks of Synarchism that reveals them openly for what they are.

We have seen this trend already happening in 1942, in Germany, when the Nazi Synarchists ruled. There, in the midst of a growing labor shortage for war materials production, the Warsaw ghetto, a fully functioning industrial center, was eradicated, which had been a valuable source for many essential materials. Even in the concentration camp prison factories that the Nazi had built and staffed with the Jewish people, countless people were hauled out of the factories onto the parade grounds at various times, and were shot. In November 1943, for example, when the supply situation was beginning to become critical for the German war machine, 43,000 prison workers were summarily murdered in this fashion in a two-day killing spree that the Nazi Synarchists facetiously called, "Operation Harvest Festival."

This had been done regardless of the economic consequences in a critical wartime situation. The human dimension, and the economic dimension, which are tightly inter-linked, are evidently of no concern in the Synarchists' mind, similar to other related factors, such as nationality and national allegiance.

In Tolkien's saga, Saruman plays the Synarchists' role to the full. He rolls out his entire nuclear arsenal against the same people that he had initially aimed to rule. In the real world, in this kind of game where all sanity increasingly gets thrown out of the window, America could easily find itself being destroyed by its own nuclear weapons. Such a tragedy is possible, even likely, if it serves the Synarchists' objective. We have entered an era that is centered beyond fear, which reflects an ever-greater insanity.

reflected in some form of tangible substance for good. I regard a principle to be something that we can discover and utilize to uplift civilization, which works the same throughout all time and eternity. Tolkien illustrated the operation of principle in a profound manner in the saga.

We see it illustrated right at the beginning of the saga, and we the difference illustrated that sets it apart from a process.

We see the nature of a process illustrated in the effect the ring of doom has on whoever owns it. The person who is so subjected to the ring does not age or develop, but exists without purpose as if life itself were suspended. Eventually such a person regresses under the shadow of the Synarchists' life-diminishing processes until nothing of a person's humanity remains. This effect is threaded through the entire saga. The wearer of the ring becomes invisible. The Ringwraiths illustrate what results from a long-term exposure.

Does this result of time standing still describe a process or a principle?

What we see illustrated in these cases is a tragic process of decay. However, it cannot be said that the tragedy is the result of a principle. We cannot talk about the principle of death, for instance. Death has no principle. But we can talk about the principle of life, the development of life, the unfolding of its light that changes civilization and enriches the human scene with love. If we close our eyes to the principle of life and ignore it, then tragedies begin to happen. However, those tragedies are not caused by a principle, but by our moving away from it, or by our acting contrary to it.

Tolkien illustrates the real nature of principles by which human development occurs. He takes us into an environment that is not darkened by the shadow of doom and evil. He is telling us, that if we step away from that shadow, from the process that causes shadows, which the ring represents, the unfolding of good is possible and happens by the effect of its principle. In this context we can talk about the principle of our humanity. Frodo represents that principle, a principle that supports civilization. The Gollum, in contrast, does not. The Gollum represents a process. It represents a process of denial of the principle of civilization. It represents the process of doom. We have a choice therefore. We can utilize the principle of civilization and build our life on it, and become enriched by its 'productive' power, or we can reject the principle and fall under the shadow of doom. In this case the unfolding of the power of principle stops, and the human scene collapses in a process of devolution. Out of this collapse unfolds the resulting doom. If we fall into this trap, our humanity no longer develops, but dissipates, so that doom becomes

- A process versus a principle

I have personally always associated the word, principle, with phenomena that unfold naturally and are

inevitable by this process. We see the effects of such a degenerative process throughout the saga. We see them reflected in the Ringwraiths, in the Gollum, in Saruman, and in Denethor. They are all going gradually mad by this process without principle.

Saruman, for instance, becomes determined to destroy the very same people, which as he said earlier, he wanted to rule with his wisdom for their own good. Instead of doing that, under his growing madness, he begins to target them for destruction. That tragedy unfolds when the principles of life and humanity are being denied. Saruman longs for the ring, and in the process, like any Synarchist would in the real world, he negates the substance of his life, of his own humanity, in which he finds no longer any value. With that his self-destruction begins. The regression of Saruman to almost nothing is beautifully illustrated in the saga where he ends up being murdered by his own servant, Grima Wormtongue.

Saruman never comes to own the ring of Sauron. He never even gets to see it. Still, he serves the process of Sauron, the process of the doom, of a force that he aims to share with Sauron, which he imagines to be power, but which can never be realized because there is nothing there so that doom results in the end. Saruman is fighting for a process that has no principle, that no real power and no truth, and in the end he realizes the inevitable result, a life without substance. He builds a huge army in the name of Sauron, but when the army is defeated in battle he receives no help from Sauron, because Sauron has nothing to give. He stands alone in the world. He has banished his humanity. He stands empty.

Evil, truly has no principle. Sauron is but a ghost that a lot of creatures believe in, but behind its spell lies no intelligence. The center of the eye of Sauron is empty. There is nothing there. That's the truth that Saruman is finally beginning to face when the point of no return is crossed, for which he sold himself and scrapped his most precious possession, his humanity. Death, therefore, is not the result of a principle, but becomes the default result when the principle of life is no longer manifested.

This kind of effect, which Saruman represents, is quite visible in the real world wherever synarchism is enthroned in the halls of government. The madness that unfolds out those people's emptiness becomes progressively worse. It took Hitler ten years to 'acquire' the madness that caused him to order the large scale murdering of the very laborers on which his ghastly enterprise depended.

We see the same madness unfolding again today,

though to a somewhat more hidden degree. But it is there. This exposure illustrates the great danger that society has put itself in by not dealing with the Synarchist problem. The danger is that not only is the Synarchists' mind void of any human concerns and the slightest bit of national identity, but that it is also gradually losing all rationality so that nothing can be predicted in terms of rational responses of any kind. Our nuclear security policy of "Mutually Assured Destruction," that we have boxed ourselves in with, becomes a totally unworkable platform under the present circumstances of disintegrating sanity, not that this (MAD) policy ever had any validity to begin with. Only now, this not-dealt-with exposure becomes a deadly exposure.

We should not forget the history of Hitler's increasing madness.

Before Hitler killed himself, he had ordered all of the country's vital infrastructures to be completely destroyed so that the 'enemy' would not capture a still functioning nation. Luckily, that order was not carried out, but it had been given. The German people should count themselves lucky that Hitler did not have the atomic bomb at his disposal to deny the Allied Forces their victory by the madman destroying Germany himself. The modern Synarchists, on the other hand do have tens of thousands of atomic bombs.

The ever-changing patterns of the Synarchist responses can therefore not be regarded as having a principle. They represent processes governed by insanity with an unpredictable outcome. The patterns of the processes are forever changing like the wind. Saruman, for instance, would likely never have imagined that his own servant would murder him in the end. Likewise would one never have predicted that President Kennedy would be shot by his own people? In the Synarchist world of processes without principle, these outcomes are common, including self-provocation to start wars. This sort of thing has all been done before, and will likely continue to be done until the games of insanity are brought to a halt.

It would be a 'waste' of the word principle to apply it to these patterns of a process that is not rooted in anything natural and human. In like manner is it a 'waste' of this word to speak of a 'principle of evil.' Evil has no principle. It is a void. It results from a process that in countless ways destroys itself. However, the madness of evil can be dissolved with the effects of the principle of good.

In the saga, Gandalf is the key component in destroying the resulting forces of Saruman's madness. Gandalf's rescuing of the world of men however, comes

in the saga only at the last moment, literally. Tolkien makes it clear that this response of sanity usually comes too late in the real world, by a long way, if it comes at all. If Hitler, for example, had been put into his place (the prison) in 1933, the life of nearly a hundred million people could have been saved. It would have been possible to do this then, but it wasn't done.

These tragic deaths that resulted from the neglect by society were ultimately not the result of synarchism, primarily, but the result of society's disregard of the operating universal principles that one cannot ride roughshod over without immensely tragic consequences. Tolkien didn't allow this outcome to play itself out in the saga, as society allows it in the real world. Tolkien's goal, evidently, was to illustrate in the saga the nature of universal principles that need to be 'discovered' and adhered to, in order to prevent the historic madness in the real world that has caused so much destruction, from occurring again and again. In this lies the great value of Tolkien's saga to society.

Obviously, we are not at this point yet by a long way, where the universal principles of civilization are generally recognized. For instance, we hear a great deal of complaining today about the madness that is going on in the Middle East. People rant about the violence of the Israeli, the Palestinians, the Americans, and so forth. We shouldn't rant. We should respond with compassion for those people who have become drawn into a process of Synarchist madness, because we, society, have failed in our duty to protect our humanity from the process of synarchism by rallying around the universal principles that human civilization unfolds from.

Synarchism is the result of the intentional denial of the humanist principles in the pursuit of imperial objectives. It is nothing more and nothing less than that. It can be dealt with by society on that basis, by rallying around the principles that support our existence, which reflect the rich and wondrous nature of our humanity if we allow them to unfold.

- Sharpen your sword!

The third part of the trilogy of **The Lord of the Rings** begins with the Synarchist wizard Saruman totally defeated. Gandalf has broken his staff. The battle against this particular Synarchist has already been won. But the war itself isn't over. The force that had created Saruman,

that had created synarchism in the saga, has not yet been defeated at this point. It remains an active and formidable force. Consequently, more battles need to be fought. That is where the third part of the saga begins.

The title for this part of the trilogy is "The Return of the King." The opening chapter sets up the stage for the new battles. The stage is set in the City of the Kingdom of Gondor, a fortress in its own right. Here we hear Gandalf's counsel resounding, "Sharpen your sword!"

In modern language the call would be, 'Sharpen your wits!' Indeed, this is a vital call to us. Our survival may depend on it. It probably does. The call to sharpen our wits also illumines the title of the last episode, in that it shows what kind of royalty we expect to return to the city. The expectation is for a kind of humanist 'royalty' to return, the return of sanity, coincident with sharpened wits. Yes, that's what our survival may ultimately depend on.

For example, in regard to the battle now raging in the Middle East, a battle that no man has been able to stop. But what hope does humanity have to stop it if it can't actually see the foe? One cannot defeat a foe that one cannot see, can one? Only when one can actually 'see' the Synarchist forces that have dragged the great Middle East nations into various types of warfare against each other, can the process be stopped. I am certain Tolkien tried to get this point across to us with Gandalf's call, "Sharpen your sword (sharpen your wits)!"

Tolkien does not promise that these last battles will be easily won. By all accounts we continue to face a huge foe even after Saruman has been defeated. In the saga, this continuing foe of Sauron's forces is a great multitude of Orcs and the like, ugly creatures that live for one goal only, to see the pain in their opponent's eye as they perish before them. They roll like thunder across the world with seeming omnipotence.

Sauron's vast horde of Orcs however, in real terms, represents all the small-minded thinking in society, which is indeed a vast sea of a ghostly force. Sauron really can have no actual power, since he represents but a process without principle. Sauron's power is a myth. Sauron is the mother of lies, of small-minded thinking that is self-doomed. Tolkien suggests that this vast sea of Sauron's forces can be defeated, since it represents but small-minded thinking. Thus Gandalf's call goes out, sharpen your sword, which is to say, sharpen your wits. The people of the kingdom of Gondor appear to have the required quality of mind to do that. They are sharp, witty, industrious, practical, and quite aware of what they can do, and need to do.

Thus they face the onslaught of Sauron's evil power of force that continues to exist for as long as the ring exists that represents it, that looms over that land and unfolds with a thundering, beastly roar that is in real terms but a 'deafening silence.'

That silence, that emptiness, needs yet to be demonstrated for what it is. Sauron's vast horde of Orcs (force), that has no power in itself, needs to be defeated. It needs to be unmasked. But who are they, these Orcs? Who is the real world equivalent of this beleaguering force if it isn't society's own small-minded thinking? Small-minded thinking has incapacitated us. Thus, mankind's greatest foe is not synarchism, but its own small-minded thinking in which synarchism finds a fertile ground to root. Synarchism thrives in a world of small-minded thinking. This process renders our own neglect to become our greatest foe.

But are we fighting it? No, we have not even recognized it. In order to explore this domain and to shed some light into it, I have written the series of eight novels **The Lodging for the Rose**, that looks at our small-minded thinking at the lowest grassroots level of our day to day living, at our home base, so to speak. The opposite of small-minded thinking, of course, is universal love. But can this be achieved? Can the principle of universal love become manifest in our social domain? Perhaps it can. That question became a project for me of eight novels, which were needed to explore it.

- The answer is truthfulness - sharpen your truthfulness!

Right! Anybody can do this. Still, it isn't that easy. Nevertheless, that is how Tolkien destroys the power base of Saruman's Synarchist Empire in the saga. He assigns the task on which the survival of the world of men depends, not to greatest warriors, the mightiest wizard, the largest army. No, he puts it into the hands of two hobbits who are but half the size of any man, who would sooner swing a jug of ale and have breakfast twice a day, then save the world. But they do it. The mighty warriors in the saga fight the dooming force with the power of their sword, their courage, their skills, and their understanding. Certainly, heroic fighting does become necessary at some point for self-defense. But that is not where the victory is won in the saga. The victory is won the by the hobbits who live about as

distant from being a fighting force as the moon is from the earth. Their utter impotence in terms of physical force, forces then to fight on a higher level, the level of universal love, the love for all that is good and beautiful.

Tolkien assigns the greatest task in history therefore, not to the highly educated elf-lords, or the greatest wizard, or the swiftest rider, or to kings or princes, but to a group of 'kids' from the Shire, some 'lost in the forest.'

Is he being irresponsible? It appears that he isn't. It appears that he recognizes that the domain of universal love is more distant in the world of might and conventional wisdom than it is in the Shire. This makes Frodo the chief candidate. Isn't that also where we should find ourselves as society, in respect to the greatest task that we face, the task to save our world? Shouldn't we find ourselves as but some kids 'sharpening' our humanity?'

The irony is that we say the opposite. We say, who are we that we should do this great thing and save civilization from the claws of the mightiest governments and empires and their servants? We say we are impotent. But Tolkien turns this general perception upside down and states emphatically that we are the only ones that are qualified to have a chance to actually succeed. The brightest, the mightiest, and the wisest may play a supporting role, and they too have to discover their humanity, but their qualifications simply don't measure up to the demands of the task. The task demands nothing less than universal love.

So, how does Tolkien utilize these 'kids' to save the world?

To two of them he assigns the task to mobilize the 'trees' into a fighting force. What task could be greater, in an organizational sense, than that? Those trees have stood their ground for thousands of years and have not moved an inch on any issue. How many people of this kind do you know in our real world, especially politicians, who behave like that?

The two hobbits who mobilize the trees are at first captured by the trees. Even in an effort to determine whether the hobbits are their friend or foe the trees require a long time of thinking. They hold a counsel and debate, and then just, hmmm, think about it, forever, so it seems. Does that sound familiar, too? Surprisingly, they do come to the conclusion after being guided by the love of the two hobbits, who love their world and their friends, for which they must act to defend their world. Thus the trees realize that the hobbits are not their enemy. With that hurdle surpassed, in their simple, open honesty the hobbits succeed in convince the trees

that their real enemy is Saruman at Isengard, and that Saruman is at war with the world in which they, the trees, also exist, and that Saruman needs to be stopped.

The trees answer that the world of men and their wars do not concern them. So they decide to take the hobbits to the far edge of the forest far away from Isengard, away from where evil lurks. It turns out that these trees, which had stood their ground for thousands of years, can walk.

After a long argumentation the hobbits convince the one tree who listens to them, named Treebeard, that they really want to go the other way, to fight the evil, to support their friends that are at war. They even suggest that the trees should help them since the world they would thereby save is their world too. Reluctantly Treebeard takes them to the side of the forest near Isengard. There, Treebeard sees with his own eyes the truthfulness of what the hobbits have told. He sees that the forest has already been destroyed there.

With Treebeard having thus discovered the truth, he communicates the truth abroad. He does indeed raise an army of trees, the very trees that have stood their ground, like Treebeard had, for a thousand years. They begin to move. They become a fighting-force in order to do something to stop the ravishing menace. We are certainly no talking about small-minded thinking anymore.

With their 'roots,' the trees get busy and break down the walls of Saruman's fortress, Isengard. There, apparently with Gandalf's engineering advice, they move rocks and divert the river Isen. They build a great dam to hold back the river. Later, they destroy the dam in order to let the stored up waters and mud drown out all of Isengard's underground workshops and industries for war. With this single, simple act of political organizing, the two hobbits, lost in the woods, cause the mightiest Synarchist's logistical base to be destroyed. It becomes flooded with mud and water, beyond any hope for a recovery. Thus, Saruman the Synarchist loses his capacity to be a menace. His power is broken.

All of this unfolds as the result of the hobbits' simple truthfulness and their organizing effort to cause Treebeard to discover the truth for himself, and to acknowledge it, and to understand it. Shouldn't we be able to do this too, beginning with the recognition that there exists such a thing as the truth? All of us have that capacity to be honest with ourselves. Isn't that what it really means to sharpen ones 'sword' and to sharpen ones 'wits'?

Part IV: Silver Tongues and Hidden Voices - forecasting the present

It is easy to say, sharpen your wits, but it isn't that easy to do when one stands at the front line in the jungle of professional liars. Here we meet great names of the evil craft, like that of Dr. Joseph Goebbels, Hitler's Public Relations Minister, the man who made an entire nation believe that the grass is blue and the sky green. He had a simple formula for that: The greater the lie, and the more often it is told, the stronger it is believed to be true. His formula of course was well hidden and remains so, even though it was a crude stab in the dark in comparison with today's modern professionalism in this line of highly prized evil wizardry.

Still, the writing had been on the wall much earlier in time. Mary Baker Eddy wrote in New England in 1875, "The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires."¹ Her terminology is right on the mark. The evil wizardry of lies drags us away from our humanity, to the point where truth recedes from sight and gives way to the crude animal impulses of fear and subjection to domination in countless ways.

So, what is Tolkien telling us about that in the Lord of the Rings? Oh, he is telling a beautiful tale that is actually more appropriate today than it was when the saga was created. For this reason I will relate the story here, which he tells to us about our modern world. It is a story about what he has apparently foreseen as a possibility. Some of it has already come to pass.

The particular story that Tolkien presents, which we have already seen coming true, begins in the immediate aftermath of the ruin of Saruman's empire by the flooding of Isengard and the destruction of his ten thousand beast-men army. Gandalf decides on one final farewell visit to his old friend and foe. He decides on facing Saruman one more time. He calls this task "dangerous," but says that it needs to be carried out. Many of his followers choose to come with him to witness the occasion.

"Beware! Do not jest! This is not the time for it." Gandalf cautions them.

"Will he cast a spell on us?" asks Pippin, one of the two hobbits that had organized the trees.

"Yes, if you come with a light heart," Gandalf confirms.

Oh, if Gandalf's counsel had only been heeded in modern time, many millions of people would not have died from the causes that the leaders of nations allowed themselves to be drawn into like so many victims of snake oil salesmen. Those salesmen wore fine clothes then. They still do. Only the snake oil has given way in modern times to financial contracts, free trade contracts, transparency contracts, shock therapy contracts, and privatization contracts, coupled with total immunity for the thieves. The thieves come in countless shapes and colors, as private vultures acting as pirates for profit. Some of them are called banks, even central banks, all private, all with their fingers out seeking profit, backed by powerful international institutions that are backed themselves by the most powerful governments of earth. They lend their loot in rigged games that allow them to maximize their looting, and when the resulting debt cannot be repaid by the borrowing nation they drive the nail deeper into the coffin that comes attached with the loans, which increases the death rate of the looted population.

Russia came lighthearted to the gracious lenders when the Soviet Union fell. It took the lenders' gold. In the process, silently, the coffin was delivered alongside as a free gift. It quickly filled up. The 'shock therapy' that came attached with the 'loan' made sure of that.

This imposed 'therapy' achieved a level of destruction with the stroke of a pen to such an extent that Hitler would smile if he saw it, since he had never achieved this level of national destruction with all of his bombs in all the years of bitter war. Russia lost 80% of its industries to the ravishing shock therapy. Farming collapsed. The nation lost a million people a year in spite of all the new births that happened. So great was the starvation.

- A meeting of the minds

The Ukraine was worse off. This much smaller country lost over two million people a year to starvation in a carefully crafted poverty, engineered by the vultures. And even this was light in comparison with the pain and death that Africa was forced to bear. Now South America is on the same track. In recent years all of South America has quietly been added to the club of the dying, including Mexico.

Saruman is portrayed in the saga as a 'kind moose' compared to what we have today. Argentina, for instance, produces enough food for 300 million people, yet its population of 30 million is forced to starve. "Mama is there food in heaven?" asked a dying child in her mother's arm.

This is the hidden face of today's synarchism, a most deadly face. Even Saruman's face doesn't look as ugly as that. We live in a world today, in which nearly 50,000 children under the age of five are forced to die each single day from easily preventable causes, mostly through imposed poverty. That is the result of the wizardry of the Synarchists of today that are playing with the lives of humanity in their quest for power by force, carried out with hate and for profit.

Yes, that is the real world. How is this possible?

Indeed, this is a serious question. Gandalf counsels: "Don't jest!"

Tolkien demonstrates how this is done, and he doesn't jest.

Picture this: Gandalf stands at the door of Orthanc, Saruman's giant tower and fortress, which alone remains still standing. It stands eerily above the muck and water that by then covers all of Isengard. Remember that Saruman is a beaten man at this stage. His army has been destroyed. His logistical machine has been drowned in mud. He is infinitesimally smaller in status than any of the ruling Synarchists in today citadels of high finance, high politics, and high power games. Saruman speaks with a large handicap that is well known to everyone. Still, he captivates the people that hear him.

Here is what happens after Saruman has been summoned by Gandalf to appear before him.

Some say that a voice spoke, quietly, low and melodic. The very sound of it was an enchantment, an assurance of good. It was as if they heard what they wanted to hear.

Most couldn't remember afterwards the words they had heard, and if they did, the words seemed empty by

themselves. Mostly they remembered the delight of hearing the voice speak to them. All that was said by the voice seemed "wise and reasonable." A desire was roused in them to be swift in agreement, even to seem wise themselves.

Oh, who doesn't want to appear wise? And for those who would speak against the voice, their speech seemed rough. Anger was kindled towards them in the others' heart. Such was the nature of the spell that Saruman cast on them in the 'song' of his voice. For many the sound of the voice itself was enough to maintain the spell.

For some, the spell lasted only for as long as the voice spoke to them directly. If it spoke to another, they smiled as if they could see through a juggler's trick that others gape at. For those who were "conquered" however, the spell endured. Its soft whispering kept on whispering, urging them to comply.

Who has not heard such silver tongue speech before?

Tolkien tells us that no one of the people who had come with Gandalf was not moved in some way by the voice. No one could simply reject its pleas and its commands without a direct effort by the mind, and even that barely, while the wizard master had control of it. His grand stature and his dazzling robe further reinforced the wizard's 'magic'.

Most people have heard a snake oil salesman at some point in their life. Few, however, have heard the corrupting speech 'performed' by a great virtuoso. In the saga, Gandalf cautioned his people about the virtuoso they would face. "Don't jest! This is not the time for it!" Still, his urgent note of caution was not sufficient in most cases to keep them aloof. How much less then can the victims of the modern Synarchists defend themselves against the virtuoso thievery that is attached to the modern wizardry of mind assassination, without anyone cautioning them?

Some say that this is how the world should be run. They say that the stronger players in the stock markets, or in markets of world-finance, have every right to exploit whatever weakness they can find and wherever the slightest weakness exists. Indeed, I have heard this being said many times. That is precisely what is being done in a big way, probably all around the world. But is this right? Does the universal practice of evil make that practice an honorable pursuit?

Now, please answer! But before you answer, let me caution you to please listen to the song of your words.

Let me ask you to consider the following. Has a thief who comes with a sledgehammer and a crowbar, and breaks your door down, the right to steal your belongings, just because he has the means to do so? I am sure you will agree that he has not. In some countries there are actually existing laws against this kind of thievery. In the mental realm of white color financial thievery, however, no such laws seem to exist. In the mental realm we say that the 'virtuoso' performer who comes with a 'crowbar and a sledgehammer' corresponding to his craft, has the right to rob the unwary who have failed to install 'steal doors' against that thief.

Ah, you say that laws should be enacted that prevents this kind of thievery? But how could one possibly enforce such laws, or even formulate them?

Listen to Saruman's first words to the people who stood assembled before him. Listen to what he says in defense of his treachery. He speaks from his balcony, standing high above them all. "Why must you disturb my rest?" he asks. "Will you give me no peace at all by day or night?"

We are told that he speaks with a voice and in a manner that invites pity, a professional speech superbly performed to match the role he cast for himself. Could one pass a law against pity? Yet, how many doors have the theatrics of pity opened in the world, which should have remained securely closed?

Next, Saruman, the virtuoso, turns the tables around and inspires self-pity in his foes. He turns to Theoden who stands with Gandalf. He recites a long liturgy of Theoden's once great honor and asks why he, the great Theoden, has all of a sudden not come as a friend. Shouldn't he rather save himself from the unwise and evil counsel that has captivated him? Saruman assures him that he had long desired to help him with this predicament, to help him overcome his weakness. He assures Theoden that even at this late hour, in spite of all the injuries that he has caused him, he still offers his counsel to him as a friend, which it is still not too late to accept. He tells him that he would only need to be willing to ask. With that he could save himself from the ruin that is assured to him by the path that he is on. Saruman also makes it clear to Theoden that he alone can save him now.

I cannot help but wonder how many nations in the world have been forced to face that kind of speech, and have fallen for it in their most desperate hours.

Debt building has become a fine art in modern times. The currency pirates tell the nations that they

must let their currencies float with the market. They comply, and promptly they get robbed. Then the private banks offer loans to make up the losses. The moment when this happens, the currency gets devalued further. It is then no longer considered a 'strong' currency. With the currency devalued, it becomes more difficult to repay the loan, which suddenly looms that much larger since more of the devalued currency is needed to repay the loan. In response to this engineered crisis the nation's currency becomes devalued even more. At this point the big bond-traders get into the act and devalue the country's credit rating to junk bond status, which means that astronomical interest rates must be paid from hence forth for any new loans. This act, of course, causes the targeted currency to be devalued even more.

This sort of thievery process has trapped more or less every third-world nation on the planet. It strangles them to death. It is killing their people with poverty, in some cases on a massive scale, while in real terms the original loans have been paid off many times over. Nevertheless, the loans outstanding in the books have grown astronomically as the result of this globally orchestrated swindle called the market forces.

In response to this created crisis that can never be resolved on the basis of the swindle that created it in the first place, many a nation has stood up and said, stop!

Instead of being willing to kill more of their people, some announced their intention to default. But look what happens. In most cases the announced default is being canceled within a few days. After that, the killing of the population increases.

One wonders against this background what enchanting virtuoso performance causes these deadly retractions to be made that weigh so heavily against the life of the populations. This process voids the vital steps that are necessary to save these nations. Where the applied theatrics in these theaters of finance similar to that of Saruman's speech to Theoden? One wonders.

Theoden's riders listen to the speech of Saruman, directed to their king, and as they do, they murmur with approval of Saruman's proposal. It seems to them that their king is being honored well by Saruman, and this much more so than by Gandalf who had never spoken so 'fair' to their lord. Gandalf seemed to drive him into darkness as they now were seeing things, while Saruman is holding open a door of escape with a ray of light coming through. Thus they become deceived by a virtuoso deception.

Was this also the kind of effect the modern Synarchists have had on those poor countries that now

struggle desperately to survive and are told not to struggle, but to obey and kill their populations if they must, in order to pay the debt?

Gimli, the dwarf of the company, sets the record straight for all those spellbound riders that murmur in agreement with Saruman. He explains to them that in the language of Orthanc, "help means ruin" and "saving means slaying." Unfortunately, the countries that struggle for their survival in the real world are not yet willing to accept this kind of advice, especially if it is given by a dwarf.

The fact is that this kind of advice has been given countless times already by LaRouche who is portrayed in the Synarchists' world as but an insignificant dwarf. They laugh at him if they don't sneer at him. The reality is that his advice has been heard since the early 1980s already, and that it was of a quality that could have spared all of South America and Mexico the existential crisis these nations are now facing.

In 1982 LaRouche had organized the now famous debtor cartel of the Americas from Mexico southward. He called his proposal, Operation Juarez. LaRouche had suggested that the world get together to create a new, just, world-financial system under which the nations of the world could live, instead of being strangled to death. He suggested that in this context all debts be settled in an equitable manner. He almost succeeded. Mexico's President had been totally committed to this policy, together with the big South American nations. In the last minutes, though, the project failed. The alliance was artificially collapsed. Mexico was terribly punished in the aftermath, for its stand, probably as a warning for all. Thus, the dying continues to the present day and increases at a rapid rate. That's what stands behind the tragedy when a child, dying in its mother's arms asks, "Mama is there food in heaven?"

Surprisingly, Tolkien had already predicted that kind of outcome thirty years earlier. He illustrated in the metaphor of his story the kind of pattern that one might see. And he was right.

So, how does Saruman answer Gimli? What could he possibly say after the dwarf stood up and told the truth?

We are told that Saruman nearly flipped his lid, but instantly regained his cool composure. He quietly appealed for peace. He simply asked the dwarf not to interfere. He assured him that he would deal with his concerns separately, and that the matter before Theoden wasn't his concern anyway, since he, the dwarf, lived in a far away country. Saruman suggested to Gimli that he had merely fallen into bad company by coercion. He

told the dwarf that it was of his highest concern to first deal with his neighbor, the good king Theoden.

Thus, Saruman continued his appeal to the now 'little' king Theoden, offering promises, prodding him, asking if he would not make peace with him at last and avail himself of all the 'aid' that he could give him from the depth of his many years of knowledge. Should they not join hands and work together to hold back the harder times to come, and quickly mend their differences and injuries with such devices of good by which both their realms would flourish once again and greater than ever before? Should there not be peace?

No doubt it was this kind of silver-tongue song that each country that had committed itself to Operation Juarez became subjected to, each one separately, in a manner that broke up the alliance of Juarez that could have saved the entire world-financial system at this time. A worldwide recovery of the global financial system had still been possible then. Now the system has collapsed far beyond any chance for repair.

The Juarez type of approach to save the world has never been repeated since. Too many roadblocks were set up against it, and now the required economic strength does no longer exist anywhere in the world for such a recovery to be possible.

Today, far wider, and much deeper reaching measures are required, beginning with global bankruptcy reorganization of the totally bankrupt system. Even the USA itself is bankrupt to its very core, with nearly forty trillion dollars in debt. It is hopelessly bankrupt, and is in the process of destroying itself with its own devices. This process dooms its very existence as a viable nation.

But why had the wrecking of the Operation Juarez rescue plan been so successful?

Tolkien gave us a clue for an answer thirty years before the wrecking actually occurred. Listen to how Saruman deals with Theoden's most trusted advisor, the man who urged the king not to listen to the snake oil salesman. He had urged the king to wake up and remember the countless buried dead of his realm that Saruman had on his account of treachery and murder.

Saruman responds brutally. He does this standing with total composure, as if he were talking about a mere technicality. He talks of reason, and while he does, he tears the king's most trusted advisor into shreds down to his very soul. Finally he tells him bluntly to stay out of politics that he is not qualified to understand. He also tells him that the great friendship of Saruman and the power of Orthanc cannot be brushed aside that easily, and that nothing else affords stability except that

power. Thus, there are no real choices to be made, so he tells the king's adviser.

When he finished tearing the adviser to shreds Saruman addresses the thoroughly belittled king and plugs him right into the center of the devastation. Saruman's character assassination of the king's adviser by monstrous boasts of lies, wasn't directed against man so much as it was directed against the king. It isolated the king. Then he went after the king again and made him feel ridiculous. He admitted in a sarcastic voice that yes, people do sometimes get hurt in the heat of the battle. So what? But he adds that often afterwards old enemies become friends when the bigger picture is seen. With this he offers peace and friendship to Theoden once more, subject only to Theoden's command.

Of course, Theoden remembers all too well the terms of Saruman's 'friendship' that Prima Wormtongue had previously conveyed, which had imprisoned him mentally to the point that he became instrumental in causing the death of his own son without knowing that he did.

Remembering all this painful past, Theoden didn't cave in to Saruman like most other men would. Not this time. Still, it takes a 'giant' person to withstand this kind of pressure, and those giants cannot be found universally around the world, especially not in the halls of finance and of presidents whose positions are routinely bought with the money bags of the high finance Synarchists, who thereby own them. In this high-minded world of raw Synarchist insanity the dying of the populations is no longer of any concern. It's brushed off as a technicality. That, unfortunately, is the rule in today's world, sad as it is. The exceptions are rare.

Theoden is one of those rare exceptions. Contrary to the inclination of some of his own people who want to accept Saruman's offer, Theoden raises his hand and says that he does indeed seek peace. However he adds, that the peace that he seeks is one in which the voice of Saruman the liar and corrupter is heard no more.

He tells Saruman, that while he offers his hand and speaks of friendship, all that he can see being offered is the "claw of Mordor." He tells Saruman to his face, that even if he were ten times as wise as he claims to be, he still has no right to rule over him and his people at will, for his profit. He tells him that he mourns the dead of his people that Saruman's 'friendship' has already caused, and adds that there will be peace indeed when Saruman hangs from the "gibbet" at his window for the "sport" of his crows. Theoden declares that he may not be the greatest of kings, but that this small shortcoming is no reason why he should bow down and lick Saruman's fingers.

To the best of my knowledge, no one in the world has yet rejected the financial Synarchists' in this manner, except LaRouche. Everyone else bows, and begs, and grovels, and submits to a system that has already bankrupted itself, and is hell-bent on destroying the world at large.

Yes, the world-financial system is bankrupt. It is finished. It cannot be repaired or be saved. It can only be replaced in global bankruptcy reorganization. Theoden's answer to Saruman is as though we has laying to Saruman's charge the fact that the USA is at the present moment all by itself, carrying a debt load of nearly forty trillion dollars, which is repayable only in the land of dreams, but not in the real word. He is telling Saruman that his economic miracle has already strangled the American economy to near its total breakdown point. There is not enough left in this economy for people to live on, much less to pay off tens of trillions in debt. He is telling him that the collapse of the system is unstoppable. There is not enough left in this economy to even keep the hospitals open, the schools operating, enough food on the table, and to maintain affordable housing for people. There isn't even enough left in it to keep employment alive and the lights on and the trains running. He is telling Saruman that as a matter of fact, there isn't even enough strength left in the economy to pay the interest on the debt. He tells him that under this debt-service load entire industries are being shut down, to say nothing about repaying the principle. He is telling him that the amount of presently outstanding debt is so huge that one would have to have ten-thousand stacks of thousand-dollar bills, each stack piled up as high the World Trade Towers once stood in New York City, with which to repay the debt.

Imagine that! Ten thousand stacks of thousand-dollar bills, each one piled one-hundred-twenty-stories high! Whoever thinks that this vast amount of money, or even a fraction of it, can be squeezed out of an economically dying society and be repaid in real terms, lives in a world of dreams. Except, this vast amount is minuscule in comparison to the outstanding gambling contracts in the world-financial arena. Their value is ten times larger. The notional value of the outstanding derivative contracts in the financial gambling casinos is presently in the four-hundred-trillion-dollar range, the equivalent to hundred thousand stacks of thousand dollar bills piled a hundred-twenty stories high.

This all adds up to a huge potential tragedy, because the debt and the derivative gambling contracts are all written against the society's bank deposits, pension funds, savings and retirement funds. Often the banks and financial houses that issue these contracts are exposed to more than ten times the value of their

depositors' assets. These gambling contracts have rightfully been called, "Weapons for Mass Destruction." The gambling fever is so high that financial gambling contracts to the tune of 8.7 quadrillion dollars in turnover, that is 8,700 trillions of dollars in notional value, were cycled through the roulette tables in the financial casinos in 2003.

The potential tragedy that is being prepared is unimaginable, because the hopes and dreams of millions of families are tied up in this monumental mountain of outstanding unpayable debt and financial gambling contracts. It contains their pensions and savings, their income security for the time when their working years have passed. This exposure applies to a large degree to the baby-boomer generation. It also includes the equity of corporations that society depends on for its livelihood. LaRouche says that we need to sit down and sort this thing out, and stop the insanity. He says that we need to separate the debt that needs to be honored in order to keep the population alive, from the speculative super-profits that are derived largely from theft anyway, and from trickery, which is largely invalid.

Society says you can't do this!

This refusal by society to do what is necessary for society to save itself is a first class tragedy. Society should stand 100% behind LaRouche on this issue.

The reality is that society is not doing that, and so the debt keeps on growing by trillions of dollars each year since not even the interest of this debt can be paid, and the derivative gambling contracts keep growing. The end result is that no one will collect on the debt, or on anything else, when this vast shiny sphere pops like a soap bubble which leaves nothing behind but a spray of fine mist that blows away with the wind. When the global financial system pops in that manner, no one will be able to put it back together again. Society will collapse. That is the end of the line.

This doom reflects perfectly the nature of the great eye of Sauron, the eye of fire with a deep black emptiness at its center. The same is also represented by Sauron's ring, the One Ring created to rule the world, the Ring of Doom.

Thus, Theoden replies to Saruman in the saga that there will be peace in the world only when the voice of Saruman, the voice of synarchism that has deceived the whole world, and still is, will be heard no longer.

The simple reality is that the whole world-financial system is gone. It cannot be resurrected. Only the nations can still be saved, which are being strangled to death by it all over the world. There will be peace

indeed, Theoden says, if we are daring enough to call a spate a spate, and accept that the bankrupt system is bankrupt and act accordingly. That's like saying to Saruman, in equivalent terms: go and hang yourself. Theoden tells Saruman that there is nothing left in the world that can save his existence, his system lies self-defeated. He tells him to go and hang himself so that humanity may live. The insanity must end to let the vultures play with the lives of humanity.

It takes a great man, someone like Theoden, to be that daring to stand up and declare that the gleaming citadel that has become a debt-ridden shell held together only by an even bigger insanity is not an asset anymore. Theoden calls this offer of Saruman the Synarchist, the "Claw of Mordor." He remembers the pain that he has already felt.

Except, who has the courage to say this sort of thing in the real world? Who has the courage to say that this empty shell should be reevaluated in an honest bankruptcy reorganization in order to protect what is still viable? Who cares to protect what becomes ever more crucial for keeping the population alive? Who dares to say that the freedom of the market-forces must end? Who dares to speak out against the market-Orcs, which have become killing machines? LaRouche dares. No one else does. He stood against the whole world's insanity and organized Operation Juarez in order to save the world. That is daring. He was crushed! He stood up again, and he is still standing. What is different today, is the fact that a few alert leaders in more and more nations are now standing with him on that issue. There are not many yet, but their number is growing.

Some people begin to realize that the looting of society has become too deadly a game for it to be allowed to continue. More and more people realize this. In some nations, like Italy, Russia, and a few others, that recognition is dawning to such a degree that it is beginning to be discussed in the legislative assemblies. The call for "a just world-financial system and world-economic order." in which the nations can survive and develop, has been first put forward by LaRouche many years ago. Now, more and more people are beginning to recognize that nothing less will do. To evade this truth is not an option anymore if humanity wants its civilization to survive.

That is what LaRouche is saying. Sure, those who profit from the looting of society will slander him for saying it, and those who walk with their eyes closed like many of King Theoden's own companions will repeat the slander. Society, in its blindness, has often reacted in agreement with the slander of smooth-tongued villainy. That is why LaRouche stands largely alone in fighting far too many critical issues. Also he has stood

his ground on these issues alone as well, for a long time already.

No one else in any position of significant authority since President Reagan's days has dared to stand with him. President Clinton had once dared to stick his head out of the trenches, merely suggesting that there is something wrong in the world-financial system, cautiously hinting at what LaRouche has been saying for years. He was promptly hit with a scandal that disabled his Presidency. Sanity and truth are not allowed in the world of economics. Not yet!

So, how does Saruman respond in the saga to having been threatened by Theoden, and to having his claims utterly rejected by him?

Saruman stands proudly in his arrogance and simply laughs at the notion that the power of synarchism could ever be regarded as anything less than absolute, so that it could be broken. "Gibbets and crows!" he jests.

With a snake-hiss he now slanders Theoden in the worst possible manner. He suggests that the noose that he spoke of would be around his own neck, tightening, slowly and hard in the end. He finally scoffs at his own patience, which he says he had wasted on him. With this said, he simply drops Theoden in one last torrent of verbal abuse. Then turns to Gandalf.

Indeed, we have seen a lot of verbal abuse already, especially of whoever challenges the Synarchists. LaRouche has long been a prime target. He has been treated like scum in the 1980s, from the moment on that he challenged the Synarchist doctrine of "Mutually Assured Destruction" as a doctrine for defense.

LaRouche had proposed a world of sovereign nations, all linked laterally to build a common defense on new physical principles, whereby to develop the scientific and technological potential of every nation, and to develop their economies in a science driver mode that opens new doors, new opportunities, and new industries. LaRouche has been slandered and persecuted for this suggestion in the worst possible way. Finally he was given an ultimatum to either fall in line with the Synarchists' goals, or go to jail.

LaRouche chose jail rather than to betray the truth. He was consequently incarcerated for five years on a drummed up (15-year) conviction, which the former Attorney General Ramsey Clark said "involves a broader range of deliberate and systematic misconduct and abuse of power over a longer period of time in an effort to destroy a political movement and leader, than any other federal prosecution in my time or to my knowledge."

That's the kind of world LaRouche had been demanded to fall in line with. He stood his ground against it, and still does.

LaRouche was released from prison in 1994. He is still being slandered intensely. Often, when his name is mentioned in the press, his jailing is immediately attached to his name, while never a word is being said about his commitment not to betray the truth, which must become and remain long standing, as a beacon of hope to save civilization. The bottom line is that the truth is still banned universally in today's age. LaRouche still stands largely alone in a world ruled by synarchism, by its forces, and by its lies.

Tolkien understood half a century ago that such a thing could and might happen. In the saga, when Saruman is finished with Theoden, he draws Gandalf into a verbal battle as a final resort to win at least one single point in his desperate and increasingly hopeless confrontation.

He addresses Gandalf in a most serious tone, saying that he truly grieves for him. He says that he feels a deep shame for him, for having fallen so low as to align himself with such unworthy company as he now keeps. With that said, Saruman offers a way out, a gracious chance, provided that Gandalf may confer with him at last at a level "worthy" of his stature, if he would only listen to his counsel.

Gandalf replies by simply asking him if he had anything to say that he hadn't already said to him when they talked last while he had incarcerated him, or if he had anything to retract.

Saruman reacts to this as if he were puzzled. He assures him that he has nothing to retract. Saruman added that he had always endeavored to counsel and guide him if he would only listen. So he chides him that he has been too proud of his own wisdom, to listen to advice. He tells him that in that one thing only, he erred, and perhaps willfully so.

But Saruman doesn't stop there. Saruman bows lower and lower and admits that in his zeal to guide Gandalf away from his erring path, he might have become impatient with him and acted inappropriately. He says that he regrets this. He assures Gandalf that he has no ill will towards him and never had any, even now as he comes before him flanked with 'violent' associates. To the contrary, he reminds Gandalf that they are both members of the same high order, with a common goal to heal the discords of the world.

On this note he offers for the purpose of the common good a plea to let all strife between them come

to rest and be forgotten. Only then, he asks Gandalf once again, if he will not now consult with him, if he will not come up to him into his high castle for such a noble purpose.

Yes, Saruman can be persuading, he certainly can be.

However, his speech is all a pile of slander of a hidden kind. The entire speech appears not to have been meant for Gandalf's ears at all. It appears that Saruman's real target is society, the people who came with Gandalf who look up to him. In the real world this kind of slander has taken deep roots in modern society. Many say in private, yes I agree with LaRouche's policies, but they will deny in public having said so. Many even say that LaRouche's policies are essential, and some national leaders have gone so far as to implement some parts of LaRouche's policies, as in the case of Malaysia, Russia, China, and other places, but rarely do they speak the name of LaRouche when they adapt his policies. Fear has made cowards of them all. Thus, they add to the slander by their silence, just to save them the trouble to be honest in a world where honesty is slandered.

Indeed, whenever there are serious economic policy discussions going on anywhere in the world, LaRouche's name is spoken of with respect, but often only behind closed doors. People stoop down and pick up his policies out of necessity, since there are no alternatives available to society but the kind of economic policies that are based on universal principle that is not arbitrary but represents fundamental reality. The resulting principle based policies have been proven many times in the past, which LaRouche uniquely represents and puts forward.

People realize of course, that in order to get things to function one cannot ignore the natural principles of the universe, as LaRouche has been saying for thirty-five years already. People have no option, therefore, but to agree with him. However, fearing the slander that is attached to the name they become cowards to speak the truth. Thus, outside of their closed chambers the name of LaRouche is rarely ever mentioned, except to add to the slander that excites the public.

There simply isn't enough honesty remaining in the world to associate LaRouche's name and his fight for justice and sanity, with his proposals that are being seriously considered or being implemented. What we see happening instead, is similar to a concert being arranged for Bach's music without Bach's name ever being mentioned. That is archaic, right? Still, that sort of thing happens. It happened before. even to Bach, a long time ago, when Johan Sebastian Bach's name, too, had been banned for what he stood for in the world of

music, and had been slandered for it.

The honesty that we should see in society is being prevented by the threats of synarchism and by the fear of having to admit that there is an alternate possible to the Synarchist saturated world that we now have. This fear for the truth has become so deep that no one of the US Democratic Party Presidential contenders is willing, or is allowed, to take part in a public discussion with LaRouche. His very voice is banned. If such discussions were to be allowed, they would become a discussion of economic truth that the Synarchists are determined to hide. The Synarchist stooges who follow this course are evidently hoping that the truth will go away, or that it can be smothered with layers upon layers of war, as has already begun.

In this world of 'unspoken' warfare against the truth, LaRouche stands his ground. The youth of today are beginning to fight with him for the truth. They see no future in a world where there is no hope, where the idea of truth is being designated as something evil, to be locked up into secrecy, something that must be managed, that must never be voiced. So, the youth stand up and speak up.

Tolkien evidently foresaw the kind of responses that we are seeing today, including that of the LaRouche Youth Movement around the world.

In the saga, the people of Rohan, who had come with Theoden their king to witness Saruman's demise, are all dismayed at this point at the chance that an elitist secret council might be established, made up of Saruman and Gandalf. They were dismayed at the possible prospect that their fate would be decided in closed door policy discussions, so that the future of their nation might be cast in stone behind closed doors, if not in total secrecy. They feared that a dictatorship might be in the making with Saruman running it and Gandalf caving in, so that they would be forced to live by their dictates without any recourse to reason explored in public discussions.

They feared that these self-appointed experts scheming in the dark halls of Orthanc, spewing forth their 'dictates of wisdom' would brew up policies that they would be demanding them to obey without questions asked.

The people that Tolkien described in this scene feared this thing, and rightfully so, because this process has become common practice today. The most far-reaching policies in the world today are dictates and goals imposed by an elite who sold their soul for a penny. On this platform we have lost the most efficient and least damaging pesticides (DDT), the least costly and

most efficient refrigerants (CFC), we are also slated to loose the use of fossil fuels (up to 80%), and we may even loose our life under the still standing depopulation doctrine. Argentina lost its sovereignty in the same process. It surrendered its sovereign immunity to the IMF in a deal worked out in secret behind closed doors.

The youth of today is appalled at the prospects of living in a world in which society's most sacred rights are sold away in secret, including the nations' industries and infrastructures, and its jobs. They see these trends already in full swing. They see no future in such a world. The young people know of course, that LaRouche will never be a part and parcel to such an elitist treachery. Thus, they are fighting against the rule of the elitist insanity by fighting with him. They see that they have no option but to fight with LaRouche or for LaRouche, because in doing so they are fighting for themselves and their own future, which otherwise would be fast slipping away. In other words, the youth of today are feeling exactly the same misgivings as did the riders of Rohan when they feared that their future would be decided for them by an isolated elite ruled by Saruman behind the closed doors of Orthanc.

Gandalf just laughs at the notion that he would ever take part in secret deals cooked up in hidden places. He laughs at Saruman. He calls his gyrations of fancy talk "a fantasy vanished like a puff of smoke."

This more or less sets the tone that describes what is really happening when Gandalf begins to talk. Until then, Saruman had been doing all the talking. Gandalf now jokes about Saruman, the Synarchist, saying that he has missed his vocation that he is qualified for, a court jester, which might have earned him his keep. With this said, Gandalf totally rejects the idea of ever entering Saruman's chambers to take counsel from him. Instead, he calls on Saruman to come down from his high tower castle and meet with him and his people in the open, face to face.

He tells Saruman that he has nothing to fear, and should accept his assurance that his coming down would be for his own good. Gandalf extends an offer to protect Saruman from his own folly. He tells him that he has come to give him one last chance to save himself from himself.

This occurrence too, has already born itself out in our world.

On many occasions, LaRouche has offered the sitting President of the USA a way out of his dilemma of an unfolding crisis created by Synarchist policies. He made this offer kindly, since the nature of the unfolding crisis is way beyond the sitting President's capability to

comprehend, which is threatening to tear down his Administration if not the Presidency as an institution. Many times did LaRouche offer to protect the President in his folly, in order to save the nation. He calls this his mission. Even though he sought the Presidency himself for several decades already, he never sought it for his own ends, nor ever will. He seeks it today as a necessary requirement for rescuing the nation and the world, which are now in greater dangers than at any time before.

Saruman sneers at Gandalf's offer and refuses to come down to him. He accuses Gandalf of treachery, of scheming to lure him outside of his house with kindness and then snatch Orthanc away from him, to keep it for himself. He even accuses him in the same spirit that he is planning to snatch away all the keys of all the other lands to rule over them as well. He called Gandalf a fool if he expects him to fall for this trick. He tells Gandalf to go away and come back when he is sober. With that Saruman turns to leave. But Gandalf summons Saruman back onto the balcony.

Gandalf doesn't request him to come. He summons him. He tells him that he isn't finished with him yet, that he didn't give him leave to go.

It appears that the US President Bush must feel himself likewise, summoned by LaRouche, like a little boy would. On countless occasions, so it appears, the President needs to be told by LaRouche what to do. He needs to be summoned like a child that must be guided through troubled waters.

In the saga of the ring of doom, Gandalf reveals himself to Saruman as Gandalf the White over which Saruman can have no power. With a single command from Gandalf, Saruman's staff begins to crack, then split, and then break apart. His power is thereby broken for all to see.

To some degree this has already happened to President Bush. He didn't listen to LaRouche and declared war on the world, and now his credibility and his armed forces are in shambles. He didn't listen to LaRouche when he demanded that he fire Vice President Cheney and his Synarchist cabal. Now Cheney and his cabal hang like a millstone around the President's neck. LaRouche had also offered President Bush to tutor him all the way through to the end of his term, and to assure him thereby an honorable exit from office. Today it appears, having refused his offer, the President will assure himself an honorable place in the halls of infamy instead. America is hated around the world, and a lot of that is linked to President Bush.

Saruman, after having had his staff broken leaves the scene defeated. He leaves without a word or

comment while other events begin to take shape at this very moment.

Tolkien's forecast of the total destruction of Saruman's power is already beginning to come true in our world. Today's Synarchist President is losing his power and his sanity rapidly. Everything that had once made America great is breaking apart in his hand. The tighter he clings to his staff, and the longer he remains under the Synarchist spell, which is his prison, the closer he comes to his doom. The amazing thing is that Tolkien had been able to foresee this kind of trend half a century ago by understanding the principles of civilization and the consequences of doom when these principles are ignored.

Obviously, there is a reason for Tolkien's accuracy in forecasting, which is echoed by LaRouche, since universal principles are involved in understanding the critical processes, which anyone has the capacity to understand, and will understand if that capacity is developed.

The effect of operating principles is not only predictable, it is certain. If we shift ourselves away from them, the loss of their governing effect is also predictable and relatively certain. It appears that Tolkien knew enough of this interrelationship to be able to determine with a good deal of certainty what we might be facing today if certain critical choices were not made.

LaRouche's own forecast of a global financial disintegration and economic collapse in the near future, with a new Dark Age resulting from it, is based on the same process. The events that LaRouche has forecast from 1971 on, when certain critical choices were made that moved the nation and the world away from a principle oriented environment, will therefore occur with the same kind of certainty unless the defective policies are reversed.

In many respects, we are already past the point of no return, since the consequences of those wrong choices are already upon us, which could have been avoided earlier. Saruman could have been rescued at Gandalf's first visit. Unfortunately Saruman chose to deny the principle of good in favor of the power of force by which he became self-doomed.

At Gandalf's second visit, Saruman's self-destruction as the result of the events that he had set in motion was largely complete. Saruman's fate was irreversibly sealed in the end, by his continued refusing to make the necessary critical choices and turn himself around. This turnaround might have been possible even at this late hour. Except it didn't happen. Saruman chose not to save himself.

The whole of humanity, today, stands in Saruman's shoes in that respect, by its refusing to accept that the presently bankrupt world-financial system is indeed bankrupt, and by refusing to make the critical choice to put the bankrupt system through bankruptcy reorganization. However, it is not the system that is doomed by society's refusing to accept the truth. The system is already gone. The system is beyond doom. It is humanity itself that is doomed by its own refusing to accept the truth. That brings us to the portal of a great tragedy, the portal to inevitable doom, as Saruman has experienced.

That is the key issue here. Saruman's silver tongue and sweet melodic voice of deception has boxed him in and kept him from seeing the truth. That is what we find in society today, being pursued under the rubric of public opinion with which society keeps itself isolated from the truth and on the path to its doom.

In real terms there exist one single natural Weapon of Mass Destruction in the World that has never failed throughout history. This is the process that wields the operation of principle, the principle of universal love. This process has destroyed every empire in history, utilizing this weapon. It is a fate that no empire has yet been able to escape. Self-destruction is the outcome when the principle of universal love, the principle of civilization, is being denied. The mighty Roman Empire destroyed itself with this Weapon of Mass Destruction that Rome unleashed against itself, by which it was doomed, and so did Napoleon in his days and Hitler again in later days, with America following in lock step on the same course.

- Axis of evil

Something interesting and profound happens in the saga at that moment when Saruman's staff begins to break. A window opens high on the tower of Orthanc, from which Wormtongue casts a crystal sphere onto the ground. He throws it down, not aiming at anyone, nor injuring anyone. It seems that Wormtongue, unlike his master, begins to recognize that the tragic consequences that he witnessed, were the consequences of him and his master being tied into an axis of evil. With this recognition he takes a daring step and gets rid of the

thing that has tied them to this axis of doom. He takes it and throws it out the window.

The crystal sphere that he throws out is one of the ancient seeing stones. Sauron had abused this stone. I had provided a link to Sauron. Grima Wormtongue correctly recognizes Sauron's effect of doom. Thus he takes hold of the only link to this doom that exists in the house and casts it down onto the ground from the highest window. Miraculously the sphere is not broken. It simply rolls away. Pippin catches it. Gandalf takes it from him and carefully wraps it up. Eventually he hands it to Aragorn with the warning never to unveil it while the ghost of Sauron remains.

Gandalf explains that the sphere is one of the seeing stones created in ancient times that once enabled people to communicate with each other over great distances, just as we are now able by means of modern electronic video conferencing. The seeing stones had been used in their time in that manner. The people had used them to stay in touch with each other and by such means help each other build a world of sovereign kingdoms, united as a community with shared principles, which everyone recognized.

We are told that Saruman owned one of these seeing stones, located in Orthanc. In his early days when the age of men dawned, Saruman probably used this device to help his people. He appears to have been a great and wise counselor in those days, respected by men and kings, honored far and wide for his wisdom. All that had changed when the resurgence of Sauron began, when Sauron had captured one of the seeing stones and began to control all the others with his poisoned mind centered on the power of force, was the purpose for which the seeing stones were used. With his capturing of one of the seeing stones Sauron had created for himself an axis of evil that Saruman had become linked into.

The history of this tragedy evidently became apparent to Grima Wormtongue. He might have been an honorable helper of Saruman once, during those brighter days. Obviously, he was not a stupid person. It may have been that when Grima Wormtongue observed how his master had been reduced from his former grand self into nothing bigger than a worm, being summoned like a child, watching all his powers being broken, that something snapped in him. It may have been in a sudden flash of recognition that he linked his master's tragedy, and his own, to this one single, tragic item in the house, this spell-powered seeing stone. Thus he took hold of it in disgust and threw it out of the window. He might have done this in the hope that purging the house of this great evil thing, this link to the axis of evil, that the axis of doom would roll back its dark history and the effects of it on his and his master's life.

He assumed wrong. Grima Wormtongue's evident hope was not fulfilled. What Saruman had done could not be undone. What had been said could not be unsaid. The countless people that had been murdered could not be un-murdered. The rampant evil could only be stopped from unfolding further. For Wormtongue repentance came far too late.

That, of course, is the fate of every Synarchist who is tied into the Synarchist axis of doom. For most, the point of no return has already been crossed, so it would take a miracle in a normal society for them not be tried in court for war crimes against humanity and the nation, including those who did their bidding under their spell. It appears that Wormtongue was beginning to recognize all that, which is more than what today's Synarchists recognize who are presently committed, even at this late hour, to setting the world on fire.

We are told in the saga that seven seeing stones had been created. In metaphoric terms seven represents the numeral of infinity. That is echoed in the real world. At first the network of the Synarchists was small in our world. In the 18th Century Lord Shelburne was probably the only Synarchist around. In today's world a vast axis of evil exists, which has grown far and wide. It has become a community of evil dedicated to the power of force, even nuclear force. We have moved far away from building a community of common principles. Like Saruman and Wormtongue, modern society has fallen into the sewer of the process of synarchism in which truth, humanity, and wisdom have no place; where human life is not a factor, much less human happiness and human development.

Today's vast axis of evil combines many 'names' into a single structure, all drawn together into the service of one universal insanity. The resulting axis of evil, Sauron's axis of doom, combines the names of numerous institutions such as the IMF, the US Federal Reserve, the World Bank, the Bank of International Settlements, the Trilateral Commission, the Club of Rome, the Counsel on Foreign Relations, and the Project for the New American Century. These are all private institutions that set the policies for the people of the world to live by. Many of these institutions are noble by name. This does not mean they are noble by character, for even a rat may call a sewer a spa and give it a noble name.

For Grima Wormtongue, as he awoke for that one brief moment of a profound realization of a spark of truth, the name of Saruman was suddenly no longer a noble name, but one that stank of the sewer that it became associated with through the axis of doom. In response, Wormtongue took hold of the one thing that

Part V: The Power of the Sublime - move towards freedom

Tolkien saw a way out of the dilemma of synarchism.

In the saga *The Lord of the Rings*, the privatization of Theoden is reversed. Theoden becomes restored to his former self by Gandalf the White, or Gandalf the Sublime.

Gandalf had been an insignificant gray wizard at first, engaged in entertaining children, but he grew in character as did all those who became engaged in bearing the 'One ring' of doom to the chasms of Mordor where the ring could be destroyed. Frodo, a hobbit, became the ring bearer. He became the ring bearer, first out of necessity, then by choice. He became the key element of a fellowship of nine people, one to carry the ring, and eight to protect and support the bearer. Gandalf the Grey became a part of that fellowship in the service of that great and indispensable mission.

It happens during the mission, somewhere deep in the mines of Moria, that Gandalf takes up a daring stand against a great and ancient evil, perhaps the most ancient of them all. In order to protect the mission, Gandalf plants himself in the middle of a bridge across an infinitely deep chasm, the bridge of Kazad-dum, and counters the evil beast from ancient times by declaring: "You cannot pass!"

He puts himself on the line and destroys the very bridge that he stands on in order to prevent the demon's passage, whereby he protects the mission. It turns out that he succeeds with this daring act. The evil falls into the deep, but Gandalf is being dragged down with it.

Tolkien called the ancient evil by the name of Balrog. One wonders what this ancient evil might have been, a demon more ancient than Sauron, rooted in the deepest realm of the dark places.

That evil evidently lies in humanity itself. It may be called "death." By all accounts that demon is deeply rooted. We do not fear death. We worship it. Death is embraced by society as the great benefactor. People murder one-another for reasons that seem good. In fact,

committing 'murder for good' has become the official policy of the world's proudest nation, which hails itself as having the highest standard of morality, and lectures the whole world on human rights. This is the face chosen by the United States of America; champion of the death penalty; champion of war; champion of the fire bombing of cities; champion of Hiroshima; champion for nuclear war; champion for collective punishment.

Of course, the USA is not alone in this championship. It is merely leading the field as other nations have in times before. The championship is as old as the hills. Every empire in history hailed death as the great protector of its power. Even Christianity has hailed death as its liberator from the infidels, when in historic times vast hordes of 'terminators' ravished the world in religious crusades, exterminating the unwanted.

Indeed, as has already been stated, we hail death instead of life. We count life as a liability and terminate it at the first sign to trouble. Even the American President boasted in his 2003 State of the Union address that thousands of people have been summarily killed, who in the future might have had the tendency to cause harm. Death has become a national protector. Life has been thrown into the gutter as worthless, while death has been put onto the pedestal before which society kneels in solemn devotion. Yes, this is done economically as well.

So where do we start to free ourselves?

Gandalf emerged victorious from this stand against the Balrog as he blocked the bridge of Kazad-dum. When he declared to the Balrog, "You cannot pass!" he was prepared to give his life. He didn't wish to die, but was prepared to put his life on the line out of a love for humanity that had become universal in focus and imperative in its demand. His love became the Weapon of Mass Destruction that destroyed the entire mass of evil that Saruman had guided the fellowship to, which had threatened the mission.

That is where we too, must start.

From this sublime act, Gandalf emerged as the White Wizard Gandalf, or the sublime wizard. In a sense, he had been fighting against himself on that bridge, against the ancient evil demon in thinking that there is any power for good in death, or any power at all.

Tolkien evidently knew that unless this basic evil is destroyed that has been hidden in the deep of human thought since time began, nothing can be accomplished that the saga is designed for. But Gandalf goes further than that. He stands on the bridge between the Old World and the Real World, and destroys the bridge

between the two worlds with his staff.

That is the background from which he emerged as the sublime wizard, Gandalf the White. On that platform he stands tall and is able to face Theoden and rouse him out of his mentally absent state, his privatized state, and he succeeds. He literally drags Theoden back from his slumber of a privatized existence into the real world where he can "breathe the free air again."

LaRouche can be regarded as Gandalf's equal in the world of today. He has already restored many a person to sanity, as they are willing to testify. On the other hand, Gandalf probably does not represent a person anymore at this stage, but a process, just as Grima Wormtongue represents a process in the saga. In this context Gandalf the White represents the process of scientific and humanist development, the development of the human intellect that LaRouche is promoting. The recognition of this fact changes a lot of things. It tells us that what would not be possible for LaRouche to achieve as a single person, he will be able to achieve through the process of the scientific and spiritual development of society. That, indeed, is happening.

LaRouche's process is somewhat unique in this sphere. Also, it is still developing. It is a process keyed to our time. The general privatization of the mentality of society had been highly successful during the post-war period, especially within the baby-boomer generation. The privatization of the public's consciousness into the hands of a few was achieved by the terror campaigns of the post-Hiroshima era, overlaid with McCarthy's own terror persecutions. The combined terror had made cowards of vast masses of people, who thereby allowed themselves to become easy targets to be corrupted. However, the process of that corruption is not a linear process in the long run. The privatization of the thinking of society needs to be pursued slowly at first, so as not to make it too obvious. But it also needs to be constantly intensified in order for the process to be kept alive.

This progression can be easily maintained until a generation gap is reached. At this point the process breaks down. The sensitive new generation finds itself shocked with all the ideological crap of lies that has been built up over time that the older generation had been spoon-fed, gradually. This generation gap problem had eventually been overcome by a process of desensitizing the new generation with the gore of the Vietnam War and the rock, drug, sex counterculture that was set up in the aftermath. Against this background the takeover of the consciousness of the new generation was accomplished. It appears that the concept of the "politically correct," emerged from this background.

As it turned out, the same desensitizing couldn't be carried forward once again to 'demobilize' the next emerging coming generation. It couldn't even be maintained by shifting the gore and sex powered desensitizing of society into the sphere of entertainment. A new generation-shock gradually began to develop that eventually became quite noticeable to some of the most alert of the youth of today. Those who became alert to the privatization attempt of their consciousness awoke, with a little help perhaps from LaRouche perhaps, and became real human beings again. They found themselves fighting with the power of ideas again, and with principles to eradicate the notion that good unfolds from the power of force, which is inevitably doomed.

From this background unfolded quite naturally the International LaRouche Youth Movement, a movement that is rich in leading edge humanist development. Some call it the "University on Wheels" powered by a type of education that can no longer be found in the universities, or rarely so.

The resulting movement may be called a movement of the sublime. As it exists today, as small as it is, it is causing no small tremors in the halls of power. In this sense, what Tolkien suggested in metaphor, as represented by Gandalf the White, can actually be implemented in the real world. And it is being implemented. The process of rolling back the privatization of the consciousness of society, just as Theoden experienced in the saga of the ring, has actually begun.

Tolkien is also correct about another thing. In the saga, after Theoden is restored from his privatized existence, Tolkien does not allow the traitor Grima Wormtongue to be executed in a rage of revenge. He allows him to be released, to be let go. That suggestion comes from Gandalf, in the saga.

Indeed, how else would one rid oneself of a defiling process. A sword would do no harm to it. A sword cannot touch a process. But one can let it go. If one lets go of it, the process becomes powerless. This sublime act of letting the whole privatization thing go, to cast it away as worthless, is now slowly being understood, especially by the advance guard of today's alert young people.

A few people are slowly becoming aware of the deceit that had created the old axioms, which had controlled them for so long. Still, as they do, they face a second problem, the problem symbolized by Helms Deep, the trap that the whole of society has put itself in, towards a nuclear war.

Tolkien seems to have understood that one single battle won doesn't win the war. With Theoden restored

to sanity, many of the old axioms nevertheless remained. Some of them are hard to break. When Gandalf restored Theoden, Theoden was facing the challenge of an approaching army that was poised to invade his kingdom. He chooses to seek safety for his people within an ancient fortress, the fortress of Helms Deep, into which he flees with his people and boxes himself in, together even with his riders.

The name that Tolkien chose for the fortress in which the people boxed themselves in, is Helms Deep. The name seems to indicate that any fortress with which we box ourselves in, is but a helm's deep. He tells us that it affords but a shallow unfit defense, or no defense at all in real terms, compared to the only viable option of making one's security principle-deep.

The fortress of Helms Deep quickly becomes a death trap. As the people are fighting on the same level as their foe, the level of the platform of the power of force, they quickly experience that they cannot win. An army of ten thousand beast-men besieges the ancient fortress and slowly breaks its defenses down, one by one.

If one were to look for any other basis than a higher level metaphor it would be difficult to determine the significance of Helms Deep. In its physical dimensions the battle at Helms Deep cannot represent World War II. World War II was fought on an infinitely larger scale in a wide-open warfare that spanned two continents. It became a war in which not just ten thousand were fighting, but vast forces amounting to over fifty million men, and they were fighting each other over a time-span of years, not days. World War II became a battle in which over fifty million people were murdered and countless more had their life utterly uprooted. Compared to that vast dimension of war, the battle of Helms Deep was a puny affair.

Obviously, the battle at Helms Deep wasn't meant to represent World War II. It seems to represent something else. It seems to represent a trap of a totally different nature, and one that is more ominous than World War II. It seems to represent a process of a different kind of war that has not yet fully played itself out. In Tolkien's saga the rescue of the trapped people at Helms Deep wasn't achieved until literally the last minute. It seems we are not there yet, in the real world, if indeed a rescue can be achieved in the last minute.

The type of the battle that we face in today's Helms-Deep-trap appears to be reflected in Tolkien's naming of the beast-men that he throws into the battle at Helms Deep. Tolkien calls them the Uruk-hai. He tells us that the Uruk-hai were created for one purpose, and one purpose only, to eradicate the world of men. "Leave none alive," is Saruman's charge as he sends the

Uruk-hai into battle.

The name, Uruk-hai, suggests that we deal with an ancient force. The phrase, uhr, in German, refers to something extremely old, something primordial. It might refer to the hydrogen fusion process that has powered the sun long before time began, the very process that has now been turned into bomb. Tolkien stages a force of ten thousand Uruk-hai, representing ten thousand hydrogen bombs set in array against the world of humanity. This correlative fits, because humanity has indeed boxed itself in into a fortress that affords no safety. The fortress is called Mutually Assured Destruction, which is as much a trap as Helms Deep is for the people of Rohan in the saga.

With that metaphor Tolkien touches the fringes of history indeed, and that is what we truly face today. By the time the writing of *The Lord of the Rings* was finished, even before it was finished, the hydrogen bomb had been put on the map. There existed thousands of nuclear weapons already at this time, a mere fraction of what we find poised against humanity today. Tolkien might have reckoned that soon tens of thousands of these terror weapons would be built. Indeed, by 1986 we had over 65,000 of them deployed against the world of our humanity.

That dimension appears to be the real face of the battle of Helms Deep in our world. The entire setup seems to reflect this dimension.

"We are the Uruk-hai," the beast-men shriek as they besiege the fortress of Helms Deep. "We are the Uruk-hai," they chant. "Come down and surrender!" they might have demanded. "We are the super-forces of Synarchist power, resistance is futile," they might have yelled. "We are the Americans!" the modern Synarchists say today in almost the same tone and with the same arrogance. "We have the atomic bombs and are crazy enough to use them! Lay yourselves into the dirt before us and yield to our will!" they tell the whole world in essence.

It appears that Tolkien is warning mankind about what it would soon face, even though he didn't live to see that time. But he saw the trend and the inevitable outcome of this trend. He saw the beginning of the privatization of the public's consciousness in America and Europe, which made it possible for this insanity to unfold. The saga may be seen as his contribution to help us to free ourselves and humanity from the privatization of our mentality and our boxed-in conditions that resulted from it.

Then he warned that many steps still remain beyond that first step of freeing ourselves and the world

from those conditions. He warned that many ancient axioms would remain, even while we celebrate in the belief that we have won. He warned that we might be tempted to continue even then, to seek safety in our nuclear-armed world by boxing ourselves in with the doctrine of "Mutually Assured Destruction." He suggests that only a miracle can really save us from that trap, apart from overcoming the axioms that enforce the boxed-in condition. He may have realized that this condition is not an easy one to get out of. At Tolkien's Helms Deep it was a miracle indeed, that saved the day. However, we can't rely on that. Miracles don't happen in the real world.

Even as the saga ends, the deepest roots of the axioms that create boxed-in conditions, remain to be dealt with. Tolkien developed the saga to let us see the conditions and the principles to get out of the trap, but he can't do the work for us to apply the principles. With that, he defines our task, which he merely mapped out and put the onus on us to solve the problem. He hints at a solution, based on the principle of universal love, but its implementation lies outside the scope of the saga though not outside the scope of our own responsibility. He tells us that we cannot afford to rely on miracles to save us from a nuclear war that we have diligently prepared for over decades, and have readied ourselves psychologically to let happen. He tells us that we have to step out of this trap no matter what it takes.

The Helms Deep metaphor may be his most important metaphor. The dynamics of the modern nuclear war game are just about equal in size to match the size of the battle of Helms Deep. At Helms Deep a force of ten thousand Uruk-hai besiege the world of men. These ten thousand may represent the ten thousand large hydrogen bombs that might have been planned, or might have already been built around the time when the writing of *The Lord of the Rings* was completed. Against the massed fury of such a vast array of bombs no physical defense is possible. Hiroshima can no longer be used as a yardstick. It couldn't already at this time. Before the saga of the ring was finished the first test of a hydrogen bomb had been conducted. It didn't just scorch the earth as in Hiroshima, it evaporated eighty million tons of earth and hurled it into the stratosphere from where it rained down its death over a large area hundreds of square miles wide. Not even the best conventional defense will be anything more than just a helm's deep against such a fury, which in real terms affords no defense at all.

LaRouche once proposed a possible strategic defense system that could have been created to counter such a threat. That defense was proposed to be based on new physical principles with which to counter the ballistic delivery systems. It was proposed to be jointly

developed by the whole world, designed to protect all nations. As one might suspect, the proposal was rejected by the privatized consciousness of society.

The nuclear terror metaphor that the battle of Helms Deep signifies, also sheds some light on the possible metaphor for the operations of Saruman. In the saga Saruman, the corrupted wizard, is creating that new kind of 'army,' the most powerful army ever created, cobbled together deep in the hidden chasms of his realm. He created a force on a scale that has never been seen before, that supersedes even the forces of Sauron. The new force is by all accounts invincible, as nuclear weapons are. It is said in the saga that this army has only one purpose, to end the existence of the world of men for all times to come. That was Saruman's stated goal. It still is that to some degree. That goal is reflected in the real world where the imperial rulers' near global depopulation objective has been clearly stated and never been retracted.

In Tolkien's saga, Gandalf the White comes to the rescue at Helms Deep. He comes in the final moment before the inevitable defeat occurs. As if by some miracle, Gandalf comes to the rescue with all the massed forces of all the realms of men in a commitment to the principle of universal love, bringing together the whole of humanity as it were, just minutes before the inevitable defeat of the people of Rohan was about to happen. Gandalf's intervention turns the tide to victory in the saga, for the world of men. That massed commitment to the principle of universal love remains yet to be developed.

As one might expect, Saruman army does thereby become utterly defeated. Saruman also becomes logistically defeated by the mobilization of the trees that had stood their ground for a thousand years. That too, is a manifestation of the principle of universal love. But can we dare to dream this tall in our world? Will we get out of the nuclear weapons trap that way, and only that way? I think Tolkien is right when he answers, yes.

Yes we can achieve that freedom. Who would hinder us if the whole of humanity decided to free itself from its nuclear weapons trap that has the potential to become its biggest nightmare? Who could possibly hinder the victory of such a global resolve that comes with a return to sanity? Still, Tolkien also cautions, that when this battle will be won, we still won't have won the war. The war goes on until all battles have been won, even though this single battle seems almost insurmountable right now, which must be won along the way. There is no such thing in the real worlds as the battle of all battles. There will be no final battle unless that battle is fought along the path of universal love. Only then, will the battles end. It took the writing of

eight novels, written over almost twenty years, to trace out the dimensions of universal love that define that final battle.

In his saga, Tolkien presents in many ways a history that has not yet been, that might be, but that also might be 'redirected.' In the saga Saruman's huge (nuclear) force does not approach swiftly. It does not fly on the backs of swift steeds as if born on wings. It approaches slowly, steadily, with the momentum of a giant ship in motion, and the precision of a finely tuned watch. It is driven by the unyielding resolve of stubborn men, which it echoes in its movements.

One thing is certain when it approaches. The force is in motion. We do not see it yet, but it is afoot. One can hear the ground shake. America's nuclear arsenal has already been dug out of its strongbox, where it had been kept as a strategic weapon of last resort. The whole arsenal now sits on the shelf like all the other weapons of war. That is a ground-shaking overture. Three new separate planning groups have been created that are already actively contemplating the use of these monster weapons. Yes, there exist three new such planning groups, not just one, and they exist for no other purpose than to plan strategies for the use of the nuclear weapons that now sit on the shelf for theater deployment. The Uruk-hai forces are in motion. Helms Deep will soon be besieged and its defenses overrun.

Whether a final rescue comes in time, or comes at all, cannot be determined. Tolkien suggests that this might yet happen. That, however, depends on us. The task of responding like Gandalf the White falls on us. We have the capacity to become sublime, and a duty to ourselves to do it. There is no one else in the world but us, who could take this responsibility for us. We have to shoulder it ourselves. We have to bear that burden as Frodo did, bearing the ring of doom to where it can be destroyed.

In Frodo, the hobbit, the ring bearer, Tolkien gives us an image of who we should be, or might be. Frodo takes on the task willingly that he dreads, but he carries it out, because there is no one else who could do it. The ring could not remain in the Shire, nor could it remain in the land of the elves, or for that matter anywhere. It could not be laid to rest either and be hidden. An active victory had to be achieved, because Sauron was gaining strength by the day. His forces were on the move again. So, what choices did Frodo have? None! He had to counter that evil force.

We are told that Gandalf didn't dare touch the ring when the saga begins, for should he be tempted, it could be turned to great evil. And those others who would love to carry the ring have already been tempted to take

it. Thus, Frodo sees no option but to shoulder the burden by himself, and largely alone, as the company of the fellowship is failing.

On his course, traveling alone with only one companion at his side that he can trust, he learns the meaning of sublimity. He learns it well through many trials, and still he fails himself at the very end.

- The doom of a process - the process of the Gollum

Deep in the chasms of Mt. Doom, at the edge of the fire where the ring is to be destroyed, Frodo the ring bearer hesitates. At the very last step in this gigantic struggle to get there, he fails his purpose. He does not destroy the ring. He claims it for himself and wears it! And so, as the saga unfolds, the ring would have never been destroyed, were not for the Gollum who bites off the ring from Frodo's hand, finger and all. He holds it high in a triumphant outcry, "My Precious! My Precious!" In that triumphant 'dance' he takes one step too far and slips. He falls into the deep, into the chasm of fire, together with the ring.

Here too, Tolkien paints another history that has not yet been, that might be, but might not be. The outcome again depends on us. Tolkien forces a closure to the story with the fiction of an accident, so it seems. The ending could also be a metaphor for something that is bound to happen.

Again, we need to realize that the Gollum is not a man or a beast, but a process. He represents a process invented by Adam Smith on behalf of the Synarchist Lord Shelburne; a process called greed-based economics. The original goal of this process was evidently to destroy the economy of America, since the British Empire couldn't recapture its colonies by military means. The process of greed-based economics, however, proved to be more powerful than any military force. Still, it is a process founded on the supposed power of force, nonetheless, whereby it is doomed.

The process of greed-based economics is perhaps the greatest offspring of the ancient mother that has ever been brought forth by her breed. Adam's pig is a powerful lie. It says that the greed of an individual as he steals and plunders becomes a benefit to society, since greed is proclaimed by Adam Smith to be an aspect of

the image of man, even the chief-motivation of mankind, which he says needs to be exploited or else nothing much will happen (if you can believe this). The Adam Smith inspired battle cry for looting and stealing became indeed, "My Precious!" The world loved this battle cry. Soon legions were lending their name to this process. Under this modern battle cry the entire world-financial system is now disintegrating, and the physical economies that have been looted to the bone are disintegrating with it. We are literally standing at the edge of doom, dancing at the precipice, singing, "My Precious! My Precious!" A few grains of sand might be sufficient to cause us to lose our foothold and fall.

But what does this mean?

Tolkien doesn't answer this question. He simply lets the Gollum fall with the ring. With this, he ends the story of the ring. The ring becomes history and Sauron loses his hold onto the world and fades away.

In real terms that breakthrough may yet happen. If it does, it will end the saga of the ring of doom. It will also end the supposed power of force, the ring of greed-based economics and of a universe devoid of love. But can we count on this? And even when it happens, can we count it a victory?

- The end of a cycle of history

If one looks at the drama that unfolds in which the Gollum is destroyed together with the ring, it appears superficially that Tolkien was not quite sure how the story should end. Should the Gollum fall, or would it suffice for just the ring to be destroyed? Obviously, Tolkien couldn't have answered that question as to which way the future would unfold. That question is only now being decided in the real world. We have come to the end of a cycle of history that began in the early 1700s with the development of a new form of empire centered on a sovereign banking and colonial super-institution, summarily called the British East India Company. From this point on a trend was set in motion that transferred all the central banking functions around the world into the private hands of these institutions which were themselves sovereign above the states and the nations in which they operate.

True to their root, these sovereign banking empires were imperial institutions, serving imperial looting objectives rather than the common welfare of mankind.

Unfortunately for the empire, the practice of looting is self-defeating. No society can prosper and develop on a basis of stealing from one-another. The end result is that the entire system has become bankrupt, which has been built up around the private looting banking empire and its countless offshoots. That is where we stand today. The whole thing is gone. What may be the largest single empire that has ever been created, is coming to end in what threatens to become an unimaginably huge crisis.

When the system disintegrates by the weight of its massive over-leveraging, society not only faces the struggle of finding a way to survive against the background of a crisis in which the entire financial system simply collapses, it also faces one of the greatest battles in history. The battle will be a fight between the forces of the empire aiming to maintain its sovereignty, versus the sovereign right of the nations to do what is necessary to survive. Speaking in broad terms, the empire aims to maintain its absolute sovereignty over the finances of the world for its continued looting, while the nations have no choice but to reassert their sovereignty over their credit creation in order to rebuild their shattered economies.

The outcome of this one battle will determine the future of humanity.

Politically, no government on earth is presently prepared to deal with the impending economic and financial crisis. Argentina stands out as a minute test case for the coming crisis. Argentina is one of the great food-producing countries on Earth, with a capacity to feed 300 million people, but its tiny population of just over thirty million is starving to death. It has become so bad that the poorest of the poor have to buy themselves salvaging rights to plots on the garbage dumps, because there just isn't enough garbage to go around. When one hears about stories like that of a mother whose dying child in her arms asks, "mom is there food in heaven," it becomes apparent that there is a limit to what a nation can bear to service usurious financial debt. And still, the vultures are circling to collect more.

Argentina is presently under huge pressures by the big financial institutions to cough up more, to pay what it is not able to pay. The stakes are huge. If Argentina succumbs it will cease to exist as a functioning nation, and this in not so distant times, while nothing will be paid in the end, regardless. If it resists and refuses to kill its population further, the entire IMF system will likely collapse, which is doomed in either case. Brazil, Mexico, Turkey are not far behind Argentina on the same course, and many other nations are not far behind them.

In real terms an epoch is coming to a close that

began in the 1760s with the founding of the British East India Company and related banking institutions, the rise of modern oligarchism and related elements of synarchism, and fascism. That is what the ring represents in the present world-context, a ring of doom. It represents oligarchism and its ever-increasing claim for power, which brings doom for humanity.

The imperial institutions that serve the ring of doom were created as sovereign private entities, to serve as tools for looting the world. The Gollum represents these institutions and their private, sovereign nature as institutions for looting. We are facing the bankruptcy of this system and the coming contest for its survival against the sovereign rights of nations to exist and their populations to survive. Frodo represents the sovereignty of humanity and its right to save itself.

No one can foretell how this battle will end in the real world, except that it is huge and global in its unfolding dimensions, as is already apparent. Here Tolkien gives us the easy way out, the hoped-for way. According to the saga, the ring representing oligarchism as an agent of doom, becomes destroyed, and its Synarchist tool, the Gollum representing greed-based economics, becomes destroyed at the same time. That's the logical conclusion.

That is also the solution that LaRouche has been fighting for, for decades. Unfortunately, it may not happen that way. It is more likely as things stand today that the Gollum and the ring survive and slip out of Frodo's grasp, and come once more into the hands of Sauron. At this point, the power of Sauron will be complete and irreversible for a long time to come. In the real world the consequences will likely be such that fourth fifth of all human beings that are alive on the planet today may not be able to physically survive the economic, cultural, and social disruption.

We have come to the edge of a precipice, facing a crisis that could end civilization as we know it. The crisis cannot be avoided, but we can determine how we respond to it.

We have two options before us. One option is to stay the present course. If we stay the present course we will open the door to events to be set in motion by which the world would likely enter a New Dark Age in which the population would probably collapse to less than a billion, within a relatively short period of time. The other option is to acknowledge the roots of the failure that led to this crisis and chart an appropriately different course. The pivotal time frame in which our future will be determined might be reached in the year 2004, as numerous trends are coming to a head simultaneously to precipitate the crisis that will

determine our future.

The crisis that we cannot evade has multiple facets which can be categorized as political, economic, strategic, and social, but which all have a common root. Band Aid measures have been applied in all of these areas, in order to hide the symptoms. This has become a response without curing their cause, by which the entire situation has become untenable.

Economically, we have come to the end of the rope. We have created a world that is awash in debt and obligations while the real economy is collapsing at an ever-accelerating rate. The USA, all by itself, owes over 38 trillion dollars in debt, four times its GDP. That is the equivalent of a household of four with a yearly income of \$30,000 carrying a debt of \$480,000, while it costs that family close to \$40,000 a year to live. The bottom line is, the debt can never be paid, especially since it is rapidly destroying the industries and infrastructures society requires for its living.

By this process, in conjunction with irrationally leveraged up equity portfolios, the entire global value system has become meaningless. Propped up by financial derivatives gambling on the order of several hundred trillions of dollars, the entire world-financial system has become a house of cards that is doomed by its own fragility. It may be compared to a soap bubble, a shiny sphere filled with compressed air. When the tensile strength of its structure fails at one single point, the resulting rift will tear the whole sphere into a spray of fine droplets that blow away with the wind. When this happens, no one will be able to put the bubble back together again. That is what we face financially on a global scale.

Strategically, too, we are in a mess. In order to prop up the dying financial world-empire, fascism has been reintroduced and brought to the foreground. America, which has once been the most admired and envied nation in the world, has become the most hated and despised nation, because of its ever more fascist policies; its war policies and its economic looting of the world. Collectively the world is awash with nuclear weapons that were once intended to establish a world-empire in the shadow of irresistible terror.

Officially, we face 22,000 actively deployed nuclear terror weapons, with which we terrorize one-another, deployed by nine nations, the USA, Russia, China, UK, France, Pakistan, India, North Korea, and Israel. We also have probably just as many more nuclear weapons sitting on the shelf held in reserve, which are not required to be reported.

These figures are unimaginable in what they

represent, and they do not include tactical nuclear weapons, which are likewise not reported. For over fifty years already, humanity has struggled to rid itself of nuclear weapons, but has failed. Instead, new crash programs are under way to build more of them once again.

The USA has presently a multi-billion-dollar crash program in operation to develop new types of mini-nukes that can be more readily used and given to field commanders. In response to America's global nuclear threat-posture, Russia too is rearming. It has developed a whole new ICBM missile system, the Topol system, with three divisions already deployed to counter America's Missile-Shield-threat.

The American Synarchist movement has publicly stated that America is now considered to be in a position to wipe out Russia and China together, and absorb with its Missile Shield anything that anyone can throw against the USA. In response, Russia is developing other, "asymmetric" systems for nuclear warfare. Nobody can foretell where this New Cold War will end in an era of a disintegrating economic environment and increasing insanity.

Socially, humanity has become a tragedy of equally unprecedented proportions. Never before, except perhaps during the times of the Roman Empire and the Spanish Inquisition, has violence and general indifference penetrated the public consciousness more deeply than we find it today. We find it thick and heavy in entertainment, games, sports, politics, military adventures, even in religion.

At the same time we face the rise of global pandemic diseases, such as AIDS, malaria, and others, and an astonishing reluctance by society to deal with them. Instead of fighting them, we have movements afoot for decades already that fight against the development and utilization of the means that are necessary for dealing with major pandemic diseases.

If one looks at these vast civilizational challenges that we face, it becomes evident that no isolated solution is possible in any one area. The only hope that we have for maintaining and advancing our civilization is to become human again, and to begin to deal with one-another as human beings. Can this be done?

It appears that this can be done, even though the challenge looms immensely on the horizon. **The Fellowship of the Ring** symbolizes that possibility. In researching this problem it became quickly obvious that life isn't a political process, or a religious, economic, strategic, or similar type of process. It is process of human development impeded by barriers that stand in

the way of this development. These are typically barriers that isolate and divide us from one-another. Many of the barriers have been artificially created to maintain oligarchic power structures. In order for us all to survive the coming crisis and to have a future, these barriers need to be dealt with.

As much as we might wish to, we cannot evade taking responsibility for the coming crisis and place our own failure in eradicating the barriers into the courts of governments and institutions, and blame them. The blame rests with us. The deepest division in the world is rooted in our own inability to see ourselves primarily as human beings.

The most deeply rooted division that exists in the world today, is of course the sexual division of humanity, resulting in a deep isolation of people from one-another. Nothing cuts more deeply than that, and sets up artificial barriers behind which we stop regarding one-another as primarily human beings.

Instead of seeing one-another as human beings, we regard each other as members of classes, institutions, relationships, arrangements, or whatever. The huge problems that we currently face on the global scale are fundamentally not in any way different, they are merely bigger with enormously larger consequences. It makes little sense therefore, for instance, to demonstrate against war, while we maintain the roots within ourselves of the processes that lead to war.

Unfortunately it is a terribly difficult problem to deal with the barriers that divide us from one-another as human beings, especially those of our sexual division and its numerous related divisions. We have dug ourselves a hole that we have fallen into, and cannot get out of. For example it is virtually impossible for two people of the opposite sex (who are not married to one-another) to say to one-another "thank you for being alive in this world." The divisions we have created do not allow this. It even prevents us from opening our eyes from recognizing the great treasure we represent in this world as human beings in terms of our capacity to build civilizations, recognize beauty, cherish one-another, express love, joy, hope, the sublime, support one other, enrich one-another, create art, music, literature, and much more.

No other form of life known to us can match the human being in any of that. And yet we kill that which is most precious, we close our eyes to it at best, and even where we would honestly embrace one-another in love, we close our heart because the walls we have built around ourselves don't allow a way out.

Since the 1980s I have dug deep into the issues of

our division and isolation in order to explore that challenges associated with an honest exploration of the principle of universal love which would be expressed if the barriers were dealt with. I have written ten novels to explore the subject, in order to expose some of the dimensions of the barriers. But even those, barely touch the surface. Nevertheless they represent a necessary step in the necessary movement for mankind to pull itself away from the precipice of a civilization-threatening crisis that none of us living today may survive if an intelligent solution is not found, and is not found soon.

In other words, humanity cannot afford to allow any other ending to unfold to the ring saga than the one that Tolkien has scripted, in which the ring and the Gollum cease to exist. Any other ending is unthinkable in real terms.

- The Gollum in the Prometheus Paradox

It appears that Tolkien asks us to ponder what our individual role in this drama is. He sets up the Prometheus paradox. If we sing the Gollum's song, "My Precious," we cannot allow ourselves to rejoice in the Gollum's demise, because then the Gollum represents us, and that representation appears to be wide spread. The Gollum does indeed represent today's society that is trained in greed-based economics and serves the ring, the structures of oligarchism. Greed-based economics has made society Gollums. His song, "My Precious," is our song. A great multitude of people have given their name to the Gollum process and staked their life on it. They may very well lose it. For this reason we cannot hope that the Gollum dies, although we must hope this in order to be able to survive.

Nor can we feel revulsion for Frodo's stupidity, who has thereby failed to destroy the ring himself. Humanity had the opportunity several times in history to put an end to oligarchism, synarchism, and fascism, but always failed to do so. The rise of Hitler to power, for instance, could have been prevented, but it wasn't. American money financed the madman to power, who promised to create a world-empire that America itself would become swallowed up into. Such plunders by society appear to be common place in history, so much so that the German poet Friedrich Schiller lamented that the great opportunities in history all too often meet "a

small people."

- The saga ends as a tragedy that is a victory

LaRouche suggest that the tragedy that we are facing today does not have to happen in human terms, that there is still time for us to avoid the worst of it by means of an orderly bankruptcy reorganization of the entire system that is now collapsing. This means that we must also achieve an inner reorganization of ourselves at the same time, away from the insanity of the Gollum process. LaRouche suggests that the functioning of society can still be protected in this manner. Only the bankrupt system and its supporting oligarchic processes need to be eliminated, while humanity can be spared the colossal doom of the world-financial system disintegrating of its own.

That may not happen, however. This page of history has not yet been written. For this to happen, LaRouche would have to be in the White House. If that were to happen, an environment of universal love for humanity would necessarily unfold, manifested in the general welfare principle which alone is worthy of globalization. If that were to happen, the nuclear weapons issue could become resolved in the background, almost simultaneously.

On the other hand, if President Bush were to be returned to the White House in 2004, which can be achieved through vote fraud or another 'Reichstag Fire' resulting in emergency rule, we might face the greatest tragedy in history. Such an outcome is then virtually assured, because President Bush's team is rooted in synarchism and fascism with roots that mingle with roots of the empire that assures its own doom.

Still there is something in Tolkien's ending that absolutely has to happen. In that sense the ending can be seen as a victory indeed. The Gollum process has to go. If the ring goes, so goes the Gollum. The two are one. Tolkien literally forces us to isolate ourselves from the Gollum process so that we will rejoice to see it go. The Gollum's face is not the true image of man. It is an acquired image, an imposed image. We can indeed let it go of it and distance ourselves from it, and rejoice to see it disappear. In this sense, no accident closes the saga. Instead, the saga follows history. In history, the tragedy

of 1345 opened the door to the Renaissance. While half of the population of Europe died with the Gollum at this time, those who distanced themselves created a new bright era for mankind. The tragedy of our time is that we, society, allowed the Gollum process to continue in us to the very end, by which Frodo too, became corrupted to the point that he could not act to fulfill his mission.

What Tolkien has set up here appears to be the only possible solution. And it may happen that way. It may also happen in another way.

It may happen voluntaristically, whereby we let the Gollum process go to be destroyed before we reach the cave of doom, and let it be destroyed together with the ring. In this manner we can save our civilization and ourselves.

Most likely, however, we will do no such thing and allow the whole financial, economic, and political system, to disintegrate on its own. In this case we may sing together with the Gollum, that still represents us at this stage, singing his song in unison, "My Precious! My Precious!" while we subject ourselves to Sauron's rule whose insane goal for us is to see us die. That goal of course, represents the age old objective of oligarchism, which is depopulation that can be traced from modern fascism all the way back to Thomas Malthus and to Giammaria Ortes before him.

Part VI: Processes for Good - towards a new civilization

The last part of the trilogy, *The Lord of the Rings*, begins at a point when most people would be inclined to declare victory and go away celebrating.

Indeed, there is much to celebrate. When the second part of the trilogy ends, the lord of synarchism, the corrupted wizard Saruman is beaten. His vast army of the Uruk-hai has been destroyed at Helms Deep. His evil fortress, Isengard, lies ruined and drowned in mud and Saruman himself had his power broken by his most feared enemy, Gandalf. With this three-fold victory on the side of men an entire era of evil had been brought to a close. Only one evil remains, Sauron, the master of the power of force, the oligarch represented by the ring of doom. The ring remains yet to be destroyed, the one thing that keeps the ghost of Sauron alive.

We would certainly have ample cause to celebrate if synarchism were eliminated in our present world, together with its tens of thousands of nuclear weapons, its Uruk-hai, which exist for one cause and one cause only, to end the age of free men and enable the building of a Synarchist world-empire on the foundation of the terror of the nuclear bomb. If this twin danger were eliminated a great victory would be won in the real world. This victory, by all accounts, lies still far in the future, if indeed we will see this day.

Instead of being broken, today's Synarchists have amassed great power. Their Uruk-hai nuclear arsenals have been mobilized. They have not only been taken out of the strategic strong box and put on the shelf for active deployment, they have also been paraded in public for the first time ever in the capital of the new Synarchist Empire. It is there, where after fifty-eight years since the bombing of Hiroshima the Enola Gay is put on display that carried the bomb to its target, which had killed a quarter million people in a rage of Synarchist madness.

The war had been won before the bomb was dropped. Japan had been defeated by an airtight blockade and had offered its surrender almost two months earlier. The only enemy that remained at this point was the Synarchist cabal that was seeking world-empire status.

As Bertrand Russell had advocated, such an empire could only be built on the terror of the atomic bomb, a weapon so terrible, as he put it, that all the nations of the world would surrender their sovereignty into the hands of the rulers of that one global empire.

In true Hobbesian fashion, Bertrand Russell proclaimed that only one single sovereign power should rule the world, operating under the flag of the UN and under the terror of the atomic bomb. Hiroshima and Nagasaki were evidently set up to become the test cases to demonstrate the power of this terror force, and also to demonstrate the resolve of the Synarchists to wield it.

This mad dream has not died to the present day. Russell's dream of a Synarchist World-Empire has become the dream of the new Synarchist cabal that has made the dream for ruling the world its "Project for a New American Century." The promoters of this project now occupy the highest positions of power in America. In the shadow of this project the American economy is even more rapidly disintegrating as it otherwise would. The American dollar is collapsing, the American military adventures have become the most expensive in history and the most ineffective and chaotic of all times. Nevertheless, the world-empire project remains, and the people who try to implement this project remain in power.

With America's logistical capability disintegrating beneath their feet, only the nuclear bomb remains with which to make their dream a reality. In this light, the Synarchist's decision to put the historic airplane on display that dropped the first atomic bomb, is an ominous sign. The Synarchists' are saying to the world, watch out, we are serious, we have done it before and we can and will do it again to fulfill our dream of gaining world-empire status. They are warning the world that this infamous airplane is put on display as an example of the Synarchists' preemptive resolve.

What is not allowed at this point, is a sign to be attached to the airplane that would illustrate the utter insanity of the process, which would state that this one plane and its one bomb brought death to a quarter of a million human beings, even though it carried only a tiny bomb of its kind, a mere firecracker by modern measurements.

When the second part of Tolkien's saga ends, and the third part begins, this entire conglomeration of insanity and madness is history. We may never reach this point in the real world if the critical choices are not made that are essential for the kind of victory to be won that Tolkien has illustrated as being possible. One sees far too few signs that those choices are even

considered. To the most part society still plays the role of Theoden as we first find him, locked into the privatized state of a sleep like existence. We also see Saruman still at the height of his power in the present state of the world, wielding his weapon of doom as a heartless and insane Synarchist ruler who has effectively besieged humanity with his force, spouting preemptive threats while hiding behind the doctrine of Mutually Assured Destruction.

It can hardly be said that the power of today's Saruman, the Synarchist system, is broken, or is even seriously assailed. Thus, one sees little hope for mankind's victory at the present stage of the world unless some critical choices are made, to role back the entire history of the pigsty that bred the Synarchist brood. However, it is an infinitely more foolish small-mindedness that causes us to hold on to this brood; this brood of inhumanity; this distorted image of man that exists like a bad dream that ends when the dreamer awakens.

All of this has already been achieved in the saga before the third stage begins. In the real world, it still lies before us. Lyndon LaRouche has been fighting for a breakthrough for the last thirty-five years, towards the day that the sleeper awakens. This has not happened yet on the global scale. This means that the long-overdue partial victory with which the second part Tolkien's trilogy ends, needs yet to be achieved in our world.

Here Tolkien tells us, as does LaRouche, that even if this decisive battle was to be won right now, still another and vastly greater battle would remain before us. Tolkien's third part of the trilogy describes that battle, a battle that must be fought to defeat Sauron, the mother of all the pigs.

Sauron represents the basic ideology of the power of force. He is represented by oligarchism and by synarchism, both of which must be defeated in the saga. When the third part of the saga begins the ring of doom, which symbolizes oligarchism, has not yet been destroyed. That remains yet to be done. Likewise the Gollum still exists, which symbolizes the most deeply rooted form of synarchism, manifest as greed-based economics. These two symbols, the ring and the Gollum must be destroyed.

As the third part of the ring trilogy begins only the grosser elements of synarchism lie defeated, which are Saruman, Isengard, and the Uruk-hai nuclear forces. This relatively minor defeat of Sauron's brood, nevertheless causes Sauron to become enraged and possibly fearful over his own lack of a foundation for his existence. Like an enraged beast Sauron lashes out and launches his forces against world of men that

Saruman, the grosser element of synarchism, had not defeated, which had defeated him. Thus Sauron sends out his armies of Orcs that have multiplied in the background. He assails the kingdom of men in the land of Gondor, at the city-fortress of Minas Tirith. The city-fortress becomes hopeless besieged by Sauron's forces. In fact, it becomes besieged both from within and from without.

The internal assault on Minas Tirith turns out to be more brutal than the external war. The ruler of Minas Tirith, Lord Denethor, is a cowardly man. In a cowardly act he kills himself out of despair, right in the middle of the war. The reason for his madness is obvious. Denethor has one of the seeing stones.

Being thus linked into Sauron's axis of evil through his seeing stone, Sauron, according to all evidence, convinces Denethor of the utter hopelessness of his resisting him. "Resistance is futile," right? Thus Denethor kills himself preemptively. Gandalf tries to dissuade him from his madness. He tries to inspire him to rise up and fight the assaulting forces instead of killing himself, but to no avail. What Tolkien described, may yet come to pass.

In some respect that process has already begun in the economic arena where society is presently destroying itself in large numbers on the altar of the sovereign private central-banking imperialism that seems invincible, that is the backbone of today's axis of evil of Sauron ghost. Society is committing large-scale suicide on this altar of Sauron that represents but an ancient ghost that has no principle and no real power to support its claim. Like Gandalf in the saga, LaRouche has stood up urging society to fight for its welfare, its civilization, even its existence, but to no avail. He is still fighting and urging society to come to reason, just as he has done for over a quarter of a century, urging them to become human beings and not commit suicide, even while the self-murdering process has already begun.

So far, only a few people are listening to LaRouche, but far too few to stop the unfolding tragedy. This ongoing tragedy echoes the tragedy in the saga where Gandalf fails to convince Denethor not to take his life. While the siege of his great city is in progress and the battle is raging, Denethor lights up a ready made pyre and leaps into its flames, clasp his seeing stone close to his heart while he dies.

This tragedy of Denethor, unfortunately, is very much reflected in our present world. Tolkien gave it a name to alert us of its nature. The name, Denethor, which Tolkien has chosen for the steward of the kingdom of Gondor, implies that Sauron has locked him into his own den, the Den of hopelessness, created by the

conjured up myth of an unassailable power of force on the side of evil.

Our present world certainly is full of such Denethors who have been trapped into the den of thieves. Their names include the names of entire countries, like Argentina, Brazil, Mexico, and Turkey, to name just a few. Their lot is typical of that of many countries that are presently 'inspired' to commit suicide under IMF dictates. The reality is, that even while they are dying, virtually at their own will, they are embracing the IMF of Sauron's axis of evil to their last breath, hugging their 'seeing stone,' their greed-based market forces philosophy, close to their heart while the flames take their life.

LaRouche has been trying for decades to persuade them to stand up and fight. He developed Operation Juarez to deal with the debt crisis, and great infrastructure projects as a driver to restart the dying economies, but like Gandalf in the saga has failed to save Denethor, LaRouche has so far failed in the real world, except in a few rare cases like that of Russia, China, India, Malaysia, and a few others where his ideas struck a receptive chord.

How long society will be able to continue on its suicidal course is anybody's guess. America is presently drowning in debt, which represents the suicide of Denethor in the real world in economic terms, and in social terms to a large degree. Wherever there is economic looting going on, there is debt being piled up, and the debt has become massive. This suicidal effect appears to be a part of the original design feature of Adam Smith's free-trade greed-based market system that he designed for America. Free trade has become extended into a huge orgy of global speculation, such as free-trade currency piracy, energy piracy, and unrestrained financial derivatives gambling on an astronomical scale. Vast fortunes are being reaped from these processes in which nothing is being produced, while the debt that is thereby created overburdens more and more industries and entire nation throughout the world, which are consequently forced into bankruptcies and worse, such as austerity unleashing death.

Yes, we, the modern society, do in large measures behave like Denethor in this respect. We are killing ourselves preemptively to avoid taking the responsibility to deal with the causes of an unfolding crisis. Sauron's axis of evil has locked us into Sauron's den. The IMF does not cause the crisis directly, in this case. The culprit is its underlying ideology of the power of force, the market forces, the market Orcs, the forces of greed. This is what Adam Smith's feudal ideology of greed-based economics has unleashed, versus the civilization building power of the human intellect, the power of universal

love. That is what society is committing suicide for.

In the name of Adam Smith we have reopened the debtors' prisons of the dark ages. If an industrial enterprise becomes overburdened with debt that cannot be repaid as the system demands, we step up to shut it down regardless of the consequences for society. We throw the workers out into the street and deprive society of the products these industries then no longer produce.

By this radical process the debt becomes written off, since it becomes worthless, while society locks itself into a prison cell a step at a time, tenaciously destroying its means to exist, one step at a time. We weren't quite as stupid in the dark ages, but stupid enough to believe that an imprisoned man could earn the needed income to pay back a debt. Eventually we realized that this doesn't work. Now we are at it again in a hugely big way. The American society has already destroyed itself so deeply in this manner that forty-six states of the USA are now totally bankrupt to the point that vital services are eliminated, hospitals are closed, schools are closed, and in some states even the jails are being emptied to save money. And even that appears to be only the beginning. The focus is more and more on closing down society itself.

For example, we have created laws around the world in modern days, or are in the process of creating them, that give the private energy and health care providers a free hand to act in ways that would have made the sea-pirates of ancient fables blush with envy. In their days the pirates were obliged to rob at gunpoint. Now it has become legal to rob society at will in the name of profit, even at the expense of human life.

We see a great and tragic paradox unfolding in all of this.

We see the once most productive, and thereby the once richest nations on the planet, drawn into a mad rush to destroy their industries as though they were some evil thing. While this goes on they are forcing the rest of the world to supply their needs by way of imports that they also force the exporters pay for with their own 'investments' in the robber's markets. Since this insane process is about to collapse, as insanity invariably dooms what it creates, the powers that drive the process have expanded their axis of evil to include ever more physical force and intimidation by terror and threats. In order to keep the process going for them a little while longer, the ruling insane of today develop ever more brutal methods for stealing at an ever more horrendous human cost. In comparison to what is happening in the real world along this line of death, Denethor's suicide in the saga must be seen as a grossly understated metaphor. The theatrical devices that exist in the world of

literature simply don't have the scope to paint a picture on the scale that would be required. Still, the Denethor-metaphor is useful.

A rational person would call Denethor's devotion to Sauron's axis of evil, insanity. Unfortunately, the very corruption that flows through Sauron's axis of evil redefines insanity with a new meaning and makes it a desirable ideal. This redefinition has already been achieved so deeply that we have chosen greed-based economics willingly, which had been designed to destroy us, and cling to it while we are jumping headlong into the fire of our own creating, as Denethor had done. In that respect the metaphor in the saga is true. We are embracing greed-based economics with both of our arms, having found life itself a worthless thing compared to it, as Denethor declares before he leaps onto the flames of his pyre when his chosen power-base fails. In a sense, Denethor is actually a lower creature than the Gollum. Of course, the Gollum has never had the misfortune to be drawn into the sphere where death is regarded a friend and a savior.

The comparison that I make here is not as far fetched, as it may seem. Tolkien gave us a good look at ourselves in that saga. We find Sauron's murderous process prominently represented in the saga, and in a brutally honest fashion.

We see one of its effects also through Frodo's eyes, who discovers that Sauron's vast empire exists entirely on the proceeds of the forced enslavement of the world around Mordor as in ancient Rome. We see long wagon trains of 'imports' arriving from other realms supplying Sauron's murderous hordes with the means for their existence. Mordor itself is a barren land. It appears that Denethor sees no hope for an escape from this all-engulfing vast imperial den that had extended its borders to his own gates. He sees no hope for life therefore, not even a purpose for living. Isn't that also what we see echoed in modern society, as society stands ready once again to commit suicide by embracing the Martinist beast-man ideology of synarchism and fascism instead of economic and cultural self-development? Living is no longer the purpose for being alive. That focus has become overlaid with power and greed. The light of life has been drained out of the human domain in the shadow of Sauron's axis of evil that is focused on the power of force in all possible domains.

Shouldn't we rather embrace life and reestablish life-based economics, and enrich our economies and protect them, instead of destroying them, on which our physical existence depends? The entire ring saga is focused on reestablishing the light of life as something exceedingly precious and valuable. This is even seen as absolutely essential for human survival.

If Denethor had not been 'captivated' so deeply by Sauron's axis of evil that has corrupted him and destroyed his sanity, he would never have committed suicide. He would have lived and rejoiced. He would have seen help arriving for his kingdom. He would have seen the riders of Rohan, proudly being led by their king Theoden. He would have witnessed their breaking of the siege, the defeat of Sauron's forces. He would have seen his own image in Theoden who fought and won, regardless of what the odds appeared to be. Theoden fought, because that fight had to be won in order to preserve the good in the world that is anchored in the hearts of humanity. Theoden rides as a man who is no longer 'boxed in'. He rides to the rescue of Minas Tirith with all of his riders. He fights bravely and wins the battle decisively. Even though Theoden himself is killed in the process, his commitment to fight for human freedom turns the tide of Sauron's war towards the first great victory on the side of mankind over Sauron. This is what Denethor would have seen and become a part of had he not been locked into the mesmerizing axis of evil through the seeing stones.

Many people in today's world would call Theoden's commitment to defend Minas Tirith for the greater good of humanity a foolish exercise. Indeed, the kind of commitment that Tolkien presents in that battle has become exceedingly rare. It has become rare, because the alternative choice to universal love, the choice of self-murder for a lifeless cause that Denethor represents, has been carefully gold-plated and the principle of universal love has been slandered as an impossible ideal. Denethor represents the illusion that something greater than universal love is the essence of life. In this emptiness he is the Gollum's counterpart. Both are the living image of the eye of Sauron that has at its center the great black void of an utter emptiness. The fire that surrounds it is the illusion that corrupts, but not even the greatest illusion can change the reality that the emptiness at the center is real.

The essence of the Eye of Sauron, a Ring of Fire surrounding a great emptiness, is also echoed in the shape of the ring of Sauron that dominates the saga, which is a golden band without a center. Both, Denethor and Gollum had stopped living in real terms. Both wanted the ring. They both reached out for it. They stopped living in real terms from that moment on. They didn't stop living when they died, but when they were corrupted by the glitter of Sauron's ring and had failed to see its emptiness. That is when they stopped living. By the time the fires consumed them, they had been long dead in real terms.

The elves didn't fall for Sauron's glitter surrounding a deep emptiness. Their symbolism contains no hint of

an inner emptiness. The adornment of Arwen, for instance, which she bestowed on Aragorn, is not only a beautiful work of art in all aspects, but it also carries a jewel at its center. All the elf-rings were carriers of great jewels, jewels of life, symbolizing the sparkle of universal love. The elves' symbolism, thus stands as the total opposite to Sauron's eye of emptiness that is reflected symbolically in the inner emptiness of Sauron's ring of doom.

In pondering this symbolism Elrond's counsel comes to mind. His counsel was that Sauron's ring of doom cannot be destroyed by any craft and must be taken back to the fires of Mt. Doom where it was created. He did not say how this was to be done, but he opened the dialog for exploring the challenge. It was Frodo, among all the wise and mighty, who stepped forward and declared without actually saying it, that only a broad based commitment to universal love could accomplish what needs to be done. He stepped forward and said, "I will do it!"

What kind of challenge does Tolkien put before us here? Isn't he saying that the real task in the process of destroying the ring, is to create in ourselves the jewel of universal love that is the jewel of life, which must become the center in each one's heart. The task that Elrond laid before everyone gathered at his council was evidently designed to accomplish that. He suggested that the ring of utter emptiness couldn't be destroyed by any craft, certainly physically, because that is not where its significance is located. Nor could it be allowed to exist anywhere in the world, because of that influence. He suggested that it could only be destroyed by a journey to the very heart of this emptiness and its associated doom for all life. He suggested that this task could not be avoided nor carried out superficially. He pointed out that this task had been left undone for far too long already so that civilization itself was now threatened to its very core, even life itself.

Tolkien set up a fellowship of nine people to accomplish this task, drawn from many backgrounds. The need for that, apparently wasn't that the task was too horrendous for a single person to fulfill. The need for the fellowship seemed to reflect the multifaceted nature of the task. It appears that each one of the fellowship had to deal with his own emptiness within. Thus Tolkien dealt with the vast complexity of the Sauron syndrome, which is signified by Sauron's great eye of fire with a black emptiness inside that is reflected symbolically in the ring of Sauron as a band of gold surrounding an empty center. That is what Sauron bids all people to devote themselves to. This is therefore what Tolkien challenges each one of the fellowship in his own way to pull himself away from, individually, by negating their own emptiness within with the riches of

life long neglected. The large size of the fellowship is needed, because the challenge is as varied as the world is wide. We all must face this challenge in our own way. If we don't, the doom of Denethor is our choice instead, a kind of default choice.

It also appears that nothing less than that would be sufficient in the saga to accomplish the necessary transformation of society. Frodo represents in summary the whole of humanity.

Tolkien seems to promise that when the task of the fellowship is accomplished and the ring of emptiness is destroyed, that is, when it has been replaced with the jewel of our humanity, a new age will begin for humanity in which not only its survival is assured, but also a bright future unfolds before it. The fulfillment of this task becomes the core issue of the third part of the saga. In the course of this fulfillment everyone's universal love becomes a critical factor in the larger process that enables the whole to succeed.

It is this principle of universal love that enables Theoden, the king of Rohan, to step out of his boxed-in mentality of an isolated existence. Once he accomplishes that step, he becomes a driving force, contrary to all odds, in the fight to defend the world of men. He commits himself to this essential task with the full knowledge that he may not return from that battle, but also with the knowledge that he will surely die if the fight is not taken up and a victory is won. Thus, he inspires others to fight with him. Helms Deep is history. He knows that no one is safe, being boxed in.

Some of Theoden's newfound commitment to universal love has already been seen in the real world. It was seen in the commitment that unfolded during the time when the saga of the ring was written, in the form of a near worldwide commitment to universal love, a commitment that succeeded in an epic struggle to save the world from Hitler's assault on humanity. This commitment to a higher sense of humanity defeated the machine of doom, the Nazi Synarchist machine.

Unfortunately, humanity had failed to realize at the point of its grand victory at the end of World War II, that its task had not been completed, but had barely begun to be fulfilled. In fact, this recognition is still not being made. Most of the criticism that I heard about **The Lord of the Rings** saga, complains about "too much fighting going on, in too many battles of war." This criticism, ironically, seems to reflect why we still fail in the real world, why we have not yet succeeded in building the New World of universal love in which our survival is assured and a future is on the horizon that is worth struggling for.

We fail, because there is too little commitment left to continue the fight against the Synarchist menace that still rules world to the present day. People are content with standing idly aside today and let the growing wave of evil take its course. From a scientific standpoint, there is not a single battle being fought in the ring saga that is not essential for the final goal to be won. Each battle is about a critical aspect that we cannot avoid facing in our own struggles to build a world in which we can survive and have the kind of bright future that we have the potential to create.

This larger commitment that we all must face is also reflected at the individual level in the third part of the saga.

We find it reflected in Aragorn. Aragorn gradually begins to accept the larger role that he has the potential to assume for the good of all people, that he has the background for, but had shied away from for most of his life. His ancestral line made him the last heir of the throne of Gondor. He also grew up with the elves. From this larger background he had no interest in becoming a leader in a strife-torn political landscape. Thus, he became an aimless wanderer by choice, a ranger that the people named Strider. His involvement in the battle of dealing with the ring caused him to gradually accept more and more of the potential that he always had, based on his background, which eventually becomes fully developed in the scene of the great battle in defending Minas Tirith.

When Aragorn joins that battle, he brings with him more forces for the defense of the city. However, instead of sitting back and celebrating the victory once the battle is won, he takes counsel with the leaders of the armies that remain and convinces them to continue the battle, to take the battle all the way to the gates of Sauron's realm, to the gates of Mordor. That puts him far beyond the logic that stood behind Helms Deep. He explains that he must fight Sauron on his home ground, that he must draw Sauron's armies out from within into whatever fight it would take, in order to clear the way for Frodo the ring-bearer who should logically be in Mordor at this time, who would be facing the most critical part his mission. With his unfolding sublimity; his unfolding humanity; committing himself fully to this task that could not be avoided, his acceptance of his true 'royalty' begins to shine, which represents the royalty of a human being and with it the true image of ourselves.

Aragorn tells his captains that the world will never be safe unless Sauron is beaten, and that this will never happen unless Frodo, the ring bearer, succeeds in casting the ring back into the fires of Mount Doom at the very center of Sauron's world where it was made and can be

destroyed. Aragorn tells his captains that they must make whatever sacrifice may be required to draw Sauron's forces and Sauron's attention away from where Frodo would be struggling to fulfill his mission. He emphasizes that everything depends on the outcome of what Frodo must do, and that this outcome depends on what they must do in support of it. In other words, he tells them that they faced a certain doom if they did not fight, but that by fighting, they have a chance to preserve their life, precarious as this chance may be.

In the saga, all the remaining men, those that have survived the battle of defending Minas Tirith take on the needed fight. The resulting effort turns out to be crucial for Frodo's success. In turn, Frodo's success saves Aragorn's army from being wiped out. Once the ring becomes destroyed Sauron's army simply dissipates into nothing.

Aragorn's small force is no match for Sauron's overwhelming multitude of Orcs, when the battle begins, but at the moment when the ring becomes destroyed, while the battle is still raging, Sauron's power becomes but a cloud of dust that blows away with the wind. With Sauron's ghost and his 'will' gone from the land, his Orcs become disoriented. They fail and fall and creep away to hide in their holes. At this point the battle ends.

One question comes to mind here. Will this kind of an unwavering devotion to a profound purpose ever be seen in the real world? Will this process even be possible in the real world, especially in the political world?

I would say that the answer must be, yes. One can see this kind of devotion to good already reflected in the Worldwide LaRouche Youth movement.

This movement was born out of the recognition of the utter hopelessness that pervades today's world. If nothing were done to uplift this world, the young people would have no future to look forward to. Thus at last a few have realized that sitting back and doing nothing would be paramount to Denethor committing suicide. If everyone had acted like Denethor, the saga would have ended there, and the world of men would have been lost. Indeed, what hope do the young people of today have who see whole segments of industries disappearing, being turn apart and being destroyed by looting, free-trade slavery, and a debt load that can never be repaid, which strangles society. The temptation is great to act like Denethor, and loose oneself in the little pleasures that are still left, the fires of entertainment, sex, drugs, and violence. And why shouldn't they be tempted to act that way? They see an education system that no longer teaches the art of discovery, but which closes the

mind down instead of opening it, that prepares the young people to become career servants to blind rulers instead of builders of new worlds. They see a world that elevates stealing and slavery as a virtue and tears down the universal principle of universal love as something that is to be shunned and banned. They see the killing of human beings flaunted everywhere around world, and they see genocide being hailed as the savior of civilization.

And so, rightfully so, the young people see no future in their world in which nothing works anymore, in which life itself has become cheap and torn to shreds by countless market-Orcs. Consequently they become committed to fight. At least, by fighting for a New World they have a chance to live if they succeed. Thus, they choose to fight for LaRouche who stands alone on the political scene fighting for a New World built on the power of the human intellect and universal love. They have no choice but to fight for the man and with him, because nobody else offers any hope that a New World will be created while the Old World has become impossible to live in. They see that all the rest of the political contenders, from the first to the last of them, offer all but variations of Sauron's old song of the power that is doom. They offer nothing but a Ring of Fire with an utter black nothingness at its center, while LaRouche offers a New World with a gem at its center that unfolds from the light and sparkle of their own humanity.

The only hope that the young people can see, therefore, is the hope of creating the new renaissance that can bring this about in our time, by which Sauron's dark world becomes overlaid with the light of our common humanity. That is their hope. With that hope in their heart they support the one man who has dedicated his life to make that goal achievable. They support LaRouche, because in that fight they have finally a hope for a future in which their hard earned diplomas will actually mean something towards a productive and satisfying life. By supporting LaRouche, they put themselves on the front lines. They are drawing out Sauron's forces, thereby setting the stage for LaRouche to become effective in what he must do in advancing the quest that they all know must NOT fail.

Obviously, Tolkien knew that this could not be a short journey. He also seems to suggest that the ring might be defeated in the mind of the bearers long before the entrance to the cave of doom is reached, so that the final act becomes but an acknowledgment of the development that has already been achieved.

The whole process of taking the ring back to the den of the mother of the pigs--the Aristotelian notion of a grossly distorted image of man--should theoretically be completed by society by the time it gets to this final point.

Tolkien suggests that the Gollum process and the ring must vanish together in a single act, since both come from the same mother, and as the mother goes, so goes everything that hangs onto her ghost. This means that the development of the recognition of the role of the Gollum as a mirror of some of mankind's most tragic failures must be happening in parallel with the process of 'taking the ring back.' Indeed, this is how Tolkien has staged the interplay between the Gollum and Frodo. The question has been put to us, in which of the two do we find our image? Do we find ourselves linked to greed-based economics and its doom, or do we find ourselves linked to the principle of universal love and its riches in life? When the mother of the pigs is seen for what she is, by this kind of a questioning process in which we disassociate ourselves from a past that we can no longer be a part of, then the mother of the pigs is being defeated as the mother of a fundamental lie that has never been a part of the truth. When this happens the whole world of subsequent lies invariably falls away in a universal implosion into nothing in which the lies become lost forever. This process of unmasking the lie must happen in order that the image of the 'ring,' and with it the Gollum processes that are keyed to the emptiness of the ring, can be achieved, by which the doom of doom can be achieved in all its aspects.

A global bankruptcy reorganization of the world-financial and economic system would naturally unfold from that kind of awakening in the real world to the Gollum process that causes people to disassociate themselves from it. With the Gollum process gone from society's mentality, society will be able to 'breathe' again, and develop anew and live.

That reorganization that is involved in this cannot actually be forced by anyone, though it is inevitable. It will unfold because it is unavoidable. It is the only possible response throughout the world to the Gollum process having been cleansed from the land. The global bankruptcy reorganization becomes a natural response at this point. One would want to take stock at this point, to see what is left standing that is of real economic value to society and can serve as a foundation for the

- Learning the Sublime

Tolkien has designed the entire journey of taking the ring to its doom as a journey of learning the sublime.

rebuilding process to begin. There is presently only one political leader on the world scene who is courageous enough to put forward such a proposal right now in the hope to save as much as possible of the real economy in order to save society from a deadly collapse, and to save its civilization. LaRouche is that leader, and his goal is to create a cultural and political foundation simultaneously, as a starting point for rebuilding the global economy. He is convinced that this goal to spare humanity a great tragedy can actually be achieved.

He proposes a dual approach. One element consists of the proposal that the entire IMF, World Bank, and private central banking apparatus become dismantled and the control over currencies be given back to society as sovereign nations, through public institutions operating for the general welfare of society rather than the profit for a few. That process corresponds to eliminating the rule of the ring of doom over society. It corresponds to society aligning itself with the Frodo process, embracing the general welfare principle, even the principle of universal love. The goal isn't to destroy the Gollum processes. Its doom is self-assured. The goal is to pull society away from it, to save it from that doom. Thus we save our civilization and protect society by creating a New World.

This means that LaRouche's proposal adds up perfectly to what Tolkien has laid out before us, doesn't it?

It is interesting to note that in our present time of an unfolding global crisis a political leadership is emerging that is actually standing up for all of the universal principles that are fundamental to our survival and the advance of civilization that Tolkien already laid out more than fifty years ago. It is even more interesting to note that a fiction writer understood two-thirds of a century ago that this kind of an unfolding would be inevitable, based on his recognition of certain universal principles.

Unlike LaRouche, Tolkien was not a trained economist. Still, he understood its essential principles, the principles of our humanity. It is ironic perhaps that the modern representative of these principles, Lyndon LaRouche, stands still relatively alone in society, and remains largely alone to represent what Tolkien had laid before us in grand metaphors in **The Lord of the Rings**. The irony lies in the fact that **The Lord of the Rings** saga has been celebrated for decades as one of the great achievements in literature, without its essence having become recognized. It is also ironic that today's leadership that reflects that essence unfolded from a radically different background and perspective. This fact, of course, illustrates the grand universality of the universal principles of our humanity that are the key

resources that we have as human beings. It obviously makes no difference therefore, out of which background the ultimate development of the universal principles may emerge, since by their very nature the unfolding of these principles invariably converge, as indeed this must be case according to the singular nature of universal truth that all discovered principles reflect. The various backgrounds in which the principles are discovered, do actually highlight the singularity of the universal principle that we always come back to no matter what our approach is along the way. This truth is illustrated in the numerous backgrounds that are brought together in the fellowship of the ring.

- Non-political processes

As absolutely essential as correct political processes are for building peace and the humanist and economic self-development of society, other processes are also required that converge in the final outcome in a New Renaissance. Many of these 'other' processes may have a lower visibility than the political aspects, but they are of equal importance since the political and economic processes that must be created, cannot be achieved without them. Ultimately, they might be of greater importance, because the development of the principle of universal love is not a political process, but a scientific and spiritual process that becomes merely reflected in the political and economic spheres.

One can identify four of these non-political processes in **The Lord of the Rings** saga, that are essential for creating a New Renaissance of the kind that the saga ends up with. Each of these four essential processes is represented in the saga by a unique person.

The most profound process, perhaps, is represented by Galadriel, the Lady of the Elves, the White Lady, the Lady of Lorien.

- 1. The processes of Galadriel

In the saga Galadriel is the name of the highly

honored Lady of Lothlorien, the Lady of the Woodland Realm of the elves. She is also referred to at times as the Lady of the Woods. She receives the remaining company of eight, of fellowship of the ring. She receives them in a great hall built high off the ground in the crown of ancient trees. We are told in the saga that she possesses the ability to cause people to open their heart towards themselves in complete honesty, thus to lay bare to them the hidden desires and to bring out to an individual his or her heart's design. She also possesses a mirror of a clear surface of water in which a person is able to see the present, past, and future, selected as desired, as well as things unbidden and those that have not yet come to pass, but might, which also might be avoided. With these processes of insight she opens a path before the people of the fellowship, each in his own mind, either to be followed or to be prevented. Which to select, they themselves must determine.

She makes no demands as what one must do or think. She gives no counsel, teaches nothing, and offers no advice. She only offers the vision that mirrors the truth. That appears to be enough. The truth then, seen in total honesty, bids one to decide. It alone teaches, counsels, elevates. Galadriel represents this process of honesty with oneself, a process that is inevitable on the journey to the sublime.

The question arises what kind of a human being represents Galadriel? Who in history has created a process that has that effect?

Such a person existed in the 1800s, who died in 1910. Her name is Mary Baker Eddy, a New England woman, a renowned religious leader, scientist, and healer, the discoverer and founder of Christian Science. She developed in the late 1800s an extensive pedagogical structure that she outlined, provided a vast range of details for, but never wrote or spoke about it. She never said that one must regard it this way or that, or even that one must regard it at all. She presented a structure for the scientific discovery of spiritual truth, but not what the outcome must be. It is as if she was saying together with Galadriel that a human being does not need to be taught. Her pedagogical structure appears to have been designed to facilitate the same kind of process that Galadriel represents, a process of discovery and self-discovery urging a kind of honesty with oneself that no one can teach, the kind of process that Plato once hinted at in the Meno dialog as being possible.

Mary Baker Eddy's pedagogical structure contains four development streams, each representing a unique domain of our humanity. In their totality, they come to light as a process that presents to us a mirror of our humanity and our perception of it in a scientific and spiritual context.

It is interesting to note that Tolkien developed an almost exact parallel to the concept that Mary Baker Eddy had created, even though Mary Baker Eddy's concept hadn't been known to exist at his time. Obviously, Tolkien understood the principles that are required for the development of civilization, and then built the character of Galadriel around it, to represent one of its essential aspects.

With all this being recognized, one wonders which other specifically named processes can be found in *The Lord of the Rings* saga that are represented in the same manner by a unique person. Mary Baker Eddy was dealing with four individual development streams for the development of our humanity. Indeed, one can find four such processes represented in the saga, of which Galadriel represents one.

In this context the name, Elrond, comes to mind.

- 2. The process of Elrond: a scientific dialog

Elrond is the name of the Lord of Rivendell, Lord of the elves in an idyllic river valley surrounded by mountains and trees. The setting is a lyric and beautiful place that appears to reflect the beautiful Soul of its people. Elrond appears to represent science, the wisdom of the ages. Evidently, none of that is possible without a highly developed language that enables the needed dialog with which to discover, explore, and communicate the truth. Dialogs in thought are the mind's tool that aid in the process of exploration and discovery, which unfolds as a process of asking questions and formulating answers. In this process we are in a dialog with ourselves, as well as with the world around us. Elrond plays a unique and elevating role in both aspects of this regard. He becomes the center of many dialogs.

Elrond's effect for good, like that of Galadriel, is found in the effect he has on others. In Elrond's case, the uplifting effect unfolds from exploratory communications and dialogs in the search for the truth, in the search for healing, in the search for options in critical situations. Here again, the effect is the effect of a process. The founding of the fellowship of the ring wouldn't have been possible without Elrond, without

the process of dialog. Elrond is also a master in the art of healing. We don't know the details behind his mastery of this art, but we know its outcome. Healing appears to be an element of the process of dialog that enables people to see with their mind what the eye cannot behold, and uplift their life with it and that of others. Tolkien combines both elements of the science of dialog in Elrond, discovering and healing, and so does Mary Baker Eddy. Elrond is also the acting father of Aragorn, in whose house Aragorn grew up.

Elrond has a long history in the saga, as an immortal being. At one point in time he fought side by side with men. When Aragorn's real father was killed in one of those battles, Elrond took Aragorn into his home. Still, Elrond is not domineering. Dialogs are not domineering speeches as those that Hitler made when he addressed the Nuremberg Rally in order to corrupt the thinking of society into compliance with his demands. In dialog, the truth alone demands. Thus, Elrond simply brings everyone together whose world is threatened by the existence of the ring, and sets the stage for an exploration. His contribution is that he brings out the best elements in everyone, of the riches of their humanity. Without Elrond, the mission to return the ring of doom to its source where it can be destroyed, would have never materialized. The very idea of the fellowship of the ring came from the Elrond process of dialog. Everything unfolded as truth demands. Moreover Frodo would not have survived to actually take on the mission, if it hadn't been for Elrond's ability in healing that saved Frodo's life. Without that, the global process for which the saga was created would have collapsed right there.

- 3. The process named Gandalf the White

Gandalf began his transformation to become Gandalf the White when he blocked the path of the Balrog on the bridge of Khasad-dum in order to protect the mission.

Gandalf succeeded in doing that and went on fighting and defeating the ancient evil Balrog in the secrecy of an unknown world where no eye witnessed the struggle. Nor will we ever know to what extent he did save the mission. Even in the real world we may

never know to what extent the actions of a single man, carried out unseen by anyone, may have changed the world for the better on countless occasions. We simply cannot tell what the world would be like without the actions of even one of the people that shaped its course. Had the Balrog not been destroyed, future events might not have been possible. We simply don't know. We only know that Gandalf emerged from this struggle as the White Wizard, a changed man, and an elevated man.

Here the puzzle becomes more complicated. What precisely made Gandalf a sublime wizard? What process was involved? What process does he represent? What makes a person sublime? Was it the fact that Gandalf put his life on the line without wavering? Or was it that he defeated an ancient demon in a struggle with himself? What does the Balrog itself represent metaphorically?

Isn't this ancient demon that Tolkien calls Balrog synonymous with all those ancient axioms that define death as a friend, that hail the killing of human beings for causes that are deemed good? How many of those ancient demons do we give passage today in our world by standing aside and give them room? We have countless names for these demons. We call them the death penalty; violence; war; murder; deprivation; depopulation; starvation; assassination; preemption; to mention just a few. Isn't the ancient demon that Gandalf fought, the demon within that has never been fully faced, probably by each one of us? Isn't this demon society's willingness to hail death as a savior, or to fear it? Isn't that the real Balrog? When Gandalf rouses himself not to let the Balrog pass, in order to save the mission, he wins a victory for himself. Naturally he inspires others to take the same step, but it was more his own victory by which his life became a sublime force that raises the platform of civilization.

It is interesting that Tolkien creates the Balrog as a fire-spouting monster with wings, but one that cannot fly. It never did "fly" in real terms. For countless ages humanity has hailed death as a savior, but nothing has ever been saved by this process. Nothing that is in any way good has ever been accomplished by the killing of human beings. No death penalty has ever erased crime. Not the greatest threat of Mutually Assured Destruction has caused humanity to lay its nuclear weapons down. The Balrog is indeed a fire-spouting demon that has murdered human beings throughout all the ages, but that process never did "fly." It never accomplished a thing to uplift civilization. That demon is an ancient lie that Gandalf had evidently defeated in himself. He came out this battle a changed man, an uplifted man, an elevated man, an enriched man, a man arrayed in white, a man clothed with the sun.

The pattern that Gandalf had thereby established for himself on the Bridge of Khasad-dum became the standard pattern for him in every case thereafter. As a sublime person, Gandalf could never go back and become a gray wizard again. Gray represents uncertainty. Everything that he does from this point on becomes a process of reflection of universal principle. The uncertainty had ended. The same process that defeated the Balrog, for instance, was mirrored later in the Gandalf process of defeating the privatization of Theoden, the King of Rohan. Gandalf the White bestowed on Theoden his new image of man, clothed with the sun, a man of great worth and dignity. He brought Theoden back to that 'royalty.'

This profound Gandalf-process would be repeated again and again throughout the saga, as for instance when he became instrumental in defeating the terror threat of Saruman's nuclear force at Helms Deep.

Gandalf the White represents a profound process. He represents the process of the universal principle of universal good unfolding in consciousness, which reflects in countless ways the sovereign spiritual power of the human intellect. Without Gandalf's numerous critical interventions in the unfolding of the mission, the mission of taking the ring back to its origin would have failed. Then, the entire saga would have failed as well.

The Gandalf process that overturns the degraded image of a human being turns out to be one of key processes in reaching the goal established for the mission. It appears also that Gandalf had already destroyed the ring of doom in his own mind on the bridge of Khasad-dum. From that point on he became able to help the others do the same.

If there is a man who represents the Gandalf process in our world, that man will likely be Lyndon LaRouche. LaRouche has carried this process forward for over thirty years. With it, he changed world more deeply than most people may be aware of. His intervention in the Cold War, for example, with a profound idea for strategic defense, literally ended the nuclear weapons race with the Soviet Union and caused the Soviet Empire to collapse itself economically until it ceased to be a threat. That single intervention may have saved us from a horrible nuclear war.

Likewise LaRouche's later interventions were directed against other fads of insanity such as globalized depopulation; global warming; globalized financial looting; the clash of civilizations; the 1980s project of controlled disintegration of the economy including farming. Following that fight became expanded into a battle against the globalization of fascism, manifest in the destruction health-care, education, energy and

transportation infrastructures, etc. In all of these areas where he intervened against the movements of destruction, he may have won enough of a victory to prevent in some form the worst of what had been prepared for society. While LaRouche didn't win a single complete victory in any of these areas, it is hard to imagine what the state the world would be like if his countless interventions and partial victories in these far reaching global processes had not been made that have held back a tide of great evils at least to some degree.

And so his interventions will continue, and they will expand. The Gandalf process, once it has started to unfold in the real world, won't likely stop, regardless of whose name is attached to it. LaRouche's participation in the process will most likely continue even after his 'mortal coil' becomes buried some day. The Gandalf process is the process of an unfolding universal principle, the principle of the sublime. Nowhere in the saga does Tolkien suggest that Gandalf would ever stop, or stop being what he has become.

- 4. The process of Frodo Baggins, a love for the good and the beautiful

On the surface it seems that Frodo was merely a simple-minded courageous hero. However, if one looks closer, Frodo represents the process on which civilization is built. He appoints himself the task to be the ring-bearer, simply because he appeared to be the only one qualified. He didn't hold his hand out, asking; what is in it for me? He did it, because it had to be done. He did it for the love of all that is good and beautiful in the world, which would be utterly lost if he failed to act. Would anyone do otherwise when love for the universal good is found in the human Soul that unites all people by our single humanity? Frodo represents this kind of a processes in thinking, a process that is common to the whole of humanity, that is as wide as the seashore and as rich as the individuality of all the grains of sand dancing in the sunshine, being touched by the wind, flowing with the waves, each adding its own touch to the whole. In acknowledging this wider sphere, Tolkien added three more names to the Frodo process, that of Sam, Merry, and Pippin. While Frodo remains the ring-bearer throughout the saga, each of the others contributes vitally in some way to the processes that

they altogether represent for the whole of humanity. We should find ourselves in their role. They, instead of the Gollum, should be chosen to represent us. Some great events would unfold in this fashion if we were to play their role in our world.

Now again, the question needs to be asked, is there an equivalent for all of these four processes in the real world?

As I already pointed out, this equivalent is found in Mary Baker Eddy's pedagogical structure of the late 1800s, designed for scientific and spiritual development. That structure represents all four of these processes in the form of four unique development channels, or development streams. Mary Baker Eddy defined them metaphorically as "rivers", but in the scientific sense, the four development streams represent four unique processes.

The dimension of four, of course, is not new. It has ancient roots in representing scientific completeness. We find it referenced in the Scriptural text of the book of Revelation, also called the Apocalypse. We find it represented there as a city foursquare descending from God out of heaven (Revelation 21). The biblical scene foreshadows the end of all evil unfolding from the scientific and spiritual development of mankind.

The same foursquare pattern can also be found in the overall layout of the Taj Mahal, completed in 1648. It is regarded as one of the seven wonders of the ancient world. If one considers the care with which Tolkien researched his background material, it is reasonable to assume that his choice of the four major human development processes in the saga maybe somehow related to the historic foursquare dimensions. It also needs to be noted here that the people representing these four processes, Frodo, Gandalf, Elrond, and Galadriel, are all taking leave from the world of men on the last of the elf-ships that are sailing to the distant shores of the Grey Havens. In metaphor these individuals represent timeless processes and principles that cannot end, which are too wide to be represented by personal role models.

The first of these, in terms of Mary Baker Eddy's development channels, is related to the hue of the dawn on a summer morning. In the 'awakening' of our humanity we find a love for the good and the beautiful unfolding in our humanity that can have no end. That's the Frodo process, isn't it? In it, we find the unity of all mankind unfolding from our common Soul as human beings, even our universal marriage to one-another as human beings of the same Soul.

The process in her second development channel is that of the sunrise. In it we find the boundless potential

and all-embracing completeness of our humanity. We have it described in the biblical book of Revelation as a "woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars, the stars in the heavens of rejoicing." That "woman" represents the New Image of mankind and its boundless potential with a demonstrated dominion over the universe. It represents the fullness of our humanity as the brightest image of life in the known universe. That is what reflects the Gandalf process, isn't it? In it unfolds the power of the sublime. Who would even think about killing human beings in this sphere? The very notion of it becomes an impossibility.

The process in the third development channel is related to the heat of the day, defined by Mary Baker Eddy as "divine Science understood and acknowledged." Elrond represents this process, a process of dialog that brings out the best in people, which builds on the divine nature of our humanity and affords healing. In this sphere of scientific development through dialog, our journey of discovery seems to have barely begun to unfold our inherent potential.

Mary's fourth development process is related to the sunset, to the science of the divinity of man and its unfolding. Galadriel represents this process in which nothing needs to be told or taught. She tells no one what to do or what to think. And why would she? Why would she teach anything to a man who is a divine being? That, apparently, is what she acknowledges.

The Galadriel process is echoed by Socrates in Plato's Meno dialog, as I already mentioned. In this dialog Socrates tells his friend Menon that a human being does not need to be taught to understand anything. To prove his point, Socrates guides an uneducated slave boy to discover the process for solving a complex geometric puzzle on the strength of the boy's own resources as a human being. Galadriel represents this vital recognition that trusts in the discovery and development of the profound riches of our humanity that we all share. If that wasn't there, no teaching could help anyway. And since it is already within us, what more could she add by teaching? Nothing, right? Consequently she causes people to become aware of what they already have, and become honest with themselves.

With the sunset process the circle is closed. As such, Galadriel represents the complete opposite of Aristotle's theory of natural slavery. The mother of pigs is thereby unmasked as a strategic fabrication for the destruction of humanity. Aristotle's division of humanity into sub-human and superhuman beings is especially prevalent in the scholarly arena of elitist standpoints. There, people say, "my opinion" is supreme. Galadriel simply debunks this insanity by urging on the human

thought a highly developed sense of honesty, which she inspires in everyone. In this sphere nothing counts but the truth, which is demonstrable.

- Tolkien's Grey Heaven

As I had mentioned already, when the saga, *The Lord of the Rings*, draws near its end Tolkien takes four of the main characters of the saga and sends them to heaven. These four are the individuals who represent his four human development processes: Galadriel, Elrond, Gandalf, and Frodo.

Prior to their departure for the Grey Heaven, we are told that three of them are wearing the three rings which the Elf-lords had carefully hidden in the beginning, which had remained untouched and unsoiled by Sauron's corruption. They are now worn openly. Only Frodo, the original ring bearer, is shown not to wear a ring. Of course he couldn't. The Gollum had bitten off his ring finger.

Still, the saga doesn't end at this point? It continues to unfold in metaphor, since it is also representing a time that has not yet been. The saga projects itself forward into a future that the Grey Heaven represents. This is the future that we have the capacity today to make true.

In the dynamics of the saga the Grey Heavens represent not a static timeless end, but just another beginning. The "Third Age" is over, as we are told, the days of the rings have passed, a New Age is beginning.

Even in ordinary logic it makes no sense to speak of a life after life. So, what unfolds with this new beginning?

Tolkien's concept of heaven lies evidently outside the sphere of ancient myths that promise life after death. This is logically an invalid concept since the death concept no longer applies as Gandalf had discovered so long ago. Gandalf had defeated humanity's fascination with death in his symbolic battle with the Balrog on the bridge of Khasad-dum. After that, death no longer had its dominion. With this the whole concept of life after death was symbolically defeated as well. In Tolkien's saga the concept of the Grey Heaven represents a deathless continuation, an uninterrupted progression. The metaphor of grey tells us that nobody really knows

what the final unfolding of humanity will yet be. With the "Third Age" closing, the Fourth Age begins that unfolds now on a bright new stage. That gives the heavens a whole new meaning. Tolkien was evidently aware that we have not seen anything yet in terms of the vast potential that lies in our humanity, which remains still to be developed.

In real terms, this means that we stand at the threshold today, to the grandest and richest future imaginable. All the resources for such a future exists, ready to be brought to light. The greatest resources in energy and materials, more than we can imagine, literally lie at our feet. The very hydrogen of the air and in the water, which is the most abundant element in the universe, holds the key to boundless energy resources that can never be exhausted, that we have utilized so far only for making hydrogen bombs. With these new energy resources we have the capacity to gain access to all the metals and minerals that are presently 'boxed-up' into the silicates of the rocks of the earth. We can have them available to us in vast quantities for building. The entire mantle of the earth, four-thousand-kilometers deep, lies before us as an inexhaustible source for magnesium, nickel, iron, and so forth. We have not even dreamed of what we can do with these kinds of rich resources. We can put agriculture into self-contained indoor facilities, fifty stories high. We can build wide floating bridges, several miles wide, that span the oceans; we can build cities on them and intercontinental transportation systems of all kinds, including long distance transportation systems in vacuum tubes in which we can travel between the continents at speeds of fifteen thousand miles an hour. And that's just the beginning. We can create for ourselves all the financial credits that we need to do all of that, since money isn't really a thing, but just another process, a human process to facilitate the creating of resources for living, which is an inexhaustible process.

As you know, we are not there yet in this Grey Heaven, but we could be if weren't hell bent to go the other way. Right now we are on the fast track of shutting our humanity down into a new Dark Age of unspeakable darkness that we may not survive. But why should we do this. Unfortunately, we have already started again to kill our young people in war, or to waste their capacity in the unemployment lines, or in menial jobs that afford no benefit to society, or in jobs that are no better than slavery. We are also killing close to 50,000 of our children each single day with hunger and diseases that can be easily prevented. We are also on the fast track to destroying our economies that support people, our infrastructures that we rely on, and our industries that produce what we need. We kill them with the axe of a vast imperial system for global looting. We are also fully committed to shutting down education with irrational

ideologies, to saturate entertainment with dehumanizing insanity and violence, and to embrace imperial politics that threaten to destroy our world or large parts of it with nuclear weapons that have the potential to make the earth uninhabitable for a long time to come.

Tolkien's saga, *The Lord of the Rings*, is evidently designed to cause us to open our eyes to the recognition that we stand today at the threshold between these two completely opposite worlds. He tells us that have the tendency to continue to wear the dehumanizing ring, the ring of doom, the ring in which very presence time stands still and human development grinds to a halt, by which everything existing regresses into dust. He also tells us that the more this ring is worn, the more invisible our humanity becomes until it totally disappears as he indicated in metaphor with the Ringwraiths.

Tolkien tells us too, that we have the potential to step away from that and win our freedom from its chokehold. For this he presents the principles and the processes that we have available to us, that would enable us to attain that bright future that lies within our reach today. In this context Tolkien opens the gates to heaven for us in which the real human development, that has been essentially halted on and off for almost two thousand years, can be resumed again in earnest.

With the unfolding recognition of our true potential, Tolkien introduces a bright new concept of heaven, a concept centered on the freedom of human development and the immortality of the individual in the context of this development. We find Tolkien's new Grey Heaven perhaps best described for us in the stories attached to some other names in the saga, the names of Arwen, Aragorn, and Eowyn. Their stories actually already deal with the advanced concepts of that New World that becomes our New Heaven. They represent the leading edge of the recognition of truth that is already taking the 'grey' out of the concept of what this heaven might be, by bringing the brilliance of the 'white' into it.

- The dimensions of Tolkien's heaven.

The stories of Arwen, Aragorn, and Eowyn are linked together to define the new dimension of heaven.

Aragorn is a man of royal background. He is the heir of a kingdom. He begins his journey in the saga from away from any royal acclaim, as a wanderer named Strider. Strider finds himself in a state of self-exile as it were. He grew up in the house of Elrond from a young age on after his father had been killed in battle. In this context he comes into contact with Arwen, the daughter of Elrond and Galadriel. Arwen had lived afar until the day when Aragorn meets her. He falls in love with her on the spot, and by all accounts the love is mutual. Here a problem arises in that Arwen, being an elf, is immortal, and Aragorn is not. We are told that this doesn't pose a problem for Arwen. Her second name is Evenstar, the star of the gold of the sunset and peace. She is a daughter of Galadriel in every respect. She chooses to become 'mortal' for the sake of a love that unfolds before her. She asks, why would she want to live forever in an endless time without being touched by the unfolding of love that is a form of self-development towards immortality without time? She doesn't use those words, but she might have thought them.

Does that sound like a paradox? Of course it does? But what has it got to do with the saga of the ring?

It appears that Tolkien sets up a paradox for us to resolve. What would we choose in her stead? What is more valuable to a person, immortality in endless time, or a progressive human development that leads to a form of immortality that supersedes all time?

Am I talking in riddles here? If I am, let me ask this. Who would want to be stuck in an endless time-loop? Would you? It appears that Arwen sees a potential for a greater development than what can be found in an endless time-loop, a potential that promises an immortality that is found in the impact of one's life on the advance of civilization, an immortality that is reflected in what has been achieved for future generations as the result of one having lived. That opens up a brand new sense of immortality, which Aragorn is not excluded from, but represents.

By all accounts, that is what Aragorn is ever more acknowledging, and has finally chosen as his destiny. As the saga ends, Aragorn is being crowned king. Paradoxically, the last book of the saga is called, "The Return of the King." Why would this be? Aragorn didn't return to something that he had been before. He had never been the King of Gondor. But that's not the real issue here, isn't it? It is the return of the Age of the King, that is the issue, the return of the divinely royal image of man. Aragorn, who had never desired to be king, accepts this new image of royalty that is the image of all mankind. In that he found an image that he could accept for himself. That is what Arwen had opened herself up to.

What we see unfolding as the saga ends, what we see reflected in Aragorn, is the return of the royalty of a man, the royalty of mankind as human beings, the royalty that was torn to shreds by Aristotle and those before him. With the return of that 'king', that 'royalty' in man, Tolkien gives us back what had become lost in ancient times and in shadows of their wars, specifically the Peloponnesian War that had destroyed the Greek classical civilization in which modern civilization became rooted in its brightest epochs. Socrates and Plato had labored to resurrect from the ashes what had been lost in that war. He had been highly successful in that. However, Aristotle had also resurrected what had caused that war which had been a war over slavery rights, and looting rights, and colonialism. Aristotle rekindled that process of doom which became a curse against the face of mankind that has never been overcome until that future time in the saga of the return of the king, coincident with the return of the royalty of humanity that we have yet to achieve and witness in its unfolding.

Aragorn facilitates that. He takes the image of man back to the brightest concepts of man that has ever been developed. We have not come to that point yet. At best, we see it as but a faint hope for the future. Arwen, however, saw this unfolding as a definite possibility and evidently longed to be a part of it. Evidently she saw what her mother Galadriel has always seen.

In the unfolding of this universal goal that Arwen and Aragorn both were aiming for, their hearts meet and become One. We are told that they develop this One love till the end of their days, while the effect of it lives on through all time and eternity. Her name truly is Evenstar, a star that will banish the night.

With this 'closure', Tolkien opens a door for us all, to claim our own immortality in the boundless development potential of our own life, in the unfolding royalty of man, bright with the potential of what we can do with the life that is ours, to let it shine.

However, there is one other love unfolding in the saga that falls short of this kind of fulfillment. This is the love of Eowyn, daughter of Theoden, who likewise embraces Aragorn but sees her love blocked.

In the saga the unfolding of her love is barred by ancient axioms. True to the tradition that still runs strong in the family of Theoden, her love remains boxed in, in a box created by time-honored traditions related to marriage as a form of privatized love. The axioms associated with that tradition allow her no exit from this 'fortress' that she clings to. She sees no options open to move beyond its grasp, to step out of this box.

Had Eowyn been able to lift herself out of that box, high above the entire platform of bondage to ancient codes, all the way up to that higher level in the development of universal love that Aragorn and Arwen had reached for, she might have shared a union with them in that higher sphere of universal love. There, at this higher level where all lower aspects have no weight, Love truly embraces all as One. Eowyn could have found her dreams fulfilled in that universal oneness.

By all accounts, that is not an easy subject to pursue. Tolkien left it unresolved. Perhaps he did so in recognition of the difficulty involved. My own exploration of the subject became an eight-volume series of novel. The sheer size of the project is reflecting somewhat that scope of the difficulty involved. I named the series, "The Lodging for the Rose."

In Tolkien's saga, Eowyn continued to live in the box that had encumbered her life throughout the saga, which she had struggled against but found no exit from to the freedom of our humanity. In time she becomes 'chosen' by another man for his own. By all accounts she finds herself happy with that outcome as we have been taught we should. Still, the question remains. Was the outcome a compromise? Would she have reached out for more, for something brighter, if the missing bridge out of her box could have been built? We will never know the answer unless we ourselves explore that question in our own heart.

It is interesting to note that Tolkien portrays Eowyn not as a coward who doesn't dare to stand up for herself. To the contrary, he portrays her as a great hero in battle, someone who looks the most murderous beast into the eye and fights it to the death as she does in the battle to save Minas Tirith. She fights the fierce Nazgul there, the Lord of the Ringwraiths. That, however, is a foe that she could see. But when it comes to being boxed in by ancient axioms, a totally different fight is required based on universal principles. The kind of 'sword' that is needed for that battle, she could not wield. Indeed, the kind of foe that she faced inside herself lay completely outside of her range of vision.

It appears that the Eowyn paradox may have been intended to be answered by us, since a vague resemblance exists in the construction of the name Eowyn with the process that has boxed her life in. The first part of the name Eowyn, may be related to word "ehe," which is the German word for marriage, while the second part could be related to "winning," like winning an Olympic competition in getting the best possible deal in the 'privatization' of life. In this sense, her story is a tragedy, and the only element of tragedy in the saga. But why should this be so? Did Gandalf fail to recognize her boxed-in condition and lift her out of

it, aiding her to "breathe the free air" as he had helped Theoden? It appears that Tolkien leaves this task for us to fulfill. He leaves the door open for us to create for her a platform in which the concept of marriage is uplifted into the universal domain where we are 'married' to one-another universally by our common humanity and our common universal human Soul in which we share the beauty, joy, and love that illumine our life and the world in which we all live together.

- The scope of the future

All of these aspects together finally bring into the foreground some profound questions that are indeed relevant to dealing with the challenges arising from the ring. The entire saga is evidently a saga of human beings gaining their freedom to step out of the boxed in conditions that society finds itself in. Some of these conditions may be small and insignificant in scope. Some may even appear benign, while others threaten civilization and humanity as a whole, even the earth itself, as in the case of nuclear war. However, if we allow ourselves to ignore the small aspects, and become comfortable with failures in the less weighty domains, we also tend to become comfortable with ignoring the world-engulfing aspects.

In its huge scope, the saga of **The Lord of the Rings** appears to touch on all types of conditions, which are therein resolved, large and small. Nevertheless, one wonders as the saga closes, whether it is really still possible to step out of even a single one of our boxed-in conditions, without at the same time stepping out of all of them together. Obviously, the principle of the process is the same in every case, which may summarily be defined as immortality, sublimity, and love. It appears to me that we have to win the necessary battles on the whole front, all of them together. It might be that our failing to make this complete solution our goal, is the reason why we have not yet won a single battle out of the entire range of battles that must be won, which Tolkien has laid out before us as something urgent that we need to deal with.

Shouldn't this universal failure also cause us to take another look at ourselves, and assess our situation in today's critical situation with shadows fast falling around us, in which time is running out? Isn't that what Tolkien is really saying to us with his epic saga, the Lord of the

Rings? He may be shouting to us, as Gandalf did to his companions before he was dragged off the bridge of Khazad-dum, "Fly you fools!"

If that is his warning, society is not hearing it. We remain as boxed in by our time-honored traditions as society had been half a century ago when the saga was written. Nothing has changed, except for the worse.

How deeply we have fallen into this rut, especially in North America, can be judged by the following differential in interests in society. The American society presently spends between twenty to thirty billions dollars each year on covert operations and related processes around the world. Many of these are designed to destabilize other national governments, if not entire continents. In comparison with this vast dedication of society's resources for degenerative purposes, hardly a penny is being spent in support of those very few in society who devote their life to protect and advance civilization, as does Lyndon LaRouche. Even the few millions that countless individuals have generously contributed to his Presidential campaign, which makes LaRouche actually one of the front-runners in terms of popular support, is a pittance really, in comparison to what society spends on entertainment at the movie theater box-office, even on **The Lord of the Rings** movie series all by itself. Life has become an entertainment drama while a deep reaching tragedy is playing itself out in the real world that no one cares to address seriously, except a very few who remain largely unsupported.

If this trend is an indication of how little human life is judged to be worth these days, then the great saga of **The Lord of the Rings** has been written in vein. In this case, its promises will likely never be realized, with the exception of one promise to ourselves that it was in part designed to prevent, which is our locked-in position to the doctrine of "Mutually Assured Destruction," represented by the ring of doom, which we, like Frodo in the chasms of fire, have presently chosen to wear.

Still, for as long as life remains, the hope remains that we, society, will rededicate ourselves and begin to move in the right direction. This too, appears to have been Tolkien's hope. In every critical situation in the saga, when all hope appears to be lost, a solution unfolds literally in the last moments. But can we afford to take such chances in a nuclear-armed world? Twice already has the dooms-day clock stood within minutes before the midnight hour. It seems we are playing a game of Russian Roulette with our very existence and are contend to live that way. How silly of us! If we have so much going for us that our age could be the brightest in all history, while nothing more is required for us to realize that potential than a universal commitment to

universal love, why should we even flinch for one second, but reach out for it?

Part VII - Our Future

What is in all of this for our future?

Can anyone predict the future? No, but it is possible to predict the outcome of trends in progress if the trends remain unchanged. When an airplane runs out of fuel at 40,000 feet, one can predict that it will eventually land and may even crash in the process. It is also possible that in-flight refueling will replenish its energy supply and the flight will continue. Right now we have run out of fuel on many fronts, economically, financially, politically, morally, civilly, and even spiritually. Our humanity has given way to violence, hatred, murder, threats, theft, intimidation, domination, enslavement and so forth. Nor have we been able to cleanse the world of nuclear weapons. To the contrary, we hail them as guardians of our security and continue to build more of them. But we also have the capacity to leave all of that behind. The ring saga illustrates in metaphor that this is possible, that we have the capacity within us to create the richest world and the brightest future we can imagine.

So, where do we really stand on these issues?

In terms of Tolkien's ring saga, America is evidently playing the roles of both Sauron and Saruman. The once greatest republic in the world, the American republic called the United States of America, has been torn down and become the evil empire of today that is literally threatening the whole of humanity. Most of the major nations of the world are on its target list according to America's own Nuclear Posture Report, with a host of smaller nations blacklisted as the "Axis of Evil."

America's threats are not idle threats, as the world has learned. Iraq has already been 'liberated.' It has been thrown into chaos by a war based on lies. Officially, that's the road to democratization, which simply means, the privatization of its resources into the hands of greed and private power. The people's request for free elections has so far been denied. Nor is this the end of the road. America's Vice President is already looking beyond Iraq to the 'democratization' of the "Greater Middle East," as he had put it, but which America lacks the resources to 'liberate' by conventional means as its Iraq adventure illustrates. The "Greater Middle East" thrust, therefore, that has been laid on the table on Jan 14, 2004 in Vice President Cheney's address at the Los Angeles World Affairs Council, must be seen as a potential nuclear weapons adventure in the making. He

called the planned adventure, a "forward strategy for freedom in the Greater Middle East."

The new talk about the democratization of the "Greater Middle East" also reflects the Vice President's earlier policy, dating back to the early 1990s, a type of Israeli led 'democratization' of Palestine. Officially it is called by many names; the "Clean Break" policy; also called the "Greater Israel" policy, or as it was called in later years, the "Palestine Equals Jordan" policy, a policy of driving the Palestinians out of Palestine by all possible means.

Right now this fast spreading tragedy involves massive rampages of killing on both fronts in the Greater Middle East sphere, including ever more intensified home demolition and relentless occupation. This tragic trend is now staged to expand and engulf the Middle Eastern arena and much of the Arab population of the world, affecting upwards to 600 million people, for starters. In addition, the Hispanic population is also targeted. The goal is to expand the policy of destruction to the borders of China, Russia, and into Ibero America. Naturally, nuclear weapons are given an ever-greater role in that game for which the conventional resources have long run out. The watchword has already been spoken: "after Baghdad, Beijing!" That sort of rhetoric is an open intimidation that implies the use of the nuclear weapons and the opening of the front to nuclear war. The battle of Helms Deep is truly on the horizon, but who will be fighting on the side of humanity if it isn't humanity itself?

That is where we stand today. We live in a precarious world. We live in a world that is pushed ever closer to the breaking point.

Israel is threatening Iran ever more loudly with a nuclear weapons attacks against its commercial nuclear power system, in order to prevent Iran from acquiring nuclear weapons some time in the future, which Israel has in abundance. In the same manner, America is threatening Korea in order to prevent it from acquiring what America has acquired massively over the last fifty years and threatens the entire world with.

Officially, the purpose of the treats and the wars that go with them is to save human lives. In reality, the games that are unleashed are focused on power, domination, and even world-domination. Nobody really gives a hoot about human life, especially in the halls of the relevant governments. The murderous Israel/Palestine conflict that America stands idly by and supplies the weapons for, and the financing, wasn't even mentioned in the President's State of the Union address, as if this great human tragedy of our time is totally irrelevant, including America's role in it. We are told in

a sense, that the human dimension is irrelevant when it comes to games for power, whether they are played or still only planned.

No form of official denial of the unfolding reality, however, can alter the reality of that tragedy and its staggering dimensions.

Since the signing of the Declaration of Principles in 1993, which should have led to peace in the Middle East, many thousands have been killed by Israel; many tens of thousands have been wounded; many hundreds of thousands of acres of Palestinian land has been confiscated; many thousands of homes have been demolished; many hundreds of thousands of agricultural trees have been uprooted, and countless acres of crops have been destroyed; even sewers, water mains, power lines, roads, and other civilian infrastructures have been destroyed in this raging genocide, combined with a relentless scorched earth policy. This crime against humanity is arrogantly called a "peacetime occupation" of a people in their own land, designed to drive them out of this land that has been theirs for millennia.

I wonder how the American people would react if America was occupied in a similar fashion with its people being wantonly killed, wounded, and their homes and livelihood bulldozed to the ground as they watch as their scant possessions being destroyed. The rage and outcry that one would hear would be deafening.

In real terms, this is a mild assessment of where we stand today in the spring of 2004. It is mild, because on September 11, 2001, America did see three of its houses demolished and close to three thousand of its people killed. While this figure pales in comparison with the gruesome statistics that describe what has become a way of life in the Middle East, America responded with a world-engulfing rage that already destroyed two countries, with more to come, and killed many times the number of people than were killed on September 11. And this too, is promised to be just the beginning. Some say that America's response is revenge. It couldn't have been, since it has yet to be established who did this terrible thing on September 11. Nor will it likely ever be known who organized the atrocity, who made sure that America would not intervene when four major airliners are hijacked simultaneously and are converging on two of the world's most sensitive targets, the US Capital and New York City, in middle of the world's most closely monitored airspace.

Compared to America's global response to its tragedy (which it failed to prevent), the Palestinian response to vastly greater tragedies, is minuscule. A few people are fighting back in the vain hope that it will

cause the aggressions to cease. Israel too, has suffered many attacks on it by a hopelessly desperate people, repaying violence with violence, in an endless seeming cycle of reciprocating atrocities. Some of the reciprocation has already spilled over against America that stands behind the Middle East policies of violence and finances the means for it.

In global terms, America's military atrocities pale in comparison with the murderous effects of some of its global financial, social, and environmental policy dictates. The resulting death toll from its global financial and economic looting is so great and far reaching that it can never be estimated. It may well exceed the toll of all the wars of the last century, combined. On the environmental front America's murderous impact is also large. Its war against DDT, for which no compelling scientific case exists, is estimated to have caused over fifty million deaths by malaria, which the application of DDT had once nearly eradicated. The DDT ban, imposed for purely political reasons by America's own admission, erupted out of the background of the depopulation policies of the 60s and 70s typified by the infamous NSSM-200 policy doctrine that is timely associated with the outbreak of AIDS and economic destruction around the world. One of the few truthful arguments for banning DDT, among countless (proven) 'scientific' lies, is that "DDT enables too many people to live," which would otherwise perish and keep the population levels low. These few examples are but the tip of the proverbial 'iceberg' of policy dictates that have killed countless millions of human beings around the world, and continue to do so.

Obviously we should count ourselves most fortunate that, while the world stands idly by and watches the drama of America's war against it, taking its toll to an ever larger degree, that we have not yet seen any spillover happening into the arena of nuclear attacks. The question is, can we afford to wait for such a spillover to happen? The consequences would be immeasurable.

It appears that humanity at large recognizes what America does not, that the force of violence does not create peace in the world, and that the threats of ever-greater violence, and support for the use of violence and inhumanity, creates only hatred, rage, and irrational acts born from a growing insanity that comes with the development of hopelessness and rage. It appears that the opposite to peace results, which is a certain doom, the kind of doom that the ring saga illustrates and is designed to prevent from happening. Thus we move further and further away from peace and security.

Whenever the human spirit and the native humanity of society is being subjugated and destroyed,

the end result is an explosive eruption of fascism with predictable consequence in terms of unpredictable acts of insanity as we have amply seen under Hitler's reign of state terror, as Tolkien has also seen, who lived in that era of history.

It is evident that today's explosion of fascism that America has opened itself up to, comes with ominous foreboding in the nuclear age in which no nation is secure. It doesn't really matter in this case whether America has ten thousand nuclear bombs and some other countries have just a few hundred, when a single submarine attack might suffice to disable the US as a functioning nation, or a single missile being launched 'accidentally' with a handful of nukes directed against America's weakest flank.

The currently increasing regression into insanity that has brought us all to such a vulnerable state as may have never been foreseen by Tolkien. He carefully avoids getting himself trapped into these self-degrading cycles as we find them today, in which one of the once greatest nations on earth has committed itself to a course that invariably brings upon it its own doom, if not annihilation. Instead, Tolkien focuses on the strengths of our humanity and the principles that can help us avoid the kind of trap that America has been driven into during the last decades, together with much of the whole world, and failing that get us out of this trap.

One of the striking features in Tolkien's world is that his forces of violence have no human face. They are presented as faceless, nameless beasts, called the Orcs. Let us apply this metaphor of the Orcs to today's world and explore how the world suddenly begins to change.

Are not the 'Orcs' in Tolkien's world the equivalent to the manipulative and threatening 'forces' that have turned the Middle East into a war zone? In our world we see these forces with a human face, even with a nationality attached, a view that breeds hatred and terrorism. We see the same human faces also pushing the 'buttons' in Asia for the destruction of China. We see North Korea and Taiwan chosen by these 'faces' to become sacrificial triggers designed to force China into a military confrontation with America. But what if we were to look at the real face that stands behind these atrocities, as Tolkien portrays the face of evil? His 'Orcs' have no human face, and greatest of them, the Nazgul have no face at all.

If we were to view today's world in this manner, the horrendous crisis that humanity is facing today, needlessly, can be resolved. Let's look at one of the most volatile situations of our age in this light, in terms of what forces are pushing the Taiwan button, for instance.

Or decades Taiwan has been manipulated to isolate itself from China and declare its independence as an independent nation. That course has been pursued with the full knowledge that the forcing of this issue would destroy China. It has always been the policies of the imperial powers, according to their own statements, to break up the great nations of the world, like Russia and China, in order that the fragments can be more easily dominated and exploited. India has already been fractured to some degree under this policy, by the same policy forces, with horrendous consequences for all parties involved and for the world. That won't happen to China. The Chinese nation exists on a profound fundamental principle that is rooted in its cultural identity that has existed for millennia, namely that China is One. China has evolved into a nation of different autonomous regions with diverse autonomous political system, while it remains one in spirit as a single nation. This One China principle is more deeply ingrained in Chinese culture as is Apple Pie in America, and that is what is being attacked.

Any Chinese government that would violate the One China principle would be immediately overthrown by the people and be replaced with one that does. Any government that would violate this principle would be seen as the betrayer of the most sacred element of Chinese society, its integrity as a nation. If this principle were to be broken, the breakup of China would no longer be preventable, which the British Empire had been agitating for, for centuries. Any challenge to the One China principle is in real terms a death-threat to China, which would have to be answered with war for the nation's self-defense and its very survival. That reality is well understood in all knowledgeable circles throughout the world. That is also the reason why America's imperial rulers are pushing the Taiwan button so intensively in order to open up a new war front in Asia that invariably involves nuclear weapons. The watchword, "after Baghdad, Beijing," has already been spoken loud and clear, in these circles.

The point is that we are not dealing with rational human forces here, or anywhere else, that bear a human face. We are dealing with imperial 'Orcs' poised against humanist principles. If the world is seen in this manner, humanity can win the fight to save itself, including the American society. In Tolkien's saga this fight is being won.

If anything in today's world represents Sauron's great battle at Minas Tirith in the ring saga, it is America's Greater Middle East and China policy. It is a policy that the world, including America, cannot survive. That onslaught must be defeated. In the ring saga it is clearly understood that the battle for Minas Tirith is a battle for the survival of the world of men. In our world,

society has not yet reached this level of understanding and commitment that Tolkien had orchestrated so richly for the defense of Minas Tirith. In today's age the world stands largely silent and idle while America's death threats and agitation are constantly escalated.

In this context one needs to consider soberly at which point someone in the world may reach the conclusion that the threshold of the endurable has been crossed. Denethor, the steward of the kingdom of Gondor, has been manipulated by Sauron to surrender, and he does so, but unforeseen defending forces enter the scene in defense of Minas Tirith from many directions. America's own Declaration of Independence is very much focused on the principle of humanity that causes society to endure hardship to a point, but not the unendurable. The following is that declaration of a profound truth.

WE hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness -- That to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed, that whenever any Form of Government becomes destructive of these Ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Foundation on such Principles, and organizing its Powers in such Form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient Causes; and accordingly all Experience hath shewn, that Mankind are more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed. But when a long Train of Abuses and Usurpations, pursuing invariably the same Object, evinces a Design to reduce them under absolute Despotism, it is their Right, it is their Duty, to throw off such Government, and to provide new Guards for their future Security.

Ironically, America gained its independence from the same imperial imposition, which it now represents and subjects the world to. America's own declaration of humanist principles acknowledges that human beings are apt to suffer the pains of evil for as long as they are reasonably sufferable. It also states that when the impositions become unbearable society has a right and duty to throw off such Usurpations. This was easily accomplished in America's case, because of its physical isolation. This is no longer possible, since the world simply cannot isolate itself from American policies and their global reach.

Metaphorically, the men at Minas Tirith could likewise no longer isolate themselves behind the walls of their fortress. Isolation was not possible for them. They had to face the siege and defeat the foe. They had to fight, and they did fight what at first seemed like a hopeless battle. The aggressor, Sauron's army of 'Orcs,' was obliterated. Unfortunately, America has placed itself in Sauron's shoes and is ever more regarded with the corresponding hatred by people around the world that comes with that role. So far, the unfolding hatred is still brooding in silence.

How far we from someone changing that? How might the world be responding in the future to its aggressor? I don't think anyone knows the answer to that question, or where the crossover point may lie.

The people of the Middle East are told by America, be aware, we are coming! They are told by America that it will take their oil and privatize it; that it will take their religion and 'minimize' it; that it will take their national identity and shame it and nullify it. That is already being done to some degree. The people are also told that whoever objects to this 'democratization' will be labeled a terrorist, or in the cases relating to Israel, an anti-Semite. Some nations are even told that they will be nuked if they don't subject themselves willingly, or will have their industries destroyed, and their economies. Some of that has been happening a long time already, under the mantle of debt-collection in hidden assaults against many nations, which have already killed millions upon millions of people through imposed poverty.

It appears to be impossible to determine at which point the worldwide imposition of doom by America becomes unendurable and the process begins when people throw off that imposition. The possibility seems to exist. In Tolkien's saga, the battle of Sauron's Orcs against Minas Tirith should have been a cakewalk. America appears to regard its threatening might in the same manner. Sauron's Orcs should have easily taken Minas Tirith, considering the huge size of Sauron's massed forces. It should have been an easy victory. Still, as unlikely as it seemed, Sauron's huge imposition was eradicated when the forces of humanity were fighting back. Sauron's imposition wasn't thrown off by the power of might, but by the force of universal love flowing in from many sources. Tolkien upholds the power of universal love as the greatest power in the universe. In the saga, the defense of Minas Tirith, won by the power of universal love, marks the beginning of the end of Sauron's empire. This development bodes not well for America on its present course.

With the principle of universal love alone, rests the security of the American people. Unfortunately, that

is not where their hearts are. Their hearts are presently aligned with the Orcs, being unaware that the Orcs have no future in the world of men. The principle of universal love appears to be imperative. In proportion to which it unfolds, the Orcs will cease to rule. America may fall together with the Orcs, which would be a great tragedy. The alternative would be that America may fight once again on the side of mankind and gain freedom for humanity as one would hope may happen.

Here question come to light: Is this is a likely scenario in today's world? Will the world really be able to throw off the menace the USA has become, either by freeing America from its servitude to the 'Orcs,' or by defeating it together with the 'Orcs?' The answer has to be an affirmative answer if humanity is to survive, which may become the course for the future.

Lyndon LaRouche is seeing that kind of great danger for America. He is telling the nations around the world to hold back from responding against America. He is saying, be patient, the crisis that you reel under can be resolved from within America. No external intervention is required. I can do it. Give me time. Give me a chance. If I am President, the American menace will be eliminated as a matter of policy. In fact, I will take the brunt off that menace before we even get to the election by unseating the American Vice President who is driving the ongoing destruction of humanity.

In the sight of this promise the world buckles under and appears to wait, and in some cases it may even fight to overturn America's policies. But the world also sees that the menace is increasing. America's increasingly louder talk about using nuclear weapons is being heard all over the world. The world has taken note, for instance, that America has taken its nuclear weapons out of the strategic strongbox and put them on the shelf. It also sees the further escalation of America's threat when America put the historic airplane on display that has dropped the first atomic bomb. This is evidently to remind the world that America has already demonstrated its resolve to kill an entire city with one single blow. Historians suggest that Hiroshima has been destroyed at a time when no military imperative existed for such an unspeakable atrocity, much less so for the repeat performance that destroyed another city within days. The US Vice President has even begun to talk about responding to the September 11, 2001 tragedy in terms of President Truman's historic response. We seem to have a parallel here, in terms of a competing insanity, and a parallel to Saruman.

Since 1945, the approximate half-way point in the sixteen-year period of Tolkien's writing of *The Lord of the Rings*, a race had been in progress to built nuclear 'warheads,' and to build more of them, bigger ones, and

more efficient and complex systems of them. These monster weapons, of which the smallest is more than sufficient to eradicate an entire city, were manufactured at such a frantic rate that more than 128,000 of them had been manufactured until 2003. In 1986, at the height of the Cold War, 65,000 nuclear bombs were actively deployed, 98% of them by the USA and Russia.

Since the Cold War ended the number of 'active' (deployed) warheads has been reduced slightly, so somewhat over 20,000 worldwide. These "active" warheads are held by nine nations: the USA, Russia, Britain, France, China, India, Pakistan, Israel, and North Korea. Officially, the status of the rest of the over 100,000 warheads that had been manufactured, but are no longer 'active,' is not required to be reported. A large portion of them has obviously been dismantled and been recycled. Another large portion, obviously, still exist, which have been merely decommissioned and put in storage as they represent a huge investment. The details though, are shrouded in secrecy.

The destruction of inactive warheads is not required under current arms control agreements. The 2002 Moscow Treaty (the Strategic Offensive Reductions Treaty), for example, contains not even any verification provisions. It also completely ignores the existence of 'non-strategic' warheads, whatever that means. Perhaps the designation refers to those atom bombs that are designed for battlefield use.

The world's nuclear weapons stockpiles have thereby become gradually more opaque and been moved underground, with the result that they are more difficult to estimate, and even more so to track with precision. Some parts of the uncounted inventories may have already become 'dissipated' into the underworld. In today's environment where theft, threats, lies, desperation, and insanity reign, where conspiracies in high places abound and the principle of truth no longer means anything, it must be deemed naive to assume that all of the 90,000 deactivated 'treasures-to-some' are completely accounted for to the very last one.

Apart from that, the world is saturated with excess plutonium, for anyone to build more bombs. The present day commercial nuclear waste processing yields 20,000 kg of plutonium per year as a waste product. Sure, plutonium can be used as reactor fuel is special reactors, but it is hard to get those licensed. Thus, the stuff just lies around in storage. Japan has 50 tones of plutonium fuel stored in Europe awaiting Japan's internal licensing to use the fuel.

Even more abandoned than plutonium is enriched uranium. Almost the entire commercial nuclear power industry uses it. It wouldn't take much to enrich this

fuel further into the purity required for a fission bomb. Whatever else is needed to build a hydrogen bomb, such as lithium deuteride or lithium hydride, can be purchased off the shelf from chemistry suppliers. It is naïve to assume that it is totally impossible for any nation with a few resources to build a hydrogen bomb if it decides to go this route. America is to my knowledge the only country in the world that has stopped reprocessing nuclear fuel, officially, in order to prevent weapons proliferation. America simply stores the spent reactor fuel in deep pools at the reactor site, or piled up at nuclear waste dumpsites. Unfortunately this abstaining from recycling adds too little, too late, to the nonproliferation process. Almost anywhere else in the world, nuclear fuel reprocessing is a big commercial operation out of economic necessity, with plenty of nuclear materials being produced that are accessible to the would-be bomb makers.

Also, we have entered an age when more and more security services and government tasks become privatized all over the world and military morale has been drowned with atrocities and maltreatment and increasing financial hardships. In this kind of environment the once most impossible scenarios in terms of breaking the security barriers do become increasingly possible. When people become pushed against the wall, a lot of the individual internal restraints fall by the wayside, and with it the world's security goes out of the window, especially the security of the USA, which has made itself the prime target for asymmetric nuclear warfare. At which point the gloves come off and humanity's Minas Tirith will be defended against the forces that assail it cannot be determined. Still, the picture that one sees in terms of tragic events that no nation can defend itself against, is not a pretty one.

I wrote a novel in the early 1980s to explore how vulnerable our home in North America has already become. I was surprised and devastated by the vulnerability that does exist. The novel that came out of it, **Brighter than the Sun** was developed at the height of the Cold War. It became evident even at this time that the major population centers of North America can be made uninhabitable with a single multi-warhead missile targeted against the US Pacific Northwest. This region is rich in nuclear materials, from nuclear subs to nuclear waste deposits. The same region is also the starting point of the North American Jet Stream, the same jet stream that once transported volcanic ash from the Mt. St. Helens eruption all the way to the East Coast.

The Mt. St. Helens ashfall was minute of course, in comparison with the fallout generated by a large nuclear explosion. People tend to forget what kind of monsters we have created in our weapons labs around the world. In some cases the fallout from the few and

much smaller nuclear weapons tests that have been conducted in the atmosphere has had a near global dispersion, even without the 'help' of a major jet stream aiding in the process. For this very danger to humanity all the nuclear testing has been moved underground. This well-acknowledged exposure, thus, speaks of frightening consequence when large-scale weapons of this type should actually be used.

No one, for instance, can reasonably predict what the outcome will be when the world's biggest nuclear waste dumpsite would be hit with a major nuclear weapon. Such a site happens to be located in the vicinity of the North American jet stream that feeds into the US Northeast where the large population centers are located.

During Hiroshima tragedy the atomic blast barely scorched the earth. During the first H-bomb test, nine years later, the earth wasn't just scorched. The entire island on which the test was conducted was vaporized to a depth of 175 feet below the surface of the sea. The blast left a crater a mile wide in the ocean floor. Eighty million tons of earth have been vaporized in this blast and hurled into the stratosphere. Nevertheless, this had been a relatively small blast by today's measure. A study in India indicates that a five times larger, 25-megaton warhead, at two-and-a-half thousand times the force of the Hiroshima blast, would create a heat burst that would cause people's clothing to ignite at a distance of 75-km from the blast. It would cause large scale physical destruction over a 400-km wide area. Nor would this be a really big blast. A really big blast would be four times larger still.

No one can truly estimate what only a dozen of those 'smaller' explosions would cause, or even just a single one of them, set off in an area that is richly endowed with nuclear materials such as the Hanford Works, America's biggest nuclear waste dump. Such a blast would likely evaporate hundreds of millions of tons of material and inject it into the stratosphere, followed by the ashes from thousands of square kilometers of forest fires and from evaporated cities. A single large MIRVed ICBM would be more than sufficient to obliterate the entire US Pacific Northwest. Could such a thing be launched accidentally, or from a submarine?

No doubt, if such a scenario were to take place some of the vast amounts of radioactive fallout would be carried east by the jet stream where it would likely necessitate the evacuation of well over a hundred million people. In the shadow of such a (single) catastrophe the USA and Canada would cease to exist as a functioning nation. That is the kind of doom that we face as today's society wearing Sauron's ring.

That exposure to doom becomes greater of course, the more America threatens the world. The more strongly America employs its Orcs, the more it becomes vulnerable to the defenders of Minas Tirith. Indeed, this vulnerability appears to be increasing by the day.

In a sense we are like an airplane flying at 40,000 feet that's run out of gas for which there is no refueling scheduled. In the shadows of nuclear weapons the world has become an exceedingly insecure place, especially when its once greatest nation threatens the whole world instead of contributing to humanity's storehouses of good will.

Actually, America has run out of gas on many fronts. Its economy is crumbling away. All but a few states are technically bankrupt. The value the US dollar is collapsing. The US debt has become astronomical. At \$38.1 trillion at the beginning of 2004, the debt has become a science fiction type nightmare that challenges the imagination. That debt is equal to ten thousand stacks of thousand-dollar bills, each one piled as high as the World Trade Towers once stood. It is sheer fantasy to believe that this debt will ever be repaid, which is now strangling the nation. The whole fantasy world that now includes also a huge housing equity bubble, a huge stock market bubble, and a gargantuan financial derivatives bubble, will soon be brought back to reality. The reality is, that the US is a bankrupt nation and has bankrupted much of the world with it. It is also morally bankrupt. It has the highest rate of incarceration of its people per capita in the world. Indeed, its 'correction' system has become the largest employer in the country. According to the Washington Post, (1/24, Alan Elsner) with America's jail population quadrupling since 1980, and prisons becoming a booming business, the combined police and corrections employees engaged in catching criminals and putting them behind bars and keeping them there, requires a workforce of 2.2 million people. That exceeds the combined workforces of GM, Ford, and Wall-Mart, the three biggest corporate employers in the country. All of this happens while hospitals are being closed for the lack of funds, school lunches are eliminated, vital social support services are scrapped, and the homeless population mushrooms for the lack of employment opportunities.

America is long down the road of a dying nation; a nation that has lost its Soul; a nation that has been spooned on a diet of fantasy, violence, irrational philosophy, and rampant inhumanity. America is no longer the mighty benign dragon that humanity once knew that brought Hitler to his knees. America is seen more and more as a paper tiger that has no teeth except its nukes that it cannot use without inviting the world to shut it down completely, which may happen anyway,

preemptively and secretly, before America might strike out first, preemptively, in its imperial madness.

In this sense the tragic scenario set forth in my 1983 novel may yet happen. I hope it won't. I had chosen the most unlikely scenario for the time. In the novel a staged nuclear weapons accident that is supposed to be safe because of security protocols, which is merely intended to scare people to their senses, goes awfully wrong. A twelve-warhead missile is launched against the Pacific Northwest. The rest unfolds as one might expect only in the world of fiction. Sanity prevails and a counterattack is not launched. The novel is designed to focus on the revival of the human spirit during rescue operations and while coping in a world that suddenly has to accommodate a hundred million refugees from a poisoned land.

The scenario makes a good story for exploring the vulnerability issue, though it seemed utterly unlikely in real terms at the time and hopefully still is. Unfortunately the world has changed. In real terms, we will never know what is possible and likely since the possibilities have become endless while many of the traditional restraints have become eliminated over the years. Any submarine in today's world, for instance, could conceivably launch such an attack. A modern nuclear missile submarine probably carries a bigger wallop than what is described in the novel. Also, there might indeed not be a counterattack. When a missile rises out of the sea under the cover of storm clouds, would anyone know? Would anyone know with absolute certainty who originated it? Numerous nations now own submarines. Even tiny Israel owns that capability and openly threatens to use it. How would America retaliate if such an attack happened from the sea? In fact, could it even dare to retaliate, knowing that it would require the help of the entire world to take in its refugees? It might retaliate blindly in a rage, but it might never be certain who launched such an attack, unless it did so itself.

Even now, after more than two years have passed, we still don't know for certain who organized the September 11, 2001 attack. The finger has been pointed into countless directions. Two countries have already been attacked in retaliation and rage, and we still don't know who did it. We don't even know who caused the North American Air Defense system to stand down when four airliners were hijacked. How was it possible that a few, supposedly amateurs, were able to penetrate the most defended air security zone in the world, totally unresisted, and this in spite of warnings from eleven nations that an attack was immanent? If such a scenario was possible in the New York and Washington DC centered airspace, the Pacific Northwest in comparison lies wide open. Obviously, the identity of a submerged

submarine is too well hidden for a precise identification to be instantly possible, or ever to be possible.

Obviously, nuclear weapons can also be carried by cruise missiles launched in stormy days from surface ships, such as freighters, and possibly even from fishing boats. The point is that there are countless scenarios possible which would leave no target behind for America to shoot at in retaliation. Even Tolkien appears to have recognized this existing exposure, which is echoed in the saga when he draws on the most unlikely forces to enter the fight against the Orcs at Minas Tirith to defend the world of men.

At Minas Tirith, Sauron's forces have no resources left with which to retaliate. Would the Minas Tirith battle ever happen in the real world, the results would likely be the same. If America were mortally wounded in such a battle, or any other nation for that matter, it wouldn't make any sense to retaliate blindly against anyone since the whole world to be required to help deal with the resulting, unimaginably huge, refugee crisis. And there would be a huge refugee crisis.

Suppose the Hanford Nuclear Reservation was attacked with a big bomb, or several of them. What would this mean? It would mean that its huge amounts of nuclear waste would be spread across the country all the way to the eastern seaboard. The consequences would be unimaginable. Over the last fifty years, 440 billion gallons of contaminated liquids have been dumped into the ground at Hanford. In addition, Hanford now holds over 80% of the Department Of Energy's highly radioactive spent reactor fuel; some 2,100 tons in total, or the equivalent amount of radioactive material that would be found in 200,000 Hiroshima type bombs.

Spent reactor fuel is typically a million times more radioactive than natural uranium. Under normal circumstances it is safely stored in deep pools under twenty feet of water in which the radiation is dissipated. Typically, spent fuel contains 96% uranium, 1% plutonium, and 3% radioactive waste. New power reactor types have been designed that will in the future completely reuse today's spent fuel and burn up many of the normally long-lived radioactive isotopes. Until then, however, most of the spent fuel remains simply in storage in the USA. Commercial fuel reprocessing is done in Russia, France, and the UK, which have so far produced a stockpile of two hundred tones of plutonium, enough for more than twenty thousand bombs.

In addition to spent reactor fuel, the Hanford Nuclear Reservation also holds the largest volume in the country of other High-Level Radioactive wastes; close to 60% of the nation's total; and the largest amount of

Buried Transuranic Wastes; some 75,800 cubic meters in all. On top of that, another shipment of 70,000 truckloads of radioactive waste is scheduled to be added in 2004.*¹

A lot of that stuff would be vaporized and be spread across the country. Some of it will remain radioactive for thousands of years. Plutonium, for instance, has a half-life of 24,000 years. It is obviously impossible to determine the consequences that might arise from radioactive fallout that could conceivably contain the equivalent nuclear material and radioactive isotopes of 200,000 to 400,000 Hiroshima type bombs, which becomes dispersed over a densely populated area as America's Northeast. The equivalent in Tolkien's ring saga is the land of Mordor, the land of doom, Sauron's realm, which is an inhospitable wasteland.

America's nuclear deterrence policy and its vast military might are largely meaningless relics in the modern nuclear-armed world that is rife with terrorist actions and nuclear proliferation. The only deterrent that can possibly work and provide security, is the principle of universal love, the kind that Tolkien develops in *The Lord of the Rings*, which alone can prevent hostilities. Issuing threats, intimidation, and outright violence, has become a dangerous game of brinkmanship that no one can afford anymore, especially not America, nor can the world afford to lose America that once stood as it beacon of hope and bastion of liberty.

The point is, Tolkien is totally right, humanity has no option but to cleanse the world of Sauron's face, shut down his eye of emptiness, and not hide, but destroy his ring of doom in order that humanity in every nation may breathe the free air again.

Any apparent option that has been chosen, which is contrary to that one sane option, is not really an option at all, but a portal to doom. In the ring saga this huge battle unfolds over Minas Tirith. Sauron is attacking the world of men. The world of men fights back and wins. However, after the battle is won, nothing is fundamentally changed. A catastrophe for the world of men has been avoided, but the war itself has not been won. Sauron's empire still exists, and so do his vast armies of Orcs behind the Black Gate. The violent conflicts don't win the real victory in the saga. The new renaissance that is achieved in the saga is not won in any theater of military force. The real victory is won almost quietly, almost unseen, by the principle of universal love that Frodo represents. That is where the real challenge lies that we face today, and a major victory in that department becomes ever more urgent.

In the theaters of violent conflict humanity only reaps destruction. No form of good is found therein.

Suppose the logic of force that rules the world today were to continue, and humanity were to fight back against America to stop its aggression that is in the process of destroying the world, would anything good result from that for humanity? The answer is no. Still, America is doing its utmost for this to happen. And in the saga, it does happen. So, how can we avoid the battle of Minas Tirith in the real world?

Don't say it is physically impossible for anyone to seriously injure the USA, which means that the USA doesn't have to conform to the principle of universal love. Don't even think it! By its own attitude towards the world, America has made itself the number one target for countless reasons. Nuclear weapons already play a role. They have been dragged out of the box and put on display on the table of preemption. Preemption has become the watchword. Preemption means irregular warfare. It means asymmetric warfare. It means that anything goes. It means that the sky is the limit for the unfolding of insanity. There exists no fortress in the world that protects anyone in the sphere of today's growing insanity interlaced with the technology of nuclear weapons that were developed in this sphere for the purpose of an insane world-imperial quest along the Russell/Wells axis of terror doctrines.

Since nuclear weapons materials have become rather abundant the nuclear-imperial game has become a game of certain doom. Twenty thousand kilograms of plutonium are produced every year as a by-product in the over 400 commercial power reactors that supply electricity around the world. It only takes five kilograms to make a bomb. If one considers that some of the nations that operate large-scale reprocessing facilities also maintain close ties to terrorist organizations, it seems unlikely that proliferation into the underworld has not already taken place, either directly or via the old 'closed eye' process where anything can happen under the table. With 200 tones of plutonium now stored at the nuclear fuel reprocessing plants, one may well wonder how secure this stockpile really is. Would anyone know if a ten-thousandth of it were to be diverted? Nor would a potential bomb maker necessarily require plutonium. The Hiroshima bomb was a uranium bomb. There is plenty of uranium around, should anyone care to build such a bomb, and that too might be sufficient to ignite an H-bomb type hydrogen fusion. That's terribly scary, isn't it?

Also, America is not the only target on the list for 'terrorist' action. Humanity itself is a major target in the eyes of powerful oligarchic circles, as the depopulation mania illustrates. Likewise is mankind's already lagging worldwide economic development a target for destruction, for which several world wars have already been waged, and for which China and Russia

are targeted for future actions. For instance, the "controlled disintegration of the economy" that had been an official policy objective in America in the 1980s, may still be on the table in some circles as a worldwide objective as a means for protecting the old feudal type system that thrives on poverty. The shutdown of the worldwide nuclear power industry, for instance, that has been on the table for a long time already, would greatly advance the oligarchic goal of creating a new Dark Age. There are plenty of deranged people around who apparently still want that, and have the power to bring it about in a world in which terrorism becomes predominant, fueled by threats, intimidation, destruction, and violence. A nuclear terrorist attack on a major waste storage facility could create the kind of public outcry that would likely shut the whole industry down, worldwide. Indeed, countless people would hail this as a good thing, even if it were to cause countless millions of deaths from secondary consequences, which might be hailed for that very reason.

These is a need to develop the Frodo principle of universal love that counteracts in silent determination the vast array of hatred that is now directed against the development of humanity, especially against America which has long stood at the forefront of mankind's scientific and technological development.

Regardless of what one sees in terms of America's dangerous bullying in international relations, America has the potential to bring to the table an invaluable contribution for human development. Nuclear power, for instance, is one of these contributions. Human civilization has become unthinkable, for instance, without electrical power. The ever-increasing power requirements of humanity simply cannot be met by conventional means due to supply problems and emission problems. We have come to the end of the line in that regard. Nuclear power is here to stay, and that means for the foreseeable future that nuclear fission based systems become the energy backbone of the world. Right now, 438 nuclear reactors are operating in 31 countries, which provide electrical power to over one billion people. There is no way humanity can step back from this into the primitive age or coal fired plants. Nor can wind or solar energy provide the needed power. One would have to paste over the entire Sahara dessert with solar cells to light a single city the size of London. Whatever problems we have encountered so far with nuclear energy, simply have to be solved. And they are being solved. In this arena America is still the number one leaders in the field, in spite of the roadblocks that it has put in its own way, such as budgetary restraints and countless environmental irrational fears.

By itself, nuclear power is the safest electric generating system in the world. In fifty years two

accidents have occurred, one of which killed thirty people. In comparison, conventional generators, especially the coal-fired plants are horrendous killers in terms of their effects from dispersed pollutants on the human respiratory system and other bodily functions. The power-generating equivalent of a typical nuclear unit is that of burning a million tones of coal a year. Power outages, and power level reductions, that could have been avoided by allowing more nuclear plants to be built, have claimed many more lives to-date than the deadly Chernobyl accident that killed 30 people. The death toll of the nuclear power industry is infinitesimal in comparison to traffic accidents, work accidents, intentional murder in society, and the vast fatalities from smoking and drug abuse.

The greatest number of deaths in the nuclear age has been the result of intentional murder, which has claimed half a million lives in Hiroshima and Nagasaki. That is where the real danger lies. It lies in the lack of our love for one another as human beings. The 50-year death toll in the nuclear power industry throughout the world is also minuscule when compared to the intentional murdering of human beings in the Middle East conflicts that no nation in the world is making a serious effort to stop. How often have the numerous killing sprees in the Middle East exceeded in a single day the global death toll in the nuclear power industry in its entire history? Those killing sprees in the Middle East have become so frequent that they don't even make it into the newspaper anymore. Nor is the world's growing nuclear bombs arsenal a 'newsworthy' item anymore.

The point is, society has become sadly hypocritical. Even the combined death toll in Hiroshima and Nagasaki from the atomic bombs is relatively small compared to the fire bombings of other Japanese cities in which millions were burned to death. That is what our concern for human life should be focused on. The fact is we are still stuck in the mines of Moria and no one is willing to face the Balrog. Instead, we hail the Balrog. We still hail death, the killing of human beings, as a savior.

Yes, we do this, especially in America. The transformation of SRATCOM, for example, from what used to be America's custodian of nuclear weapons of last resort, transforming it into a preemptive global strike force, is ominous in this respect. There is talk now among the US' global war planners about the US now having a "greater level of confidence" that the US could disable all the Russian or Chinese nuclear forces and absorb any retaliation with its missile defenses; with Russia being the primary target, and China being the second in line.

Does anybody care what this means? Before the

nuclear power industry's safety exposure around the world becomes even becomes a blip on the radar screen, this vastly greater and more imminent danger that is fully supported and is prepared to unfold, needs to be addressed. The challenge that we face in this arena of madness and inhumanity is so great that nothing less than a new renaissance in our relating to one another as human beings can prevent a disaster that a large portion of humanity may not survive. Even the global world-financial disintegration, for which this madness is being developed in an effort to restage the world for increased looting, can't be as deadly than these auxiliary tools of destruction that become more ominous by the day.

Creating a new renaissance in our time, especially in terms of relating to one another as human beings, must necessarily include giving up the world-imperial quests that stood behind the motive for nuclear weapons development. That quest is the Gollum's quest, and those who serve the quest and the Gollum's people. The challenge of humanity is to separate itself from the Gollum process that so many people have come to serve, and thereby face doom. As H. G. Wells and Bertrand Russell argued, global imperial domination can only be achieved by the terror threat of a super weapon that is so horrific that the nations of the world have no choice but to surrender their sovereignty and their existence as a nation to this utopian emporium of infinite force.

We still sing this song, and have sung it for fifty years, and it appears that we have not yet found ourselves willing to sing a different tune. Instead, we close our eyes and focus on trivialities, such as the minuscule safety exposures in the nuclear power industry. The complete opposite happens in Tolkien's ring saga. The focus is never on the trivial. The focus is always on the prime goal. The prime goal never drifts out of sight, which is to protect the world of men, and for that goal, to shut down Sauron's imperial power by means of a central, deep reaching, 'paradigm shift.' The ring itself has no power. It represents the paradigm of an illusion that blinds people to their own humanity. Frodo disproves this paradigm, exposes the illusion, and calls it a fraud, in a metaphoric sense. He takes the paradigm back to the hellhole of intentionally deceptive ideology that Sauron has represented from the beginning as the mother of all the pigs. Our future rests with Frodo and the Frodo-type processes centered on the principle of universal love. That is our only open door to escape certain doom.

The trivialities shouldn't even be talked about, but they are made intentionally huge to shift the society's focus away from the weighty issues, the issues of doom that thereby become protected. In order to break this diversion of attention, let us take a look at the two chief problems of the nuclear power industry, which are safety

and waste disposal, which do exist and pose some problems for which solutions also exist. In the overall scheme these are small problems and by no means insurmountable as scare mongers would make them out to be.

A lot of the present safety exposures stem from the early Generation I designs of commercial nuclear reactors that had their background in nuclear weapons development. Many of these potential problems have already been solved in the Generation II reactor designs of the 70s and 80s, and more so in the Generation III Advanced Light Water Reactors that came on line in the 90s, or the high temperature gas cooled reactors that are just coming on line now in experimental stages. Each of these advancing stages involves vast advances in safety provisions. Today's leading edge is the Generation IV Advanced Fast Reactor, such as the pebble bed high temperature gas cooled reactor. That type of reactor is by its very design self-protecting. If the coolant fails that enables the reactivity, the reactivity stops.

In contrast to these dramatic safety advances, the Chernobyl design was a high risk Generation I reactor that had its root in the nuclear weapons development era. Of the Chernobyl (RBMK) type reactor, fifteen units are still operating in Russia and other countries. In a rational world they would all have been replaced with the most modern design. In today's world of greed-based economics with its accompanying economic disintegration and the collapse of almost the entire world-financial system looming on the horizon, the replacement of these fifteen units cannot be financed. Thus, they remain in operation. They have been upgraded somewhat, but ultimately they may remain in operation for a long time to come. The simple fact is, that society itself has decided that human life amounts to nothing in the sight of money and the rage of greed. In this sense, Chernobyl should be seen as society's report card with a failing grade in terms of society's development of its humanity. The failing grade pertains to society's recognition of the principle of universal love.

America's contribution to the worldwide Advanced Fast Reactor project (Generation IV) is the Argonne National Laboratory AFR300-design. The design provides not only passive safety but also enables the burning up into usable power the now accumulating piles of long enduring nuclear waste products, such as cesium, strontium, neptunium, and americium, even weapons grade plutonium. The Fast reactor design also enables the utilization of the presently unusable non-fissionable uranium-238, which is 140 times more abundant. Nor is this the end of the road. Nuclear power development has just begun. The development of nuclear fusion opens the scene to a totally waste free nuclear power resource with a literally endless capacity.

Its development, in which America is still involved at the leading edge, is largely held back by the lack of international cooperation. When it comes to supporting human life, the priorities quickly become reduced to zero, or to a level near zero.

The bottom line is, humanity's future rests more and more on this still largely rejected principle of universal love that Frodo represents, which also unfolds out of the growing cooperative environment that emerges in the background of the defense of Minas Tirith. The development of this unseen, seemingly insignificant little principle, the principle of universal love, is literally mankind's greatest need. The future of America depends on it, as does the future of humanity as a whole.

But can this principle really be developed in real life? Can universal love become a reality? America's own history seems to indicate that it can.

An incident out of America's history comes to mind, from approximately 1903, which suggest that universal love is a practical universal principle with as yet unrealized potentials. The incident is the story of a woman in a small town of New Hampshire.

The woman in the story was paralyzed on one side, her family was destitute, and her home-life had been unbearable. One day she decided to leave her home, never to return. As she was walking away she came upon a crowd of people that might have come from the railway station. Curious, she followed the people to see what they came for. She felt it might be something important. She found that the crowd had converged at a homestead at the edge of town. As she arrived with the last of the people, she noticed a woman addressing the crowd from the balcony of a house. However, as she had been slow in coming, she found herself standing at the farthest end where she was unable to hear what the woman was saying in her address to her guests.

When the address was concluded the woman turned away in tears for this once more added disappointment of not having heard what had attracted so many people. She felt that it must have been an important message. On the way back, probably still in tears over this one more added disappointment in a long string of disappointments that had become a way of life for her, something happened. As she crossed the street at one point, towards a vacant lot, she saw a team of horses approaching. She stopped for a moment. As the carriage passed by, to her great surprise she saw the same woman in the carriage that had spoken to the people on the balcony earlier. She also noticed that while the carriage drove by that the woman inside leaned forward and looked at her until she passed out of sight.

The woman related later that during this single moment of a voiceless communication that was aglow with a great love, she found herself healed of the paralysis that had encumbered her life. When she returned to her home that day, she found her home situation also healed. She commented about this incidence that she had never before, nor since, seen such love and compassion in any human face than she saw when the woman in the carriage leaned forward and looked at her as she drove by.*2

That kind of love, when it can be developed, obviously can also have an affect on the world. Apparently, it already has had such an affect. The woman in the carriage was Mary Baker Eddy, America's renowned religious leader and discoverer and founder of Christian Science. Her healing carrier began in 1866 when she was facing an almost certain death from a spinal injury that the doctors could not help her with. In what might have been her last hours she contemplated Christ Jesus' great healing works. From her lifelong interest in the principles of science she reasoned that Jesus' works hadn't really been miracles. They couldn't have been. No miracles ever happen in the real world. She reasoned that whatever happens, results from the operation of some underlying principle. She reasoned that if the ancient achievements of healing were the result of an underlying principle, that principle would have to be as valid and as effective in her days as it had been two thousand years in the past.

As she reasoned along this line she found herself suddenly well. To her own great surprise she was able to get out of bed, and when the minister came by that day, who had come to bury her, she opened the door for him.

She reasoned later that one should be able to discover the science behind the process that had healed her. She was soon able to do this. She assisted some of the medical doctors of her time, by healing their difficult and hopeless seeming patients. One of the doctors commented that she should write a book about her principle of scientific mental healing. That work, of course, had already begun. It would take nine years to complete. In time it would become the basis for healing for countless people all over America and in many other places in the world.

So much for history. The reason why I am bringing this up is a political one. Those who knew Mary Baker Eddy reported that she had devoted herself routinely for several hours each day to the healing and uplifting of the world. History suggests that her work for the word, based on the principle of universal love, might have had a profound effect.

During the last 45 years of her life, leading up to 1910, nothing bad of any great significance appeared to have happened to humanity and to the American republic. Prior to her discovery the world had suffered a long string of wars, some culminating into Thirty Years War, followed by the British wars against America, followed by the Jabobin Terror in France, the Napolonic wars in Europe, the Civil War in America (1857-1865). The whole sequence of major wars however ended with her discovery of the scientific principles of Christ healing. For 45 years the world remained at peace while this science that is so deeply linked with the principle of universal love took hold and changed the mental landscape. Tens of thousands of people found this science to be an effective platform for healing during this time frame.

After her death in December 1910, all of that changed. It changed dramatically. The assault on the nations of the world resumed. In 1913 the Federal Reserve System was created that placed the American nation's currency into the hands of a sovereign private institution, a for-profit operating central banking institution whereby the nation lost its economic sovereignty and placed it into private imperial hands. The American nation never recovered from this loss that eventually poisoned much of the world. Half a year after that tragedy in 1913, World War I began, followed by World War II, followed by the Cold War, and a string of other wars. None of these wars should ever have been started. There was no need for them. They could have been avoided, but they were allowed by a foolish society massively rushing away from the principle of universal love. The last century thus became an avalanche of destructive consequences that have darkened the face of America and humanity to the very day.

Tolkien's solution appears to be a simplistic one in the ring saga. The final victory in the sage is won by an interconnected devotion of everyone to the principle of universal love. Without it the battle at the Black Gate would not have been staged, and without the battle at the Black Gate as a diversion, Frodo and Samwise would not have reached their goal. It appears that without everyone's increasing focus on the principle of universal love, the entire project of the ring saga that had developed over nearly a thousand pages to this point, would have been in vain.

One may call Tolkien's solution in the ring saga, a simplistic solution. Indeed, in a sense it is that, because it is simply the only solution possible to the crisis that we face in today's world in countless different ways. We may be inclined to look for a political solution, as an end-all for our political problems, or a military solution to today's growing terrorist problems, or a technical

solution to deal with the nuclear weapons problems, and so forth. Except if we follow this course we become trapped into small-minded and narrow pursuits and miss the real issue, which is our universal humanity. Civilization isn't a military thing, or political thing, or a technical thing, it is a universally applicable human thing.

Still, the principle of universal love poses huge challenges. I started in the 1980s to explore its dimension in the social domain, in the form of the novel. Out of it came a series of eight novels, **The Lodging for the Rose**, so extensive became the development of the subject.

If our goal is to become more human in our approaches, then all aspects of our civilization will at length reflect this brighter developing sense of humanity. This, presently rejected path to a solution, is ultimately the only path that makes any sense. Every other approach has historically ended in disaster. It has become a trap to doom. Every empire in history has crumbled into dust, from the fascist empire of Rome to today's fascist empire of the IMF and the like. People like Shelburne, Napoleon, Hitler, and so on - all the great historic names of infamy - may soon be joined by other well known names of our time if the movement away from universal love continues, and America itself might soon be added to the long list of all the other failed empires. America simply cannot survive on the platform it has chosen, threatening the world. Neither can Israel survive on its present course, threatening almost the whole Middle East. Indeed, humanity is fast pushing itself into a box, far distant from the principle of universal love, in which no one can survive.

The most enduring elements in human history have never been imperial confrontations in which vast masses of humanity have perished. The most enduring elements have come to light in the few precious periods of Renaissance that began when the imperial forces were put out of sight. They began to unfold profoundly in the mid-14th Century with the emergence of the Golden Renaissance. Sure, the Renaissance was defeated again and again, but it always came back, and often came back more profoundly than ever before. Whereas the empires destroyed humanity and civilization, the intervening periods of Renaissance brought life and beauty back to it to keep it going, and uplifted society with the riches of the human genius expressed in art, music, discoveries, science, great culture, and profound freedoms and achievements. The founding of the United States of America was an achievement that emerged from this background. It became the beacon of hope and the bastion of liberty for mankind. Its founding became an example of the principle of universal love. In spite of what is happening today, that root is still alive in the background of the American spirit.

In whatever period this principle was upheld that became expressed in the founding of the United States of America, the nations that upheld this principle prospered. The nations prospered on this basis, because the platform of their existence was rooted in the brightest achievements of the self-development of humanity. On this basis America became respected and loved throughout the world. Inversely, whenever this principle was rejected, the nation that rejected it collapsed and suffered great tragedies. This view may seem simplistic, but it is born out in long-term history.

During one of America's bright epochs, it literally became the savior of the world as it became instrumental in breaking the yoke of fascism in German and throughout Europe, but when it became fascist itself, it collapsed itself into bankruptcy that now extends across many fronts. It has become a fascist empire that is threatening the world as a fascist empire does, and looting the world, waging war on a basis of lies and deceptions, supported by an ideological background that has the same roots as Hitler's ideology. In today's world America is tragically hated around the world and for good reasons, as it trashed the very principles it was built on.

Some say the world is fighting back. Some call it terrorism. Others call it a struggle for freedom. Regardless of what terminology is used, almost nobody sees the world being at peace anymore. Some people say that when the terrorism doesn't come big and fast enough to provide an excuse for setting the world on fire, one can always resort to self-provocation. Some suggest that the September 11 tragedy was a self-arranged act as a pretext to set the stage for war, a war that the 'hogs' had set their eyes on long before they even came to power. And still the 'hogs' want more war.

For America's insanity driven determination for war, the US Vice President is probably the most feared man in the world. The second most feared man in the world is probably LaRouche. LaRouche represents the principle of universal love, the greatest power in the universe. He is feared in the halls of every sovereign financial empire that is looting humanity and is reaching out for more, and for war to get it. The man, LaRouche, is so deeply feared in these circles that his name is rarely ever spoken, except when absolutely necessary. His political campaign for the US Presidency is sabotaged at every turn. In order to shut him out, the Democratic Party that has declared itself to be a private club working for the rich. As a private club it has given itself the right to count the people's vote in any way it pleases, and withhold the delegates that the voters voted for. In addition, the man is systematically blocked at every step of the way with the dirtiest tricks that have ever soiled

the American political landscape and made a mockery of the very notion of democracy.

Still, there is time to change the landscape, and for the nation to recover itself. The principle of democracy is basically rooted in the principle of universal love. It reflects it. The great depth to which the principle of democracy is presently rejected, or perverted for imperial goals, indicates to some degree how far the nation has drifted away from the principle of universal love. But, even this deep perversion can be reversed. The 2004 US Presidential election campaign, in the way it unfolds over the coming months, will certainly reveal how much or how little there is left of America's once beautiful soul.

Nevertheless, in spite of the rejection of LaRouche, his exclusion, denial, and the disenfranchisement of his supporters, his relentless campaign for the general welfare principle that is reflected in the US Constitution continues and is changing the landscape. LaRouche has most likely changed the American political landscape more deeply than we may ever realize. He has uplifted it with his constant focus on the principle of universal love and its necessary expression in the form of a New Renaissance in our time. Whatever unfolds from universal principle cannot be forever deprived of its effect and its manifestation.

In terms of his policies, LaRouche is known for his support for justice instead of rage, the creation of jobs instead of poverty and debt, the rebuilding of infrastructures and industries, instead of debt forced bankruptcies. He is known for his policies for protecting the nation from economic piracy and from the biggest, looming, financial breakdown crisis in world history, that is fast unfolding. He is also known for his devotion to science, art, music, literature, technology driven industrialization, advanced power development, water development, transportation development, space research, earth research, biological research - everything that pertains to the development and advancement of the human genius. The principle of universal love cannot be disassociated from that.

Every one of these elements is an element of the principle of universal love that is reflected in our love for our humanity. LaRouche's youth movement too, is probably the only political youth movement in the world that plays classical music in the streets on the campaign trail, and enriches the political atmosphere with classical singing with Johan Sebastian Bach featured prominently. The beauty of classical music brings to light one more element of our humanity and inspires a growing love for it.

The future of the American republic, if it survives

at all, will ultimately depend on this man's success in taking on the nation's key leadership role. The present warpath that is the nation's chosen alternative has taken America infinitely distant from the principle of universal love, which America cannot survive, and much of the world with it. In terms of Tolkien's ring saga, America has become Sauron, wielding the Orcs of Sauron's army. It has committed itself to fulfill this role to its death. It is fighting against its own humanity. It has become the leading force of the armies poised against Minas Tirith.

Will it be America this time that stands in opposition to the world of men, surging forwards from behind its Black Gate of Sauron's making? LaRouche is aiming to inspire America to stop playing that role that has been chosen for it by its sovereign imperial masters, and to pull itself away from that role and to begin to fight on the side of men once again. In all the history of humanity, war has never been a benefit to humanity, nor has its terror ever created security. Peace, prosperity, and security are rooted in our humanity and can only be found there by the scientific and moral development of it.

With everything considered, Tolkien had established a remarkably accurate and multifaceted model against which we can judge our modern world and weigh the merits of our hopes. He also presents us a model of illustrated principles, which are largely rejected today, by which we may judge the dangers of our present pursuits. Of course, he also points to the only available course to freedom, peace, and security in a bright and richly human world, which he may yet inspire us to pursue.

Is he not saying to us, you fools, don't you realize that the principle of peace and prosperity can have only one foundation? Each principle in the universe has only a single manifestation, and inversely, each manifestation has only a single root. If you want to live in a world of peace, beauty, prosperity, and happiness, the root to nurture is the principle of universal love. If on the other hand you desire doom, by all means polish up Sauron's ring and wear it, and doom will soon end the darkness of your days.

I think I speak for most of humanity in saying that our heart lies not in the realm of doom, but in the realm of universal love no matter how vehemently we try to block the realization of it in our life at the bidding of the princes of darkness. They bid us to dance to their song at the precipice, singing "My Precious!" in countless ways. I am certain that humanity is more inclined found its existence on love and experience the brightness of it that we have shied away from for so long. On this basis I see a bright future ahead that is rich with joys and with achievements yet barely imagined.

The end

*1 Portland Independent Media Center - Jim
Lockhart: Importing Nuclear Waste to Hanford (July
21, 2002)

([http://portland.indymedia.org/en/2002/07/
14797.shtml](http://portland.indymedia.org/en/2002/07/14797.shtml))

*2 - The Healer: The Healing Work of Mary Baker
Eddy, by David Keyston, p.150, published by Healing
Unlimited.

THE END

About the research series:

Discovering Infinity

The series is made up of nine books, created by Rolf A. F. Witzsche, in North Vancouver, Canada, over a span of more than 15 years.

Work on the series began in the early 1980s, but its central element is rooted in a new form of science that had been created a hundred years earlier by a New England woman named Mary Baker Eddy (1821-1910). The woman was probably the most accomplished scientist in the field of exploring the power of intelligent perception for elevating human existence. The science became widely known for its application for the healing of disease on a scientific metaphysical basis. While the series presented here focuses on the leading-edge aspects of her science that are still largely unknown in today's world, the series takes us still farther back in time, to the work of another great pioneer of humanity, to Dante Alighieri (1265-1321) who is regarded by some as the first stepping stone towards the Golden Renaissance, a period of scientific and spiritual development that uplifted mankind probably more profoundly than any other period in history. A new self-perception of mankind dawned that ended the Dark Ages and uplifted the world. Both developments stand tall among the great turning points in the history of mankind.

It is sadly obvious that we need such a renaissance-turning-point again in our modern dark world. Our world has become a world of unspeakable fascism, greed, war, terror, torture, inhumanity, nuclear bombs, slavery, poverty, and financial disintegration. In addition to that we face the return of the Ice Age that's looming darkly on the not so distant horizon. With these shadows fast falling around us we find that our civilization hangs in the balance once again, and more precariously so than it did in the time of Dante who foresaw society's doom and worked to prevent it. As in Dante's time the strength of our civilization is failing; our defences are wearing thin; our riches are crumbling; and the light of our hope for getting out of this trap is getting small, matching the smallness in thinking that has become the hallmark of modern society.

Dante found himself in a similar kind of world. His home city had been the center of the greatest financial world empire up to this time, which was rotten to the core. Dante became a rebel bearing warnings and

presenting critical choices that could have avoided the doom that later happened. But instead of being heeded Dante was banished from the city.

As a rebel in 'exile' Dante poured the principles that he understood into his writings. The best known of these works is his epic poetic trilogy the **Commedia**, or translated, the **Divine Comedy**. The **Commedia** is a serious work designed to lift society out of its 'smallness' by raising its perception of truth and its self-perception to higher levels of thinking. The **Commedia** presents three such levels, presented in a progressive sequence. Dante's three levels are incorporated into the makeup of the research series presented here, which is focused on our modern world.

In order to be able to do accomplish the complex task that Dante had laid out for himself, he had to first create a high-level language, a new kind of language with a depth and quality that can convey the complex ideas that he wanted to express. On this track he gathered together the most beautiful aspects of all the Italian dialects that he could find from the numerous sources across the country. It is being said that he literally created the Italian language for this purpose. Of course there was nothing more worthy of that language than his own poetic works. The language that he created became the central language of the Golden Renaissance, the Italian Renaissance, the renaissance typified by the Council of Florence of the mid 1400s. Dante would have been proud of this development, but he died long before the Renaissance became a reality. Nevertheless he understood the principles that the Golden Renaissance represented, and he expressed these principles in the **Commedia**.

The **Commedia** tells us the story of a pilgrim and his guide. The two journey together through the three stages that Dante called: **Hell; Purgatory; and Paradise**. The research series presented here is designed to follow this three-step pattern. In fact, it is designed to take us through the journey twice, once in the perspective of the pilgrim, and once in the perspective of the guide. For this reason the series is made up of six sets of books, Volume 1 through 6.

Volume 1 through 3 are written from the standpoint of the pilgrim.

Volume 1 corresponds with Dante's concept of **Hell**, but seen in modern terms. Actually Dante's personal hell has been two-fold. He was a rebel against the financial empire of his time. He saw doom spelled in big letters in the corrupting decadence that stank with arrogance but was in real terms a hollow, empty shell. He must have spoken out powerfully with calls for sanity for which he was banished from his beloved home city.

While he didn't live long enough to see the collapse of the financial system that he had warned about, he understood that the system would collapse by the sheer weight of its gravity if it continued its course, and by the weakness of its emptiness. The collapse occurred 24 years after Dante's death, with consequences far worse than he might have imagined. The collapse had weakened the population across Europe so severely that it opened the door to the Black Plaque that swept like wildfire across the land and destroyed nearly half the European population.

Since we are now poised for a replay with a possibly deeper and wider financial collapse, the first book of the series, Volume 1 (Volume 1A) focuses on the hell that Dante had fought against. The title for this volume is, **The Disintegration of the World's Financial System**. Indeed, when the mighty giant that is deemed as solid as the Rock of Gibraltar becomes an empty shell the inevitable happens.

But Dante's personal hell had a second feature, that of injustice, inhumanity, death threats; he was banished under the threat of death. The modern face of this feature becomes the focus for the second part of Volume 1 (Volume 1B). It focuses on the crimes committed by those who would uphold today's dying private empire in order to hold back its built-in demise. The title for this volume is, **Crimes Against Humanity**.

In the Greek legend in which Saturn is devouring his sons, the god-giant perpetrates this crime not in a rage of 'greed' so that he may nourish himself, but out of fear. Dante the poet had been banished by the mightiest financial empire of his time, out of fear. The empire had been scared of the humanity of the poet.

Volume 2 mirrors Dante's concept of **Purgatory**, a stage of healing. The title for this volume is **Science and Spiritual Healing**. The healing here is a kind of self-discovery, the discovery of a spiritual dimension in our humanity that takes us beyond the crude limits that we have placed on ourselves in the 'smallness' of today's prevailing closed-minded thinking.

Volume 3 takes us to still higher ground. It presents the scientific platform of Christ Science, Dante's **Paradise**, but advanced in great measures to a true science. At this stage the pilgrim finds that the guide inevitably leaves him standing alone in order that he may be guided by his own human resources. America's spiritual pioneer, Mary Baker Eddy, the founder of Christian Science, the discoverer of "the divine Principle of scientific mental healing," has done exactly the same. In the late 1800s she developed a vast pedagogical structure for scientific and spiritual development, evidently in support of her science, but she left humanity

alone with it. She only outlined its design, even though the structure is so enormous in scope that it encompasses all of her major words, with some strikingly advanced concepts added. She never imposed it as a dogma as to how it must unfold in the mind of the student. Just as the guide stepped aside at this point in Dante's poem, Mary Baker Eddy had posed a lot of questions in the way her pedagogical structure is outlined, but she never really provides any answers for them. It is as if she is saying, like Dante had, that the answers must emerge through the process of discovery as one individually begins to search for the truth.

Volume 3 presents the details of the discovery of Mary Baker Eddy's pedagogical structure and the subsequent exploration of it. What is presented in this volume resulted from a process in which one is always alone, supported only by the substance of science and the spiritual riches of our humanity. The title of this volume is: **Universal Divine Science - Spiritual Pedagogicals**.

At this point the second cycle begins. The next three volumes, Volume 4 through 6 take us through the same journey once more, from Dante's **Hell**, to **Purgatory**, and to **Paradise**, but from the standpoint of the guide instead of the pilgrim.

Volume 4 takes us through **Hell** as seen by the guide who must plot a safe path through the jungle. Here the great concepts demand clarity: Is evil a power, or is it a negation without power? Is darkness substantial, or is there substance only in light against which darkness cannot stand? The title of this volume is, **Light Piercing the Heart of Darkness**.

Volume 5 explores the dimension of **Purgatory** with the eyes of a guide who must turn the spiritual potential, by means of science, into a profound renaissance that uplifts the whole world. In this case the guide understands the advanced pedagogical structures that the pioneer of the past has provided, who then finds himself challenged to apply them to create a portal to a new world. The title of this volume is, **Scientific Government and Self-Government**.

Perhaps the profoundest realization that we have learned in the historic periods of renaissance is the now evident fact that our 'bread' does not come from the sky, from heaven, nor does it come from the Earth, but is created as the product of the human mind, drawn from the discovery and application of universal principles in which our infinite dimension comes to light.

Volume 6 is once more split into two parts, both representing Dante's **Paradise** from the standpoint of the guide. The first part, Volume 6a, has the title, **The**

About the research series: Discovering Infinity

Infinite Nature of Man. Mary Baker Eddy made a statement in 1884 that must have shaken the starched motions of that time. She wrote, "Woman is the highest term for man." In the context of her science this statement bears not a sexual reference, but a spiritual one. It reflects the highest concept of humanity that we find described in the biblical Apocalypse as "a woman clothed with the sun and the moon under her feet and on her head a crown of twelve stars."

This non-sexual reference to woman as a metaphor for the spiritual identity of mankind, the highest idea of our humanity, comes with no small challenges attached for one to live up to. It is no small challenge to discover what worlds upon worlds it encompasses. In this realm even the guide is alone, and infinity itself becomes the frontier where there are no inherent limits.

The second part of Volume 6, (Volume 6b), is focused on the spiritual dimension of leadership. The title for this final book in the series is simply called, **Leadership**.

So what is it that we are after to provide leadership for? What kind of leadership makes any sense in the infinite domain? Is the goal to achieve victory? Or does a new type of leadership unfold that raises the standard of achievement?

The research series presented here contains still one more volume, the **Introduction Volume** that opens the series. Its title is, **Roots in Universal History**.

This introductory volume sets the stage for the series by exploring who and what we are as human beings in the vast scope of universal history. In this sphere of the real world the roles of the pilgrim and the guide are blurred and intermingle. In this sphere we are all but children growing up, or children that refuse to grow out of their infancy as it is so often the case. In this sphere history sometimes offers itself as a guide, but to what end? And who listens anyway what history tells us? Dante must have felt that society needs more than just history, because history by itself comes with an empty promise all too often. Dante must have felt that something more is needed, like timeless principles and a humanity with built-in riches that we have barely begun to explore, much less to utilize. Evidently Dante wrote the **Commedia** to open the door to this universe of principles and the wide dimension of our profound humanity.

I have written the nine volume research series in an attempt to bring back the spirit of Dante's 'devotion' to looking more deeply into what shapes us and our world. His achievements became a stepping stone to the greatest renaissance of all times that began the greatest

period of humanist development in the entire history of civilization. It is my hope that this still existing potential that Dante had one tapped into may be realized anew in our time. The principles that Dante had glimpsed so long ago are valid for all times according to the nature of principles. Consequently they are valid today. For this reason the great renaissance that we desperately need in our time has the potential of becoming realized. We are not looking for utopian dreams coming true, but for the truth of our humanity coming to light with a light "brighter than the sun" that had already been discovered several times before. We may yet realize that the potential for getting back to this light still exists.

Maybe Dante's greatest legacy is the cradle that holds the potential for our awakening towards an infinite future that remains forever within our reach to be claimed if we care to take the steps involved. Those steps comprise the critical choices that Dante had dealt with, which are now before us. But how will we choose? Will we explore the depth of our humanity and experience its freedom? Nobody can really answer that question. Nobody can see into the future. We can only look at our world as it is and explore the dimensions of the present civilization. What one sees in today's world is far from encouraging. In comparison with Dante's world we are in a far-more precarious state. Our economies are collapsing, choking with unemployment and poverty. Our world-financial system is disintegrating on the globalized platforms of imperial looting and slavery. And in the shadow we have war wrecking the world, now endless war, with atomic bombs evermore on the horizon that can eradicate civilization. And then we face the darkest and latest invention for the mass killing of human beings, the little-known dirty-uranium bomb that has already been pre-positioned by the millions, if not tens of millions, which could end human existence altogether.

During the years when the research series, **Discovering Infinity** was written to a large extent, the world was much brighter than it is today. Nevertheless it became evident at this time that a profound impetus was needed to power the transition of society out of its ever-deepening hell. It was seen as obviously impossible to eradicate terror with more terror, and war with more war, and the looting of society with evermore powerful looting by globalizing the process. It was recognized that we can only solve these problems asymmetrically by proceeding from a higher-level standpoint. Since the asymmetric countering of force, violence, and terror is to love, even to love universally, I began the huge task of writing a series of novels that is designed to explore the Principle of Universal Love. Over the years the work unfolded into the now 12-part series of novels, **The Lodging for the Rose**.

The series of novels, **The Lodging for the Rose** was preceded by two novels that serve somewhat like a preface for the series. The first of these novels, **Flight without Limits**, explores the hypothetical potential of being able to move instantly to wherever one wants to be in physical space. While we don't have that potential and probably never will, no such inherent limitation appears to exist in the mental realm. What inertia would hold us back in the mental realm, to prevent us from being where we want to be, or need to be? It appears that no real limit exists in the mental sphere where our humanity comes to light. Herein lies our future.

The second novel that preceded the series is the novel, **Brighter than the Sun**. It deals with the hell of a staged nuclear-war accident and the power of love that draws three families together by their individual struggles in countering this hell. In the unfolding story the Principle of Universal Love is gradually coming to light.

The reason why the platform of the novel was chosen to explore the Principle of Universal Love in parallel with the research series **Discovering Infinity**, reflects the nature of the response that is needed in our nuclear world to protect our existence and save our civilization that is rapidly collapsing into the shadow of terror, poverty, fascism, and imperial slavery and looting of the world. The Principle of Universal Love cannot be explored in a cold theoretical fashion to counter the darkness of these shadows. We would lose love farther on the theoretical platform, instead of facing its imperative in the world of our daily living where it should be our light.

The very concept of the Principle of Universal Love needs to be uplifted in life by giving it a shape that is found in its practical development at the grassroots level of our social existence. Surely, Dante would have agreed that love needs to become an active universal impetus.

The 19th Century spiritual pioneers, Mary Baker Eddy, wrote the following about love as a principle that can only be understood in its universal manifestation rather than as a 'privatized thing.' She wrote: "LOVE - What a word! I am in awe before it. Over what worlds on worlds it hath range and is sovereign! the underived, the incomparable, the infinite All of good, the **alone** God, is Love... No word is more misconstrued; no sentiment less understood. The divine significance of Love is distorted into human qualities, which in their human abandon become jealousy and hate. Love is not something put upon a shelf, to be taken down on rare occasions with sugar-tongs and laid on a rose-leaf. I make strong demands on love, call for active witnesses to prove it, and noble sacrifices and grand achievements as its

results. Unless these appear, I cast aside the word as a sham and counterfeit, having no ring of the true metal. Love cannot be a mere abstraction, or goodness without activity and power." (Miscellaneous Writings, p.250)

Indeed love shouldn't be deemed something as small and rare like a gem that one picks up with "sugar tongues and puts on a rose leaf" for special occasions. It needs to be the universal impetus, and it will be that when we can find it in the true face of the humanity of mankind that we all share and bring to light as human beings. It needs to unfold as an all-embracing, active expression, a light that enriches individual living. Only then can we expect to see our civilization unfolding on that higher level where fascism, slavery, war, looting, and poverty cannot exist, and the world is secure. Right now we are so far from this state that seems like but a dream, while the loss of civilization and the extinction of mankind loom in the foreground as a growing threat.

The series of novels, **The Lodging for the Rose** was written in parallel with the research series **Discovering Infinity** in order that it may enable us increasingly to see ourselves primarily as human beings - not divided by sex, marriage, wealth, power, but as a single humanity of human beings, individual in our living, but sharing a common universal human soul. In a sense, this is what Dante tried to convey in the **Commedia**. My series of novels is designed to take the Principle of Universal Love out of the theoretical sphere into the down-to-earth practical sphere towards a profound new renaissance in civilization. On this line the research series **Discovering Infinity** and the series of novels **The Lodging for the Rose** are designed to unfold in parallel.

Rolf A. F. Witzsche

More works by the Author

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List of novels - focused on universal love

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